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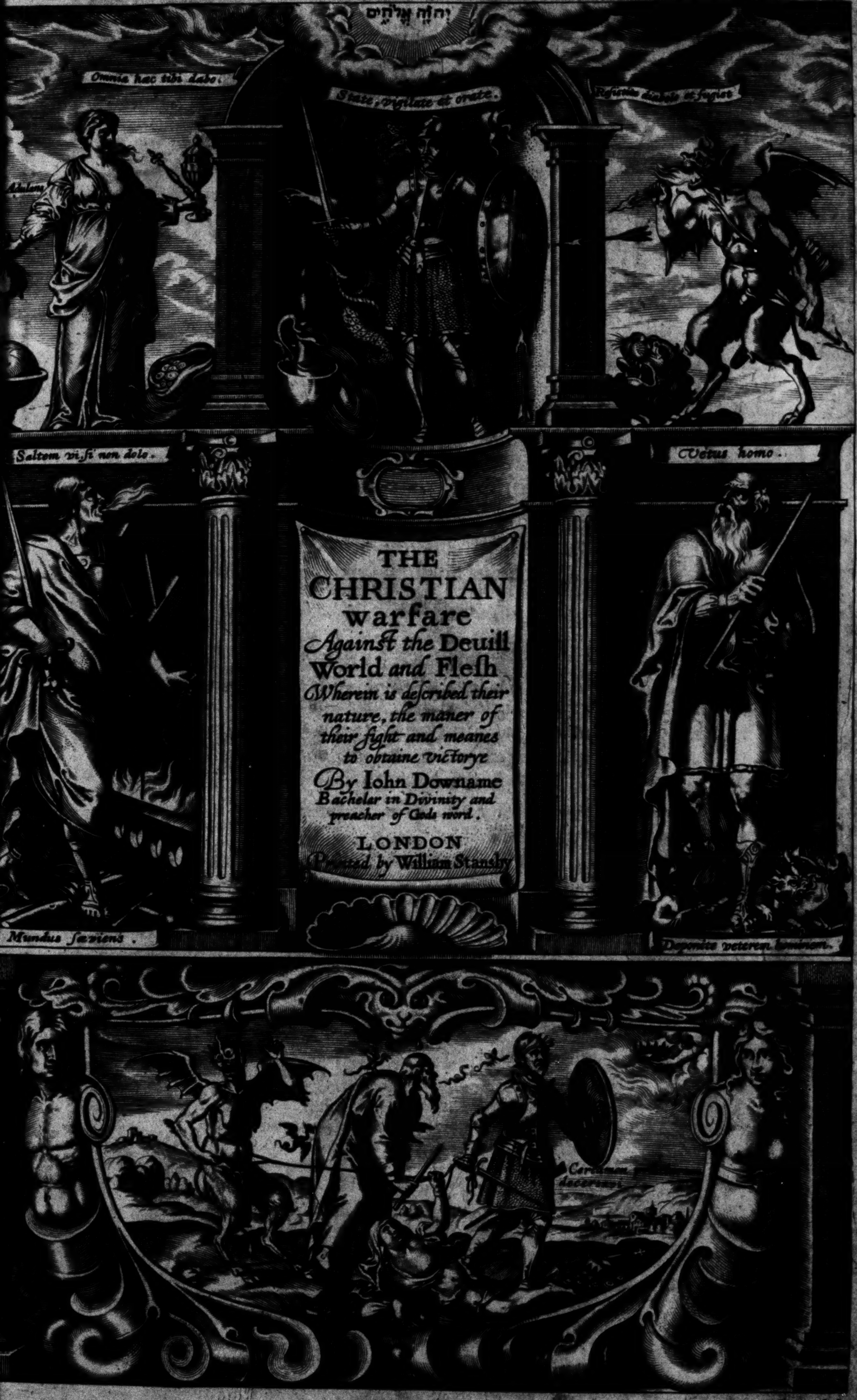

THE CHRISTIAN warfare *Against the* Deuill World *and* Flesh

Wherein is described their nature, the maner of their fight and meanes to obtaine victorye

By Iohn Downame
Bachelar in Divinity and preacher of Gods word.

LONDON
Printed by William Stansby

יהוה אלהים
Omnia hæc tibi dabo.
State, vigilate et orate.
Resistite diabolo et fugiet
Adulans
Saltem visu non dolo.
Vetus homo.
Mundus sæviens.
Deponite veterem hominem.
Certamen
decertavi
Io: Payne fecit.

THE CHRISTIAN WARFARE,

The Firſt Part.

WHEREIN IS FIRST GENERALLY SHEWED THE MALICE, POWER AND THE POLITIKE STRATAGEMS OF THE
ſpirituall Enemies of our ſaluation, Satan and his
Aſsiſtants, the World *and the* Fleſh, *with*
the meanes alſo whereby the *Chriſtian*
may withſtand and defeat
them.

AND AFTERWARDS MORE SPECIALLY THEIR PARTICVLAR TENTATIONS,
againſt the ſeuerall cauſes and meanes of our Saluation, whereby on
the one ſide, they allure vs to Securitie *and* Preſumption, *and on*
the other ſide, draw vs to *Doubting* and *Deſperation*;
are expreſſed and anſwered.

WRITTEN ESPECIALLY FOR THEIR SAKES
who are exerciſed in the ſpirituall Conflict of tentations, and are
afflicted in CONSCIENCE in the ſight and
ſenſe of their ſinnes.

By I. DOWNAME Bachelar in Diuinitie, and
Preacher of GODS *Word*.

The fourth Edition, corrected and enlarged by the Authour, as
appeareth in the Epiſtle to the Reader.

EPHES. 6.11.
Put on the whole armour of God, that yee may be able to ſtand againſt the
aſſaults of the Deuill.

LONDON,
Printed by *William Stansby.* 1634.

TO THE RIGHT REVEREND FATHER IN GOD

GEORGE,

LORD BISHOP OF *DERIE*,

in the Realme of *IRELAND*, I.D. his
only and moſt louing Brother wiſheth all
preſent happineſſe and future
bleſſedneſſe.

T*He life of a true Chriſtian (Right Reuerend) is full of labour and trouble, and this accompanied with daily dangers. And as it is truly ſaid of all the ſonnes of* Adam, *that* man is borne to labour and trouble, as the ſparkes flie vpward, Iob 5.7 *hauing (as it were) by inheritance from their great Grand-father his toilſome ſweat, as well as his ſinfull corruption; ſo is it in more ſpeciall manner the lot and portion of the ſecond* Adam, *and of all the children which God hath giuen him, according to the* Heb.2.13 *new Birth by ſpirituall Regeneration. For as himſelfe was worne out with labours, loaded with afflictions, tried and almoſt tired with tentations and troubles; and purſued, euerie day, and in euery place, with bitter perſecutions, euen to the* *taking away of his precious life, and ſo by his Croſſe paſſed to his Crowne: ſo he hath appointed that all his redeemed ſhould tract him in the ſame afflicted way, and pledge him in the ſame bitter Cup; only with this difference, that he drunke of it a deeper draught, euen to the very dregs, and hath left vnto vs a leſſer quantity and better relliſhed. For his was ſo imbittered with his Fathers wrath due to our ſins, that he may truly put to vs that queſtion (as of a thing impoſsible) which hee once asked of his* Math.20.22. *two Diſciples,* Are yee able to drinke of that Cup which I ſhall drinke of? *But ours is ſweetned with the infuſion of his Merits, which taketh death out of the pot, euen the bitterneſſe of ſin, and with the influences of his Fathers fauour which conuerteth all our afflictions to our good, and maketh of theſe deadly poyſons, ſoueraigne cordials, by tempering them with the bloud of this innocent Lambe. Howbeit ſome remain-* Col.1.24. *ders there are behind* of the afflictions of Chriſt, *that we alſo with the Apoſtle* muſt fill vp in our fleſh, *which though they be ſmall and light, being compared with the ſufferings of our Head, yet are they many and heauy, in reſpect of our abilities to beare them, cauſing vs oftentimes to ſweat vnder our burthen, and in our preſent ſenſe, to complaine with the Apo-* 2.Cor.1.8. *ſtle, that we are* preſſed out of meaſure and aboue ſtrength, in ſo much as we deſpaire of life. *And theſe are the lot and portion not only of ſome of Gods children, but of all who either will imbrace holineſſe in this life, or expect happines in the life* 2.Tim.3.14. *to come;* For all that will liue Godly in Chriſt Ieſus ſhall Acts44.22. ſuffer perſecution; and wee muſt by much tribulation enter into the Kingdome of God. *Of all which labours, and troubles; afflictions and perſecutions incident (as it were) in a ſpeciall manner to the faithfull, as wee haue had the experience of all former ages; ſo haue we not only predictions of the like for future times to the very end of the World in the holy Scriptures, ſhewing that they ſhall be, but alſo diuers compariſons illuſtrating their nature, and qualities, and the ſtate and condition of thoſe that beare them. For our liues are compared to the dayes of an hireling, or mercenary labourer, who*

taketh great paines, and toileth from morning to night, not like
a Free-holder, who ſuiteth his worke according to his owne will,
but like a ſeruant who denying himſelfe is in all things to ſubmit
Iob 7.1. and 14.6. *to his Maſters pleaſure. Neither are their labours like*
thoſe of ſome Artificers, who though they take but ſlight paines
Pſal.126.5, 6. *and by fits, are able to ſubſiſt and to maintaine their charge liberally*
with their eaſie gettings: But like the Husbandmans,
which as it is toileſome and troubleſome, ſo tedious and neuer at
an end. Neither doth the Chriſtian take this paines amongſt
his Domeſtiques and familiar Friends, whoſe ſweet ſocietie
might lighten his labours, but farre abſent from home among
Gen.47.9. Pſal.119.54. and 39.12. 1.Pet.2.11. *ſtrangers. In regard whereof the Chriſtian in the Scriptures is*
compared to a Pilgrime or Trauailer, and his life to a tedious
and painfull pilgrimage; in which he meeteth with few friends
and many dangers, finding in all places harſh vſage and hard
entertainment, and running many hazards by reaſon of
Theeues and Robbers that lie in his way. Yea, hee trauaileth
not only like a Pilgrime amongſt ſtrangers; but alſo
like a Souldier through the thickeſt of his mortall enemies,
who daily encounter him, and with their continuall aſſaults on
all ſides labour to hinder him in his Chriſtian march, all which
he muſt conquer before he can obtaine the Crowne of victorie.
Eſay 41.2. 2.Cor.10.4. 1.Tim.1.18. *And in this reſpect the Chriſtians life is compared to a Warfare,*
in which he acteth the part both of a painfull pioner in toileſome
labour, and of the valiant Souldier in a dangerous fight,
herein like vnto Nehemiah's *Builders, who were equally prepared*
to doe the Lords worke and to fight his battailes. For hee
is aſſaulted on all ſides, with many and mighty enemies, who
with might and mayne indeuour his deſtruction. The Deuill
1.Pet.5.8. *(with whole Legions of infernall ſpirits)* goeth about like a
roaring Lion ſeeking to deuoure him, *and caſts continually*
againſt him his fiery darts of tentations which would mortally
pierce and wound him, if they were not quenched and beaten
backe with the ſhield of faith. The World joyneth with him in
this fight, and miniſtreth vnto him his moſt preuayling weapons:
yea, it ſelfe furiouſly aſſaulteth euery true Chriſtian

both on the right hand with tentations of proſperity, and on the left with afflictions and perſecutions. The Fleſh like a ſecret Traytour is ready to betray him, and to ſet open the gates of his ſoule to let in thoſe profeſſed Enemies, when as they come againſt him and giue the aſſault. The which as it ſhould moue euery Chriſtian to ſhake off ſecurity, and ſtanding vpon his continuall watch to be prepared for the fight, ſeeing there is no time for eaſe and retchleſneſſe, where there is no place free from danger; ſo ſhould it ſtirre vp Gods faithfull Miniſters who are appointed Captaines ouer the Lords Armies, to traine vp all thoſe committed to their charge in this Military Diſcipline, whereby they may be fitted for this Chriſtian Warfare; and to teach them the nature of their ſpirituall Enemies, their power and policies, and how they may ſo put on their Armour and vſe their Weapons, that they may ſtand with courage and comfort in the day of battaile, in hope and aſſurance of obtaining victorie. This I haue indeauoured in this Worke, to traine vp others that are vnskilfull in this Militarie Diſcipline, and to arme the weake Chriſtian againſt the aſſaults of theſe perni-
Iob 4.3,4. *cious Enemies,* ſtrengthening the weake hands and feeble knees, and vpholding him who is ready to fall; *and that I may by this eſſay (not vndertaken heretofore by any that I know of) ſtirre vp ſome other of the Lords greateſt Worthies who are of farre better abilities, to vndertake this profitable, yet difficult taske, and to bring what I haue begun to greater perfection. The which my Labours in their ſeuerall Parts, I haue in their firſt publiſhing, dedicated to ſeuerall Patrones, as their worth deſerued, and my particular obligations bound me; and now comming againe to the Preſſe to bee publiſhed ioyntly in one Volume, I haue made choice of your Lordſhip my only and moſt deare Brother, to bee the Patrone of the whole Worke, and thoſe new Additions annexed vnto it. For to whom is it better due than vnto your ſelfe, by whom as Gods chiefeſt meanes and inſtrument I haue obtained all my poore abilities of effecting this or any other worke of my Miniſterie. For when God inclined my heart to follow my ſtudies, who*

was deſtinated by my Friends to another calling, you chiefly encouraged and enabled me in this courſe of comming to the Vniuerſitie, where you became my louing, carefull and painfull Tutour (as you were to many others;) and ſhining vnto vs not only in the light of Learning, but alſo of a Religious life and Chriſtian conuerſation, you did not only inlighten our vnderſtandings with humane knowledge, but alſo were a notable inſtrument, through Gods bleſſing, to worke our hearts to a loue of all goodneſſe by Your inſtructions, gouernment, and exemplary vertues. Yea, after I came to more maturitie, You were my chiefeſt helpe to direct me in my ſtudies of Diuinitie, and afterwards my principall, if not only, pattern and precedent in the exerciſe of my Miniſterie, whom I propounded for imitation, though in a great diſtance, being neuer able with my beſt endeuours to attaine vnto the leaſt part of Your perfections. All which I ingenuouſly, and with a ſingle and ſimple heart, without the leaſt deſire of inſinuation or affectation of Flatterie (as God knoweth) publiſh vnto the World, that being otherwiſe vnable to pay the leaſt part of my debts, I may leaue them vpon this my accompt by an humble and thankefull acknowledgement, vntill the reckoning of that laſt and great Audit, when as our Supreame Soueraigne ſhall giue you a full recompence of reward for all the good, which he by your meanes hath communicated to my ſelfe and many others. In the meane time I hauing by your helpe and aſſiſtance (next vnder God) beene enabled to worke, doe gratefully dedicate vnto you theſe fruits of my Labours, as being not only moſt worthie of this reſpect, but alſo beſt able to defend that which is true and right, and to amend whatſoeuer is amiſſe; earneſtlie deſiring of our gracious and good God the long continuance of your happie daies, that you may ſtill remaine a notable Inſtrument of his Glorie, and the Churches good in this World, that ſo after this life ended you may bee crowned with glorie and immortalitie in the life to come, when as wee ſhall be no more ſeparated by Land and Water, but ſhall for euer and euer enjoy one anothers ſocietie withall other the *bleſſed Saints and Angels, and be eternally happie in the Viſion and Fruition of the bleſſed Trinitie; To whom I giue all glorie and praiſe for making Mee a poore Inſtrument of his Glorie in this and other my Labours, and vouchſafing mee the honour of being,*

Your Lordſhips louing and

moſt reſpectiue Brother,

IOHN DOWNAME.

TO
THE ZEALOVS,
AND SINCERE PROFESSORS OF GODS
TRVE RELIGION,

S. THOMAS SMITH,
Knight,
Gouernour of the *Muſcouie* and *Eaſt Indie* Companies,
and Treaſurer of the new Plantation in Virginea; *Sir*
IOHN SCOT, Knight, and their Ladies; ROBERT
CHAMBERLAINE Eſquire, and ANNE his Wife, his
welbeloued and moſt reſpected friends: I. D. *wiſheth*
the fruition of all true comforts of this life,
and eternall happines in the
life to come.

MAnifold (Right Worſhipfull) and moſt dangerous are the tentations and aſſaults of our ſpirituall enemies, whereby they labour to hinder the ſaluation of Gods Elect, and to increaſe the greatnes of their helliſh Dominions, by withdrawing (if it were poſsible) Gods ſeruants from their Subiection and Allegeance, and making them their ſlaues and perpetuall Vaſſals. To this end they take indefatigable paines; going continually about ſeeking whom they may deuoure; ſometime like roaring Lions, compelling by violent force, and ſometimes like old Serpents, alluring and deceiuing with treacherous policies. Neither doe they reſt in the time of our reſt, but waking and ſleeping they ſet vpon vs, one while inticing vs to ſwallow the poyſon of ſinne, with the ſugred baits of worldly vanities; and another while driuing vs into their ſnares of perdition, with the ſharpe pricking goads of miſery and affliction. Before vs they ſet carnall pleaſures, deceiuing riches, and vaine Honours, to allure vs to *come into the broad way that leadeth to deſtruction: and behind vs they hold the three-ſtringed Whip of Loſſe, Shame, and Puniſhment, to keepe vs from going backe, and to haſten vs with winged ſpeed to run forward in this helliſh iournie. Neither doe they greatly care what path we chuſe in this common way of perdition; whether the ſpacious way of ſecurity and preſumption, or the ſtrait path of horrour and deſperation; whether the toyling way of vnſatiable couetouſneſſe; or the ſoft faire way of bewitching pleaſures; whether the open way of Worldlineſſe and Atheiſme, or through the hidden thickets of Hypocriſie and diſsimulation: in a word, they regard not in what way we walke, ſo we goe forward in the wayes of ſinne; for though they ſeeme diuers and contrarie one to another, yet they haue all the ſame end, meeting together in Hell and Deſtruction. And howſoeuer they cannot with all their malice, power, and policies, attaine vnto their deſires by bringing Gods Elect and faithfull ones to perdition and endleſſe miſery; becauſe God their heauenly Father who hath taken vpon him their protection fruſtrateth all their ſubtill policies with his All-ſeeing Wiſdome, and withſtandeth all their might with his Almightie power; yet doe they exceedingly with their aſſaults and tentations, foile, vexe and trouble them; by working in ſome, forgetfulneſſe of God and of themſelues, ſecurity, and careleſſe retchleſneſſe; and turmoyling others with horrible feares, deſperate doubtings, and bitter agonies. Whereby it commeth to paſſe, that the one ſort ſecurely go on in ſin, forgetting the end of their Creation, Redemption, and holy Vocation, vnto which God hath called them, vntill with* Salomon *they haue found in the end of their Worldly delights,* nothing but vanitie and vexation of ſpirit: *and the other are ſo affrighted, aſtoniſhed, and continually tormented with doubtings, feares, and the continuall aſſaults of their ſpirituall Enemies, that they goe mourning all the day long, pining away in griefe and anguiſh of minde, till at laſt they grow weary of their liues, thinking their ſoules an intolerable burthen to their bodies, and their bodies to the earth. The conſideration of which lamentable and too too miſerable effects, as it ſhould moue all Chriſtians to ſtand vpon their guard, and to arme themſelues with the ſpirituall Armour, that they may not be ouercome of their tentations, and fall into theſe great miſchiefes: ſo ſhould it moue Gods faithfull Miniſters (whoſe dutie it is, not only themſelues to walke in the wayes of righteouſneſſe, but alſo as ſpirituall guides to lead others with them) in diſcharge of their conſcience before God, and in Chriſtian commiſeration and compaſsion towards their Brethren, to vſe all good meanes both by ſpeaking and writing, whereby they may be preſerued and freed from theſe ſnares which their ſpirituall enemies doe lay to intrap them; by beating downe with the Cannon-ſhot of Gods threatnings, the high forts of their proud preſumption, and rouzing them out of the deepe ſlumber of retchleſſe ſecuritie; as alſo by raiſing vp and comforting thoſe that mourne in* Sion, *ſtooping, yea, lying groueling vnder the heauy burthen of their ſinnes. The which howſoeuer it is performed by many in reſpect of their ſeuerall charges committed to them; and ſome alſo haue briefly touched ſome points in writing, which concerned the comforting and raiſing vp of their priuate friends; yet not any (that I know of) haue in our language largely and generally handled theſe Controuerſies, and ſpirituall Conflicts betweene the*

Chriſtian and the enemies of his ſaluation, for the common good of the whole Church. And therefore hauing with Elihu *long waited to ſee if thoſe who were more ancient, better experienced, and more richly furniſhed with Gods Gifts and Graces than my ſelfe, would vndertake this Worke, which is to God moſt acceptable, and to his Saints and Children ſo profitable and neceſſarie: at length after others long ſilence, I reſolued to ſpeake, and no longer to conceale ſuch true comforts, as God hath reuealed vnto mee; to the end that hereby I might releeue and comfort thoſe who are poore in ſpirit, and humbled in the ſight of ſinne; or at leaſt by offering willingly to this vſe my ſmall Mite, I might giue an occaſion vnto others better able, to vnlocke and open their rich treaſuries, that they may beſtow vpon their poore Brethren their great Talents and Gifts of better value. The which my Labours as I did not raſhly vndertake, ſo I haue not ſuddenly finiſhed them; for almoſt three yeeres ſince, I purpoſed to take this Worke in hand, which I haue now, by Gods aſſiſtance, finiſhed; but at firſt (I confeſſe) I intended not that it ſhould come into publike view; but onely (as others before mee) propounded as the end of my Labours, the comforting and raiſing vp of a moſt faithfull Seruant of God, and my moſt deare Friend, who hath bound mee with many benefits to the performance of all Chriſtian duties. But afterwards finding it to grow to ſuch a Volume, that it was too great to paſſe in a written Copie; and hoping that that which was profitable for one might be beneficiall vnto many, at length I reſolued to make my Labours publike by committing them to the Preſſe. The principall things that I propounded to my ſelfe in this Treatiſe are theſe; firſt and ſpecially I endeauour to comfort thoſe who are afflicted in conſcience, in the ſight and ſenſe of their ſinnes by offering vnto them certaine aſſurance, that their ſinnes are remitted, and that themſelues are elected to eternall life, in the ſtate of Grace, reconciled vnto God in Chriſt, and receiued into his loue and fauour. Secondly, I labour to lead the Chriſtian in an euen courſe, vnto the Hauen of eternall Happineſſe; that he may not runne aſide, neither on the right hand, and ſo falling vpon the rocks of preſumption make ſhipwracke of his ſoule; nor yet on the left hand, and ſo plunge himſelfe into the Gulfe of deſperation. Wherein I haue purpoſely and aduiſedly auoided their practice, who ſcatter their conſolations they know not where, to be applied they care not by whom; whereof it commeth to paſſe that thoſe that are moſt ſecure and preſumptuous arrogate them, to whom they doe not appertaine; and thoſe that are afflicted and humbled dare not appropriate them to themſelues; becauſe they are deliuered indefinitely to all, without all caution or any condition, whereby they might be reſtrained rather to them than any other in whom ſinne yet liueth and raigneth. Wherein they reſemble negligent Phyſicians, who hauing made a good medicine for a ſicke man, doe not giue it vnto him, but caſt it careleſly into ſome corner, whither the ſicke patient in reſpect of his faintneſſe and weakneſſe is likely neuer to come: which being found and greedily drunken vp by thoſe who haue no need of it, in ſteed of doing them good doth turne to their bane and vtter deſtruction. Laſtly, I haue deſired to giue ſolid and ſubſtantiall Conſolations, which are firmely grounded vpon Gods vndoubted Truth, and ſuch infallible reaſons as cannot be gain-ſaid; and haue withall deliuered the conditions, vpon which they are*

Iob 32.4,5.

to be receiued, and the vndoubted ſignes and markes of thoſe, to whom of right they appertaine; to the end that thoſe who find theſe things in themſelues, may not doubt to apply them to their wounded Conſciences, whereby they may bee ſoundly cured and throughly comforted; and that thoſe who find no ſuch condition obſerued by them, nor any ſuch ſigne or marke in them, may be debarred from participating of theſe Conſolations, which would nouriſh in them Security and Preſumption; and contrariwiſe examining themſelues according to theſe Rules, and finding no correſpondencie between themſelues and them, may hereby be awakened out of their Lethargie of Securitie, and attaining vnto a ſight and ſenſe of their miſerable eſtate may neuer be at reſt, till by vſing all good meanes for this purpoſe, they may find theſe markes and ſignes of their Election, Vocation, Iuſtification, and Sanctification in them, that ſo they may boldly and fitly apply vnto themſelues theſe comforts and conſolations as rightly and truly appertaining vnto them. All which my Labours I thought good to dedicate vnto your Worſhips, partly, becauſe I deſired to giue this teſtimony of my true thankfulneſſe, for thoſe manifold benefits which from ſome of you I haue receiued, and of mine vnfained loue which I beare to you all, for your Vertues and approued Godlineſſe; and partly becauſe I thought none fitter to whom I might commend this Diſcourſe of the Chriſtian Warfare, *than your Selues who are old experienced Souldiers in fighting theſe Spirituall battailes, and therefore haue iudiciall feeling and ſenſible apprehenſion of thoſe things which I haue written and commended to your Patronage. Now the Lord our God, who is the Fountaine of all goodneſſe, and the Sole Giuer of all true Conſolation, increaſe in you more and more the Gifts and Graces of his Sanctifying Spirit, and ſo fill your hearts with all ſound Spirituall Comfort, and the Ioy in the Holy Ghoſt, that you may through the courſe of your whole liues, cheerefully goe forward in the profeſſion and ſincere practice of his Religion and true Godlineſſe, and after this life may receiue that Crowne of Righteouſneſſe, which is prepared and laid vp for you in his Kingdome of eternall Glorie.* Amen.

Your Worſhips in the Lord

moſt aſſured,

Iohn Downame.

TO THE CHRISTIAN READER.

CHriſtian Reader, hauing beene incouraged by diuers, no leſſe godly than iudicious, who haue peruſed theſe my poore labours, and giuen them their approbation; and not a little comforted in my ſelfe, in that, through Gods bleſſing, I haue beene a meanes of comforting others, for the refreſhing of whoſe fainting ſoules I chiefly intended all my paines; I was made the more willing this fourth time to reuiew them, for thy further benefit, and not onely to purge them from many faults which eſcaped in the three former impreſſions, but alſo to adde ſome things which ſeemed wanting in the former Editions, as diuers other ſtrategems of Sathan vſed in his aſſaulting weake Chriſtians. As alſo certaine generall meanes whereby the weake Chriſtian may bee enabled to withſtand our ſpirituall enemies, added to the two & twentieth Chapter of the firſt Booke; & ſome comfortable preſeruatiues againſt deſperation, added to the thirtie ſixt Chapter of the ſecond Booke, beſides many other enlargements of particular points not before ſo fully handled; which in the table of the Contents are thus marked. * Now if any ſhall complaine, that theſe many editions and additions, doe make the Booke too chargeable to ſuch buyers as deſire to haue the beſt; to ſuch I anſwere that in this reſpect I were worthy blame, if by my greateſt labour and ſtudy I could haue perfected this worke at the firſt: but ſeeing this practicall and experimentall diuinitie needeth not ſo much reading and ſtudying, (eſpecially there being ſo little written of this argument) as conference, obſeruation and experience; I hope I ſhall not deſerue to be cenſured, if vſing theſe helpes, I haue laboured to bring this worke to more perfection, which without them were altogether impoſſible. Eſpecially conſidering that though this be better, yet the former editions are not in themſelues, or for their vſe that haue them, worſe than they were before. Neither did I thinke it fit to deferre the ſetting forth of this treatiſe, till by putting my laſt hand vnto it, I ſhould haue brought it to the greateſt perfection I was able, ſeeing I did write as well for the comfort of thoſe then liuing (many of which might dye before the worke could be perfected) as of thoſe who are yet vnborne;

vnto whom if I might by my labours deriue any ſpirituall good, and ſo further the ſaluation of any one ſoule; I ſhould thinke it a matter of much more worth and importance, than the ſparing of a little corruptible coyne: eſpecially ſeeing there are few ſo poore that haue bought the former editions, who haue not ſome poorer friend vpon whom they may beſtow them. But now Chriſtian Reader know, that I haue put to this worke my laſt hand, hauing no purpoſe (in reſpect of my age, weakeneſſe and many imployments) any more to inlarge or alter it, and the rather becauſe I haue taken great paines both in adding many things which by experience I found neceſſarie, for the comforting of afflicted conſciences, and ſtrengthning them againſt Sathans tentations, and in correcting the whole worke and purging it from many faults which were crept into the former editions. All which my labours I commend to the good bleſſing of our gracious God, and both thee and my ſelfe to his mercifull and al-ſufficient protection.

Thine in the Lord,

IOHN DOWNAME.

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FINIS.

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THE CHRISTIANS VVARFARE.

OF THE POVVER AND POLICIES OF OVR SPIRITVALL Enemies, and of the meanes how we may withſtand the one, and defeate the OTHER.

The firſt Booke.

CHAP. I.

That all the godly are aſſaulted with the ſpirituall enemies of their Saluation.

Sect. 1.
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THE Apoſtle hauing ſhewed the myſterie of our ſaluation and the cauſes thereof for the confirmation of our faith, in the three firſt Chapters of his Epiſtle to the Epheſians, and afterwards in the other Chapters hauing ſet downe diuers duties both generally belonging to all Chriſtians, and alſo particularly appertaining to men of ſundry conditions, that he might moue them to repentance and amendment of life; in the next place, like the Lords Centinell, doth diſcouer and giue vs warning of the approach of mightie enemies, willing vs to arme our ſelues at all points in our owne defence, and couragiouſly to ſtand vnder the ſtandard of Chriſt Ieſus, that wee may be continually in readineſſe to endure the encounter, Chap. 6. 10, 11, &c. Whereby hee giueth vs to vnderſtand, that as ſoone as we ſeeke for aſſurance of ſaluation in Chriſt, and endeauour to ſerue the Lord in a holy and Chriſtian life, wee are to prepare our ſelues for a combat, vnleſſe we would ſuddenly be ſurpriſed. For the ſpirituall enemies of our ſaluation bandie themſelues againſt vs as ſoone as we haue giuen our names vnto God, and taken vpon vs the profeſſion and practice of Chriſtianitie, which are the liuerie and cogniſance of our heauenly Lord and Maſter. And this is manifeſt by the example of Gods children from time to time, who although they liued in peace and ſecuritie before they were intertained into Gods family, yet no ſooner were they admitted to be of Gods houſehold ſeruants but Satan and the World haue raged againſt them, labouring both by inward temptations aud outward furie, either to withdraw them from Gods ſeruice by flattering inticements, or vtterly to deſtroy and ouerthrow them by open violence. No ſooner

*Gen.*4.

2.*Cor.*12.

*Matth.*4.

ner had *Abel* offered a ſacrifice of ſweete ſmelling ſauour vnto God, but Satan ſtirreth vp *Cain* to become his Butcher. Whileſt *Moſes* was contented to be reputed the ſonne of *Pharaohs* daughter he enioyed all proſperitie, but as ſoone as he ioyned himſelfe to Gods people and Church, *Pharaoh* ſeeketh his life. As long as the Iſraelites worſhipped the Egyptian Idols, they ſate by their fleſh-pots in peace & quietly enioyed the fruits of the Land; but as ſoon as they made but a motion of ſeruing the Lord, the King ſtirred vp by the Deuill, doth rage againſt them with more then barbarous crueltie. Whileſt *Paul* perſecuted the Church of God, Satan did not ſo much trouble him either outwardly in bodie or inwardly in mind; but no ſooner was he truly conuerted to the faith and preached the Goſpell, but preſently he ſetteth his wicked Impes on worke to take away his life; which the Lord not permitting, hee moueth them to perſecute him by impriſoning, whipping, and ſtoning him; and not content with theſe outward afflictions, hee ſendeth his meſſenger to buffet him, that hee might bee no leſſe vexed inwardly in minde then outwardly in bodie. Yea he ſpared not our Sauiour Chriſt himſelfe, but as ſoone as he began to ſhew himſelfe to be the Sonne of God and Redeemer of Mankind, in performing the duties of his calling, then eſpecially he bendeth all his force againſt him, hee tempteth and aſſaulteth him fortie dayes together, and taking the foyle himſelfe, hee ſtirreth vp his wicked inſtruments to perſecute him, and at length to take away his life.

*Nehem.*4.17.

Whoſoeuer therefore reſolue to be Gods ſeruants, muſt make account to be his Souldiers alſo; & whilſt with *Nehemiahs* followers, with one hand they performe the works of their callings and Chriſtianity, they muſt with the other hand hold their weapons to repel their ſpiritual enemies, who continually labour to hinder the Lords buildings. For no ſooner do we become friends to God, but preſently Satan aſſaulteth vs as his enemies. No ſooner do we receiue the Lords preſſe-mony and ſet foot into his Campe, but Satan aduanceth againſt vs his flagges of defiance, labouring both by ſecret treacherie, and outward force, to ſupplant and ouercome vs.

§. *Sect.*2.
The twofold vſe of this doctrine.

Here therefore is inſtruction for ſecure Worldlings, and conſolation and incouragement for Gods children. Worldly men in ſtead of fighting the Lords battailes, ſpend their time in chambering and wantonneſſe, in luſts and vncleanneſſe, in Muſicke and dalliance, in ſurfetting and all voluptuouſneſſe, in careleſneſſe and idleneſſe, as though there were no enemie to aſſault them, and as if Satan were ſome meeke Lambe and not a roring Lion readie to deuoure them. So that good *Moſes* comming neere them cannot heare the noyſe of them that haue the victory, nor the noyſe of them that are ouercome, but the noyſe of ſinging and merriment, for they are not fighting the battailes of the Lord of Hoſts, but ſolemnizing a Sabbath to the golden Calfe, ſitting downe to eat and drinke, and riſing vp to play. The ſpirituall Cananites are quite forgotten, and they remember not the bleſſed Land of Promiſe, whereunto like Pilgrimes they ſhould bee trauelling, but make this World, this Wilderneſſe of ſinne, the place of their ioy and delight. In a word, they flouriſh in their outward ſtates, and neuer in their mindes feele any vexation of Sathans temptations. And what is the cauſe of all this? If you aske them, they will ſay, that they haue ſuch a ſtrong faith and peace of conſcience, that Sathans temptations haue no power ouer them; neither were they euer troubled with any of his encounters. And not content with theſe bragges of their owne happie eſtate, they cenſure and condemne Gods children, accounting their ſtate moſt deſperate who are moleſted with Satans temptations, and goe mourning vnder the burthen of ſin all the day long; ſuppoſing either that they are in Sathans power, and haue more grieuouſly ſinned then other men, or that they are mad and franticke ſo to vexe themſelues with ſuch needleſſe ſorrow. But let ſuch men know, that of all others their ſtate is moſt dangerous, for they are grieuouſly ſicke, and haue no ſenſe of their diſeaſe; their wounds are ſo mortall that they depriue them of all feeling; they are aſſaulted, yea taken priſoners whileſt they ſleepe ſoundly in ſecuritie, and diſcerne not the approach of the enemie. They make therefore no reſiſtance, becauſe they are ignorant of the aſſault. And what can be more dangerous then to haue the enemie approach and lay hands on vs before we be aware? But this is the ſtate of thoſe men: for as one ſaith, They are moſt aſſaulted, when they feele no aſſault. Let them know, that they are not the Lords Souldiers but the Deuils Reuellers, and therefore hee fighteth not againſt them becauſe they are his friends. For there was neuer any of Chriſts ſouldiers in the Militant Church which haue not been exerciſed in this warfare; there was neuer any ſo ſtrong in faith but Satan durſt encounter him, euen the Apoſtles, yea *Adam* in the ſtate of innocency, yea our Sauiour Chriſt himſelfe. There were neuer any ſo conſtant in the courſe of Chriſtianitie, but the World hath ſought to draw them out of the right way by her baits of proſperitie, or to force them to ſin by threatning aduerſitie. There were neuer any that haue had in them one ſparke of Gods Spirit (Chriſt excepted) who haue not felt it aſſaulted and often foiled by the fleſh. For *the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and they are contrarie the one to the other.* Yea the

*Exod.*32.

That the worldlings peace proceedeth not from ſtrength of faith but carnall ſecuritie.

Non ergo repugnant, qui ſe impugnari ignorant. Tum maximè impugnantur, cum ſe impugnari neſciunt. Hieron. ad Heliodor.

*Gal.*5.17.

Apoſtle, *Paul* himſelfe when hee was moſt ſanctified, *ſaw another law in his members warring againſt the law of his mind, and leading him captiue to the law of ſinne*, as appeareth, *Rom.*7.23.

5.17.
7.23.

*Sect.*3.
t the
orldlings
ong faith is
carnall ſe-
itie.

It is not therefore their ſtrength of faith, but their carnall ſecuritie, which ſo lulleth them aſleepe in the cradle of worldly vanities that they cannot diſcerne this fight; it is not their peace with God nor the peace of conſcience which makes them thus quiet, for *there is no* (ſuch) *peace ſaith my God, to the wicked*, but it is peace which they haue made with Satan, *a couenant with death and an agreement with hell*, as the Prophet ſpeaketh: *Eſa.*28.15. *When the ſtrong armed man* Satan (quietly) *keepes the houſe, the things that he poſſeſſeth are in peace; but when a ſtronger then hee commeth* to diſpoſſeſſe him, he will neuer loſe his poſſeſſion without a fight, and wee cannot chuſe but feele the blowes in ſo ſharp an encounter, * *Luk.*11.21 If a man neuer enter the field to fight againſt Satan, or if at the firſt encounter hee yeeld himſelfe priſoner, and be content to be tied in the pleaſing fetters of ſinne, it is no maruaile that he doth not rage in his conſcience, when as alreadie he is in his captiuitie readie to performe all thoſe works of darknes wherein he imployeth him: but if when Chriſt the Redeemer is preached vnto him by his Ambaſſadours, hee would ſhew any deſire of comming out of his thraldome, ſurely this ſpirituall *Pharaoh* would neuer loſe his ſeruice but by force and compulſion, neither can ſo ſtrong a man be forced but we muſt needs feele the conflict. While the priſoner lieth in the dungeon, loaded with bolts and tied in chaines, the keeper ſleepeth ſecurely, becauſe he knoweth he is ſafe; but if his bolts being filed off and his chaines looſed, he haue eſcaped out of priſon; then the Iaylor beginneth to buſtle, and purſueth him ſpeedily with Hue and Cry: ſo whileſt Satan holdeth vs impriſoned in the darke dungeon of ignorance, loaded and tied with the heauie bolts and chaines of ſinne, he is retchleſſe and ſecure; but if our Sauiour by his Ambaſſadours in the preaching of the Word, looſe and vnburthen vs of theſe chaines, and by the light of his Spirit ſo illuminate the eyes of our vnderſtanding, that we ſee the way out of Satans dungeon of ignorance, and ſo eſcape out of his captiuitie, then he rageth againſt and purſueth vs, as *Pharaoh* did the Iſraelites, that either he may bring vs backe againe into his bondage, or elſe deſtroy vs, if wee make reſiſtance. Laſtly, they feele not any fight betweene the fleſh and the Spirit, becauſe the fleſh wholly ruleth them, and like a floud with a cleere current carrieth them wholy into a ſea of ſinne without any ſtop or reſiſtance, and therefore no maruaile they feele not this fight, when the ſpirit which is one of the Combatants hath no force nor reſidence in them.

57.21.

28.15.

e 11.21.
ſtus noſter
nto magis
ſibi rebellare
ſpicit, tantò
plius expug-
e contendit:
enim pulſare
ligit quos
ieto iure ſe
ſſidere ſentit.
reg.Homil.2
To this pur-
oſe *Auguſtine*
peaketh ſic.
,*Tormenta*
imi non ſen-
t in Eccleſia
ui non proficit,
c. Hee who
rofiteth not
n the Church
eeleth no
rouble of
inde becauſe
e thinketh
hat all is in
eace; but let
im make ſome
rogreſſe in
he way of ho-
ines, and hee
hall be ſure to
ind trouble &
ffliction. For
hen the good
orne was
rowne vp and
ructified, then
lſo appeared
ares, *Aug.in*
ſal,29.

§. *Sect.*4.
That the true
Chriſtian may
receiue comfort by feeling
the ſpirituall
conflict.

Secondly, Gods children who continually feele the aſſaults of their ſpirituall enemies, and ſee the breaches which are made in their ſoules with the continuall batterie of their temptations, may receiue no ſmall conſolation hereby, when as they conſider that all who profeſſe themſelues Gods ſeruants, and reſolue to ſerue the Lord in holineſſe and righteouſneſſe, are thus tempted and tried. *For the Dragon is wroth with the woman* (that is, Gods Church) *and her ſeed which keepe the Commandements of God, and haue the teſtimony of Ieſus Chriſt*; and like a roring Lion ſeeketh their deſtruction, becauſe they haue renounced him, and fight vnder the Standard of the Lord of Hoſts whom he maligneth. And hence it is that whileſt we liue without ſenſe of ſinne, wee eate and drinke and take our eaſe without diſturbance, but after wee make any conſcience of our wayes, and endeuour to ſerue the Lord, then Satan caſteth againſt vs the fierie darts of his temptations and wee feele many conflicts betweene the fleſh and the ſpirit, with which the worldly man is neuer troubled. Whileſt we are poore and beggerly in Gods graces, and be content to reſt in the earth as vpon our owne natiue ſoyle, Satan letteth vs alone as hauing nothing to looſe: but if once wee enrich our ſelues with the vnualuable treaſures of Gods ſpirituall graces, and make the World a paſſage or place of pilgrimage, and deſire to ſaile through this dangerous Sea into our owne heauenly Countrie; then this Arch-pyrate Satan will ſet vpon vs, and diſcharge againſt vs a whole volley of tentations, that ſo hee may ſpoile vs of this rich fraught, and ſinke our ſoules in bottomleſſe perdition. Neither will hee euer giue ouer this fight till wee ſafely arriue in the Hauen of reſt, when as being out of his reach we ſhall be quite freed from the danger of his encounters. So that when we are thus tempted and aſſaulted by Sathan, the World, and our corrupt fleſh, it is a ſtrong argument to perſwade vs that wee are entertained for Gods Souldiers, and haue receiued the preſſe money of his Spirit; for Satans Kingdome is not diuided, neither doth hee fight againſt thoſe who are his friends and ſeruants, but them who wage warre againſt him, and fight vnder the Lords Standard. True it is that when his ſeruants haue committed ſuch abominable and grieuous ſinnes, as haue made deepe wounds in their ſeared conſciences, whereby they are awakened out of their ſleepie lethargie of ſecuritie, then Satan filleth them with horrour and deſpaire, that hee may keepe them from true repentance, when he can hide from them their ſinnes no longer; and the Lord in his iuſt iudgement and for

*Reuel.*12.17.

*Matth.*12,
25,26,

the example of others, doth ſuffer Sathan to begin in them the torments of Hell in this life; but if hee can by any meanes hide their ſinnes and keepe them quietly in his Kingdome, hee will neuer vexe them. And hence it is that whereas one periſheth through deſpaire, many thouſands periſh through preſumption and ſecuritie. Let all thoſe therefore who feele the burthen of their ſinnes, and are vexed with the continuall aſſaults of their ſpirituall enemies, comfort themſelues; for hereby they haue aſſurance that they are members of the Church Militant, into which none but Souldiers are entertained, and that now they begin to be Gods friends and ſeruants, when as Satan oppoſeth himſelfe againſt them.

Chap. II.

Why God ſuffereth his ſeruants to bee exercised in the ſpirituall conflict of temptations.

§. *Sect.* 1. God ſuffereth his ſeruants to be tempted & firſt for his owne glory.

BVt here it may be demanded, why the Lord will ſuffer his ſeruants to be thus tempted & aſſaulted, whereas the wicked are free from ſuch conflicts. I anſwere, firſt for his owne glory, for whereas our enemies are ſtrong and mightie, and we weake and feeble, hereby is the Lords Omnipotent power manifeſted to all the World, by whoſe aſſiſtance ſuch impotent wretches conquer and ſubdue ſuch furious and puiſſant enemies.

§. *Sect.* 2. Secondly, for the manifeſting of his ſpirituall graces in them.

Secondly, God ſuffereth his children to be tempted, that ſo thoſe ſpirituall graces which he hath beſtowed vpon them may the more cleerly ſhine to his glory. For who can know whether they be Gods golden veſſels before they be brought to the touchſtone of temptation? Who could know the faith, patience and valour of Gods Souldiers, if they alwayes lay quietly in Garriſon and neuer came to the skirmiſh? Who could feele the odoriferous ſmell of theſe aromaticall ſpices, if they were not punned and bruiſed in the morter of afflictions? For example, who would haue diſcerned *Abrahams* faith, *Daniels* pietie, *Iobs* patience, *Pauls* courage and conſtancie, if they had beene neuer tempted, which now to the glorie of God ſhine to all the World?

§. *Sect.* 3. God ſuffereth his ſeruants to be tempted for their ſpirituall good, and firſt to bring them to repentance. Iob 13.26.

And as the Lord ſuffereth Satan & his Imps to trie his children for his owne glory, ſo alſo for their ſpirituall and euerlaſting good: for firſt hereby hee chaſtiſeth them for their ſinnes paſt, and recalleth them to their remembrance, that ſo they may truely repent of them. And this cauſe *Iob* ſpeaketh of: *Iob* 13.26. *Thou writeſt* (ſaith hee) *bitter things againſt me, and makeſt mee to poſſeſſe the iniquities of my youth.*

Secondly, hereby he manifeſteth vnto vs our ſecret and hidden ſinnes, which the blind eyes of our iudgement would not diſcerne, if their ſight were not quickned with this ſharp water of temptation. For ſo long as we liue in peace, our ſecure conſciences neuer ſummon vs to the barre of Gods iudgement; but when wee are rouſed vp by temptation, wee enter into a more ſtrait examination of our ſelues, and ſearch what ſecret ſinnes lie lurking in the hidden corners of our hearts, that ſo we may repent of them and make our peace with God, without whoſe aſſiſtance wee can haue no hope to ſtand in any temptation.

Thirdly, the Lord hereby preuenteth our ſinnes to come: for when wee haue experience, that the moſt ſharpe weapons, which Satan vſeth to inflict deepe wounds in our conſciences, are our ſinnes, this will make vs moſt carefull to abſtaine from them, leſt thereby we ſtrengthen him for our owne ouerthrow. And as theſe temptations of Satan are in this regard ſo many bridles to reſtraine vs from ſinne; ſo alſo they are ſo many prickes to let out the wind of vain-glory, wherewith like bladders we be puffed vp, as we may ſee in the example of *Paul, who leſt he ſhould be exalted out of meaſure through the abundance of reuelations receiued a pricke in the fleſh, the meſſenger of Satan to buffet him*: 2.*Cor.*12.7.

2.*Cor.*12.7.

§. *Sect.* 4. By tentations God diſcouereth vnto vs our infirmities.

Fourthly, the Lord ſuffereth Satan to aſſault vs, that wee may hereby come to the ſight of our owne weakneſſe and infirmities, when wee haue receiued many foiles; and learne to relie vpon his helpe and aſſiſtance in all our dangers; for ſo proud wee are by nature, that before we come to the fight wee thinke that wee can repell the ſtrongeſt aſſaults, and ouercome all enemies which oppoſe themſelues againſt vs by our owne power; but when wee ſee our ſelues vanquiſhed and foiled with euery ſmall temptation, wee learne to haue a more humble conceit of our owne abilitie, and to depend wholy vpon the Lord. And this end is ſet downe, *Deut.*8.2. and 13.3.

*Matth.*26.33.

*Deut.*8.2.& 13.3.

§. *Sect.* 5. That God ſuffereth Satan to aſſault vs, that wee may be moued to put on the ſpirituall armour.

Fiftly, the Lord permitteth Sathan continually to aſſaile vs with his temptations, to the end we may continually buckle vnto vs the whole armour of God, that wee may be readie for the battaile. For as thoſe who haue no enemies to encounter them, caſt their armour aſide and let it ruſt, becauſe they are ſecure from danger; but when the enemies are at hand and ſound the alarme, they both wake and ſleepe in their armour readie for the aſſault: ſo, if wee ſhould not continually skirmiſh with our ſpirituall enemies, wee would lay aſide the ſpirituall armour; but when we haue continuall vſe of it, both day and night wee keepe it faſt buckled vnto vs, that being armed at all points, wee may bee able to make re-

reſiſtance that wee be not ſurpriſed at vnawares.

§. Sect.6.
God by tentations increaſeth in vs his ſpirituall graces.

Rom.5.3,4.

1.Sam.17.37.
Pſal.27.9.
2.Cor.1,10.

Laſtly, by this conflict the Lord ſtrengthneth and increaſeth all his graces in vs: for as by exerciſe the ſtrength of the bodie is preſerued and augmented, and in ſhort time decayeth through idleneſſe and ſloth; ſo the gifts of Gods Spirit, faith, affiance, hope, patience and the reſt languiſh in vs, if they be not exerciſed with temptations. *For tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not aſhamed*, as it is *Rom.*5.3,4 5. For when once wee haue beene tempted and tried, and the Lord hath mercifully deliuered vs from the temptation, afterwards being ſo aſſaulted we patiently endure it, hoping for the Lords aſſiſtance, beleeuing and aſſuring our ſelues, that the Lord who hath deliuered vs, will againe deliuer vs, as it is *Pſal.*27.9. Moreouer, when wee ſee the great need of the graces of Gods Spirit this will as a ſtrong motiue intice vs to a carefull vſe of all good meanes whereby we may attaine vnto them, whereas if wee were free from this ſpirituall conflict; wee ſhould not ſo cleerely ſee nor apprehend the vſe and neceſſitie of them.

Chap. III.

Arguments whereby wee may be encouraged to enter into this ſpirituall conflict.

§. Sect.1.
That the cauſe of our warre is iuſt.

Epheſ.6.10.

Iam 4.7.
1.Pet.5.8.

ANd thus haue I ſhewed that all that will be Gods ſeruants muſt fight his battailes againſt his and our ſpirituall enemies, and the cauſes why the Lord preſſeth vs to this ſeruice. Now that wee may goe couragiouſly into the field, let vs conſider of ſome reaſons and motiues which may make vs reſolute and valiant. The firſt is the iuſtneſſe of our cauſe: For though ſouldiers be neuer ſo ſtrong and well furniſhed, yet if their conſciences tell them that they fight in a bad quarrell, it will much abate their courage, and make them cowardly and timerous. But our cauſe is moſt iuſt, and our warre moſt lawfull, for God who is iuſtice it ſelfe hath proclaimed it by his Heraulds the Apoſtles. So *Eph.6.*10. *Finally my brethren be ſtrong in the Lord, & in the power of his might.* 11. *Put on the whole armour of God that yee may be able to ſtand againſt the aſſaults of the deuil, &c.* And *Iam.*4.7. *Reſiſt the deuil and he wil flie from you.* And 1.*Pet.*5.8. *Be ſober and watch, for your aduerſary the Deuill as a roaring Lion walketh about ſeeking whom he may deuoure: 9. Whom reſiſt ſtedfaſt in the faith.*

The cauſe of our ſpirituall warre of great importance.

Gen.3.4,5.

Iohn 8.44.

Secondly, the cauſe of our warre is of great weight, as namely for the glory of God and our owne ſaluation; for in all Satans skirmiſhes, he ſeeketh to impeach Gods glory with falſe imputations, and to bring vs to vtter deſtruction. And this may appeare by his firſt conflict with our mother *Eue, Gen.*3.4,5. where hee accuſeth God of a lie, who is truth it ſelfe; and of impotencie and enuious diſdaine, ſaying, that the cauſe why he did forbid them to eate of the fruit of the tree of the knowledge of good and euill, was not (as he had ſaid) becauſe they ſhould die, but becauſe hee knew that when they ſhould eate thereof, their eyes ſhould bee opened, and they ſhould bee as Gods, knowing good and euill. Where firſt he ſeeketh to dimne the beames of Gods glory by accuſing him of a lie, and to perſwade them that he was not omnipotent, ſeeing that he was not able to hinder them from being Gods, if they taſted of this fruit: laſtly, that he therefore forbad them to eate thereof, becauſe hee enuied them ſo glorious an eſtate. And ſecondly hee laboureth to deſtroy our firſt Parents both bodie and ſoule, by tempting them to diſobedience and the tranſgreſſion of Gods Commandement: and therefore our Sauiour Chriſt, doth very fitly ioyne theſe two together, ſaying, that hee was *a lier and a man-ſlayer from the beginning.* A *lier*, in that he falſely accuſed God of lying; a *man-ſlayer*, becauſe hee did it to this end, that he might murther our firſt parents and all their poſteritie both bodie and ſoule. So that you ſee that the end of Satans fight is to diſhonour God and deſtroy vs, and therefore if we haue any regard of Gods glory (which ſhould bee more deere vnto vs then our owne ſoules) or any reſpect of our owne ſaluation, if wee would not treacherouſly betray them both by our ſlothfulneſſe or cowardize into the hands of Gods and our enemie; let vs valiantly enter the field, and neuer ceaſe our couragious fight till we haue obtained a full victorie.

§. Sect.2.
The profit of this ſpirituall fight.

Pax belli filia.

Eſa.57.21.

The ſecond reaſon to moue vs to vndertake this fight, is the profit which wil accrew vnto vs thereby: for if the getting of ſome bootie and prize, or the receiuing of ſome trifling pay will moue the ſouldiers of earthly Princes to vndergoe all dangers, and with wonderfull perill of life to fight euen at the Cannons mouth; how much more ſhould the ſtipend of our heauenly King moue vs to fight this combat how terrible ſoeuer it ſeemeth to fleſh and bloud? For firſt, that is truly here verified, Peace is the daughter of warre: neither can wee ſooner enter the field to fight againſt theſe enemies, but preſently we ſhall haue peace with God, and ſoone after the fruit thereof the peace of conſcience. Whereas if we betray Gods cauſe to Satan, and our ſoules to ſinne, well may we be lulled aſleepe in carnall ſecuritie, but wee ſhall neuer enioy this peace with God, and peace of conſcience: for *there is no peace, ſaith my God, to the wicked, Eſay* 57. And whoſoeuer

uer haue taken this trecherous truce with Satan, ſhall find that hee will breake it for his beſt aduantage, if not in the whole courſe of their liues, yet at the houre of death when as they ſhall be able to make no reſiſtance.

Promiſes made to thoſe that fight. *Apoc.2.& 3.*

1.Cor.2.9.

Breuis eſt labor, præmium verò æternum.

Rom.6.23.

Secondly, if wee fight againſt theſe enemies and valiantly ouercome, the Lord hath promiſed to giue vs to eate of the tree of life which is in Paradiſe, and the Manna that is hid, and that he will write our names in the Booke of Life, that is, hee will in this life beſtow on vs all his ſpirituall graces, and in the life to come repleniſh vs with ſuch *ioyes as neither eye hath ſeene, nor eare heard, nor heart of man conceiued.* Let vs therefore ſtriue that we may ouercome. For our labour is but ſhort, but our reward ſhall be eternall. On the other ſide, if we conſider Satans pay which he giueth vnto his ſouldiers, we ſhall find that it is nothing but the pleaſures of ſinne for a ſeaſon, and in the end euerlaſting death and deſtruction of bodie and ſoule: *For the wages of ſinne is death*, as it is *Rom.* 6.23. Who therefore is ſo ſlothfull and cowardly that would not be encouraged, to fight the Lords battailes againſt our ſpirituall enemies, with ſuch promiſes made by him who is truth it ſelfe and cannot deceiue vs? Who is ſo deſperate and foole-hardie as to fight vnder Satans banner, ſeeing the pay which hee giueth is euerlaſting death, and vtter confuſion?

§. Sect.3. The honour that will accompany our victorie,

The third reaſon to moue vs to this fight, is the honour which will accompany this victory: for if earthly ſouldiers will purchaſe honour with the loſſe of life, which is nothing elſe but the commendation of the Prince, or applauſe of the vaine people; what hazard ſhould wee not vndergoe in fighting the ſpirituall combat, ſeeing our grand Captaine the Lord of hoſts, and infinite multitudes of bleſſed Angels looke vpon vs & behold our combat, whoſe prayſe and approbation is our chiefe felicitie? What perill ſhould wee feare, to obtaine a crowne of glory which is promiſed to all that ouercome, and to become heires apparent of Gods Kingdome? On the other ſide, the ſhame and confuſion of face which ſhall ouertake them who cowardly forſake the Lords ſtandard and yeeld vnto Satan, when as they ſhall not dare to looke the Lord in the face whoſe cauſe they haue betrayed, ſhould ſerue as a ſtrong motiue to encourage vs to the fight.

§. Sect.4. The neceſſitie of vndertaking this warfare.

The fourth reaſon to perſwade vs, is the neceſſitie of vndertaking this combat. There is no man ſo cowardly that will not fight when there is no hope in flight, no mercie to be expected in the enemie, no outrage and crueltie which will not be committed. But ſuch is our enemie that wee cannot poſſibly flee from him, his malice is vnreconcileable, his crueltie outragious; for hee fighteth not againſt vs, to the end that hee may obtaine ſoueraigntie alone, abridge vs of our liberty, ſpoile vs of our goods; but hee aimeth at our death and deſtruction of bodie and ſoule. If therefore we ſo carefully arme our ſelues againſt earthly enemies, who when they haue done their vttermoſt rage can but ſhorten a miſerable life, how much more carefully ſhould we reſiſt this enemy, who ſeeketh to depriue vs of euerlaſting life, and to plunge vs into an euer dying death?

Secondly, this fight is neceſſary becauſe in our Baptiſme wee haue taken a military Sacrament, and promiſed faithfully vnto the Lord, that wee will continue his faithfull ſouldiers vnto the end fighting his battailes againſt the fleſh, the World, and the Deuill. There we haue giuen our names vnto Chriſt, to whom wee owe our ſelues and liues by a double right, both becauſe hee hath giuen them vnto vs, and alſo reſtored them the ſecond time when we had loſt them. There we are put in mind of his bloudſhed for our redemption, which ſhould encourage vs to fight couragiouſly, that wee may be preſerued from falling againe into the cruell ſlauery of ſinne and Satan.

2.Tim.2.5.

Iames 1.12.

Thirdly, vnleſſe wee fight this ſpirituall combat, and in fighting ouercome, we ſhall neuer be crowned with the crowne of glory: for it is not giuen vnto any to triumph, who haue not fought valiantly and ſubdued their enemies. The euerlaſting peace of Gods Kingdome is not promiſed to ſuch cowards as neuer entred the field, or being entred haue preſently yeelded themſelues to be the captiues of Satan: but vnto thoſe that fight couragiouſly and glorjouſly ouercome. *If any man* (ſaith the Apoſtle) *ſtriue for a maſterie, hee is not crowned except he ſtriue as he ought to doe:* So the Apoſtle *Iames* pronounceth the man *bleſſed that endureth tentation; for when he is tried* (or rather as the words are, when by triall he ſhall be approued) *he ſhall receiue a crowne of life, which the Lord hath promiſed to them that loue him.* Whereby it appeareth, that none are crowned vnleſſe they ſtriue as they ought, and therefore much leſſe they which ſtriue not at all; that none are bleſſed but thoſe who are tempted, and being tempted endure the temptation; that firſt wee muſt be tried, and by triall approued, before we can receiue the crowne of life.

§. Sect.5. Thoſe that wil fight againſt our ſpirituall enemies, are ſure of victory.

Laſtly, wee may be encouraged to this fight by certaine hope of victorie, for wee fight vnder the Standard of Chriſt Ieſus, who alone is mightier then all our enemies that aſſault vs. If we did indeed regard our enemies ſtrength and our owne weakeneſſe onely, we might well be diſcouraged from vndertaking this combat; but if wee looke vpon our grand Captaine Chriſt, whoſe loue towards vs is no leſſe then his power, , and both infinite, there is no cauſe of doubting, for he that exhorteth vs to the fight, will ſo helpe vs that we ſhall obtaine victory. When we faint he ſuſtaineth vs, and crowneth vs when we ouercome. He hath alreadie vanquiſhed our enemies to our hand, and hath cooled their courage and abated their force. He hath bruiſed the Serpents head, ſo that he ſhall not be able to ouercome the leaſt of his followers, well may hee hiſſe againſt them, but he cannot hurt them, for his ſting is taken away. Sathan was the ſtrong man who poſſeſſed all in peace, but our Sauiour Chriſt who was ſtronger then hee, comming vpon him hath ouercome him, and taken from him all his armour wherein he truſted, and diuided his ſpoyles, *Luke* 11.21,22. We fought againſt mightie enemies and great Potentates, but our Sauiour hath *ſpoyled principalities and powers, and hath made a ſhew of them openly, and hath triumphed ouer them vpon the Croſſe, and ſo through death hath deſtroyed him that had the power of death, that is, the Deuill, that hee might deliuer all them which for feare of death were all their life ſubiect to bondage*, as it is, *Heb.* 2. 14,15. Hee was indeed a mightie Prince of this wordly Canaan, but our good *Ioſhua* hath ſubdued him, and hath left nothing for vs to doe who are his ſouldiers & followers, but to tread in his necke in token of victory. But we alaſſe are faint hearted, like vnto *Iether* the firſt borne of *Gedeon*, for though our Sauiour Chriſt hath conquered theſe our ſpirituall enemies, and hath put the Sword of his Spirit into our hands, wherewith wee might alſo vanquiſh them: yet we are afraid to draw the ſword, becauſe we are but freſh water ſouldiers and white-liuered; and therefore wee had need to encourage our ſelues, not onely by looking on the victory of our chiefe Captaine, but alſo on the conqueſt of our fellow ſouldiers, who were weake and fraile like our ſelues. So likewiſe Chriſt hath ouercome the World, and willeth vs to be of good comfort, ſeeing wee ſhall be partakers with him in his triumph, if we will ioyne with him in his fight. And though our fleſh be a treacherous enemie and ſtronger to vs then the ſpirit, yet ſo wee will fight againſt the luſts thereof wee ſhall be ſure of victory, for he will aſſiſt vs with his holy Spirit, and therewith enable vs more and more to mortifie this old man and body of ſinne. Well may wee take a foyle in this ſpirituall combat, but the Lord will raiſe vs vp againe; *For though wee fall, yet ſhall wee not be caſt off, becauſe the Lord putteth vnder his hand*, as it is *Pſal.* 37.24. And the Lord hath promiſed, that he will not ſuffer *vs to be tempted aboue our power, but will giue the iſſue with the tentation, that we may be able to beare it*, as it is 1.*Cor.*10.13. and hee that hath promiſed is faithfull and true, yea truth it ſelfe, and therefore hee will be as good as his word. Though therefore Satan encounter vs with all furie, let vs not be faint-hearted, but couragiouſly endure his aſſaults, and ſo in the end the victorie will be ours: for if we *reſiſt the Deuill, he will flie from vs*, if we fight the Lords battels valiantly, *the God of peace ſhall tread Satan vnder our feet ſhortly*. For the promiſe of bruiſing the Serpents head doth belong not onely to Ieſus Chriſt our head, but alſo to all thoſe who are members of his bodie.

Deficientes ſublenat; & vincentes coronat. August.

Luke 11.21,22.

*Epheſ.*6.12.

Col.2.15.

*Ioſh.*10.24,15.

*Iudg.*8.20,21.

Iohn 16.33.

Iames 4.7.

*Rom.*16.20.

*Gen.*3.15.

Let vs not therefore feare to fight againſt beaten and conquered enemies, ſlothfully pretending our weakneſſe to withſtand theſe ſonnes of *Anakim*: for as one ſaith; Euery one ſhall be a conquerour who deſireth the conqueſt. For if we will be the Lords ſouldiers, hee will not ſuffer himſelfe to bee ſo much diſgraced, as to let vs be ouercome by his mortall enemies. He hath armed vs himſelfe with his owne armour, and ſent vs out to fight his battailes, and therefore hee will not haue vs vanquiſhed, being fortified with his ſtrength, for ſo ſhould himſelfe be ouercome in vs, and his weapons would be eſteemed weake and inſufficient. Yea hee hath ingrafted vs into his owne bodie, and we are liuely members thereof, and therefore let vs neuer thinke that all the power of Hell ſhall be able to ouer-come vs: for what head can with patience ſuffer his ſound members to be pulled from his bodie, if he be able to defend them?

§. Sect. 6. That it ſtandeth with Gods glorie to aſſiſt vs in the fight.

Nemo hic non vincet, niſi qui vincere noluit. Eraſ. in Enchir. milit. Chriſt.

CHAP. IV.

Of the malice of our ſpirituall enemy Satan.

ANd ſo much concerning the reaſons which may incourage vs to vndertake this combat. Now wee are to ſpeake of the ſpirituall warfare it ſelfe, wherein (as in all other wars) we are to conſider of our preparation to the conflict, & the conflict it ſelfe. In our preparation: we are firſt to conſider of the ſtate, qualitie, and condition of our enemies, and of the meanes whereby wee may withſtand and ouercome them. Concerning the firſt, in an enemie who proclaimeth warre againſt vs, wee are to conſider two things: firſt, of his will, and ſecondly, of his power. For if he haue will to hurt vs and no power, he is not to bee greatly regarded; if power and no malicious and vnreconcileable will, he is not ſo much to bee feared; but if his power bee great and puiſſant, and his will malicious, then is it time to looke about vs, and to muſter all our forces, that we may be readie to endure the encounter. Firſt, therefore concerning the will of our grand and arch-enemie Satan, if we conſider thereof aright, we ſhall find that it is moſt maliciouſly bent againſt vs, ſo that

§. Sect. 1. The generall parts of the booke.

there

uer haue taken this trecherous truce with Satan, ſhall find that hee will breake it for his beſt aduantage, if not in the whole courſe of their liues, yet at the houre of death when as they ſhall be able to make no reſiſtance.

Promiſes made to thoſe that fight. *Apoc. 2. & 3.*

Secondly, if wee fight againſt theſe enemies and valiantly ouercome, the Lord hath promiſed to giue vs to eate of the tree of life which is in Paradiſe, and the Manna that is hid, and that he will write our names in the Booke of Life, that is, hee will in this life beſtow on vs all his ſpirituall graces, and in the life to come repleniſh vs with ſuch *ioyes as neither eye hath ſeene, nor eare heard, nor heart of man conceiued.* Let vs therefore ſtriue that we may ouercome. For our labour is but ſhort, but our reward ſhall be eternall. On the other ſide, if we conſider Satans pay which he giueth vnto his ſouldiers, we ſhall find that it is nothing but the pleaſures of ſinne for a ſeaſon, and in the end euerlaſting death and deſtruction of bodie and ſoule: *For the wages of ſinne is death*, as it is *Rom.* 6. 23. Who therefore is ſo ſlothfull and cowardly that would not be encouraged, to fight the Lords battailes againſt our ſpirituall enemies, with ſuch promiſes made by him who is truth it ſelfe and cannot deceiue vs? Who is ſo deſperate and foole-hardie as to fight vnder Satans banner, ſeeing the pay which hee giueth is euerlaſting death, and vtter confuſion?

1. Cor. 2. 9.

Breuis eſt labor, præmium verò æternum.

Rom. 6. 23.

§. *Sect.* 3. The honour that will accompany our victorie.

The third reaſon to moue vs to this fight, is the honour which will accompany this victory: for if earthly ſouldiers will purchaſe honour with the loſſe of life, which is nothing elſe but the commendation of the Prince, or applauſe of the vaine people; what hazard ſhould wee not vndergoe in fighting the ſpirituall combat, ſeeing our grand Captaine the Lord of hoſts, and infinite multitudes of bleſſed Angels looke vpon vs & behold our combat, whoſe prayſe and approbation is our chiefe felicitie? What perill ſhould wee feare, to obtaine a crowne of glory which is promiſed to all that ouercome, and to become heires apparent of Gods Kingdome? On the other ſide, the ſhame and confuſion of face which ſhall ouertake them who cowardly forſake the Lords ſtandard and yeeld vnto Satan, when as they ſhall not dare to looke the Lord in the face whoſe cauſe they haue betrayed, ſhould ſerue as a ſtrong motiue to encourage vs to the fight.

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Secondly, this fight is neceſſary becauſe in our Baptiſme wee haue taken a military Sacrament, and promiſed faithfully vnto the Lord, that wee will continue his faithfull ſouldiers vnto the end fighting his battailes againſt the fleſh, the World, and the Deuill. There we haue giuen our names vnto Chriſt, to whom wee owe our ſelues and liues by a double right, both becauſe hee hath giuen them vnto vs, and alſo reſtored them the ſecond time when we had loſt them. There we are put in mind of his bloudſhed for our redemption, which ſhould encourage vs to fight couragiouſly, that wee may be preſerued from falling againe into the cruell ſlauery of ſinne and Satan.

Thirdly, vnleſſe wee fight this ſpirituall combat, and in fighting ouercome, we ſhall neuer be crowned with the crowne of glory: for it is not giuen vnto any to triumph, who haue not fought valiantly and ſubdued their enemies. The euerlaſting peace of Gods Kingdome is not promiſed to ſuch cowards as neuer entred the field, or being entred haue preſently yeelded themſelues to be the captiues of Satan: but vnto thoſe that fight couragiouſly and gloriouſly ouercome. *If any man* (ſaith the Apoſtle) *ſtriue for a maſterie, hee is not crowned except he ſtriue as he ought to doe:* So the Apoſtle *Iames* pronounceth the man *bleſſed that endureth tentation; for when he is tried* (or rather as the words are, when by triall he ſhall be approued) *he ſhall receiue a crowne of life, which the Lord hath promiſed to them that loue him.* Whereby it appeareth, that none are crowned vnleſſe they ſtriue as they ought, and therefore much leſſe they which ſtriue not at all; that none are bleſſed but thoſe who are tempted, and being tempted endure the temptation; that firſt wee muſt be tried, and by triall approued, before we can receiue the crowne of life.

2. *Tim.* 2, 5.

Iames 1. 12.

§. *Sect.* 5. Thoſe that wi fight againſt our ſpirituall enemies, are ſure of victory.

Laſtly, wee may be encouraged to this fight by certaine hope of victorie, for wee fight vnder the Standard of Chriſt Ieſus, who alone is mightier then all our enemies that aſſault vs. If we did indeed regard our enemies ſtrength and our owne weakeneſſe onely, we might well be diſcouraged from vndertaking this combat; but if wee looke vpon our grand Captaine Chriſt, whoſe loue towards vs is no leſſe then his power, and both infinite, there is no cauſe of doubting, for he that exhorteth vs to the fight, will ſo helpe vs that we ſhall obtaine victory. When we faint he ſuſtaineth vs, and crowneth vs when we ouercome. He hath alreadie vanquiſhed our enemies to our hand, and hath cooled their courage and abated their force. He hath bruiſed the Serpents head, ſo that he ſhall not be able to ouercome the leaſt of his followers, well may hee hiſſe againſt them, but he cannot hurt them, for his ſting is taken away. Sathan was the ſtrong man who poſſeſſed all in peace, but our Sauiour Chriſt who was ſtronger then hee, comming vpon him hath ouercome him, and taken from him all his armour wherein he truſted, and diuided his ſpoyles, *Luke* 11.21,22. We fought againſt mightie enemies and great Potentates, but our Sauiour hath *ſpoyled principalities and powers, and hath made a ſhew of them openly, and hath triumphed ouer them vpon the Croſſe, and ſo through death hath deſtroyed him that had the power of death, that is, the Deuill, that hee might deliuer all them which for feare of death were all their life ſubiect to bondage*, as it is, *Heb.* 2. 14,15. Hee was indeed a mightie Prince of this wordly Canaan, but our good *Ioſhua* hath ſubdued him, and hath left nothing for vs to doe who are his ſouldiers & followers, but to tread in his necke in token of victory. But we alaſſe are faint hearted, like vnto *Iether* the firſt borne of *Gedeon*, for though our Sauiour Chriſt hath conquered theſe our ſpirituall enemies, and hath put the Sword of his Spirit into our hands, wherewith wee might alſo vanquiſh them: yet we are afraid to draw the ſword, becauſe we are but freſh water ſouldiers and white-liuered; and therefore wee had need to encourage our ſelues, not onely by looking on the victory of our chiefe Captaine, but alſo on the conqueſt of our fellow ſouldiers, who were weake and fraile like our ſelues. So likewiſe Chriſt hath ouercome the World, and willeth vs to be of good comfort, ſeeing wee ſhall be partakers with him in his triumph, if we will ioyne with him in his fight. And though our fleſh be a treacherous enemie and ſtronger to vs then the ſpirit, yet ſo wee will fight againſt the luſts thereof wee ſhall be ſure of victory, for he will aſſiſt vs with his holy Spirit, and therewith enable vs more and more to mortifie this old man and body of ſinne. Well may wee take a foyle in this ſpirituall combat, but the Lord will raiſe vs vp againe; *For though wee fall, yet ſhall wee not be caſt off, becauſe the Lord putteth vnder his hand*, as it is *Pſal.* 37.24. And the Lord hath promiſed, that he will not ſuffer *vs to be tempted aboue our power, but will giue the iſſue with the tentation, that we may be able to beare it*, as it is 1.*Cor.* 10.13. and hee that hath promiſed is faithfull and true, yea truth it ſelfe, and therefore hee will be as good as his word. Though therefore Satan encounter vs with all furie, let vs not be faint-hearted, but couragiouſly endure his aſſaults, and ſo in the end the victorie will be ours: for if we *reſiſt the Deuill, he will flie from vs*, if we fight the Lords battels valiantly, *the God of peace ſhall tread Satan vnder our feet ſhortly*. For the promiſe of bruiſing the Serpents head doth belong not onely to Ieſus Chriſt our head, but alſo to all thoſe who are members of his bodie.

Deficientes ſubleuat; & vincentes coronat. August.

Luke 11.21,22.

Epheſ. 6.12.

Col. 2.15.

Ioſh. 10.24,15.

Iudg. 8.20,21.

Iohn 16.33.

Iames 4.7.

Rom. 16.20.

Gen. 3.15.

§. *Sect.* 6.
That it ſtandeth with Gods glorie to aſſiſt vs in the fight.
Nemo hic non vincet, niſi qui vincere noluit. Eraſ. in Enchir. milit. Chriſt.

Let vs not therefore feare to fight againſt beaten and conquered enemies, ſlothfully pretending our weakneſſe to withſtand theſe ſonnes of *Anakim*: for as one ſaith; Euery one ſhall be a conquerour who deſireth the conqueſt. For if we will be the Lords ſouldiers, hee will not ſuffer himſelfe to bee ſo much diſgraced, as to let vs be ouercome by his mortall enemies. He hath armed vs himſelfe with his owne armour, and ſent vs out to fight his battailes, and therefore hee will not haue vs vanquiſhed, being fortified with his ſtrength, for ſo ſhould himſelfe be ouercome in vs, and his weapons would be eſteemed weake and inſufficient. Yea hee hath ingrafted vs into his owne bodie, and we are liuely members thereof, and therefore let vs neuer thinke that all the power of Hell ſhall be able to ouer-come vs: for what head can with patience ſuffer his ſound members to be pulled from his bodie, if he be able to defend them?

CHAP. IV.

Of the malice of our ſpirituall enemy Satan.

§. *Sect.* 1.
The generall parts of the booke.

AND ſo much concerning the reaſons which may incourage vs to vndertake this combat. Now wee are to ſpeake of the ſpirituall warfare it ſelfe, wherein (as in all other wars) we are to conſider of our preparation to the conflict, & the conflict it ſelfe. In our preparation: we are firſt to conſider of the ſtate, qualitie, and condition of our enemies, and of the meanes whereby wee may withſtand and ouercome them. Concerning the firſt, in an enemie who proclaimeth warre againſt vs, wee are to conſider two things: firſt, of his will, and ſecondly, of his power. For if he haue will to hurt vs and no power, he is not to bee greatly regarded; if power and no malicious and vnreconcileable will, he is not ſo much to bee feared; but if his power bee great and puiſſant, and his will malicious, then is it time to looke about vs, and to muſter all our forces, that we may be readie to endure the encounter. Firſt, therefore concerning the will of our grand and arch-enemie Satan, if we conſider thereof aright, we ſhall find that it is moſt maliciouſly bent againſt vs, ſo that

there

Satans will moſt malicious.

there is no hope of truce or reconciliation with him, though wee could finde in our cowardly hearts to labour and ſue for a diſhonorable peace with Gods and our enemy. For his malice is not newly conceiued but inueterate, euen as ancient, within a few dayes as the World it ſelfe, and much more durable; for the World ſhall haue an end, but Satans malice to mankind is endleſſe, becauſe the cauſe thereof, namely, the loue and fauour of God toward the faithfull (whoſe eſtate hee doth enuy and maligne, himſelfe being eternally reprobated) ſhall be endleſſe and eternall. And this appeareth in the example of our firſt parents, who were no ſooner placed in the garden of pleaſure, and poſſeſſed of Paradiſe, but Satan being almoſt burſt with enuie to ſee their happy eſtate, neuer reſted till hee had diſgorged his malice, and diſpoſſeſſed them of that happineſſe which they enioyed. Neither doth hee leſſe maligne and hate thoſe who being falne in *Adam* are raiſed vp in Chriſt, and haue the fee ſimple of euerlaſting glory, purchaſed by Chriſts merit, ſealed and aſſured vnto them by the Spirit of God and a liuely faith. And hence it is that the Lord (knowing Satans malice towards his children, and that whether hee fawneth or frowneth, hee alwayes ſeeketh their deſtruction) hath proclaimed open warres betweene vs, that wee may alwayes ſtand vpon our guard, and not be ſurpriſed at vnawares; that alſo we may not entertaine a thought of peace, though Satan offer it on whatſoeuer conditions: for what peace can there be betweene the children of God and the children of *Belial*, betweene the ſeed of the Woman and the ſeed of the Serpent, ſeeing God himſelfe from the beginning hath put enmitie betweene them?

Gen. 3.15.

§. Sect. 2.
Satans malice ioyned with violence.

But as the malice of Satan is inueterate, ſo alſo it is mortall and deadly, not to be ſatisfied by offering a ſmall iniurie, by taking away our goods and good name, or afflicting vs with ſickneſſe, no not by taking away our liues; for nothing will ſatisfie him but our finall deſtruction of bodie and ſoule. And this his malice is liuely deciphered vnto vs by diuers names which are giuen him in the Scriptures. For he is called Satan, that is, an aduerſarie, ſtill readie to croſſe vs in all our ſuits which wee make vnto God, as hee did *Iehoſhua* the high Prieſt, *Zach.* 3.1. Hee is called an enemie, and that a malicious one; for where Chriſt the good husbandman ſoweth wheate, there he ſoweth tares, that is, Hypocrites amongſt true profeſſors, to the diſhonour of God, the diſcredit of the Goſpell, and the reproch of the true profeſſours thereof. And leſt we ſhould thinke that hee is ſome milde natured enemie who will bee ſatisfied with ſome ſmall reuenge, he is called a murtherer and a man-ſlayer, as though this were his profeſſion and occupation. And leſt we ſhould imagine him to be one lately falne to this trade, our Sauiour telleth vs that he hath beene ſo from the beginning, ſo that like an olde hangman hee is fleſht in bloud and crueltie; and therefore ſeeing wee can hope for no mercy at his hands, let vs ſo much the more couragiouſly oppoſe our ſelues againſt him. But for as much as the moſt ſauage man hath ſome reliques of humanitie left in him, therefore the holy Ghoſt compareth him to beaſts, that wee may expect nothing from him but brutiſh cruelty; as firſt to a Lion, yea a Lion roring after his prey, who is ſo hungry and rauenous, that he deſireth nothing more then to ſeaze vpon that which hee purſueth, 1.*Pet.*5.8. Now who would not be moſt carefull to keepe himſelfe out of the pawes of ſuch a rauenous beaſt? or if hee were encountred by him, who would not reſiſt him if hee had any hope of victorie? But in truth Satan is farre more cruell then the roaring Lion, who (if wee may giue credit to Hiſtories) ſpareth thoſe that fall down flat before him; whereas if he ſhould get vs at ſuch aduantage, hee would proudly trample vs vnder foot, and make vs ſure for euer riſing. And therefore leſt wee ſhould looke for any mercie at his hands by ſubmiſſion, the Holy Ghoſt calleth him the *great red Dragon*, *Apoc.* 12.3. which beaſt beareth ſuch naturall malice to mankinde, that he deuoureth them not onely for hunger, but alſo for ſport or hatred, in ſatisfying whereof he taketh great delight; ſuch a beaſt is our enemie, who is ſo fleſht in bloud and crueltie, and ſo ouer-carried with malice and hatred, that hee eſteemeth it his chiefe ſport and paſtime to deſtroy vs. Yea hee is farre more dangerous, for the other rageth but againſt the bodie, this againſt both body and ſoule; that beaſt wee may eaſily auoide, but it is impoſſible to flie from this winged Dragon, and therefore there is no other meanes to eſcape his furie, but by arming our ſelues ſtrongly, and fighting valiantly till we haue put him to flight.

Zach. 3.1.
Matth. 13.39.
Iohn 8.44.
1.*Pet.*5.8.
Apoc. 12.3.

§. Sect. 3.
Satans malice ioyned with treacherous falſehood.

And thus you ſee Satans malice ioyned with crueltie and raging violence, which he vſeth when hee hath any hope of ſurpriſing vs by aſſault; but if he find vs ſtrongly fortified with Gods graces, and at all points armed with the compleat armour of a Chriſtian; if hee perceiue that wee are hedged in and fenced on all ſides (as hee ſpeaketh of *Iob*) that is, guarded and protected by Gods almightie and all-ruling prouidence, ſo that hee hath no hope of ouercomming vs by aſſault and force; then he ſheweth no leſſe malice and more ſubtiltie in ſeeking our deſtruction, by fauning vpon vs, and alluring vs to ſinne, by offering the baites of honour, pleaſure and commoditie, that ſo hee may make entrance (as it were by a poſterne gate) and ſubdue vs while wee are abandoned

Iob. 1.10.

ned of the Lords aſſiſtance, and diſarmed of our ſpirituall weapons, whereby we ſhould make reſiſtance. And thus he dealt with our firſt Parents, who being inticed to ſinne, and alſo yeelding to the inticement, and ſo being depriued of Gods protection, and the breaſt-plate of righteouſneſſe, were laid open to thoſe deadly wounds which hee inflicted on them. For aſſoone as they had taſted of the forbidden fruit, they perceiued their nakedneſſe, and therefore couered themſelues with figge leaues; too weake an armour to repell the fierie darts of Satan. Thus he diſarmed the Iſraelites, by tempting them to worſhip the golden Calfe, ſo that *Moſes* ſaw that they were naked, that is, diſarmed of Gods fauour and protection, *Exod.*32.25. And this his policy he taught his ſeruant *Balaam*, who when hee could not curſe them whom God had bleſſed, gaue this curſed counſaile to *Balaak*, that the Moabitiſh women ſhould intice the Iſraelites to commit with them firſt carnall, and then ſpirituall whoredome, knowing that to be the onely meanes to bring Gods curſe vpon them. As we may ſee if wee compare *Numb.*25.1,2. with the 31. Chapter and 16. Verſe, and *Apoc.*2.14. So alſo this wilde Boare would haue broken downe the hedge which defended *Iob* by tempting him to blaſpheme God. And thus our ſubtill enemie *Sinon*-like inticeth vs with deceiuing allurements, euen with our owne hands to breake downe the wall of our defence, and to make an open paſſage for whole troupes of ſinnes to enter and ſurprize vs, whileſt wee (ouercome with a falſe ioy) glut and make our ſelues drunke with the cup of voluptuous pleaſures, and lie ſnorting in the dead ſleepe of carnall ſecuritie, not ſo much as once dreaming of our approching ruine and deſtruction.

*Exod.*32.25.

*Num.*24.14. & 25. 1,2. & 31. 16.

*Apoc.*2.14.

§. *Sect.* 4.
That Satan is a tempter and an accuſer of the faithfull.
*Matth.*4.2.
1.*Theſ.*3.5.

And hereof he hath the name of tempter giuen him, yea, hee is not onely called a tempter, but, *κατ' ἐξοχὴν, ὁ πειράζων, the tempter*, becauſe he is a tempter of tempters, & as it were a tempter by profeſſion, *Mat.*4. 2. 1.*Theſ.*3.5. The conſideration whereof ſhould make vs moſt carefull to withſtand all his temptations, whereby hee allureth vs vnto ſinne. For if we yeeld unto them, hee will ſurely diſarme vs of Gods fauour and protection, and ſo deadly wound our ſoules when hee hath made them naked. There is no wiſe man will put off his armour and caſt away his weapons in the preſence of his cruell enemie, though hee perſwade him thereto with many flattering ſpeeches and faire promiſes; and ſhall wee let Satan diſarme vs, becauſe he allureth vs thereto, by promiſing ſome vnlawfull profit or vaine pleaſure, eſpecially ſeeing we know him to be an enemie no leſſe treacherous then malicious? But as hee is a tempter to intice vnto ſinne, ſo alſo he is our accuſer after that wee haue ſinned, requiring of God that hee will execute his iuſtice vpon the offenders who haue deſerued puniſhment. Of this there needs no further proofe then his owne teſtimonie, *Iob* 1.7. where he profeſſeth that he had beene compaſſing the earth about, like a Promoter to ſpie out faults, that hee might informe againſt the offenders. But becauſe wee will not reſt in his teſtimonie, who is the father of lies, wee will adde thereunto another of vndoubted authoritie: for *Apoc.*12.10. it is ſaid, that the Saints *reioyce becauſe Satan, who was the accuſer of their brethren, was caſt downe, which accuſed them before God day and night.* So that Satan can ſpare no time, from accuſing vs for ſinne, but that which he imployeth in tempting vs thereunto, or in inflicting thoſe puniſhments which God permitteth him to lay vpon vs. Whereby we may perceiue the malice & treachery of our enemy, who though hee be the chiefe cauſe which moueth vs to ſinne, yet himſelfe is the firſt that accuſeth vs for it, and that vnceſſantly. Which may ſerue as a ſtrong argument to make vs warie of our wayes, leſt falling into ſinne, we giue Satan occaſion to inſult ouer vs, and to preferre bils of inditement before our heauenly Iudge, whoſe exact iuſtice will not let ſinne goe vnpuniſhed. If there were a Promoter continually prying into all our actions who were moſt maliciouſly diſpoſed againſt vs, and readie to informe of all our miſdemeanours vnto the Magiſtrate, how fearefull would we be to doe any thing which would bring vs within the compaſſe of the Law? But ſuch an Informer continually obſerueth all our behauiour, euen in our ſecret chambers; who will not faile to accuſe vs euen of thoſe ſinnes which he himſelfe hath tempted vs vnto: and therefore ſeeing this malicious blab ſtill prieth into our actions, this ſhould be of more force to with-hold vs from all ſinne, then if all the World did looke vpon vs.

Iob 1.7.

*Apoc.*12.10.

But he is not only an accuſer, but a ſlanderer alſo, and thereof hee hath his name *διάβολος*. If therefore hee can ſpie but an apparance of euill in vs, he will not ſticke to ſay, that wee haue or will commit that euill which he ſuſpecteth vs of: for he will wreſt and miſconſtrue all we do to the worſt ſenſe, and make of euery mole-hill an huge mountaine. Thus wrongfully did hee ſlander *Iob*, that hee ſerued God for that end for which *Demetrius* ſerued his Goddeſſe, namely for aduantage, becauſe hee preſerued him and bleſſed all he had; affirming that if he would take away his goods, and a little afflict his bodie, hee would blaſpheme him to his face, *Iob* 1.10. And this alſo teacheth vs to looke warily to our actions, abſtaining not onely from euill, but alſo from all appearance thereof, as the Apoſtle exhorteth, that ſo

Acts 19.25.

Iob 1.10.

we

1.Theſ.5.21.

we giue not to our malicious enemie the leaſt aduantage. Neither is Satan only an accuſer and ſlanderer, but alſo an executioner or hangman, readie, with all alacritie and ſauage crueltie to inflict that puniſhment the which the Lord adiudgeth vs vnto, as wee may ſee in the hiſtorie of *Iob*. And this alſo ſheweth vnto vs the extreame malice of our enemie, which maketh him to forget that glorious ſtate wherein he was created, and with all willingneſſe to execute ſo baſe an office.

§.Sect.5. That Satans malice ſhould increaſe our reſolution to withſtand him.

Ephes.6.12.

By all which it appeareth that our enemie Satan is moſt malicious, yea *maliciouſneſſe* it ſelfe, as he is called *Epheſ.6.12.* that is, the father and author of all malice and enuie, who laboureth might and maine to diſhonor God and worke our deſtruction. The conſideration whereof ſhould rouze vs out of our carnall ſecurity (whereby men behaue themſelues, as though either they had no enemie at all, or elſe ſuch a gentle natured one, that they may haue peace with him at their owne pleaſure) ſeeing there is no hope of peace and truce, vnleſſe we can be content to liue in his thraldome to our vtter deſtruction: for whomſoeuer hee keepeth as his priſoners in this life, hee will at the houre of death and iudgement bring out to execution. Let vs therefore oppoſe againſt Sathans malice, Chriſtian reſolution; ſtedfaſtly purpoſing and endeuouring to continue our fight in reſiſting Sathan to our liues end, how troubleſome ſoeuer it ſeemeth to fleſh and bloud. For ſeeing there is no truce to be hoped for, nor to be deſired if it were offered, by reaſon of the enmitie which is betweene vs and our enemie; ſeeing his malice is ſo inueterate and mortall, that there is no mercie to be expected, but all barbarous and raging cruelty; ſeeing alſo we fight the Lords battailes, who hath aſſured vs of victorie in the end: This ſhould make vs ſo reſolute, that though wee be foiled, wounded, and as it were beaten downe on our knees, yet wee ſhould neuer yeeld, but make reſiſtance euen to the laſt gaſpe. For what more honourable death then to die in fighting the Lords battailes? What death more profitable, ſeeing by dying we ſhall ouercome, and obtaine a finall victorie ouer all our enemies, and receiue the crowne of glorie, euerlaſting happineſſe, promiſed to all thoſe who fight valiantly in this combat vnto the end?

Apoc.14.13.

Apoc.2.10.

Chap. V.

Of the ſtrength of our ſpirituall enemie Satan.

§.Sect.1. Of Satans ſtrength conſidered in himſelfe.

ANd thus haue I ſhewed the malicious wil of our enemie. Let vs now conſider of his power. For though he be moſt malicious, yet if hee wanted power to execute his malice, wee might well contemne him, and reſt ſecure, making no great preparation to reſiſt his weake aſſault. But with our enemie it is far otherwiſe: for as his will is moſt maliciouſly bent to hurt, ſo is he ſtrong and mightie to effect his will. And this his power and abilitie, conſiſteth partly in his ſtrength, and partly in his skill and warlike policie, wherby hee imployeth all his ſtrength to his beſt aduantage. His ſtrength may be conſidered both in himſelfe and in his aides. In reſpect of his owne ſtrength he is very mightie, ſo that if the Lord permitteth him, hee is able to raiſe the winds, ſtirre vp tempeſts, bring downe fire from Heauen, and vtterly deſtroy vs in a moment. And this his ſtrength the holy Ghoſt expreſſeth, by comparing him to things moſt ſtrong, either in the Sea or on the Land, that ſo wee may be more carefull to arme our ſelues againſt him. He is compared to the great *Leuiathan* or Whale, whoſe inuincible force is deſcribed by the Lord himſelfe, *Iob.41.* He is compared to a Lion, yea to a *roaring lion*, which rauenouſly hunting after his prey hath his force redoubled with his hunger. And alſo to a *great red Dragon*, hauing ſeuen heads and tenne hornes, whoſe ſtrength is ſo great, that with his very taile hee drew the third part of the ſtars of Heauen, and caſt them to the earth, that is, hee vanquiſheth and ſubdueth many in the viſible Church, which make ſome profeſſion of Religion, but in their liues denie the power thereof. And this his ſtrength is ſo much the more dangerous, by reaſon of his mortall malice and deadly poyſon which he caſteth out of his mouth in great abundance.

Eſay 27.1.
Iob 41.

1.Pet.5.8.

Apoc.12.4.

§.Sect.2. Other names whereby Satans power is ſhewed.

Luke 11.21.

And leſt we ſhould contemne this brutiſh might, which a weake man may with policie defeate, therefore hee is compared to *a ſtrong armed man*, who keepeth in peace all that he poſſeſſeth. And leſt wee ſhould deſpiſe him becauſe hee is but one, the holy Ghoſt telleth vs that he is a mightie Prince, not of one Land or Countrie but of the whole World, who therefore hath infinite multitudes at his commandement: neither is there one of theſe Princes alone, but huge multitudes; and therefore the holy Ghoſt ſpeaking of them, vſeth the plurall number, ſaying, that wee *fight againſt principalities, againſt powers, and againſt the worldly gouernors, &c.* Whereas therefore the holy Ghoſt doth call him the ſtrong man, Satan, and the Deuill in the ſingular number; hee would not haue vs to conceiue that there is onely one, but it is partly to note the chiefe of the kingdome of darkneſſe, according to that, *Matth.25.41. Depart from me yee accurſed into euerlaſting fire, which is prepared for the Deuill and his Angels.* And in this ſenſe he is called *Beelzebub* the Prince of Deuils,

Iohn 12.21.

Epheſ.6.12.

Matth.25.41.

atth.12.24.

Deuils, *Mat.*12.24. And partly to intimate vnto vs their great conſent and agreement in ſeeking the deſtruction of mankinde; for though they be an huge multitude, yet they combine themſelues together, as if they were but one, in ſeeking our deſtruction.

Matth.12.45.

Markes16.9.
Luke 8.30.

Ephes.6.12.

2.Cor.4.4.

Otherwiſe the Scriptures euidently ſhew vs, that there is not one alone, but many to aſſault vs. Our Sauiour telleth vs, that one Spirit taketh vnto him ſeuen more, and they all enter into one man. It is ſaid alſo that Chriſt had caſt out of *Mary Magdalen* ſeuen, that is, many Deuils. And *Luke* 8.30. there is mention made of a man poſſeſſed with an whole legion, that is with an huge multitude. So that as our enemies are powerfull in ſtrength, they are alſo in numbers numberleſſe, enow to beſet vs all on all ſides, and in all places, and therefore our fight muſt needs be dangerous; which danger the Apoſtle aggrauateth, by telling vs that they are the Princes of darkneſſe, and therefore as well able to aſſault vs in the night as in the day; which fight of all other is moſt terrible, when we cannot ſee our enemies, and therefore can not tell on which ſide to defend our ſelues. Secondly, he telleth vs that wee wraſtle not with enemies of fleſh and bloud like vnto our ſelues, but with ſpirituall wickedneſſe, which are moſt dangerous; becauſe being ſpirits they can with incredible ſwiftneſſe paſſe from place to place which are farre diſtant, and therefore the more fitly take all aduantages, either in aſſaulting vs at their pleaſure, or withdrawing themſelues when they find reſiſtance. Being ſpirits they can lie ſecretly in ambuſhment, euen in our bedchambers, and ſo ſurprize vs when they find vs moſt wretchleſſe and ſecure; for wee can not diſcouer them before we feele their aſſaults. Thirdly, hee ſaith that they are in high places, to note vnto vs that they haue gotten the aduantage of the vpper ground; and therefore the fight muſt needs be dangerous, when our enemie fighteth againſt vs from an high place or fort, we ſtanding ſo low that wee are ſcarce able to reach him. But becauſe earthly things cannot ſufficiently ſhew the power of our enemie Satan, therefore he is called *the God of this world*; to note vnto vs, that in reſpect of worldly ſtrength and humane reſiſtance, hee is after a ſort omnipotent, that is, able to doe what he liſt, if hee were not reſtrained by Gods diuine power, who alone is truely omnipotent, and ouer-ruled by no ſuperiour.

**§. *Sect.*3.
Of the courage and audaciouſneſſe of Satan.**

2.Sam 11. & 24.1.

Zach.3.1.

2.Cor.12.7.

Luke 4.3,6, 9,13.

Apoc.12.7.

And thus you ſee the puiſſant power of this our ſpirituall enemie. But though hee were ſtrong, yet if withall hee were a daſtard and void of courage, he were the leſſe to be feared; but as he is very ſtrong, ſo alſo he is exceeding deſperate and audacious, for there was neuer man that liued, whom he durſt not encounter, yea and that after (by Gods aſſiſtance) he had taken many ouerthrowes. Though *Dauid* were a moſt holy man and according to Gods owne heart, yet hee aſſaulted him, and gaue him diuers foiles, by tempting him to adulterie, murther, and in pride of heart to number the people. Though *Iob* was by Gods owne teſtimonie the iuſteſt man on earth, and therefore the beſt armed with the breaſt-plate of righteouſneſſe: yet Satan durſt encounter him as long as God would ſuffer him. Hee reſiſted *Iehoſhua* the good high Prieſt, *Zach.* 3.1. He buffetted *Paul* the choſen veſſell of the Lord, 2.*Cor.*12.7. Yea ſo ventrous he is, that he aſſaulted our firſt Parents in the ſtate of innocencie, when they were armed with free will, and might if they would haue reſiſted his temptations. Nay, ſo deſperately audacious is this our enemie that hee durſt encounter our grand Captaine Chriſt Ieſus, who was God and man, able to deſtroy him with a word of his mouth; and that not once but many times, after hee was ſhamefully foiled and ouerthrowne. Yea ſo inſolent and foole-hardie hee is, that hee did not onely aſſault him here on earth when hee was in the ſhape of a ſeruant, and whereas in reſpect of his outward ſtate hee might haue ſome hope of preuailing; but alſo hee wageth warre againſt him in Heauen, ſitting at the right hand of his Father in all glorie, power and maieſtie, when as he hath no appearance of hope to preuaile, but is moſt ſure that hee ſhall haue the ouerthrow. And this appeareth, *Apoc.*12.7. *And there was a battaile in Heauen:* Michael *and his Angels fought againſt the Dragon; and the Dragon fought and his angels, but they preuailed not, &c.* Whereby *Michael* wee are to vnderſtand Chriſt himſelfe, for hee onely is the Prince of Angels; and this name ſignifying ſuch an one as is equall with God Almightie, can agree to no other but vnto Chriſt alone. And by the Dragon we are to vnderſtand Satan, as appeareth Verſe 9. who fought againſt our Sauiour, though he preuailed not. If then he durſt encounter the moſt valiant Souldiers that euer fought the Lords battailes, yea if he durſt ſet vpon our Sauiour Chriſt himſelf; then ſurely there is no doubt but that he hath courage enough to ſet vpon vs who are weake and feeble, altogether vnable in our ſelues to make reſiſtance.

**§. *Sect.*4.
Satans power ſhould make vs arme our ſelues againſt his encounters.**

Seeing therefore our enemies are ſo puiſſant in ſtrength, ſo innumerable in multitude, ſo dangerous and ſo audacious, let vs ſhake off all ſecuritie, and continually ſtand in readineſſe to endure the encounter: for what folly is it for vs with ſecure Worldlings to contemne and make no reckoning of ſuch enemies? Seeing euery one of vs muſt reſiſt a huge multitude, ſeeing we which are weak and feeble are to withſtand thoſe which are ſtrong and mightie; ſeeing wee which are fleſh & bloud muſt enter combat with thoſe which are ſpirituall wickedneſſes, principalities, powers, and Princes of darkneſſe; ſeeing wee who are cowardly and fearefull muſt ſuſtaine the encounter of thoſe who are deſperate and audacious; laſtly, ſeeing wee haue in our ſelues no aduantages againſt them, & they want no aduantages againſt vs, let vs not therefore fooliſhly contemne ſuch puiſſant enemies; but with all care and diligence let vs arme our ſelues againſt them, and *worke out our ſaluation with feare and trembling*, as the Apoſtle exhor- *Phil.*2.12.

*Phil.*2.12.

§. *Sect.*5. Conſolations againſt the feare of Satans power.

But as wee are not ſecurely to contemne theſe enemies: ſo wee are not faintly to yeeld vnto them, nor cowardly to deſpaire of victory. For as all thoſe who ſecurely contemning them neuer ſtand vpon their guard, are moſt ſure to be ſurpriſed & ouerthrowne; ſo whoſoeuer arme themſelues againſt them, and enter into the ſpirituall combat with a deſire to ouercome, ſhall moſt certainly obtaine victorie. For though their power be great, yet it is not infinite, and that which they haue, it is not from themſelues, but from the Lord, who ſo curbeth them with his all-ruling prouidence, that they are not able to goe one iot further then hee looſeth out the raines; as it plainly appeareth both by examples and teſtimonies of Scripture. Though Satan were moſt maliciouſly diſpoſed againſt *Iob*, ſo that hee did with all extremitie execute that which God ſuffered him to doe, yet he could not goe one iot further then his commiſſion. Hee could not touch his ſubſtance till the Lord had ſaid, *All that he hath is in thy hand.* And then not preuailing againſt him by depriuing him of his goods, hee commeth againe to the Lord to haue his commiſſion inlarged, and when he had got authoritie to afflict his bodie, he could not touch his life, becauſe the Lord had not giuen him ſo much libertie. Though *Saul* were a wicked man, yet Satan could not hurt or vexe him, till the Lord ſent him. And hence it is that hee is called the *ſpirit of God*, becauſe hee is Gods ſlaue and wholly at his appointment. So he could not deceiue the falſe prophets of *Ahab*, till hee had gotten licenſe of the Lord, 1.*King*.22.22. Nay, ſo farre is Satan from hauing abſolute authoritie and power ouer the faithfull, that it is limited and reſtrained in reſpect of the meaneſt creatures; for a whole legion of Deuils could not ſo much as enter into one herd of ſwine, till by earneſt intreatie they had obtained leaue of our Sauiour Chriſt. And therefore much leſſe can they preuaile againſt any of Gods children, ſeeing the very haires of their head are numbred. Well may Sathan maligne vs and earneſtly deſire our ruine and deſtruction, well may hee ſeeke to ſift vs like wheate, as hee did *Peter*; but our Sauiour Chriſt maketh interceſſion for vs, ſo that our faith ſhall neuer faile, *Luke* 22.31. This alſo is manifeſt by plaine teſtimonies, *Iude* 6. it is ſaid, that the Lord hath *reſerued the wicked angels in euerlaſting chaines vnder darkneſſe, vnto the iudgement of the great day*, 2.Pet.2.4. *God ſpared not the Angels that had ſinned; but caſt them downe into Hell, and deliuered them into the chaines of darkneſſe to be kept vnto damnation.* And *Apoc.* 20.2. Satan is ſaid to haue beene bound by the Angel of the Lord for a thouſand yeeres, ſo that he could not ſtirre till the Lord ſuffered him to be looſed. By all which the holy Ghoſt noteth vnto vs, that Satan is no more able to doe vs hurt, then a malefactour who being bound hand and foot is faſt tied vp in ſtrong chaines, till the Lord looſeth him and giueth him leaue.

Iob 1.12.
Iob 2.2.
1.*Sam*.16.14.
Verſe 15. & *cap*.18.*verſ*.10.
Luke 8.31,32.
Matth.10.29.
Iud.6.
2.*Pet*.2.4.
Apoc.20.2.

§. *Sect.*6. How Satan is ſaid to reſiſt God.

But here ſome man may obiect, that Satan is ſaid in the Scriptures, to reſiſt God and to oppoſe himſelfe againſt him, and euen to fight a battaile againſt our Sauiour Chriſt himſelfe and his bleſſed Angels, *Apoc*.12.7. I anſwere, that this reſiſtance and fight dependeth on Gods permiſſiue prouidence, neither could he ſo much as ſtirre againſt God, if he did not ſuffer him. Hee is indeed moſt maliciouſly diſpoſed againſt the Lord, and by this his malice is ſtirred vp to doe thoſe things which hee thinketh moſt diſpleaſant in Gods eyes: but becauſe the Lord chaineth and curbeth him in with his omnipotent power, hee is onely able to doe thoſe things that God permitteth him, and, will he nill he, he is conſtrained to obey his Creator, and to be at his commandement.

§. *Sect.*7. That the Lords ouer-ruling power giueth vs aſſurance of victorie.

Seeing therefore Satans power is reſtrained by the omnipotent power of God, this may ſerue as a ſtrong reaſon to ſtrengthen our faith in the aſſurance of victorie; eſpecially conſidering that the Lord is not only omnipotent in power, but alſo in reſpect of his will moſt readie to aide and ſupport vs in all our conflicts. For hee hath promiſed vs, that we ſhal not *be tempted aboue our power, and that hee will giue a good iſſue to the temptation*, though the beginning and middle are dangerous and troubleſome, 1.*Cor*.10.13. And that if we will but reſiſt the Deuill, we ſhall put him to flight, *Iam*.4.7. Though therefore in our ſelues wee are very weake, yet God will aſſiſt vs in this combat, which as well concerneth his owne glorie as our good, and being armed with his power, the gates of Hell cannot preuaile againſt vs. Well may the Lord ſuffer vs to take a foile, that thereby learning to know our owne weakneſſe, wee may the more carefully reſt on his power, and more earneſtly craue his aſſiſtance, but then hee will raiſe vs vp

1.*Cor*.10.13.
Iames 4.7.

though wee be neuer ſo feeble; for the more apparent our infirmities are, the more cleerly will the omnipotent power of the Lord ſhine vnto all the World, when by his helpe we haue obtained victorie.

§. *Sect.* 8.
If we will ouercome we muſt wholly relie on the Lord.

Would wee therefore reſiſt Satans force and ſtrength? then let vs not goe armed in our owne power, for wee are ſo weakened with ſinne and corruption, that wee are not able to withſtand his leaſt aſſault; but deſpairing in our owne abilitie, let vs relie our ſelues wholly on the Lord: *for we are ſtrengthened with all might through his glorious power*, as it is *Col.* 1.11. and though in our ſelues we are able to doe nothing, *yet we are able to doe all things through the helpe of Chriſt which ſtrengtheneth vs*, as it is *Phil.* 4.13. Of our ſelues we are not able to endure the leaſt encounter of our ſpirituall enemies, but yet if we truſt in the Lord, hee *will giue vs victorie through Ieſus Chriſt*, 1. *Cor.* 15.57. And hence it is that the Apoſtle preparing vs for this ſpirituall combat, doth exhort vs to *be ſtrong in the Lord, and in the power of his might; and to put on the whole armour of God, that we may be able to ſtand againſt the aſſaults of the Deuill*, *Epheſ.* 6.10,11. If then wee would be ſafely protected from the furie of Satans power, let vs not oppoſe againſt it our owne ſtrength, for then ſurely wee ſhall be ouercome, but let vs relie our ſelues on the almightie power of God, profeſſing with the Prophet *Dauid*, *Pſal.* 18.2. that the *Lord is our rocke and fortreſſe, and hee that deliuereth vs; our God and our ſtrength, in him will wee truſt; our ſhield, the horne of our ſaluation and our refuge.* Let vs with him call vpon *God which is worthy to be praiſed*, and ſo ſhall wee bee *ſafe from all our enemies*, *Verſe* 3.

Col. 1.11.
Phil. 4.13.
1. *Cor.* 15.57.
Rom. 8.37.
Epheſ. 6.10,11.
Pſal. 18.2.

§. *Sect.* 9.
Conſolations againſt the feare of the multitude of our enemies.

In like manner when wee conſider of the infinite number of our enemies, which daily aſſault euery one of vs, let vs thereby be awakened out of the ſlumber of careleſſe wretchleſneſſe, and bee ſtirred vp to ſtand vpon our guard more carefully: but yet let not this diſcourage vs from the fight, becauſe there are many to one, *for the Lord is with vs* whileſt we fight his battailes, and therefore *what mattereth it who oppoſe themſelues againſt vs? Rom.* 8.31. *The Lord will fight for vs, therefore let vs hold our peace, Exod.* 14.14. *The battell is not ours but Gods, and therefore let vs not be afraid of this great multitude*, as it is 2. *Chron.* 20.15. for the greater the number is which fighteth againſt vs, the more will the Lord glorifie himſelfe in our victorie, the greatneſſe of his power ſhining ſo much the more cleerely in the weakneſſe of the meanes, and our infirmities ſeruing as a foile, to make the riches of his omnipotencie and glory appeare more glorious. So that the Lord ſtanding on our ſide, it is not materiall how many wicked ſpirits aſſaults vs, if hee take vpon him our preſeruation, wee need not care though the whole power of Hell ſeeke our deſtruction. But if ſuch be the frailtie of our faith, that wee would oppoſe number againſt number, let vs conſider that if we will fight the Lords battailes, hee will ſend as many bleſſed Angels to our aide and reſcue, as there are wicked ſpirits which aſſault vs; *for the Angels of the Lord pitch their tents round about them that feare him, and deliuer them*, as it is *Pſal.* 34.7. So that if the Lord open our eyes, as he did the eyes of *Eliſhaes* ſeruant, wee ſhall plainly perceiue that there are more with vs then againſt vs, 2. *King.* 6.16.

Rom 8.31.
Exod. 14.14.
2. *Chron.* 20,15.
Pſal. 34.7.
2. *Kings* 6.16.

§. *Sect.* 10.
Conſolations againſt the feare of our enemies, becauſe they are ſpirituall.

So when we conſider that wee wreſtle not againſt fleſh and bloud, but againſt ſpirituall wickedneſſes, this ſhould make vs labour that our care and diligence may counteruaile the diſaduantage which we haue in the fight. But wee are not to be diſcouraged hereby from entring the combat: for though we be but fleſh and bloud, yet the Spirit of God dwelling in vs, can eaſily diſcerne and defeate all Satans ambuſhments; for light and darkeneſſe are to him alike. And whereas Satan can with great agilitie giue the aſſault and retire backe for his beſt aduantage, Gods Spirit farre excelleth him, for hee is preſent in all places at all times; ſo that Satan can no ſooner offer to ſtrike, but Gods Spirit is readie to defend; no ſooner can the Deuill tempt, then the Lord enableth vs to endure the temptation. And though Satan fighteth from high places, and ſo taketh the aduantage of the vpper ground, yet let not this diſmay vs in our fight, for there is one higher then he who laugheth him to ſcorne, and maketh fruſtrate all his enterpriſes.

§. *Sect.* 11.
Satans audaciouſneſſe ſhould make vs more valiant.

Laſtly, when we conſider that our enemy is deſperate and audacious, wee are not to caſt away our ſpirituall weapons and forſake the field, but let it rather ſerue as a ſtrong motiue to make vs arme our ſelues with Chriſtian reſolution: for ſeeing Satan is ſo audacious and venturous in the aſſault, ſurely wee ſhould be as valiant and bold in giuing him the repulſe; if he be deſperate in ſeeking our deſtruction, it behoueth vs to be reſolute in ſeeking our preſeruation, ſeeing this much more concerneth vs then the other him; eſpecially conſidering that though wee take many foiles, and be often beaten downe with the violent blowes of his tentations, yet in the end we ſhall haue aſſured victory. And why therefore ſhould Sathan ſhew more reſolution when hee is ſure to bee vanquiſhed, then wee who are ſure of conqueſt, if wee doe not cowardly yeeld?

CHAP. VI.

Of Satans aides: and firſt of the World.

¶. *Sect.* 1.
Of the world the ſecond enemy of our ſaluation, and how it tempteth vs by proſperitie.

AND ſo much concerning Sathans ſtrength, being conſidered in himſelfe. But beſides himſelfe hee hath the aide of other enemies to ſupplant vs, who though they doe not make ſo terrible a ſhew, yet they are no leſſe dangerous; and all theſe are led vnder the conduct of two Captaine Generals, the World and the Fleſh.

By the World I vnderſtand impious, carnall and vnbeleeuing men, with all their baites and inticements vnto vanitie, and all their diſcouragements, afflictions and miſeries, wherewith they hinder Gods children in trauelling the path of righteouſneſſe which leadeth to Gods Kingdome. This wicked World, the Deuils Darling and chiefe Champion, doth aſſault vs on both ſides. On the right hand it encountreth vs with proſperitie, offering vs the bait of pleaſure, that thereby it may allure vs to ſwallow the hooke of ſinne; it caſteth before vs the golden apples of riches, that by ſtooping downe to gather them, wee may be hindred in running the Chriſtian race, and ſo loſe the goale and garland of euerlaſting glorie; it tempteth vs with the honours and glory thereof to diſhonour God, and to fall before Satan, worſhipping him by our ſinnes; in a word, it promiſeth whatſoeuer our corrupt minds deſire, if wee will liue in ſinne, and turne aſide out of the narrow path into the broad way, which leadeth to deſtructiō. And how prone wee are to liſten to theſe Syrens ſongs, it is but too manifeſt by lamentable experience. For doth not our firſt loue waxe cold, and our former zeale of Gods glorie freeze, as ſoone as the World fauneth vpon vs, and quencheth in vs the heate of Gods Spirit, by caſting on vs the watriſh vanities of pleaſures, honours and riches? Doe not hereby religious ſeruants become irreligious maſters? and young Saints in ſhew, olde Deuils in truth? Doe wee not ſee that as ſoone as *Demas* hath imbraced the World, he forſaketh Chriſt? yea that *Peter* himſelfe denieth his Maſter, when hee hath baſted himſelfe by the fire of this wicked *Caiphas*? Are there not many who haue beene forward Profeſſors in the time of their aduerſitie and want, which caſt off the cloake of their profeſſion as ſoone as the warme ſunne of proſperitie hath ſhined vpon them? Are there not many amongſt vs who in the time of affliction could not be inforced with torments to prophane Gods Name by ſwearing an idle oath; or his Sabbaths by following their pleaſures, or by doing the workes of their callings; and yet the ſame men after they haue fallen into wicked company, who haue inticed them by their words and euill examples to taſte of the World and the vanities thereof, will not ſticke to ſweare with the ſwearer, and follow their pleaſures on the Lords Day with the moſt prophane? ſo hard a thing it is to reſiſt the World when it fauneth on vs.

¶. *Sect.* 2.
How wee muſt reſiſt the temptations of proſperitie.

But how hard ſoeuer it ſeemeth to fleſh and bloud, yet muſt wee oppoſe our ſelues againſt this enemie alſo: for without a fight we can neuer obtaine victorie, and without victorie we ſhall neuer receiue the crowne of glory. And to the end that wee may be prouoked to fight againſt the World and the vanities thereof, wee are to know, that though it faune vpon vs, yet it is our mortall enemie; though it flatteringly profeſſe it ſelfe our friend, yet in truth it fighteth againſt our ſoules vnder Satans Banner, for hee is the Prince thereof; though it haue honie in the mouth, yet there is deadly poyſon in the taile, for the end thereof bringeth deſtruction; though it offer vs many pleaſing things to allure vs, yet they are but baites which intice vs to come within the compaſſe of Satans nets of perdition. Let vs conſider, that though it make a ſhew, and ſeemeth a pleaſant place like the Paradiſe of God, yet it is a Sodome of ſinne which one day the Lord will deſtroy, with fire and brimſtome: and therefore let vs with righteous *Lot* haſte out of it, neuer turning back with a deſire to enioy the vanities thereof, for *the World wholly lieth in wickedneſſe*, as it is 1. *Iohn* 5.19. Let vs remember that it is impoſſible *to ſerue God and this Mammon*, *Mat.*6.24. to loue the World and God alſo: *For if any man loue the World, the loue of the Father is not in him*, 1. *Iohn* 2.15. and as the Apoſtle *Iames* telleth vs, *The amitie of the World is enmitie with God: and whoſoeuer will be a friend of the World, maketh himſelfe the enemy of God*, Iam.4.4. Neither let vs deſire the loue of the World, for it *loueth thoſe onely which are her owne, as for thoſe whom Chriſt hath choſen out of it, thoſe the World hateth*: nay, therefore hateth them becauſe Chriſt hath choſen them, as it is, *Iohn* 15.19.

Iohn 12.31.

*Gen.*13.10.

1.*Iohn* 5.19.

*Mat.*6.24.

1.*Iohn* 2.15.

*Iam.*4.4.

Iohn 15.19.

Let vs remember that it wil be to ſmal purpoſe to enioy theſe wordly pleaſures of ſinne for a ſeaſon, and in the end plunge our ſelues into euerlaſting death; that the Worlds Muſicke is but the Syrens ſong, which allureth vs to make ſhipwracke of our ſoules on the rockes of ſinne, and while it tickleth the eare it woundeth vs to the very heart; that though the cup which it offereth be of gold, and the drinke ſweet in taſte, yet it is deadly poyſon in operation; for they that drinke thereof are ſo lulled aſleepe in pleaſures and ſecuritie, that they neuer awake out of their ſpirituall lethargie; or if they doe, yet like *Sampſon*, without ſtrength to reſiſt the ſpirituall

tuall Philiſtines, after the world (like *Dalila*) hath lulled them a while in her lap of carnall pleaſures. Let vs remember, that they who drinke of this cup of voluptuous vanities, muſt afterwards drinke of that cup ſpoken of *Pſal.*75.8. that is, the cup of Gods wrath; and ſhall be tormented in fire and brimſtone for euermore, as it is expounded, *Apoc.*14.10. Let vs remember that the Worlds chiefe good is vncertaine in getting, & momentanie & mutable in the poſſeſſion, it being euery day ready to leaue vs, or wee to leaue it. Laſtly, let vs call to minde, that for this ſhort, inconſtant, and vaine ioy, we loſe an eternall waight of vnſpeakeable glorie, and plunge our ſelues into grieuous and endleſſe miſerie. What therefore *will't profit vs to gaine the whole World, and loſe our owne ſoules?* as our Sauiour ſpeaketh, *Marke* 8.36.

*Pſal.*75.8.

*Apoc.*14.10.

Marke 8.36.

And if wee haue theſe meditations continually running in our minds, then ſhall wee eaſily ſtop our eares at the hearing of this Syrens ſong; then ſhall wee conſtantly goe forward in our pilgrimage towards our heauenly home: and though Honours ſtand before vs, riches on the one hand, and pleaſures on the other, alluring vs to enter into the broad way which leadeth to deſtruction; yet ſhall wee not forſake the ſtrait path which leadeth vnto life euerlaſting, how vnpleaſant ſoeuer it ſeemeth to fleſh and bloud.

§. *Sect.*3.
How the world tempteth by aduerſitie.

But if the World cannot thus preuaile, then doth ſhe turne her ſmiles into frownes, her allurements into threats, her beds of pleaſures, into miſeries and afflictions, her glorious offers of Honours and Riches, to proud menacings of pouertie and ignominy; all which being terrible in the eyes of fleſh and bloud ſo farre preuaile with ſome, that they moue them to make ſhipwracke of faith and a good conſcience; and being wearie in trauailing thorow this deſart and vnpleaſant Wilderneſſe vnto the Land of Promiſe, they deſire to returne backe into the bondage of the ſpirituall *Pharaoh*, that they may quietly ſit by the fleſh-pots of Egypt, and glut themſelues with the Cucumbers and Pepons of carnall pleaſures: that is, they chuſe rather to walke in the broad way which leadeth to deſtruction, becauſe it is delightfull, then in the narrow way, which leadeth to euerlaſting life, becauſe they muſt paſſe thorow the briars of affliction and thornes of tribulation, before they can receiue the Crowne of glory; they preferre the pleaſures of ſinne for a ſeaſon, before the recompence of reward, which God hath promiſed, euen the eternall ioyes of the Kingdome of glorie. So vnpleaſant a thing it is for fleſh and bloud to denie it ſelfe, and to take vp the Croſſe and follow Chriſt.

*Numb.*11.5.

§. *Sect.*4.
That the world is leſſe dangerous when it frowneth then when it frowneth.

Yet though the World be farre more terrible to looke vpon when it frowneth, then when it fawneth, yet is it farre leſſe dangerous. For oftentimes this poyſon of aduerſitie is ſo tempered and corrected with thoſe wholſome preſeruatiues of Faith, Hope, Patience and Humilitie, that in ſtead of killing vs, it doth but purge away our corrupt humours of ſinne; though the World whip vs, yet thereby God correcteth vs, and makes vs better; though it burne vs in the fire of afflictions, yet it doth not conſume, but rather refine vs from our droſſe; though like a ſtormie wind it ſhaketh vs, yet in ſtead of blowing vs downe, it cauſeth vs to take more deepe root in all vertue and goodneſſe: in a word, as it playeth the ſchoolemaſter in ſcourging vs, ſo alſo in inſtructing and teaching vs to know God and to know our ſelues; to know the vanitie of the World, and to labour after a more permanent felicitie.

§. *Sect.*5.
How we are to arme our ſelues againſt aduerſitie.

Notwithſtanding, howſoeuer by the grace and bleſſing of God, aduerſitie (the Worlds churliſh ſonne) oftentimes worketh theſe good effects; yet in it ſelfe it is a temptation, and that a ſtrong one, to draw vs from God, by cauſing vs to murmure and repine; yea (as Satan ſaid of *Iob*) to curſe God to his face, to enuie all who ſeeme vnto vs more happy then our ſelues, to deſpaire of Gods mercie, and to vſe vnlawfull meanes, that thereby wee may better our eſtate. And therefore it behoueth vs to arme our ſelues againſt the violence of this enemie alſo, leaſt building our houſes vpon the ſands of ſecuritie they be ouer-turned, when the winds of afflictions and flouds of aduerſitie and perſecution blow and beate againſt vs. And to this end wee are to remember, firſt, that theſe fatherly corrections are euident teſtimonies to aſſure vs that wee are not baſtards, but Gods deare children, whom hee gently chaſtiſeth, that wee may not be deſtroyed with the World; that how Chriſt hath choſen vs out of the World, ſeeing the World hateth vs; that now wee are the friends of God, when the World (Satans eldeſt ſonne) becommeth our enemie: for ſo long as wee are of the World the World loueth vs, for it loueth her owne. Secondly, let vs continually remember the recompence of reward, and then ſhall wee with *Moſes* uoluntarily chuſe *rather to ſuffer aduerſitie with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon; eſteeming the rebuke of Chriſt greater riches, then the treaſures of Egypt*, as it is *Heb.*11.25,26. Then ſhall wee endure to bee tried and purified in the furnace of afflictions, if wee know that after we are found to be pure gold, the Lord will lay vs vp in his treaſury of euerlaſting happineſſe. Laſtly, let vs remember, that eternall bleſſedneſſe is promiſed to thoſe that mourne with a godly ſorrow, and eternall

*Heb.*12.6,7,8.

*Iohn.*15.19.

*Heb.*11.25,26.

Mat.5.4,10.

woe denounced againſt thoſe who pamper themſelues with worldly delights, *Mat.5.4. Bleſſed are they that mourne, for they ſhall be comforted.* So Verſe 10. *Bleſſed are they which ſuffer perſecution for righteouſneſſe ſake, for theirs is the Kingdome of Heauen,* Luke 6.21. *Bleſſed are ye which hunger now, for yee ſhall be ſatisfied: bleſſed are yee that weepe now, for ye ſhall laugh.* And Verſe 25. *Woe be vnto you that are full, for ye ſhall hunger: woe vnto you that now laugh, for ye ſhall waile and weepe.* And leſt the tediouſneſſe of our troubles ſhould diſcourage vs, or the waight of them preſſe vs downe, the Apoſtle telleth vs, that they are but *light and momentany, cauſing notwithſtanding vnto vs a farre moſt excellent and eternall waight of glory,* 2.Cor.4.17. Why therefore ſhould this little ſpot of foule way cauſe vs to ſtand ſtill, or goe out of our courſe, which leadeth to euerlaſting happineſſe? And thus much ſhall ſuffice to haue ſpoken here of this enemie for our preſent purpoſe, referring the Reader for a more ful diſcourſe to the ſecond and third Parts of this Chriſtian Warfare.

Luke 6.21,25.

2.Cor.4.17.

Chap. VII.

Of the Fleſh, and the ſtrength thereof.

§. Sect.1.
Of the fleſh the third enemie of our ſaluation, and what it is.

THe ſecond enemy which aſſiſteth Satan againſt vs, is the fleſh, that inborne traitour which we nouriſhing in our ſelues, doth open a gate in our ſoules, into which Satan and the World may eaſily ſend whole troupes of temptations to enter and ſurprize vs. By the fleſh wee are not to vnderſtand the bodie alone and the fleſh thereof, but that corruption of nature which hath defiled both body and ſoule, being ſpread and mixed with euery part of both, euen as the light is mingled with darkneſſe in the twilight or dawning of the day, whereby we are made prone to all ſinne, and readie to entertaine all temptations, which promiſe the ſatisfying of any of the luſts thereof. This ſecret traitour conſpiring with Satan and the World to worke our deſtruction, doth entertaine & further all their temptations; it fighteth and luſteth againſt the ſpirit, it rebelleth againſt the law of our minds, and leadeth vs captiue to the law of ſinne; it hindreth vs from doing the good wee would, and maketh vs commit the euill which we hate, as it is notably ſet downe, Rom.7. So Gal.5.17. *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrarie the one to the other, ſo that yee cannot doe the ſame things that yee would.*

Rom.7.
Gal.5.17.

§. Sect.2.
The diuers names which in the Scriptures are giuen to the fleſh.

This enemie the holy Ghoſt in the Scriptures deciphereth by diuers names; for it is called the olde man, the old *Adam*, the earthly, carnall, and naturall man, the ſinne which is inherent and dwelleth in vs, the adioyning euill, the law of the members, the luſts of the fleſh which fight againſt the ſoule; by all which is ſignified our corruption of nature, which is deriued from our firſt parents, whereby wee are made backward vnto all good, and prone vnto all euill, vnapt to entertaine any good motions of Gods Spirit, but moſt readie to receiue and imbrace all the ſuggeſtions and temptations of the World and the Deuill, as the wax the print of the ſeale, or the tindar fire. And this the Apoſtle *Iames* ſheweth Chap.1.14. *Euery man is tempted when he is drawne away by his owne concupiſcence and is enticed:* verſ.15. *Then when luſt hath conceiued, it bringeth forth ſinne, and ſinne when it is finiſhed bringeth forth death.* So that as Satan is the father, ſo the fleſh is the mother of ſinne, which receiuing Satans temptations, as it were, into a fruitfull wombe, doth conceiue, nouriſh, and bring forth ſinne, which no ſooner is borne, but like a deadly ſtinging Serpent, it bringeth death to bodie and ſoule, vnleſſe the poyſon thereof be ouercome and taken away by the precious bloud of Chriſt.

Iames 1.14,15.

§. Sect.3.
The treachery and dangerouſneſſe of this enemy the fleſh.

And thus you ſee what the fleſh is, and how it conſpireth with Satan in ſeeking our deſtruction; whereby appeareth the treacherie and dangerouſneſſe of this our enemy. The treacherie thereof is hereby manifeſt, in that being in outward ſhew a deare friend, and more neere then an *alter idem*, another ſelfe, it notwithſtanding aideth Satan to our owne ouerthrow. So as we may complaine with *Dauid*, Pſal.41.9. *My familiar friend whom I truſted, which did eat my bread, hath lift vp the heele againſt mee.* For this *Iudas* which daily followeth vs, and eateth, and drinketh and ſleepeth with vs, doth betray vs into the hands of thoſe enemies who ſeeke our life, and that, when it ſeemeth louingly and kindly to imbrace and kiſſe vs. And as it is moſt treacherous, ſo alſo moſt dangerous, and hard to be ouercome, for as much as it is in our ſelfe, and the greateſt part of our ſelfe, and therefore we cannot forſake it, vnleſſe wee forſake our ſelues; wee cannot fight againſt it, vnleſſe we raiſe inteſtine and ciuill warres in our owne bowels; we cannot vanquiſh it, vnleſſe wee ſubdue our ſelues; and if wee ſeeke to runne away from it, wee might as eaſily flee from our own ſhadowes, yea from our ſelues, for wee carrie it in our owne boſomes. How hard therefore is this enemie to be ouercome? how dangerous and irkeſome muſt this fight needes be, wherein our ſelues muſt be enemie to our ſelues? So that we cannot obtaine the victory, vnleſſe we be ouercome; wee cannot be ſure of life, vnleſſe wee mortifie and kill our greateſt part; we cannot ſuſtaine our ſelues, but wee nouriſh

Pſal.41.9.

Marke 8.34.

nouriſh our enemie; wee cannot famiſh our enemy, but wee our ſelues ſhall pine with hunger. Who would not thinke the eſtate of thoſe Citizens to be moſt dangerous, who being beſieged by forraigne forces, harbour amongſt them more Traitours which are hourely in readineſſe to open the gates and betray the Citie into their enemies hands, then true ſubiects and loyall Citizens to ſtand in their defence? But this is our caſe, wee are beſieged with forreigne forces, the World and the Deuill; and we nouriſh in vs ſecret Traitors, euen the fleſh, with whole legions of the luſts thereof, which are continually ready to open the gates of our ſoules, euen our ſenſes of Seeing, Hearing, Touching, Taſting, Smelling, whereby whole troupes of temptations enter and ſurprize vs.

§. *Sect.* 4.
How the fleſh is to be weakned.

The conſideration whereof ſhould make vs moſt watchfully to ſtand vpon our guard, and to vſe ſuch Christian policie to withſtand our enemies, and preuent their treacherous attempts, as true-hearted Citizens would vſe in the like caſe; who if they were beſieged with forraigne forces, and knew that they harboured Traitors, who ſought all opportunities of betraying their Citie into their enemies hand, they would if they were ſtrong enough lay hand on them, draw them to the place of iudgement, condemne and put them to death; but if they found them too great and ſtrong a partie, then they would vſe all good policie to make them weaker, by depriuing them of their food and prouiſion, weapons, armour & munition, and all other means wherin conſiſted their chiefe ſtrength; and then they would ſet vpon them being thus diſabled, and proceed in the courſe of iuſtice before mentioned: ſo we being in continuall danger to haue the Citie of our ſoules ſacked through the treacherouſneſſe of our fleſh, muſt, if wee be ſtrong enough and powerfull through Gods Spirit, mortifie, kill, and aboliſh the fleſh, and the luſts thereof; but if we find the ſpirit weake and the fleſh ſtrong, we are to diſable it by faſting and watchfulneſſe in prayer, by withdrawing from it the food with which it is nouriſhed, that is, voluptuous pleaſures and worldly delights. But eſpecially being weake in our ſelues, we are to implore the aide and aſſiſtance of Gods Spirit, whereby wee may be ſtrengthened and enabled to ſubdue and mortifie the luſts of the fleſh, which rebell and fight againſt our ſoules, being aſſured by Gods mercifull promiſe, that if we aske and deſire his Spirit, he will giue it vs, and hauing the Spirit of God to aſſiſt vs, wee ſhall be ſure of victory. But if in ſtead of mortifying and taming the fleſh and the luſts thereof, wee pamper them like Epicures with all vaine delights, we ſhal but ſtrengthen our enemies to cut our owne throats: if we delicately bring vp this ſeruant, which wee ſhould vſe as a ſlaue, at length it will be not onely as our ſon, but a tyrannous Lord and Maſter, which will binde vs hand and foot in the fetters of ſinne, and caſt vs into the priſon of Hell. What folly therefore is it to nouriſh and arme our enemy to our own deſtruction? But of this enemy I haue written at large in the fourth part of my *Chriſtian Warfare*, vnto which I refer the Reader who deſireth to be better informed of this enemie, and to be inſtructed in the manner whereby he may reſiſt and ouercome him.

1.Pet.2.11.

Luke 11.13.

Prou.29.21.

CHAP. VIII.

Of Satans policie.

§. *Sect.* 1.
That Satan is a moſt ſubtill and politicke enemie.

ANd thus much alſo concerning the firſt part of our enemies power, which conſiſteth in the ſtrength either of himſelfe or of his aides. Now wee are to conſider of the ſecond part, which conſiſteth in his warlike policie and skill in imploying this his ſtrength to his beſt aduantage. For if our enemie had great ſtrength, and yet wanted policie, hee might the more eaſily be reſiſted, and the ſooner vanquiſhed; for ſtrength without wit, is like a Giant without eyes. But as our enemie is exceeding ſtrong, ſo is he alſo no leſſe ſubtil & politike, in imploying all his ſtrength to his beſt aduantage, and therefore as in regard of his ſtrength he is called in the Scriptures a Lion, and a mightie Dragon; ſo in reſpect of his ſubtiltie and wilineſſe he is called a Serpent; yea an old Serpent, which being the ſubtileſt of beaſts, hath his craft redoubled by his age and experience, *Apoc.12.9.* and hereof hee is called in the Scriptures, *δαίμων* and *δαιμόνιον quaſi δαήμων*, to ſignifie vnto vs his great knowledge. No maruaile therefore though Satan be an expert-ſouldier, ſeeing he is not only of wonderfull ſtrength, but alſo of great knowledge by creation; which though in reſpect of good things it was much decreaſed by his fall, yet in ſleights and ſtratagems it is much increaſed by his long experience from the beginning of the World, euen almoſt ſix thouſand yeeres; which is ſufficient to make one wiſe that is by nature fooliſh and ſimple, and therefore much more Satan, who is naturally very politicke; being alſo a ſpirit, and hereby fit to diue as it were into the ſecrets of nature, and with incredible ſwiftneſſe to paſſe from place to place, ready to intrude himſelfe into all companies ſecretly, and to learne the nature, qualities and diſpoſitions of all men, againſt whom he fighteth. And though he cannot know our thoughts directly and certainly (for this is proper to God alone to be the ſearcher of hearts) yet hee hath ſuch intelligence from our affections, *luſts*, inclinations and outward actions, that hee can ſhrewdly gheſſe at them, if hee doe but a while keepe vs

Apoc.12.9.

Ier.17.10.

company, and ſee our diſpoſition and conuerſation. So that we cannot giue Satan the leaſt aduantage, but hee is readie to take it and make vſe thereof to our ouerthrow; we can lay no plot againſt him but he diſcerneth it, and is readie to preuent it. And therefore in this reſpect our ſtate is like the King of Arams, 2. *King*.6.12. for Satan our enemie knoweth all our counſailes and conſultations which wee take and hold in our moſt ſecret chambers.

2.*King*.6.12.

§. *Sect*.2.
How we may defeat Satans policie.

And thus you ſee what Sathans policie is: againſt which wee muſt oppoſe no leſſe wiſdome and skill, if we will haue the victorie. And becauſe we are fooliſh by nature, or wily to beguile our ſelues (that wiſdome which wee haue naturally being worldly and carnall, which is enmitie againſt God, and therefore more fit to betray vs into the hands of our enemie, then to defend vs from him) it behoueth vs to goe out of our ſelues into the Lords treaſurie of wiſdome, and there to furniſh our minds with ſuch ſpirituall ſauing wiſdome, as ſhall be fit to oppoſe againſt the ſubtill policie of our ſpirituall enemie. That is, wee muſt continually heare and meditate in Gods Word, which will make vs wiſe and skilfull in deſcrying all Satans ſtratagems and alſo in preuenting them being diſcouered. For howſoeuer in the darke night of ignorance and errour wee may eaſily fall into his ambuſhments, yet the light of Gods Word ſhining vnto vs, will plainly diſcloſe them to the eyes of the moſt ſimple. But beſides this theoreticall wiſdome ſeated in the vnderſtanding, there is alſo a practicall or operatiue wiſdome required in Gods Word, which ſheweth it ſelfe in our affections and actions. And this conſiſteth in the feare of the Lord, that is, true godlineſſe and ſinceritie of heart. Of which *Iob* ſpeaketh, Chap. 28. Verſe 28. *The feare of the Lord is wiſdome, and to depart from euill is vnderſtanding.* So *Pſal*.111.10. *The feare of the Lord is the head* or *beginning of wiſdome.* And *Prou*.28.7. hee is called *a wiſe ſonne which keepeth the Law.* So that our chiefe wiſdome conſiſteth in the feare of the Lord, and in a godly endeuour of performing obedience to his Commandements. If therefore wee would attaine vnto ſuch ſpirituall wiſdome that wee may reſiſt our ſpirituall enemie, wee muſt be conuerſant in hearing and reading the Word of God, meditating therein with the Prophet *Dauid both day and night*; and withall wee muſt by all meanes ſeeke the feare of the Lord, labouring to lead our liues in a conſtant courſe of true godlineſſe. And though we are full of infirmities, yet at leaſt let vs haue an holy endeuour to performe ſeruice vnto God, in truth, vprightneſſe, and integritie of heart. And ſo wee may aſſure our ſelues that though we be neuer ſo ſimple and fooliſh by nature, yet ſhall wee be wiſe enough to withſtand and ouercome our ſpirituall enemies: for the Lord who is wiſdome it ſelfe will direct vs in our wayes, and he alſo will ſo infatuate this curſed *Achitophel*, and turne his wiſdome into fooliſhneſſe, that wee ſhall neuer thereby be hurt or circumuented.

Rom.8.7.

Iob 28.28.

Pſal.111.10.

Prou.28.7.

Pſal.1.2.

§. *Sect*.3.
That worldly wiſdome cannot free vs from the danger of Satans policies, but rather expoſes vs to them.

But on the other ſide, though we be neuer ſo wiſe in carnall wiſdome, and though our heads be a ſtore-houſe of politicke ſtratagems, if yet wee neglect Gods Word, and voluntarily giue our ſelues ouer vnto ſinne and diſobedience, wee ſhall be ſo beſotted with folly, that Satan will eaſily deceiue and circumuent vs. An example whereof wee haue in our firſt parents, who though they were more wiſe by creation then euer were liuing (Chriſt excepted) yet when they caſt the Word of God behinde their backe, giuing more credit to Satans ſuggeſtions, and withall tranſgreſſed Gods commandement; their wiſdome was turned into ignorance and folly, and they became an eaſie prey to their malicious enemie. And whereas they thought by that meanes to haue gone beyond the Lord in policie, and to haue obtained a farre greater meaſure of knowledge and glory, they were in ſtead thereof beſotted with folly, and ouer-whelmed with ignominie and ſhame, by being made the bondſlaues of ſinne and Satan. And thus alſo the Heathen neglecting the true worſhip of God, and giuing themſelues to idolatrie, became fooles, whileſt they profeſſed themſelues very wiſe, as the Apoſtle witneſſeth. *Rom*.1.22. for the *Lord deſtroyeth the wiſdome of the wiſe, and caſteth away the vnderſtanding of the prudent*, as it is, 1. *Cor*.1.19.

Rom.1.22.

1.*Cor*.1.19.

§. *Sect*.4.
Wherein our chiefe wiſdome conſiſteth.

Seeing then our chiefe wiſdome conſiſteth in the ſtudie of Gods Word, and in vprightneſſe of heart, integritie, Chriſtian ſinceritie and ſimplicitie, and in a holy care of performing obedience to Gods will, let vs therefore continually meditate in Gods Word, and with the Prophet *Dauid* make it our counſellor. And whenſoeuer Sathan doth aſſault and tempt vs to ſinne, let vs haue recourſe to this our Counſellour the Word of God, there inquiring whether that whereunto we are tempted be lawfull or no; and if it tell vs that it is a ſinne, let vs with all care and conſcience auoide it: for though Sathan lay ouer it neuer ſo faire a gloſſe, and intice vs to the committing thereof, by offering vnto vs the greateſt pleaſures, riches and honours of the World, yet let vs aſſure our ſelues that he thereby ſeeketh to circumuent vs; and to purchaſe worldly vanities, he inticeth vs to ſell our ſoules; and therefore in Chriſtian wiſdome let vs auoide his ſtratagems.

Pſal.119.24.

CHAP.

CHAP. IX.

Of the ſpirituall armour deſcribed, Epheſ.6.

§.*Sect.*1. That the weapons of our Chriſtian warfare muſt be ſpirituall.

AND thus haue I ſhewed the nature and qualitie of our enemie againſt whom wee muſt fight; both in reſpect of his will, & alſo his power conſiſting in his ſtrength & policy, & alſo ſome means which in our preparation againſt him we muſt vſe carefully, that wee may withſtand him; namely, by oppoſing againſt his malicious will, Chriſtian reſolution; againſt his ſtrength, the omnipotent power of Gods might; againſt his ſubtill policie, Chriſtian wiſdome, conſiſting in the knowledge of Gods Word, and true integritie and ſimplicitie of heart. Now wee are to ſpeake of the laſt meanes which wee are to vſe in our preparation immediatly before our combat; that is, the Chriſtian armour wherewith we are to arme our ſelues againſt the encounter: and to this end (becauſe wee are but freſh-water-ſouldiers and of ſmall experience) let vs take the counſaile and aduice of the Apoſtle *Paul*, one of Gods chiefe Champions and expert Captaines, as he ſetteth it downe, *Epheſ.6.11,12,13,14.* &c. where firſt he deſcribeth the qualitie, and as it were the metall of our armour in which reſpect he telleth vs, that we muſt put on the armour of God which is ſpirituall, and that our weapons and armour muſt not be carnall. For being of this nature though they were neuer ſo ſtrong, they were to no purpoſe, ſeeing our enemie is ſpirituall: neither doe we *wreſtle againſt fleſh and bloud, but againſt principalities, powers and ſpirituall wickedneſſes*, as it is *Epheſ.6.12.* In vaine therefore it were with the Papiſts to ſeeke to defend our ſelues with holy Water, or Crucifixes, or ragges and reliques of Saints, from the violent aſſaults of this our enemie; or elſe with deſperate Hackſters to truſt in our Sword, Buckler and Speare: for well is that verified of this ſpirituall Leuiathan, which the Lord ſpeaketh of the earthly Leuiathan, *Iob 41.17,26. When the ſword doth touch him, he will not riſe vp, and he laugheth at the ſhaking of the ſpeare.* And therefore when we are to encounter this great *Goliah*, wee are to lay aſide the carnall weapons of *Saul*, which are altogether vnfit for a Chriſtian, ſeruing rather to burthen and hinder him, than to defend and further him in this ſpirituall combate; and wee are to goe againſt him in the Name of the Lord, ſtrengthened in the power of his might, putting on vs the armour of God, that is, ſuch diuine and ſpirituall armour as the Lord hath giuen and appointed vs to vſe. For it is not ſufficient that we prepare vs this armour, if wee let it lie by vs, or ſuffer it (as it were) to hang vpon the walls, there to ruſt without vſe; but we are to put it on, and keepe it faſt buckled vnto vs both night and day, that we may be alwayes in a readineſſe to endure the aſſault of our enemies.

Epheſ.6.11,&c.

2.*Cor.*10.4.

Epheſ.6.12.

Iob 41,17,20.

1.*Sam.*17.36,44.

§.*Sect.*2. That wee muſt put on the whole armour of God.

Neither is it enough that wee put on one peece of the armour, and like young ſouldiers leaue off the reſt for lightneſſe ſake, or elſe through foole-hardinſſe to ſhew needleſſe valour; wee muſt not put on the helmet of ſaluation, and leaue off the breaſt-plate of righteouſneſſe, nor take vnto vs the girdle of veritie and the ſhield of faith, and caſt away from vs the ſword of the Spirit; but wee are to put on the whole armour of God, and like valiant ſouldiers, who meane indeed to ſtand to it, we are to arme our ſelues at all points in compleat armour of proofe, which will keepe vs from fleeing, and our enemie from ouercomming. For if we take none of the Chriſtian armour, or but ſome of the lighteſt parts, if we take the ſhield of faith, and leaue behind vs the breaſt-plate of righteouſneſſe, wee ſhall either deſperately fight and be ouerthrowne in the battaile, or elſe cowardly runne away and forſake the field. But on the other ſide, if wee buckle vnto vs the whole armour of God, wee ſhall not need to flee away for feare, being ſo well defended; nor to doubt of victory, for wee ſhall ſurely ouercome; the Lord hauing giuen, and wee hauing receiued this armour to this end, as the Apoſtle noteth vnto vs in theſe words; *that you may be able to ſtand againſt the aſſaults of the Deuill*, or his treacherous ambuſhments, as the word here vſed, ſignifieth. So that the Lord hath giuen vs this armour, aud wee put it on, to the end that wee may be enabled to reſiſt Satan; and therefore ſeeing it is armour of Gods owne making and beſtowing, wee may aſſure our ſelues that hee will not ſuffer his workmanſhip and gift to be ſo much diſgraced, as that Satan ſhould pierce thorow it and wound vs. For the Lord knoweth the force of Satans darts, and bullets of temptation, and he hath made his armour high proofe, and therefore ſtrong enough to repell all the batterie of Satans ſuggeſtions.

§.*Sect.*3. The neceſſitie of the ſpirituall armour.

And that we may be the rather ſtirred vp with all care and diligence to prouide and buckle faſt to vs the armour which hee after deſcribeth, he ſheweth the neceſſitie thereof, by deſcribing the dangerouſneſſe of our enemies, who, being not fleſh and bloud, but principalities, powers, worldly gouernours, princes of the darkneſſe of this World, and ſpirituall wickedneſſes, which are in high places, cannot poſſibly be reſiſted by our owne ſtrength and meanes. And therefore for this cauſe hee willeth vs to take vnto vs the whole armour of God, that wee may be able to reſiſt in the euill day, that is, the time of temptation; which is therefore called the euill day, partly becauſe therein Satan

What is meant by the euill day.

Pſal.41.1.

Ephes.5.16.

tempteth vs vnto euill, and partly becauſe it is a time of trouble, aduerſitie and affliction, when Satan ſifteth vs with his temptations. And thus the euill day is taken, *Pſal.41.1. The Lord will deliuer him in the euill day,* (that is, as our tranſlation alſo reades it) in the time of trouble. And thus alſo it is vſed, *Epheſ.5.16. Redeeming the time, becauſe the dayes are euill*, that is, full of troubles and afflictions. And therefore *Beza* doth tranſlate in this place ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, *tempore aduerſo*, the time of aduerſitie. By which we learne not to eſteeme our ſpirituall fight as a May-game, but as a time of trouble and aduerſitie, wherein we are aſſaulted by mightie enemies, and oftentimes foiled and wounded; and therefore wee muſt not voluntarily runne into temptations, ſeeing the time of them is euill and full of trouble; but rather feruently pray vnto the Lord that he will not leade vs into temptation, conſidering our owne weakneſſe and our enemies power; or if it pleaſe him to make triall of vs, that hee will not ſuffer vs to fall therein, but that he will deliuer vs from euill, for as much as the kingdome and power and glory is his alone, and therefore hee is of power ſufficient to ſaue and deliuer vs.

That we muſt not cowardly flie in the ſpirituall conflict.

But as we are not ſecurely to ruſh into the field of temptation againſt our ſpirituall enemies, ſo wee are not when they ſound the alarum to battaile, and aſſault vs, cowardly to caſt downe our weapons and runne away: for the Apoſtle would not take away from vs true valour and Chriſtian fortitude, but carnall ſecuritie and wretchleſneſſe; and therefore though our enemies bee mightie, and the time of temptation full of trouble, yet he biddeth vs not to caſt off our armour and to runne away, wholly deſpairing of victorie, but hee exhorteth vs for this cauſe, to take vnto vs the whole armour of God, that we may be able to reſiſt in the euill day, and hauing finiſhed all things may ſtand faſt; that is, hauing put our enemies to flight and obtained the victory, we may like conquerours ſtand laſt in the field, as it were triumphantly inſulting ouer them: whereby hee intimateth thus much, that if wee will take vnto vs the whole armour of God, how weake ſoeuer wee be in our ſelues, yet ſhall wee bee enabled to reſiſt our ſpirituall enemies in the euill day; and not onely ſo, but alſo obtaine victorie and triumph ouer them.

§. Sect.4. That euery one muſt abide in his vocation,

And therefore he willeth vs not to bee diſmayed, neither with our enemies power, nor our owne trouble, but to ſtand to it, ſaying, Verſ.14. *Stand therefore*: by which word hee intimateth vnto vs diuers duties; firſt, as in the Campe euery man hath his place appointed him, and his proper colours vnder which he is to keepe him; ſo all Chriſtian ſouldiers haue their ſtations, that is, their vocations whereunto they are called of God, within the limits whereof they are to containe themſelues. And theſe are firſt their generall calling whereby they are entertained into the Church Militant, which is Gods Campe or Army, where they are to fight vnder the Standard of their Captaine Chriſt: and ſecondly their ſpeciall callings, whereby there is appointed to euery member of the Militant Church, a certaine ſtanding, and particular and proper duties and functions which hee is to execute, as it is in the Armies of earthly Princes. Firſt, therefore we muſt containe our ſelues within our generall vocation and ſtation, that is, we muſt keepe vs in Gods Army and Campe, the Church Militant: for as thoſe ſtragling ſouldiers who depart from the Armie, and range abroad to forrage, or get ſome bootie, are eaſily vanquiſhed by their enemies; ſo thoſe who depart and make an apoſtaſie from Gods Church, to gaine or retaine their pleaſures and worldly preferments, are eaſily ouerthrowne, falling into Satans ambuſhments. And ſecondly, euery one is to containe himſelfe within the limits of his ſpeciall vocation, and to keepe his peculiar ſtanding appointed him by God: for as there is nothing more pernicious to an Army then diſorder, when as ſome intrude themſelues into others place, as when the common Souldier will be an Officer, the Lieutenant, Captaine, and the Captaine, Generall of the Army; ſo nothing is more hurtfull to the Church Militant than when diſorderly one vſurpes anothers place and office, as when the Miniſters will be Magiſtrates, and the Magiſtrates Miniſters, and when the common people vſurpe the office of them both. Secondly, when as hee biddeth vs ſtand in our places, hee reſtraineth vs from two extreames: the one, that wee doe not wilfully thruſt our ſelues into the combat of temptations before we be aſſaulted, and ſo as it were runne out of our ſtanding to ſeeke an enemy; and ſecondly, that when we are aſſaulted we doe not flee away, but ſtand to it valiantly and endure the violence of the aſſailants. Laſtly, he exhorteth vs to watchfulneſſe and painfull diligence, for we muſt not drowſily and ſecurely lay vs downe and giue our ſelues to ſleepe, nor yet ſit idlely as though we had nothing to doe; but wee are to ſtand vpon our guard, and to watch continually, that wee may alwayes be in readineſſe to withſtand the aſſaults of our enemies; otherwiſe if wee ſleepe in ſecuritie, they will ſuddenly ſet vpon vs and ſurprize vs at vnawares.

CHAP. X.

Of the particular parts of the Chriſtian armour: and firſt of the girdle of veritie.

§. *Sect.* 1.
Of the girdle of veritie, and what we are to vnderſtand thereby.

THe Apoſtle hauing taken away all wretchleſſe ſecuritie and foole-hardineſſe, and alſo ſtrengthened vs with true valour and Chriſtian fortitude, in the next place deſcribeth the armour of God which we are to buckle vnto vs. Where firſt wee are generally to obſerue, that wee are not curiouſly and ſcrupulouſly to ſearch out the reaſon why ſuch and ſuch vertues are likened to theſe or thoſe peeces of armour: as for example, why he calleth Truth a Girdle, Righteouſneſſe a Breſtplate, Faith a Shield, &c. for it was not the Apoſtles purpoſe ſo exactly to fit the ſimilitudes, as may appeare, 1. *Theſſ.* 5.8. where he indifferently aſcribeth the name of Breſtplate both to Faith and Charitie, by which here hee vnderſtandeth righteouſneſſe; but onely briefly and generally to ſhew what vertues and graces of Gods Spirit are moſt neceſſary for a Chriſtian, wherewith hee may be enabled to reſiſt his ſpirituall enemies, continuing his former allegorie taken from warres. But let vs come to the armour it ſelfe, which is both defenſiue and offenſiue: the firſt part is the Girdle of Veritie. The word here vſed ſignifieth a broad ſtudded Belt vſed in warres in ancient times, wherewith the ioynts of the Breſt-plate and that Armour which defended the belly, loynes and thighes were couered. And by this, truth is reſembled: whereby ſome vnderſtand the truth of Religion and of the doctrine which wee profeſſe; others vnderſtand hereby truth and vprightneſſe of heart, or the integrity of a good conſcience, whereby wee performe all duties of Religion belonging to God and our Neighbour in ſimplicitie, without all hypocriſie and diſſimulation. But becauſe both are notable and neceſſary parts of our Chriſtian armour, I ſee no reaſon why wee may not take it in both ſenſes, ſeeing the Apoſtle doth of purpoſe ſet downe vnder theſe metaphoricall words, the chiefe vertues and graces wherewith wee are to arme our ſelues againſt our ſpirituall enemies. Firſt, therefore here is required truth of our Religion which wee profeſſe: and ſecondly that wee profeſſe it truly; that is, with vpright and ſimple hearts.

1.*Theſ.*5.8.

§. *Sect.* 2.
That our Religion muſt be grounded on Gods Truth.

For the firſt: it is the foundation vpon which all other duties to God or Man are to be built; for if they be not grounded on Gods truth, but deuiſed by mans braine, they are but humane dotages which the Lord will not accept; neither is it to any purpoſe that we ſhew our ſelues earneſt and forward in Religion; vnleſſe it be true and conſonant to Gods Word. For as the faſter that thoſe trauaile which are out of the way, the further they are from their iournies end; ſo the more earneſt and forward that wee are in trauelling the by-paths of errour, the further wee are from Gods Kingdome. And therefore Sathan careth not greatly whether we be of no Religion or of a falſe Religion; whether wee worſhip no God at all, or a falſe God, or at leaſt the true God after a falſe manner; whether we performe no duties vnto God, or ſuch as being not agreeable to his truth are abominable vnto him. Firſt, then we muſt containe all our actions within the compaſſe of Gods Word, and whatſoeuer we profeſſe and practiſe, it muſt haue its ground and warrant from his truth, if we will bee accounted true members of Gods Militant Church, which is therefore called *the pillar of truth*, becauſe contemning all errours and doctrines of men, it faithfully keepeth the truth of Gods Word. And as ſouldiers were girt about with that ſtrong and broad ſtudded Belt, wherewith their loynes were ſtrengthned, and ſo enabled to ſuſtaine the fight without wearineſſe; ſo wee are to compaſſe our ſelues about with truth, whereby wee may be ſtrengthened, when as we know that we fight in a iuſt quarrell; neither ſhall wee eaſily be deceiued with Satans temptations and falſe ſuggeſtions, if wee be girt about with the Girdle of Veritie. And hereby appeareth the neceſſitie of this piece of armour: for ſeeing Sathan is a lier from the beginning, it behoueth vs to be compaſſed about with truth, that the bright beames thereof may diſcouer and diſperſe all the foggie miſts of Satans errours and lies.

1.*Tim.*3.15.

§. *Sect.* 3.
That we muſt profeſſe the truth, in truth and ſimplicitie of heart.

But it is not ſufficient that we profeſſe the truth, vnleſſe it be in truth, that is, in integritie and ſimplicitie of heart, without all hypocriſie and diſſimulation. For how glorious ſoeuer our profeſſion euen of the true Religion be before men, yet it is abominable in the eyes of God, if it be not in truth and from an vpright heart, but counterfeit and hypocriticall. Whatſoeuer duties and good workes we performe, though neuer ſo excellent in themſelues, yet are they not acceptable in Gods ſight, if they bee not ioyned with integritie and ſimplicitie. For example, Prayer is a notable part of Gods worſhip; but if we doe not call vpon God in truth, but with fained and deceitfull lips, that we may haue the prayſe of men, our Prayers are odious and Phariſaicall, *Matth.* 6. Thankſgiuing is an excellent dutie, but if with the Phariſie wee giue thankes rather to boaſt of our gifts, then to ſhew true thankfulneſſe to the giuer, we ſhall not be approued of God. Giuing of almes is a worke acceptable vnto God, for it is a ſacrifice wherewith hee is well pleaſed, but if they be not giuen in ſimplicitie of heart, but in hypocriſie, that we may

*Mat.*6.

Luke 18.

*Heb.*13.16.

Mat.6.
Iohn 4.24.
*Ioſh.*24 14.
*Mich.*6.7,8.
Iohn 17.17.

may be ſeene of men, they ſhall haue the hypocrites reward, *Matth.6.* In a word, this truth and ſimplicitie of heart is ſo neceſſary, that without it, whatſoeuer we doe it is not regarded; for *God is a ſpirit, and hee will be worſhipped in ſpirit and in truth, Iohn* 4.24. According to that, *Ioſh.*24.14. *Feare the Lord, and ſerue him in vprightneſſe and in truth.* Which if we performe, our ſeruice of God, will be acceptable in his ſight, though performed in great weakneſſe, and mingled with many imperfections: otherwiſe, though we offer thouſands of Rams, and whole Riuers of oyle, that is, omit no outward coſt and labour in Gods worſhip, yet will it be abominable in his eyes, *Mich.*6.7,8. Let vs therefore with our Sauiour pray vnto God, that wee may bee ſanctified with his truth, that not onely whatſoeuer we do may be grounded on Gods truth, but that we may doe it in truth and vprightneſſe of heart.

Chap. XI.

Of the Breaſt-plate of Righteouſneſſe.

§. Sect.1. Of the breaſt-plate of righteouſneſſe, and the excellency thereof.
Eſay 59.17.
*Rom.*7.15,22.
*Rom.*7.17.
1.*Iohn* 3.9. and *Verſe* 6.8.
*Pſal.*119.

The ſecond part of our armour is the Breaſt-plate of Righteouſneſſe; whereby wee are to vnderſtand a good conſcience, true ſanctification and a godly life, which alſo we are to put on according to the example of our grand Captaine Chriſt, *Eſay* 59.17. *He put on righteouſneſſe as an Habergeon, and an Helmet of ſaluation vpon his head.* And then ſhall not Sathans darts pierce vs, ſo long as we are armed with a good conſcience, and a godly and innocent life. Yea as long as our breaſts and hearts are armed with righteouſneſſe, though our other members fall into ſinne, our wounds ſhall not be mortall: for as the breaſt-plate doth defend the breaſt and vitall parts of a ſouldier: ſo the ſtudie and holy endeuour of a Chriſtian to liue in righteouſneſſe and true ſanctification, doth ſo arme his mind, that Satan cannot deadly wound the heart with any of his temptations. True it is that the Saints doe receiue wounds and foiles, when as Satan hath drawne them to commit ſinne, but they are not wounded at the heart, becauſe they doe not ſinne with full conſent of will; for they allow not that which they doe, neither doe they what they would, but what they hate, and they delight in the Law of God concerning the inner man, when the fleſh leadeth them captiue to the law of ſin. And hence it is that *Paul* ſaith hee did not tranſgreſſe Gods Law, but ſinne that dwelled in him, *Rom.* 7.17. And the Apoſtle *Iohn* affirmeth, that *they who are borne of God ſinne not,* 1.*Iohn* 3.9. and that *they who are in Chriſt ſinne not*: and that *whoſoeuer ſinneth is of the Deuill, Verſe* 6.8. Not that Gods children are exempted from all ſinne, but becauſe they ſinne not with the full conſent and ſwinge of their will; and when they doe fall, their hearts are defended with the breaſt-plate of righteouſneſſe, that is, with an holy endeuour and deſire of ſeruing God. *Dauid*, a man according to Gods owne heart, may be a notable example hereof; for euen after he was indued with the knowledge of truth, and had this godly endeauour of ſeruing God, hee notwithſtanding fell grieuouſly many times, and was wounded often with Satans darts; but his wounds were not mortal, neither did they pierce the heart, becauſe he was armed with the breſt-plate of righteouſnſſe, for he kept Gods law in his heart, and it was ſweeter than hony vnto his mouth, he meditated therein, and ſought after it continually, as appeareth *Pſal.* 119. Would wee therefore be preſerued from the deadly wounds of Satans darts of temptation? then let vs ſtudie and labour after true holineſſe, let vs keepe a good conſcience; and howſoeuer we fall often through infirmitie, yet let the heart alwayes be armed with the breaſt-plate of righteouſneſſe, that is, with an earneſt deſire and holy indeauour of ſeruing God; and ſo ſhall Sathan neuer mortally wound vs.

§. Sect.2. That the lack of this armou is moſt pernicious.

But on the other ſide, if we once lay aſide the breaſt-plate of righteouſneſſe, not ſo much as endeuouring to ſerue the Lord in holineſſe of life, but imbrace ſinne with full conſent of will, wee ſhall lay our breaſts open and naked to all Satans thruſts, yea, and as it were put ſwords in his hands wherwith hee may wound and murther vs: for vntill we diſarme our ſelues, and put weapons into the hands of Satan by our ſinnes, he cannot hurt vs; as we may ſee in the example of our firſt Parents, who whileſt they continued in their righteouſneſſe and integritie, Satan could not offer them any violence by aſſault and force, and therefore hee allured them to entertaine a treacherous parley, wherein hauing inticed them to diſarme themſelues of this breaſt-plate of righteouſneſſe, by wilfull tranſgreſſing Gods Commandement, he inflicted on them deadly wounds, piercing them thorow to the very heart; and ſo like *Ioab* whileſt hee ſeemed louingly to imbrace them, hee did moſt treacherouſly ſtab them. The conſideration whereof ſhould make vs repell moſt carefully all Satans temptations, whereby he inticeth vs to ſinne; but eſpecially let vs neuer be allured to put off the breſt-plate of righteouſneſſe, and then though Satan wound our ſoules with ſinne, yet his wounds will not be mortall ſo long as we doe not fall into ſinne with full conſent of will, but through infirmitie; in the meane time loathing the ſinne which wee commit, and delighting our ſelues in the Lavv of God, in reſpect of the inner man; for though we fall, yet the Lord will raiſe vs vp by vnfained repentance, and though ſinne dwell in vs, yet ſhall it neuer raigne in our mortall bodies, that wee ſhould obey it in the luſts thereof.

m.6.12.

CHAP. XII.

Of the preparation of the Goſpell of peace.

Sect.1. hat the ſpell of peace is.

THe third part of our Chriſtian armour is, that wee haue our feete ſhod with the preparation of the Goſpel of peace; where hee alludeth to the cuſtome of ſouldiers in former times, who going into the field ſtrongly armed their legges and feete with legge-harneſſe, war-graues or buskins to preſerue them from the iniurie of the weather, the piercing of briars, thornes, and ſuch other things as might hurt them in their way as they marched, and from the violence alſo of their enemies blowes when they were encountred. For all which vſes the Goſpell ſerueth in our ſpirituall warfare; for they who are armed with the true knowledge thereof; and are aſſured of the mercifull promiſes therein contained, they will walke and march valiantly in the wayes of godlineſſe and Chriſtianitie, though they are full of the briars and thornes of afflictions and perſecution; preferring the rebuke of Chriſt before the riches of Egypt, becauſe they haue an eye to the recompence of reward, which they ſhall receiue at the end of their iournie. And this maketh them little to regard the fouleneſſe and vnpleaſantneſſe of the way, and though Sathan trouble them in their march, ſetting vpon and aſſaulting them, yet they eaſily reſiſt the furie of his temptations, and goe on forward in the profeſſion and practice of Chriſtianitie, if they be armed with the knowledge of the Goſpel of peace; for it is therefore called the Goſpel of peace, becauſe it bringeth peace to our ſoules, not onely as it is the ambaſſage of God, whereby we being reconciled vnto him, haue peace with him, from the aſſurance whereof wee haue the peace of conſcience, but alſo becauſe if we be armed therewith, we ſhall obtaine a finall victorie ouer our ſpirituall enemies, after which ſhall follow euerlaſting peace, which ſhall not ſo much as be diſturbed with the attempts of any enemies.

12. 25,26.

10.5.

n.10.15.
e 1.79.

Sect.2. at it is to repared this ſpell.

But it is not ſufficient that wee know and beleeue this Goſpel of peace, vnleſſe wee be alwayes prepared to make confeſſion and profeſſion thereof, though thereby wee incurre worldly ſhame, loſſes, afflictions and perſecution. And this the Apoſtle ſignifieth, by telling vs that our *feet muſt be ſhod with the preparation of the Goſpel of peace*; that is, as thoſe who are well ſhod are in readineſſe to goe thorow rough and vnpleaſant wayes; ſo thoſe that are indued with the knowledge of the Goſpel, muſt alwayes be in readineſſe to make profeſſion thereof in the middeſt of affliction and perſecution. *For as with the heart man beleeueth vnto righteouſneſſe, ſo with the mouth hee muſt confeſſe vnto ſaluation, Rom.* 10.10. And this the Apoſtle *Peter* requireth of vs; that wee doe not onely ſanctifie the Lord in our hearts, but alſo that *we be readie alwayes to giue an anſwere to euery man that asketh vs a reaſon of the hope that is in vs.* But if wee lay aſide this armour, wee ſhall be as vnfit to trauell in the afflicted way which leadeth to Gods Kingdome, as thoſe ſouldiers who are barefoot be vnfit to march thorow wayes which are full of briars and thornes; neither ſhall wee be readie to make confeſſion and profeſſion of our faith in the time of perſecution and trouble, but rather to ſlide backe into a generall apoſtaſie from all Religion, vnleſſe wee be confirmed and comforted with the ſweet promiſes of the Goſpel, made to thoſe who ſuffer affliction for Chriſts ſake, namely, that *if wee confeſſe him before men, hee will confeſſe vs before his Father in heauen, Mat.*10.32. That *whoſoeuer ſhall loſe his life for Chriſts ſake and the Goſpels, ſhall ſaue it. Marke* 8.35. That *whoſoeuer ſhall forſake houſes, or brethren, or ſiſters, or father or mother, or wiſe and children, or lands for his names ſake ſhall receiue an hundred fold more, and ſhall inherit euerlaſting life Matth.*19.29.

Rom.10.10.

1.Pet.3.15.

*Matth.*10.32.
Marke 8.35.
*Matth.*19.29.

CHAP. XIII.

Of the Shield of Faith.

§. Sect.1. That the ſhield of faith is moſt neceſſarie.

THe fourth piece of the Chriſtian armour which the Apoſtle exhorteth vs aboue all to put on, is the ſhield of faith, which of all other parts is moſt neceſſarie, becauſe how weake ſoeuer it be in it ſelfe, yet it doth defend and protect vs againſt all the temptations of Satan; for hee that putteth on faith, doth put on Ieſus Chriſt alſo, it being a propertie inſeparable of faith, to apply vnto vs Chriſt Ieſus and all his benefits, that is, his merits and righteouſneſſe, and euerlaſting life it ſelfe. And this will be not onely a glorious garment to couer our deformitie out of Gods ſight, to preſerue vs from the heate of his wrath, and to obtaine the euerlaſting bleſſing of our heauenly Father, but alſo it is armour of proofe to defend vs from the violent aſſaults of our ſpirituall enemies. Let vs therefore take vnto vs the ſhield of faith, that we may alſo *put on the Lord Ieſus Chriſt*,

Rom.13.14.

Chriſt, as the Apoſtle exhorteth vs, *Rom.*13. 14. for hauing him we ſhall want nothing, which may either defend our ſelues or offend our enemies; the Lord himſelfe will bee our ſhield and buckler, and therefore it will be impoſſible for our foes to preuaile againſt vs.

§. *Sect.*2. What is meant by quenching Satans firie darts.

But let vs conſider further of the excellency and neceſſity of this ſhield of faith, which appeareth by the vertue thereof in repelling all the fierie darts of Satan. The Apoſtle ſaith, *that thereby wee may quench his fierie darts*, alluding to the cuſtome of ſouldiers in ancient time, who maliciouſly poyſoned their darts, whereby the bodies of thoſe who were wounded were ſo inflamed, that they could hardly be cured, or eaſed of their raging and burning paine. And ſuch darts are all Satans temptations, whereby we are wounded with ſinne; for if they be not expelled & quenched with the ſhield of faith, they will inflame our luſts to ſinne, and one ſinne will inflame our hearts to another, till there be kindled in vs a world of wickedneſſe. And this we may ſee in the example of *Dauid*, who after that hee gaue himſelfe to idl neſſe and ſloth, and ſo was pierced with one of Satans firie darts, is preſently inflamed his heart to commit adulterie, and hauing giuen place to that, he was prouoked to murther; ſo that if wee admit one of theſe fierie darts, it will inflame vs to receiue another, and ſo our burning wounds wil torment our conſciences, and moſt hardly admit of any cure.

§. *Sect.*3. Why the ſhield of faith is ſaid rather to quench then to repell Satans darts.

* I call it an improper ſpeech, not becauſe it is vnfit to expreſſe the Apoſtles minde and meaning, The which it doth in moſt liuely manner but becauſe it is metaphoricall or allegoricall conſiſting of borrowed ſpeeches and words drawne from their naturall ſignification. For faith in proprietie of ſpeech, cannot be called a ſhield, nor Satans tentations fiery darts. Neither is it properly the nature of the ſhield to quench but to repell darts which light vpon it. Howſoeuer therefore it is a moſt elegant and ſignificant ſpeech: yet ſtil I affirme with *Caluin*, that it is tropicall and improper.

And therefore it behoueth vs to take vnto vs the ſhield of faith, whereby wee may quench theſe fierie darts. But why doth the Apoſtle vſe this * improper ſpeech, ſeeing the ſhield doth not quench, but repell the darts that beat vpon it? I anſwere, partly to ſhew the nature of our enemies temptations, namely, that they are fierie, mortall, raging, and pernicious (as before I ſaid) and partly to ſet forth a double vertue of faith; for firſt thereby we repell and beate backe his temptations, and ſo *reſiſt him ſtedfaſtly in the faith*, as the Apoſtle ſpeaketh, 1.*Pet.*5.9. And ſecondly, if Satans darts haue pierced and wounded vs, faith alſo doth coole the ſcorching heate of ſinne, by applying vnto vs the precious balme of Chriſts bloud, ſo that our wounds are not mortall vnto vs, though mortall in themſelues, if they were not cured by this ſoueraigne ſalue of ſinne, which being applied by Faith, doth eaſe the burning torments of our euill conſciences; and preſerueth vs from all danger of death. The firſt of theſe vertues is ſignified hereby, in that hee calleth faith a ſhield, which repelleth Satans temptations, as the ſhield doth the darts that are caſt againſt it: the ſecōd by the word (quenching) namely, that as water quencheth the fire, ſo faith quencheth the fiery darts of Satans temptations, as is aforeſaid.

§. *Sect.*4. Why Satan i called the wicked one,

*Matth.*6.13, *and* 13.38. *Iohn* 8.44.

Laſtly, we are to note that he calleth Satan the wicked one, to ſhew vnto vs that he is the Father and authour of all wickedneſſe and ſinne, both by ſinning himſelfe, and prouoking others to ſinne by his temptations. And therefore he is called the wicked or euill one both here, and *Matth.*6.13. *But deliuer vs from the euill one.* So *Matth.*13.38. *The tares are the children of the wicked one,* as alſo *Iohn* 8.44.

CHAP. XIIII.

Of the Helmet of Saluation.

Eſay 59.17. *Rom.*8.24. 1.*Theſ.*5.8.

Hope the He met of ſalu tion,

THe fiſt piece of our Chriſtian armour is the helmet of ſaluation, which is ſo called by a Metonymy of the effect, becauſe it bringeth ſaluation to them that weare it, for wee are ſaued by hope, as it is *Rom.*8.24. which wee are to vnderſtand by the helmet of ſaluation, as appeareth 1.*Theſ.*5.8. where hee exhorteth vs to put on the hope of ſaluation for an Helmet. As therefore ſouldiers when they goe into the field put on their helmet, that thereby they may defend their head, which is their chiefe part, from the cruell blowes of the enemie; ſo we being to fight the ſpirituall battell muſt put on hope both of victorie, and the glorious Crowne belonging thereunto, and ſo ſhall wee neuer turne our backes when we are aſſaulted, ſeeing by the Lords aſſiſtance wee doe aſſuredly hope for victory, and through his mercie and the merits of Chriſt doe expect after our combat is finiſhed, the garland of euerlaſting happineſſe, promiſed to all that ouercome. For though Satan aſſault vs on the one ſide, by offering vnto vs the riches, honours and pleaſures of the World, that thereby hee may intice to ſinne, and ſo yeeld our ſelues his captiues, he ſhall not preuaile againſt vs, if we be armed with this helmet of ſaluation. For as no man in his right wits would ſel his certaine intereſt vnto a goodly inheritance for a bright ſhining counter; ſo much leſſe will any man, who is not ſtarke mad, ſell his aſſured hope of the eternall Kingdome of glorie, by yeelding himſelfe the ſlaue of ſinne and Sathan, to purchaſe for the preſent the Worlds counterfeit ſhining excellencies, which are in truth but mutable, or at leaſt momentanie vanities. And though he aſſault vs on the other ſide with afflictions, croſſes, and perſecutions, as he did *Paul*, yet we will with him, for the hope of Iſrael, be content to be bound in the chaines of miſerie and affliction. For the heauieſt croſſe will ſeeme tolerable, yea an eaſie yoke and a light burthen,

Acts 28.20.

2.*Cor.*4.17.

then, to thoſe who doe expect and hope for a *farre moſt excellent and an eternall waight of glorie*; neither can the ſtrait way and the narrow gate diſcourage thoſe, that in the end of their iournie aſſuredly expect a place of pleaſure and neuer fading felicitie. But on the other ſide, if wee doe not put on this helmet, we ſhall not dare to lift vp our heads in the day of battell: for as thoſe who are encouraged with hope of victorie and the ſpoyle enſuing, doe fight valiantly; ſo thoſe who are quite forſaken of hope, doe forſake alſo the field, and caſting downe their armour and weapons, doe either runne away, or cowardly yeeld vnto the enemie.

CHAP. XV

Of the Sword of the Spirit.

§. *Sect.*1. Of the ſword of the ſpirit.

AND ſo much for the defenſiue armour which wee muſt put on. That which followeth is both defenſiue and offenſiue, fit to defend our ſelues, and repell and foile the enemy. And this is *the ſword of the ſpirit, the Word of God.* This the Apoſtle calleth the ſword of the Spirit, becauſe it is a ſpirituall, and not a carnall weapon, which the Spirit of God himſelfe hath as it were tempered, made, ſharpened, and put into our hands, to repell our ſpirituall enemies whenſoeuer they aſſault vs. If therefore wee would defend our ſelues and driue backe Satan, wee muſt not onely buckle vnto vs the defenſiue armour before ſpoken of (for hee that ſtandeth altogether vpon defence, ſtandeth vpon no defence) but we muſt take vnto vs the ſword of the Spirit, wherewith we may repell and deadly wound our ſpirituall enemies. Wherein we are to imitate the example of our chiefe Captaine Ieſus Chriſt, who though hee was able to haue confuted Satan by other arguments, or to haue confounded him by the omnipotent power of his Deitie, yet as hee ſuffered himſelfe to be tempted in all things like vnto vs, ſo he vſed alſo the ſame weapons, which hee hath appointed vs to vſe in this ſpirituall combate of temptations, to the end that wee might bee taught how to handle them, hauing his example for our imitation, and alſo may conceiue aſſured hope of victorie, conſidering that our Captaine ſubdued Satan with the ſelfe-ſame weapons.

Math. 4.

§. *Sect.*2. That the ſword of the ſpirit is a moſt fit weapon to repell Satans temptations.

Whenſoeuer therefore we are aſſaulted by Satan, let vs draw out the ſword of the Spirit, that we may defend our ſelues, and giue him the foile, as being the moſt fit weapon for this purpoſe: for if Satan ſeeke to blinde the eyes of our vnderſtanding with ignorance, that thereby he may lead vs as it were hood-winkt into ſinne, the Word of God is a *lampe to our feet*, and a *light vnto our paths* to diſcouer Satans darke illuſions and ſecret ambuſhments, and to *guide our feet in the way of peace.* If he ſeeke to deceiue vs with his lies, and to ſeduce vs into errours; the Word of God is the Touch-ſtone of truth, by which we diſcerne the pure golden veritie from the droſſie conceits of humane inuentions; and the ſubtill deluſions of Satans probable falſhoods, from the vndoubted certaintie of Gods infallible truth. If he transforme himſelfe into an *angell of light*, Gods Word doth pull off his vizard, and maketh him appeare in his owne likeneſſe: if he come vpon vs *like a roring Lion to* deuoure vs, it protecteth vs from danger, and maketh vs ſtrong enough to withſtand his violence.

§. *Sect.*3. How we are to vſe the ſword of the ſpirit in the conflict of temptations.

Seeing therefore this weapon is ſo excellent, let vs moſt highly eſteeme it, and manfully vſe it whenſoeuer Sathan doth aſſault and tempt vs vnto ſinne. For example, when he inticing vs to commit ſin, doth extenuate and mince it as though it were but a May-game, and a tricke of youth which God regardeth not; let vs draw out the ſword of the Spirit, ſaying, it is written, that all they are *accurſed who continue not in all that is written in the booke of the law to doe it*, *Gal.*3.10. that they *who liue according to the fleſh, cannot pleaſe God*, *Rom.*8.8. that the burthen of ſinne cannot be light, ſeeing it preſſed out of Chriſt himſelfe a bloudie ſweate, &c.

*Gal.*3.10.
*Rom.*8.8.

On the other ſide, if he aggrauate the hainouſneſſe of our ſinnes, to the end hee may draw vs into deſpaire of Gods mercie; let vs ſay, it is written, *I will not the death of a ſinner* (ſaith the Lord) *but that hee repent and liue*, *Ezec.*18.23,32. And, *that Ieſus Chriſt came into the World to ſaue ſinners*, 1.*Tim.*1.15. And *that he came not to call the righteous, but ſinners to repentance*, *Matth.*9.13. *Iohn* 3.16. If he tempt vs to the loue of the World, and to the ſeruice of this vnrighteous Mammon; let vs anſwere him, that it is impoſſible to *ſerue two maſters* of ſuch contrary diſpoſition, as it is written, *Mat.*6.24. That *if wee loue the World, the loue of the Father abideth not in vs*, 1.*Iohn* 2.15. That *the amity of the World is enmity againſt God*, *Iam.*4.4. Contrariwiſe, if renouncing the World, and endeuouring to ſerue the Lord in vprightneſſe and in truth, hee ſeeke to draw vs from our integrity, by threatning afflictions and perſecution; we are to ſtrengthen our ſelues and reſiſt him with the ſword of the Spirit, remembring that they are *bleſſed which ſuffer perſecution for righteouſneſſe ſake, for theirs is the Kingdome of Heauen*. *Ma.*5.10. That *al that will liue godly in Chriſt Ieſus ſhal ſuffer perſecution*. 1.*Ti.*3.12. That *whoſoeuer loſeth any thing for Chriſts ſake, ſhal receiue in recōpēce an hundreth fold more, and haue euerlaſting life* to boote, *Ma.*19.29. If he tempt vs to the neglect of Gods Word, we are to tel him, that all Chriſts *ſheepe heare his voice & follow him*, *Ioh.*10.27. That *whoſoeuer is of God heareth Gods words*, *Ioh.*8.47

*Ezec.*18.23.32.
1.*Tim.*1.15.
*Matth.*9.13.
Matth. 6.24.
1.*Iohn* 2.15.
Iames 4.4.
*Matth.*5.10.
1.*Tim.*3.12.
*Math.*19.29.
Iohn 10.27.
Iohn 8.47.

that they who know God heare his Miniſters; whereas he that is not of God heareth them not, 1.*Iohn* 4.6. And if hee object that we cannot heare it without great labour and coſt wee are to remember, that whoſoeuer is a wiſe Merchant fit for the Kingdome of God, will rather ſell all hee hath to buy this precious pearlo, than be without it, *Matth.*13.44,45,46. On the otherſide, if he tempt vs to content our ſelues with the bare hearing thereof, neglecting obedience thereunto, wee are to tell him, that *not the hearers of the word, but the doers thereof ſhall be iuſtified, Rom.*2.13. that they who are *hearers of the word*, and not *doers* alſo, *doe deceiue themſelues*, if they thinke hereby to haue any aſſurance of eternall life, *Iames* 1.22. That *not euery one who ſaith Lord, Lord,* (that is, maketh a goodly profeſſion of Religion) *ſhall enter into the kingdome of Heauen, but he that doth the will of the Father who is in Heauen, Matth.*7.21. So when he tempteth vs to pride, we are to ſay vnto him, Sathan I may not yeeld vnto thy temptation, for it is written *God reſiſteth the proud, but giueth his grace to the humble,* 1.*Pet.*5.5. If hee tempt vs to couetouſneſſe, we are to reſiſt him, ſaying, it is written, that *the deſire of monie is the root of all euill.* 1.*Tim.*6.10. If to carking care, we are to tell him, that the Apoſtle exhorteth vs to *caſt all our care on the Lord, for hee careth for vs,* 1.*Pet.*5.7. If to vnthriftie miſpending of Gods gifts, and careleſſe conſuming of our eſtates, wee are to tell him, that hee *that prouideth not for his family, is worſe then an infidell,* 1.*Tim.*5.8.

*Mat.*13.44.45.
Rom. 2.13.
*Iam.*1.22.
*Matth.*7.21.
1.*Pet.*5.5.
1.*Tim.*6.10.
1.*Pet.*5.7.
1.*Tim.*5.8.

§. *Sect.*4.
That it behoooueth vs to bee skilful in handling the ſword of the ſpirit.

And thus may we repell the violence of all Satans temptations and giue him the foile, if we will take vnto vs the ſword of the Spirit, and skilfully vſe the ſame in the fight; for it is not ſufficient that we haue this ſword lying by vs, nor to be able to ſhew the goodneſſe thereof in diſcourſe, if in the meane time we neuer draw it out to fight the ſpirituall combat, but let it ruſt in the ſcabberd; but wee muſt alwayes haue it readie for the combat, and (as it were) naked in our hands, that we may ſtrike home, and cut off all the temptations of Sathan, and the luſts of our owne fleſh when they doe aſſault vs. And to this end we muſt be skilfull in the vſe thereof: for though a man haue an excellent weapon, yet if he know not how to vſe it, it will little helpe him either to defend himſelfe or offend his enemie; ſo if a man haue this two edged ſword of Gods Word, and haue no skill to rule it, hee will ſtrike flat-long and not cut, and ſome time wound himſelfe in ſtead of hurting his enemie: yea ſo politicke a Warriour is Satan againſt whom we fight, that if wee be not skilfull in the vſe of this ſword, he will turne the edge and point therof againſt our ſelues, and ſo in ſtead of defending vs, it will, like the ſword of *Goliah*, be readie for the enemie to cut off our owne head. And therefore it behoooueth vs to come into Gods ſchoole continually, that there wee may learne how to vſe and handle this ſword of Gods Word ſo cunningly, that we may reſiſt Satan in all his aſſaults, and giue him no aduantage in the fight. Otherwiſe he will vſe it to our owne ouerthrow; for if he durſt fight againſt our Sauiour Chriſt with his owne weapon the Word of God, whoſe knowledge was exquiſite and without meaſure, ſaying, *It is written*; how much more buſie will he be in vſing it againſt vs, who haue not attained vnto the leaſt part of his skill.

§. *Sect.*5.
The folly of thoſe who neglect this ſpirituall weapon.

Whereby appeareth, firſt the carnall wretchleſneſſe of many men, who, as though there were no enemie to aſſault them, haue not this weapon in their houſes at all, or if they haue, yet they beſtow more time in prophane exerciſes, then in ſtudie how to vſe the ſword of the Spirit for their owne defence; or at leaſt truſting to their owne skill as ſufficient in it ſelfe, they ſeldome come to the Lords ſchoole, where they might learne to vſe the weapon of Gods Word for their beſt aduantage. Secondly, hereby appeareth the wicked practice of the enemies of Gods Truth, who take from his people this ſword of the Spirit, which the Lord hath giuen vnto all for their defence. Neither doth the Apoſtle in this place exhort onely the Clergie to take this weapon, but al Chriſtians whatſoeuer, who are aſſaulted with their ſpirituall enemies: but they notwithſtanding conſpiring with Satan to worke the ouerthrow of Gods Church, depriue them of the vſe of the ſword of the Spirit, the Word of God, and ſo betray them into the power of Sathan being able to make no reſiſtance, when their chiefe weapon is taken from them.

CHAP. XVI.

Of Prayer.

§. *Sect.*1.
That prayer is the meanes of obtaining Gods aſſiſtance, and the reſt of the ſpiritual armour.
*Epheſ.*6.18.

THe laſt and chiefe meanes whereby wee may both defend our ſelues, and offend our enemies, 'tis feruent and effectuall Prayer, which the Apoſtle exhorteth vs to vſe, *Ep.*6.18. *And pray alwayes with* &c. The neceſſitie and profit of which exerciſe is exceeding great in this ſpirituall combate, becauſe thereby we doe obtaine all our ſtrength to fight, and victorie alſo ouer our enemies. For firſt we cannot endure the leaſt aſſault of Satan by our owne ſtrength, vnleſſe we be armed with the power of Gods might, as before I haue ſhewed. And the Lords aſſiſtance, whereby only wee can ouercome, is obtained by earneſt and effectuall Prayer, according to that *Pſal.*50.15. *Call vpon me in the day of trouble; ſo will I* de-

Pſalme 50.15.

Mat.6.13.
Luke 22.40.
Iames 1.17.
Mat.7.7.
Iohn 16.23.
Verſe 24.
Luke 11.13.

deliuer thee, and thou ſhalt glorifie me. And our Sauiour preſcribeth vs this meanes to free our ſelues from temptation, or at leaſt from being ouercome by it, that wee craue the Lords aſſiſtance, ſaying, *Leade vs not into temptation, but deliuer vs from euill*, *Matth.*6.13. So hee exhorteth his Diſciples vnto *prayer, leſt they ſhould enter into temptation, Luke* 22.40,46. Secondly, we cannot obtaine the ſpirituall armour (before deſcribed) by any meanes of our owne, but thoſe graces of Gods Spirit are his gifts, *from whom euery good and perfect gift deſcendeth*, *Iam.*1.17. and therefore are to be begged at his hands by earneſt and effectuall Prayer, we hauing his gracious promiſe, that if *wee aske we ſhall receiue*, *Matth.*7.7. And our Sauiour hath aſſured vs, that *whatſoeuer we aske the Father in his Name, hee will giue it vs, Iohn* 16.23. And to this his promiſe he addeth his commandement in the Verſe following, ſaying, *Aske and you ſhall receiue.* Yea, if wee doe but truely deſire the Holy Ghoſt, the Father will giue him vnto vs, *Luke* 11.13. And he commeth not alone, but bringeth with him our ſpirituall armour, euen all his graces fit for to arme vs in the ſpirituall combat, againſt all the aſſaults of Satan and his aſſiſtants.

§. *Sect.*2. The reſt of the ſpirituall armour is not ſufficient without Prayer.

Exod.17.11.

But whereas theſe graces are in this life but weake and imperfect in vs; our truth being mixt with wil-worſhip and hypocriſie; and the puritie of our conſcience ſtained with our corruption; our knowledge of the Goſpell but in part, and ſhadowed with the vaile of ignorance; our faith mixt with doubting, and weakened with incredulitie; our hope ſhaken from its anker-hold, when the promiſes of God are delayed; and whereas wee alſo are vnskilfull to vſe this ſpirituall armour for our beſt aduantage; therefore it behoueth vs after wee haue armed our ſelues at all points, not to truſt altogether in our armour, but to haue our recourſe vnto our grand Captaine Chriſt Ieſus, acknowledging our owne weakneſſe, and deſiring his aide and aſſiſtance, that being armed with his power, we may obtaine a glorious victorie ouer our ſpirituall enemies. And as *Moſes* ioyned with *Ioſuahs* ſword his owne effectuall prayer, which was of farre greater efficacie; for when hee held vp his hands in prayer, Iſrael preuailed; but when hee fainted, *Amaleck* had the vpper hand: ſo wee being to fight againſt the ſpirituall Amalekites, are not wholly to truſt in our ſpirituall weapons, but we are to implore continually the Lords aſſiſtance by heartie prayer, aſſuring our ſelues that if wee lift vp our hands and hearts vnto God, we ſhall in the end obtaine a full victorie; but if wee faint, the ſpirituall *Amaleck* will preuaile againſt vs. Whilſt our minds lie groueling on the earth, it is an eaſie matter for theſe ſpirituall wickedneſſes to ouercome vs, ſeeing they fight againſt vs from high places; but if wee lift vp our hearts in prayer vnto God, our minds and ſoules ſhall be as it were tranſported into Heauen which is a tower of ſtrength, into which our ſpirituall enemies cannot approach. Whenſoeuer therefore we are aſſaulted by Satan, let vs lift vp our ſoules into Heauen by effectuall prayer, and ſo we ſhall be out of his reach.

§. *Sect.*3. The properties required in Prayer.

Luke 18.1.
1.Theſ.5.17.
Pſal.50.15.

Now that our prayers may be effectuall, there are diuers conditions and properties required in them by the Apoſtle in this place. Firſt, that *we pray continually*, which alſo our Sauiour Chriſt enioyneth vs *Luke* 18.1. And *Paul* alſo, 1.*Theſ.*5.17. Not that wee muſt neglect all other exerciſes and doe nothing but pray; for there is a time to heare the Word, to doe the workes of mercie and of our callings; but his meaning is that wee be alwayes readie to pray vpon all good occaſions; eſpecially in the time of temptation this dutie is required, according to that, *Pſal.*50.15. And therefore the Apoſtle ſaith not, that we muſt pray ἐν παντὶ χρόνῳ, in euery particular time and ſeaſon, but ἐν παντὶ καιρῷ, in euery fit time, when iuſt occaſion and opportunitie is offered. Seeing then in the time of temptation wee doe eſpecially need the Lords helpe; therefore, that aboue all other is the opportune and conuenient time wherein wee are to implore his gracious aſſiſtance. Where by the way, the ſtinted prayers of the Popiſh rabble, which they reſtraine to ſet houres is confuted, for the Apoſtle willeth vs alwaies to be in a readineſſe when any fit occaſion is offered.

§. *Sect.*4. Wee muſt pray with all maner of prayer and ſupplication.

The ſecond thing required, is, that wee pray with all manner of prayer and ſupplication. The former word here vſed is προσευχὴ, which ſignifieth the earneſt deſiring of any good thing: the other is δέησις, which is the deprecation of any euill; ſo that whether wee want any thing that is good, or would be deliuered from any thing which is euill, wee muſt haue recourſe vnto God by prayer, that we may obtaine the one and auoid the other; but more eſpecially when we feele the want or weakneſſe of any part of the ſpirituall armour, the graces of Gods Spirit, we are to begge them at Gods hand, that ſo we may be enabled to ſtand in the encounter; and when wee apprehend the extreame malice, ioyned with the great power and cunning policie of our ſpiritual enemies, we are earneſtly to pray, that the Lord will not lead vs into temptations, or that he will not ſuffer vs to fall therein and to be ouerthrowne. And theſe our prayers muſt not onely be publike in the Church, but alſo priuate in our chambers; neither muſt wee be alwayes begging theſe benefits at Gods hand, but hauing obtained them, wee muſt be as readie to giue him thankes, and to aſcribe the glorie of all vnto him, who is the author and beſtower of all vertue and grace which is in vs; and ſo calling vpon God with all manner of prayer, hee will be continually readie to aſſiſt vs in our ſpirituall combate.

§. Sect.5. That wee muſt pray in or by the ſpirit.

The third thing required, is, that we pray *in or by the ſpirit*, for the word here vſed may ſignifie both. Firſt, therefore wee muſt pray in the ſpirit; to which is required, firſt, that wee pray with vnderſtanding; in which reſpect the ignorant Papiſts offend, who pray in an vnknowne tongue; and the ignorant Proteſtants alſo, who though they pray in their owne language, yet know not the ſenſe and meaning of that they ſpeake. Secondly, that we pray with attentiue minds, ioyning our hearts with our tongues, and thoughts with words; to which is oppoſed the prayer of the lips alone, when as wee draw neere vnto God with our mouthes, our hearts in the meane time being farre from him, as it is *Eſay* 29.13. Which kind of prayer is odious and abominable vnto God, for what more groſſe diſcord, then when the tongue and heart diſagree from one another, which ſhould bee tuned in vniſone? And as the carcaſſe being ſeuered from the ſoule is preſently corrupt and ſtinketh; ſo the prayer of the lips being ſeuered from the prayer of the heart, which is the life and ſoule of it, is but a dead carcaſſe of prayer, and ſtinketh in Gods noſtrils. Thirdly, that we pray *with a pure conſcience and faith vnfained, lifting vp pure hands to God, without wrath or doubting*, as it is 1.*Tim*.2.8. to which is oppoſed prayer proceeding from a polluted conſcience, when as men liue in their ſinnes without any true ſorrow for thoſe which are paſt, or any ſincere purpoſe to forſake them in the time to come. Which prayers muſt needs proceed from an heart full of incredulitie, ſeeing they haue no promiſe in the word whereupon they may ground their faith: nay, contrariwiſe it is ſaid, that *God heareth not ſinners*, *Iohn* 9.31. that is, ſuch as goe on in their ſinnes without repentance, hauing no purpoſe of heart to leaue and forſake them. And thus you ſee what it is to pray in the ſpirit, which we cannot performe, vnleſſe we pray through and by the Spirit of God, which *helpeth our infirmities*, and teacheth vs to pray as wee ought, yea it ſelfe maketh *requeſt for vs with ſighes which cannot be expreſſed*, as it is *Rom*.8.26.

Eſay 29.13.

1.Tim.2.8.

Eſay 1.15.
Iohn 9.31.

Rom.8.26.

§. Sect.6. Of watchfulneſſe.

Math.26.
1.Pet.4.7.

The fourth thing required is *watchfulnes*; which dutie is required ioyntly with prayer in many places. Our Sauiour three times ioyneth them together, ſaying, *Watch and pray that yee enter not into temptation*, *Mat*. 26. And the Apoſtle *Peter*, 1.Epiſt.4.7. ſaith, *Now the end of all things is at hand: Bee yee therefore ſober and watching vnto prayer*. As though he ſhould ſay, Your enemie the Deuill as a roaring Lion walketh about, ſeeking whom hee may deuoure, and therefore it behoou eth you at all times like valiant and carefull ſouldiers, who are ſtill in danger to be aſſaulted by their enemies, to bee ſober and watch, as it is 1.*Pet*.5.8. but now more eſpecially ſeeing the end of all things is at hand, for Satan knowing that his time is but ſhort, will redouble all his forces to worke your deſtruction, euen as ſouldiers will moſt fiercely aſſault a towne, when as they cannot long lie at the ſiege, either by reaſon of Winter drawing on, or the approching of new forces to relieue the towne or raiſe the ſiege. Seeing therefore Sathan redoubleth his force and care in working our deſtruction, let vs redouble our care and watchfulneſſe in ſeeking to preuent his force and malice. For if Sathan watch continually that hee may murther vs, ſhall not wee bee watchfull in withſtanding his aſſaults? Hee is continually in armes to ouerthrow vs, and ſhall not wee watch night and day in our Chriſtian armour, that wee may defeat his forces and obtaine victorie?

1.Pet.5.8.

§. Sect.7. Of bodily an ſpirituall watchfulneſ

Now this our watchfulneſſe is partly of the bodie, and partly of the ſoule. The bodily watching is the abſtaining from naturall ſleepe, to the end that wee may giue our ſelues vnto prayer; when as with *Dauid* wee water our couch with teares, *Pſal*.6.6. and call vpon God not onely in the day, but in the night alſo, as it is *Pſal*.88.1. And when as euen at midnight wee rouſe vp our ſelues to giue thankes vnto God for his mercie and benefits, as it is *Pſal*.119.62. The watchfulneſſe of the ſoule is when as we doe not ſleepe in our ſinnes, being rocked in the cradle of carnall ſecuritie, but ſhake off our drowſineſſe by vnfained repentance, riſing vp to newneſſe of life. And to this watchfulneſſe the Apoſtle exhorteth vs, *Epheſ*.5.14 *Awake thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee light*, &c. for we are *dead in our ſinnes*, till Chriſt by his Spirit mortifie them and reuiue vs, raiſing vs vp to newneſſe of life, as it is, *Epheſ*.2.1. Though therefore we take our reſt and ſleep in that meaſure which nature requireth, yet *let vs not ſleepe as doe other*, (to wit, in carnall ſecuritie) *but let vs watch and bee ſober*, as it is 1.*Theſ*.5.6. becauſe in this reſpect it is time that wee ſhould ariſe from ſleepe, for the darke night of ignorance is paſt; and the bright Sun-ſhine day of the Goſpell is come, *let vs therefore caſt away the workes of darkneſſe and let vs put on the armour of light: So that we walke honeſtly as in the day: not in gluttony and drunkenneſſe, neither in chambering and wantonneſſe, nor in ſtrife and enuying: but putting on the Lord Ieſus Chriſt, taking no thought for*

Pſal.6.6.

Pſal.88.1.

Pſal.119.62.

Epheſ.5.14.

Epheſ.2.1.

1.Theſ.5.6.

Rom.13.12.13.

for the fleſh, to fulfill the luſts thereof, as it is *Rom.*13.12,13,14.

§. Sect.8.
With our watchfulneſſe we muſt ioyne affiance in Gods prouidence watching ouer vs.

And this is the Chriſtian watch which we are to joyne with prayer: but as I would not haue vs put our whole confidence in the ſpirituall armour, ſo much leſſe in our owne care and watchfulneſſe; for we muſt relie our ſelues vpon God only, deſiring him to watch ouer vs while wee ſleepe; but yet with the Lords aſſiſtance wee muſt joyne our endeuour, and not drowſily and ſleepily receiue his aide. And as the godly Husbandman expecteth the fruites of the earth from the bleſſing of God, and yet notwithſtanding vſeth all paines, care and diligence in plowing, ſowing, and harrowing his ground; ſo wee are to ſeeke deliuerance from the force and malice of our ſpirituall enemies of God alone, but yet we are to joyne our good endeuour carefully and diligently, vſing all the good meanes which are ordained of God for this purpoſe.

§. Sect.9.
Of perſeuerance in prayer.

Rom.12.12.

Pſal.27.14.

1.Theſ.5.17.

Luk.18.1.

Why the Lord delaieth to grant the petitions of his children,

The fifth thing required is *perſeuerance in prayer*; for it is not ſufficient to pray earneſtly and feruently, for a ſpurt, but wee muſt continue therein, expecting the Lords leiſure. And vnto this we are exhorted, *Rom.* 12.12. *continuing in prayer*. So the Prophet *Dauid* perſwadeth to expect and waite for the Lord, and to be ſtrong in continuing conſtantly in our courſe, and then in the end God will comfort our hearts, *Pſal.*27.14. And the Apoſtle *Paul* willeth vs *to pray inceſſantly*, like importunate ſuiters who will haue no nay, though they receiue many denials. To this dutie our Sauiour encourageth vs by the parable of the vnrighteous Iudge, who though hee neither cared for man nor feared God, yet was moued through importunitie to doe the poore Widdow juſtice; and therefore our heauenly Father will much more grant the importunate ſuites of his Elect, eſpecially hauing bound himſelfe thereunto by his moſt gracious promiſes. True it is that the Lord doth many times deferre to grant the prayers of his children, as though hee heard or regarded them not; when as in truth he neuer delayeth any of their lawfull ſuites, vnleſſe it bee to this end that hee may thereby either conuay vnto them greater bleſſings then they deſire, as when hee giueth ſpirituall graces in ſtead of earthly benefits; or elſe that thereby he may moue them to pray more feruently, and ſo exerciſe and increaſe their faith, hope and patience; or that hee may ſhew theſe his graces to the prayſe of his glorie who hath beſtowed them, both to others and the parties themſelues; or that hee may mooue vs more thankfully to receiue and highly to eſteeme his benefits, after by long ſuite wee haue obtained them, which wee would not ſo greatly regard if hee beſtowed them at the firſt motion. A notable example hereof we haue in the Canaanitiſh woman, both for our comfort & imitation: to whoſe prayers our Sauiour Chriſt gaue (as it ſeemed) no eare; and when he did take notice of her ſuite, hee giueth her a double repulſe, firſt by telling her that hee was ſent onely to the loſt ſheepe of the houſe of Iſrael; and when this would not mooue her to ſurceaſe her ſuite, he vſeth a more bitter deniall, telling her that it was not fit to take the childrens bread and to caſt it to Whelpes: but when ſhe was not hereby diſcouraged, nor her faith extinguiſhed, but rather of a ſparke increaſed to a great flame, at the laſt ſhee doth not onely receiue what ſhee deſired, but alſo was ſent away with great commendation. But wherefore did not our Sauiour grant her petition at the firſt hearing? Surely not that he grudged her her ſuite, or was loath to entertaine it, but to the end that hee might make her more earneſtly implore his helpe, and manifeſt to all the World her ſingular faith; and laſtly, that ſhe might be an example to vs for our imitation, both to encourage vs in asking of God the ſupply of our wants, and alſo to perſeuere in prayer, though at the firſt God ſeemeth not to regard vs, yea though wee receiue diuers repulſes and many diſcouragements: which if we performe, we ſhall haue a notable teſtimonie of a true faith, when as wee can patiently abide the Lords leiſure, though he doe deferre his helpe; for *hee that beleeueth, will not make haſte*, as it is *Eſay* 28.16, and in the end we ſhall be ſure to obtaine our godly and honeſt deſires, if not as wee would, yet as it ſhall be moſt for our good; and withall eternall bleſſedneſſe. *For the Lord is the God of iudgement; and bleſſed are all they that wait for him*, as it is *Eſay* 30.18.

Matth. 15.

Eſa.28.16.

Eſa.30.18.

§. Sect.10.
How we muſt behaue our ſelues when God deferreth to heare our prayers.

When therefore we are aſſaulted by our ſpirituall enemies, and readie to faint in the combat of temptations, let vs call vpon the Lord for his aſſiſtance, that we may be freed from dangers and deliuered from them; and if the Lord doe ſeeme to deferre his helpe, and ſuffer vs ſtill to beare the brunt of the battaile, after we haue many times implored his aſſiſtance, yet let vs not be diſcouraged, but conſtantly perſeuere in prayer, aſſuring our ſelues that the Lord will either free vs from the temptation, or elſe giue vs ſtrength to endure and ouercome it: for he hath promiſed that he will not ſuffer vs to be tempted aboue our power, but that hee will giue a good iſſue to the temptation that we may be able to beare it, and hee is faithfull and true of his word: as it is 1.*Cor.*10.13. It may bee that the Lord will not quite free vs from the skirmiſh of temptation, though we haue often deſired it of him, either becauſe he would further try our Chriſtian valour, and exerciſe our faith, or reſtraine vs from

1.Cor.10.13.

ſinne, eſpecially ſpirituall pride, to which we are too too ſubject; as wee may ſee in the example of *Paul*, who being buffeted by the meſſenger of Satan, beſought the Lord thrice that he might depart from him: but the Lord anſwered that his grace which he beſtowed on him was ſufficient, and that his power was made manifeſt in the Apoſtles weaknes, as appeareth 2.*Cor*.12.8,9. Now the cauſe why the Lord would not altogether releaſe him, was, that hee might be humbled hereby, the pricke of the fleſh letting out the winde of vaine glorie, which would haue puffed him vp, by reaſon of the multitude of reuelations which hee had receiued. Let vs not therefore ſend for the Lords aſſiſtance (as it were) by poſte; and preſcribe the Lord a time with the Bethulians, wherein if wee be not relieued wee will faint and cowardly yeeld: for that which the Prophet ſpeaketh from the Lord concerning the Viſion, may fitly bee ſpoken of the Lords aide and helpe; *Though it tarie, watch; for it ſhall ſurely come and not ſtay*, *Habac*.2.3.

2 *Cor*.12.8,9.

Hab.2.3.

§. *Sect*. 11.
Prayer to bee made for all the Saints.

The laſt thing required in our prayers, is, that we doe not onely pray for our ſelues, but alſo *for all the Saints*. For wee are fellow members of the ſame bodie, wee are fellow ſouldiers which fight vnder the ſame Captaine Ieſus Chriſt, and conſequently their victorie is our victorie, and their foiles are our foiles. As therefore Souldiers doe not only ſtand vpon their ſeuerall guards, but ioyne their forces together, whereby it commeth to paſſe, that they who being ſcattered might eaſily bee ouercome, hauing vnited their forces are vnreſiſtable; ſo we are not only to ſtand vpō our own defence, but to ioyne in prayer with the whole Church Militant, and then ſhal not our ſpirituall enemies ſtand againſt vs: for if the prayer of one righteous man auaileth much, being feruent and effectuall, of what efficacie and power are the Prayers of all the righteous ioyned together?

Iames 5.16.

§. *Sect*.12.
No armour appointed for the backe.

And thus haue I deſcribed the Chriſtian armour, which euery man is to put on before he enter into the combate with our ſpirituall enemies; amongſt all which there is not any piece appointed for the back, to note vnto vs that wee muſt neuer retire, but manfully ſtand to it euen in the face of our enemie. For if we *reſiſt Satan, he will flee from vs*, *Iam*.4.7. but if we giue ground and betake our ſelues to flight, hee will purſue vs ſwiftly and deadly wound vs; for wee haue no armour on the backe to defend vs from the violence of his blowes, neither will the Lord protect ſuch faint-hearted cowards as runne away from his ſtandard, not daring to truſt and relie vpon his almightie power and neuer failing aſſiſtance, which he hath promiſed to all that fight his battels. Seeing therefore there is no ſafetie in flight, and aſſured victorie to thoſe that faint not but endure the brunt of the skirmiſh vnto the end, let vs manfully ſtand vpon our guard, neither fleeing from nor yeelding to our ſpirituall enemies; for where can wee bee more ſafe then vnder the Lords ſtandard? where can wee bee more honourably imployed, then in fighting his battels? how can our ſtate bee more dangerous, then when wee flee and Satan purſueth vs? how can it bee more deſperate, then when wee yeeld our ſelues captiue to Satan to be bound in the fetters of ſinne, vntill the ſentence of condemnation be pronounced on vs in the generall ſeſſions at the day of Chriſts appearing.

Iames 4.7.

CHAP. XVII.

Of Satans ſtratagems.

§. *Sect*.1.
Satan worke vpon our o corrupt affections, and fi teth his tentations to eu ry ones diſpoſition.

ANd ſo much concerning our ſpirituall armour, as alſo our preparation to the ſpirituall warfare. Now we are to ſpeake of the battell it ſelfe: where firſt we are to conſider of Satans ſtratagems, and the manner of his fight; and ſecondly, of the ſpeciall conflicts or temptations wherewith he aſſaileth vs. Concerning Satans ſtratagems, wee are to know that they are many and dangerous; with which he will eaſily circumuent and ouerthrow vs; if wee doe not carefully preuent, or cunningly auoid them. For firſt hee dealeth not with all alike, neither vſeth the ſame weapons to foile euery one, but he obſerueth the qualitie and diſpoſition of his enemies, and accordingly he fitteth his temptations, ſo as they may be moſt forcible to preuaile againſt them. And to this end hee obſerueth to what ſinnes wee are moſt inclined, either by nature, or by preſent occaſion, and to thoſe hee inciteth vs, thruſting vs as it were downe the Hill, where wee are apt to runne head-long of our owne accord; and ſeconding his aſſault with the aide of our corrupt fleſh, which entertaineth willingly his ſuggeſtions, and vrgeth vs violently to yeeld to his temptations. So that Satan neuer ſtriueth againſt the ſtreame, but vſeth the tide of our affections to carrie vs ſwiftly into a Sea of ſinne.

§. *Sect*.2.
With what temptations Satan aſſaulteth the ambitious.

For example, if he find a man ambitiouſly affected, then hee couereth his hooke with the baite of honours: and thus hee tempted *Abimelech* to murther all his worthy brethren, that he might obtaine the ſoueraigntie: thus he tempted *Ioab* to ſtab traiterouſly *Abner* and *Amaſa*, that he might ſtill be Captaine Generall: thus he tempted *Abſolon* to vſurpe the Kingdome, though it were by

Iudg.9.
2.*Sam*.3.&20.

by the vtter deſtruction of his owne father. And thus hee tempted our Sauiour Chriſt to worſhip him, by offering him all the Kingdomes of the World, thinking belike that he was inclined to ambition, ſeeing hee profeſſed himſelfe a great King, and had no worldly Kingdome in his poſſeſſion. So in our dayes he tempteth the ambitious ſubject to aſpire, without juſt title, to the Crowne of their lawfull Princes; and thoſe who are Kings alreadie to affect a Monarchie, by vſurping wrongfully their Neighbour Kingdomes: So hee tempteth the Spiritualtie to come by Church-preferments, rather commended by the gifts of the purſe then of the minde; and the Laietie to buy great Offices at ſo high a rate that they cannot liue of them, vnleſſe they ſell juſtice by taking bribes to betray the innocent; and their honeſtie alſo by vſing all extortion.

§. Sect. 3.
How Satan tempteth the voluptuous.

If he find that men are addicted to voluptuouſneſſe, then he tempteth them to ſinne by offering carnall pleaſures; and thus he tempted *Noah* to drunkenneſſe, *Dauid* to adulterie, *Salomon* to idolatrie and all wickedneſſe. And thus now hee tempteth ſome to good fellowſhip, that is, to ſpend their whole time in drunkenneſſe, belly-cheare, and all riotous exceſſe and Epicuriſme; ſome to luſt, incontinencie, and all voluptuous pleaſures of the fleſh. Or if hee cannot bring them to ſuch carnall groſſeneſſe, hee will intice them to vſe lawfull recreations vnlawfully, immoderately ſpending all their time in pleaſure, which they ſhould beſtow in the ſeruice of God, by imploying themſelues in the generall duties of Chriſtianitie, and in the ſpeciall duties of their callings.

§. Sect. 4.
How Satan worketh vpon mens couetouſneſſe.
1. *Tim.* 6. 9. 10.

But if hee find that men are giuen to couetouſneſſe, then hath hee matter enough to worke vpon: for as the Apoſtle ſaith, *They that will be rich fall into temptations and ſnares, and into many fooliſh and noyſome luſts, which drowne men in perdition and deſtruction: for the deſire of mony is the root of all euill.* With this baite he allured *Laban* to deale churliſhly and vnjuſtly with *Iacob*, and his owne children; and to inrich himſelfe by impoueriſhing them, for whoſe ſake he ſhould haue gathered his riches. He inticed *Balaam* to curſe the people whom God had bleſſed, by offering him monie, the wages of wickedneſſe. He tempted *Gehazi* to take the talent and change of raiment of *Naaman*, ſelling for this ſmall trifle Gods honour and his Maſters credit. Hee allured *Achab* to murther *Naboth*, that hee might purloine his Vineyard, and ſo purchaſe a place of pleaſure with the bloud of his faithfull ſubject. With this baite he inticed *Iudas* to betray his Maſter, ſelling him for thirtie pieces of ſiluer, whoſe worth could not be valued with many Worlds. And hereby alſo he prouoked *Demetrius* to oppoſe himſelfe to the preaching of the Goſpell, becauſe hee would not loſe his gaine in making ſiluer ſhrines to the Idoll, *Acts* 19. 25. Neither was this argument drawne from profit forcible onely in former times, but now alſo it doth no leſſe perſwade to ſinne. For whom almoſt doth not Satan catch, or at leaſt intangle in this golden net? Doth hee not inſnare as well Profeſſors of Religion, as profeſſed Worldlings, ſo that in greedie ſeeking of gaine it is not eaſie to diſcerne the one from the other? Doth hee not ouercome all ſorts and conditions of men, as well thoſe who abound in all things, as thoſe that enjoy little, by proportionating his offers of riches, according to their ſeuerall eſtates; much to theſe that haue much, and little to thoſe that poſſeſſe little? For he commeth to Princes, and promiſeth them huge ſummes of monie, if they will lay intolerable taxations on their ſubjects, or rob the Church of her liuings, that is, God himſelfe of his right. He commeth to Magiſtrates and Iudges, and offereth vnto them great bribes, if they will peruert Iuſtice, and ſo putteth out their eyes that they cannot ſee right from wrong: for, *reward blindeth the eyes of the wiſe, and peruerteth the words of the iuſt*, as it is *Deut.* 16. 19. If hee ſee one in office couetous, he promiſeth great reuenues and ſtately houſes, if hee will deceiue the Prince of his right, and oppreſſe the ſubiect with grieuous extortion: and the like offers he maketh to couetous Gentlemen, if they will build their houſes with the bloud of their tenants, and by grinding the faces of the poore, inhaunſing their rents, and increaſing their fines to ſuch vnreaſonable rates, that the poore tenant can ſcarſe with the ſweat of his face earne his bread. Neither doth hee angle with this bait in the Court and Countrie only, but hee thinketh it fit for the Citie alſo: for he commeth to the couetous Merchant, and promiſeth him that in ſuch a countrie he ſhall haue good traſficke, if hee will diſſemble his Religion, that is, denie Chriſt before men. He offereth to the ſhop-keeper increaſe of wealth, if hee will vſe falſe waights and meaſures, and falſe lights, or elſe ſell ſuch wares as are neither profitable for the Church nor Common-wealth; or adulterate and falſifie his ſtuffe by mixing bad with good; or aske double the price, ſwearing that it coſt him more then afterwardes himſelfe is contented to take: in a word, if in buying and ſelling hee will vſe fraud, lying, ſwearing, and forſwearing, hee promiſeth to make him a rich man; though oftentimes he deceiueth him; for in ſtead of increaſing in wealth by theſe vngodly practiſes, he becomes a bankerupt, the Lord laying his curſe on thoſe wicked meanes, without whoſe bleſſing the builder buildeth, and the

Acts 19. 25.

Deut. 16. 19.

ſinne, eſpecially ſpirituall pride, to which we are too too ſubject; as wee may ſee in the example of *Paul*, who being buffeted by the meſſenger of Satan, beſought the Lord thrice that he might depart from him: but the Lord anſwered that his grace which he beſtowed on him was ſufficient, and that his power was made manifeſt in the Apoſtles weaknes, as appeareth 2.*Cor.*12.8,9. Now the cauſe why the Lord would not altogether releaſe him, was, that hee might be humbled hereby, the pricke of the fleſh letting out the winde of vaine glorie, which would haue puffed him vp, by reaſon of the multitude of reuelations which hee had receiued. Let vs not therefore ſend for the Lords aſſiſtance (as it were) by poſte; and preſcribe the Lord a time with the Bethulians, wherein if wee be not relieued wee will faint and cowardly yeeld: for that which the Prophet ſpeaketh from the Lord concerning the Viſion, may fitly bee ſpoken of the Lords aide and helpe; *Though it tarie, watch; for it ſhall ſurely come and not ſtay*, *Habac.*2,3.

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CHAP. XVII.

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With what temptations Satan aſſaulteth the ambitious.

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How Satan worketh vpon mens couetouſneſſe.
***1. Tim.* 6.9.10.**

But if hee find that men are giuen to couetouſneſſe, then hath hee matter enough to worke vpon: for as the Apoſtle ſaith, *They that will be rich fall into temptations and ſnares, and into many fooliſh and noyſome luſts, which drowne men in perdition and deſtruction: for the deſire of mony is the root of all euill.* With this baite he allured *Laban* to deale churliſhly and vnjuſtly with *Iacob*, and his owne children; and to inrich himſelfe by impoueriſhing them, for whoſe ſake he ſhould haue gathered his riches. He inticed *Balaam* to curſe the people whom God had bleſſed, by offering him monie, the wages of wickedneſſe. He tempted *Gehazi* to take the talent and change of raiment of *Naaman*, ſelling for this ſmall trifle Gods honour and his Maſters credit. Hee allured *Achab* to murther *Naboth*, that hee might purloine his Vineyard, and ſo purchaſe a place of pleaſure with the bloud of his faithfull ſubject. With this baite he inticed *Iudas* to betray his Maſter, ſelling him for thirtie pieces of ſiluer, whoſe worth could not be valued with many Worlds. And hereby alſo he prouoked *Demetrius* to oppoſe himſelfe to the preaching of the Goſpell, becauſe hee would not loſe his gaine in making ſiluer ſhrines to the Idoll, *Acts* 19.25. Neither was this argument drawne from profit forcible onely in former times, but now alſo it doth no leſſe perſwade to ſinne. For whom almoſt doth not Satan catch, or at leaſt intangle in this golden net? Doth hee not inſnare as well Profeſſors of Religion, as profeſſed Worldlings, ſo that in greedie ſeeking of gaine it is not eaſie to diſcerne the one from the other? Doth hee not ouercome all ſorts and conditions of men, as well thoſe who abound in all things, as thoſe that enjoy little, by proportionating his offers of riches, according to their ſeuerall eſtates; much to theſe that haue much, and little to thoſe that poſſeſſe little? For he commeth to Princes, and promiſeth them huge ſummes of monie, if they will lay intolerable taxations on their ſubjects, or rob the Church of her liuings, that is, God himſelfe of his right. He commeth to Magiſtrates and Iudges, and offereth vnto them great bribes, if they will peruert Iuſtice, and ſo putteth out their eyes that they cannot ſee right from wrong: for, *reward blindeth the eyes of the wiſe, and peruerteth the words of the iuſt*, as it is *Deut.* 16.19. If hee ſee one in office couetous, he promiſeth great reuenues and ſtately houſes, if hee will deceiue the Prince of his right, and oppreſſe the ſubiect with grieuous extortion: and the like offers he maketh to couetous Gentlemen, if they will build their houſes with the bloud of their tenants, and by grinding the faces of the poore, inhaunſing their rents, and increaſing their fines to ſuch vnreaſonable rates, that the poore tenant can ſcarſe with the ſweat of his face earne his bread. Neither doth hee angle with this bait in the Court and Countrie only, but hee thinketh it fit for the Citie alſo: for he commeth to the couetous Merchant, and promiſeth him that in ſuch a countrie he ſhall haue good traſficke, if hee will diſſemble his Religion, that is, denie Chriſt before men. He offereth to the ſhop-keeper increaſe of wealth, if hee will vſe falſe waights and meaſures, and falſe lights, or elſe ſell ſuch wares as are neither profitable for the Church nor Common-wealth; or adulterate and falſifie his ſtuffe by mixing bad with good; or aske double the price, ſwearing that it coſt him more then afterwardes himſelfe is contented to take: in a word, if in buying and ſelling hee will vſe fraud, lying, ſwearing, and forſwearing, hee promiſeth to make him a rich man; though oftentimes he deceiueth him; for in ſtead of increaſing in wealth by theſe vngodly practiſes, he becomes a bankerupt, the Lord laying his curſe on thoſe wicked meanes, without whoſe bleſſing the builder buildeth, and the

***Acts* 19.25.**

***Deut.* 16.19.**

*Pſal.*127.1.2.

labourer laboureth but in vaine, as it is *Pſal.* 127.1,2. So alſo hee commeth to the Artificer, and telleth him that if hee will be rich, hee muſt make ſale ware: and what is that? ſuch as is ſleight and altogether vnfit for vſe; as though that were moſt fit for ſale which is ſleight and altogether vnprofitable. And ſo common now adayes is this fault, that no greater diſpraiſe can be giuen, then to ſay it is ſale ware, as though now nothing which is good and ſubſtantiall were fit to be ſold. And with theſe and ſuch like ſnares doth Satan intangle thoſe that are couetous, and haue ſet their hearts vpon the earthly Mammon; which I haue the longer ſtood vpon, becauſe it is a temptation moſt dangerous; neither doth Satan by any meanes more eaſily ſacke our ſoules, and ſpoile vs of Gods graces, then when he aſcendeth by theſe golden ladders, or maketh a breach in our hearts with theſe rich bullets.

§. *Sect.*5. How Satan tempteth the vaine-glorious to ſinne.

If Satan ſee men proud and vain-glorious; then hee inticeth them to ſinne, by offering them gorgeous attire far vnfitting their ſtate and callings, and ſo cauſeth them to commit a great abſurditie: for whereas our Sauiour Chriſt ſaith, that the bodie is of more worth then raiment, they make their rayment of more worth then their bodies, in other mens iudgement, & preferre gay apparel before the health of their ſoules, in their owne eſtimation. For that they may jet it out in rich attire, they vſe vnlawful meanes, either by injuring and oppreſſing their inferiours, or at leaſt by keeping the poore from their right: (for their ſuperfluitie of wealth was not giuen them to ſpend in ſuch exceſſe, but that they ſhold like the Lords Almners relieue the poore with their ſurpluſſage) and by both, they wound their ſoules with ſinne, and without repentance plunge them into euerlaſting death.

§. *Sect.*6. That Satan fitteth his tentations to mens diuers complexions.

So alſo Satan taketh aduantage of our complexion and temperature; by tempting the Sanguine to pleaſure and luſt; the Flegmaticke to idleneſſe and ſloth; the Melancholicke to enuie and malice; the Cholerick man hee prouoketh to quarrels and braules, and inticeth him to take reuenge by aggrauating the iniurie, and ſuggeſting that it will bee a great diſparagement to put vp ſuch a wrong. In a word, Satan carefully obſerueth to what ſinne wee are moſt prone by nature, cuſtome or occaſion; & to that he eggeth vs forward vnto which our owne luſts leade vs, changing his temptations as we change our affection. And therefore the Apoſtle *Iames* telleth vs, that *whoſoeuer is tempted, is drawn away by his owne concupiſcence*, becauſe Satan neuer aſſaulteth vs, but hee is ſure that the fleſh will further him in his temptations.

Iames 1.14.

§. *Sect.*7. Of the meanes to defeate Satans former pollicies.

And thus haue I diſcouered Satans firſt ſtratagem, which he vſeth in tempting vs to ſinne; which if wee would withſtand and defeate, wee are as carefully to obſerue our owne nature and diſpoſition, that wee may finde to what vices wee are moſt prone, and ſo with greater watchfulneſſe may auoide them. For as when a citie is beſieged, the inhabitants will moſt ſtrongly man that place, which by nature is moſt weake and aſſaultable, becauſe they know that the enemie will giue the onſet there where he is like to finde the eaſieſt entrance: ſo wee being beſieged with our ſpirituall enemies, are moſt carefully to obſerue where our ſoules are weakeſt to make reſiſtance, and ouer that part wee are to watch with greateſt diligence, aſſuring our ſelues that there Satan will plant all his engines of batterie, that hauing made a breach hee may enter and ſurprize vs. And becauſe the heart of man is deceitfull aboue all things, and none but God doth know it, let vs ſummon it often before the throne of Gods iudgement, and examine it by his law, that thereby we may ſee our ſecret corruptions, and after labour to kill and mortifie them. If we finde that we bee ambitiouſly affected, we are to vſe all good meanes that true humilitie may bee wrought in our hearts, and whenſoeuer (honours being offered) wee are tickled with ambitious and aſpiring thoughts, let vs ſuſpect that vnder the baite of honour Satan hath hid a hooke to catch vs. And therefore before wee accept it, wee are to examine our ſelues whether wee be fit for ſo high a place, whether wee can attaine thereto by honeſt and lawfull meanes, and whether the place it ſelfe bee ſuch, that therein we may glorifie God, benefit his Church and keepe a good conſcience. So if we find that we are addicted vnto pleaſures, we are with all care to ſtudie and practiſe true mortification; and when any pleaſures are offered vs, we are to looke narrowly into them, that we may diſcerne if Satan hath not laid vnder them a ſnare to intrap vs, either by tempting vs to pleaſures which are vnlawfull, or to the immoderate vſe of thoſe which bee lawfull, and as wee loue the ſaluation of our ſoules, let vs auoide the baite when we ſee the ſnare.

Ierem. 17.9.

In like manner if wee finde that we are prone to couetouſnes, let vs carefully labour to weane our ſelues from this vice, by conſidering that it is *idolatrie, and the roote of all euill; that the rich* (that is, ſuch as ſet their hearts vpon riches) *ſhall as hardly enter into Gods kingdome, as a Camel thorow a needles eye*; that riches are momentanie and mutable, and wee mortall, and therefore haue no aſſurance of them for the ſpace of one day. And when any commodity is offered vs, wee are to looke twice on it before we accept thereof, examining whether wee may compaſſe it by honeſt and good meanes, & without the hurt of our brethren; and then wee may take it as ſent from God; otherwiſe we may aſſure our ſelues, that how plea-

1.*Tim.*6.9.10.
*Epheſ.*5.5.
Col. 3.5.
*Matth.*19.24.

Luke 12.20.

pleaſantly ſoeuer the baite looketh, yet Satan hath hid vnder it a deadly hooke, and therefore if we ſwallow the baite the hooke will choake vs. And thus alſo are we to behaue our ſelues in reſpect of all other ſinnes, to which wee finde after due examination wee are addicted, if we will be ſafe from the diuels malice and cunning furie, knowing that where we are moſt weake, there he will giue the moſt violent aſſaults.

CHAP. XVIII.

How Satan fitteth his temptations to our ſtate and conditions.

§. *Sect.* 1. How Satan itteth his emptations o our worldly ſtate.

BVt as Satan fitteth his temptations to our nature and diſpoſition, ſo alſo to our ſtate and condition: for this alſo he obſerueth, and according to the qualitie thereof he tempteth vs to ſuch ſins, vnto which by reaſon thereof wee are moſt inclinable: and this he doth both in reſpect of our worldly, and alſo our ſpirituall eſtate. In regard of our worldly eſtate, he obſerueth whether wee are in proſperitie or aduerſitie. If wee bee in proſperitie, then he tempteth vs to thoſe ſinnes whereunto that eſtate is moſt ſubiect, namely, to pride and forgetfulneſſe of God, to contempt of our poore brethren, to the loue of the world, to coldnes in religion, and carnall ſecuritie; for he will perſwade vs, how wickedly ſoeuer we liue, that wee are highly in Gods fauour, otherwiſe hee would not beſtow ſo great and manifold benefits vpon vs, as pledges of his loue. If wee bee in aduerſity, then he will labour to perſwade vs to vſe vnlawfull meanes for the repairing of our eſtates, diſtruſting in Gods al-ruling prouidence and neuer deceiuing promiſes. If wee bee poore, he inticeth vs to ſteale, defraud and oppreſſe our brethren, that ſo we may become rich by others ſpoiles. If wee haue loſt any thing by theeues or other caſualties, he tempteth vs to go to witches and wizards, that ſo wee may hazard our ſoules, which are of more value then the whole world, for the recouery of ſome earthly triſle. If we ſuffer any great croſſe or affliction, he will perſwade vs that God hath forſaken and hateth vs, or elſe he would not ſo grieuouſly afflict vs; and hereby he mooueth vs to deſpaire, murmure and repine againſt God. Which temptation hee findeth ſo forcible, that hee confidently preſumed hee could thereby haue cauſed *Iob* to haue blaſphemed God to his face. Yea hee thought it a fit weapon to vſe againſt our Sauiour Chriſt; for, wanting ordinary meanes to ſuſtaine his hunger, Satan tempteth him to diſtruſt Gods prouidence, and to ſhift for himſelfe, by turning ſtones into bread, Matth. 4.

Math. 4.

§. *Sect.* 2. How we are to defeat Satans former policy.

Now if wee would withſtand Satan in this his cunning practiſe, wee alſo are carefully to obſerue our eſtates, and to arme our ſelues againſt thoſe temptations, to which that eſtate wherein wee liue is moſt ſubiect: In the time of proſperitie we are continually to meditate, that whatſoeuer we haue it is the gift of God, beſtowed on vs not for our deſerts, but of his free mercie and goodneſſe, that by the conſideration hereof we may be ſtirred vp to true thankfulneſſe, and as often as wee looke vpon the gifts may thinke vpon the giuer, and praiſe his name for his benefits, and imploy them to his glorie, and the good of our brethren the poore members of Ieſus Chriſt. Let vs remember that wee are but ſtewards of theſe earthly treaſures, and therefore muſt one day be called to an account, and conſequently the greater our receits bee, the greater will be our reckoning; that theſe earthly things are momentanie and mutable, and we alſo mortall, and therfore there is no reaſon that we ſhould bee proud of them, or contemne our brethren who want them, ſeeing in an inſtant they may abound, and we may be ſtripped of all we poſſeſſe. So if we be in aduerſitie, we are to relie our ſelues on the Lords prouidence, who hath promiſed to all that depend vpon him all things neceſſarie, ſo farre foorth as they tend to the ſaluation of our ſoules; neither are we to beleeue Satan when he telleth vs that afflictions are ſignes of Gods hatred, ſeeing there are innumerable examples of Gods deare children grieuouſly afflicted, and plaine teſtimonies of Scriptures which proue the contrarie, as ſhall appeare hereafter.

§. *Sect.* 3. How Satan frameth his temptations in reſpect of our ſpirituall eſtate: and firſt how hee tempteth Worldlings.

In reſpect of our ſpirituall eſtate Satan obſerueth whether wee be meere worldlings or profeſſors. If worldlings, then whether we be notoriouſly wicked, or ciuill honeſt men; thoſe that bee notoriouſly wicked he plungeth headlong into a gulfe of all wickednes and outragious rebellion againſt God, hee tempteth them to Atheiſme, and to contempt of Gods worſhip and ſeruice, to ſwearing and blaſpheming, to the prophaning of the Sabbath, and ſcorning of all religion, to murthers, adulterie, drunkenneſſe, theft and all diuelliſh practiſes, becauſe they are his ſlaues readie at his appointment to execute all thoſe workes of darknes wherein he will imploy them. For ſuch men it is but loſt labour to ſhew them how they may reſiſt Satan, ſeeing they take their whole delight in ſeruing and obeing him; and therefore before they bee taught how to reſiſt him, they muſt bee perſwaded to a deſire of comming out of his thraldome, *of whom they are taken priſoners to doe his will*, as it is 2. Tim. 2. 26. If they be ciuill honeſt men, he perſwadeth them that it is ſufficient if they deale iuſtly and vprightly with their neighbours both

2. Tim. 2. 26.

in their words and actions; and for Gods ſeruice conſiſting in the duties of pietie, which is commanded in the firſt table, that it is enough if they haue a good meaning, though they be vtterly ignorant of the principles of religion, and that it is onely required of Preachers and thoſe that bee booke-learned, to be able to an render account of their faith; as for them God will haue them excuſed, ſo they leade an honeſt life amongſt their neighbours, and be not tainted with groſſe and outragious ſinnes.

§. Sect. 4.
How wee may reſiſt the former temptations.

But beloued, if we would not be ſubdued by Satan, let vs bee moſt carefull in withſtanding this dangerous aſſault: for there is not any one temptation wherewith Satan preuaileth more, then by perſwading men to content themſelues with a ciuill kind of honeſtie, which is deſtitute of religion and the true feare of God. And to this end let vs conſider, that ciuill honeſty ſeuered from true pietie is but glorious iniquitie: for when we haue attained to as great a meaſure thereof, as poſſibly we can in this ſtate of corruption, we ſhall come ſhort in diuers duties of many of the Heathens, who haue excelled in theſe morall & ciuill vertues: & conſequently when wee are at the beſt wee ſhall be but honeſt Infidels & good natured worldlings, if wee doe not ioyne thereunto the duties of pietie. And how goodly a ſhew ſoeuer our workes make in the eyes of men, yet are they odious in Gods ſight, if they bee not done in knowledge, and grounded on Gods word and commmandement, but in ignorance and according to our owne inuentions and the fond conceit of our blind vnderſtanding; if they proceed not from the loue of God, which is the onely fountaine of all acceptable obedience, but from the loue of our ſelues and other carnall reſpects; if they bee not the fruits of a liuely faith, but done in ignorance and infidelitie; for, *whatſoeuer is not done in faith, is ſin*, and therefore *cannot pleaſe God.* By which wee are not to vnderſtand an hiſtoricall faith, whereby we know and are aſſured that thoſe workes wee doe are commanded in Gods word; but a true iuſtifying faith which doth applie vnto vs Chriſt Ieſus, and all Gods mercifull promiſes made in him. For, that our workes may bee acceptable before God, there is required firſt that our perſons bee acceptable vnto him, neither can any thing we doe pleaſe him, ſo long as wee remaine his enemies, in which ſtate we are by nature, till we are reconciled in Chriſt our Mediatour, as appeareth *Rom.* 5.10. Now vnleſſe wee haue faith, wee cannot applie vnto vs Chriſt nor his merits and righteouſneſſe, by whom only wee are reconciled vnto God, and conſequently wee remaine Gods enemies, who can doe nothing pleaſing in his ſight. Secondly, the beſt of our workes are imperfect, and mingled with many corruptions, and therefore cannot abide the examination of Gods exact iuſtice, till their imperfections bee couered by Chriſts righteouſneſſe, and their corruption waſhed away with his moſt precious bloud; now Chriſt and his merits cannot by any other meanes be applied vnto vs, but by the hand of a liuely faith. Laſtly, if all our works and honeſt dealing bee not done in zeale of Gods glory, and referred to this end that Gods name may be magnified, they are not acceptable before God: for, the cauſe why he would haue our *light ſhine before men*, is, that hee our *heauenly father may be glorified*, as it is *Math.* 5. 16. and the maine end wherefore we ſhould haue our *conuerſation honeſt amongſt the Gentiles* and vnbeleeuers, is, *that they which ſpeake euill of vs, as of euill doers, may, by our good works which they ſhall ſee, glorifie God in the day of their viſitation*, as it is. 1. *Pet.* 2.12. And therefore let not Satan deceiue vs, in perſwading vs to reſt in ciuill honeſtie; for if it bee ſeuered from true pietie, from ſauing knowledge, from ſincere loue of God, iuſtifying faith, and a zeale of Gods glorie, it will not be acceptable in his ſight; as proceeding from the loue of our ſelues, and other carnall reſpects as namelie to obtaine praiſe or profit thereby.

Rom. 14.23.
Heb. 11.6.
Rom. 5.10.
Col. 1.20.
Math. 5.16.
1. *Pet.* 2.12.

§. Sect. 5.
How Sathan dealeth with profeſſors of Religion,

And thus Satan dealeth with ciuill worldlings. But if thoſe whom he incountreth bee profeſſours of religion, then hee ſeeketh to perſwade them, that if they outwardly performe the duties of piety, as the hearing of Gods word, the publike and priuate calling vpon Gods name, the frequent receiuing of the Sacraments; if they attaine to the knowledge and profeſſing of religion, and can tip their tongues with godlineſſe: then they may liue how they liſt amongſt their brethren, neglecting all the duties of the ſecond table, ſo they outwardly obſerue the firſt; for though they bee barren of good workes, deſtitute of charitie, filled with pride, addicted to couetouſneſſe, oppreſſion, and all deceitfull dealing, yet they ſhall bee iuſtified by their faith, and approoued of God for their outward profeſſion ſake. But let ſuch men know that this is a notable ſtratagem of Satan, to cauſe vs to fall into his ſecret ambuſhments to our deſtruction; which if they would preuent and auoid, let them conſider that pietie and charitable honeſtie are two ſuch twinnes as are borne, liue, and die both together; that they are the life and ſoule of a Chriſtian which cannot poſſibly be ſeuered; that it is as poſſible for the good tree to bring foorth bad fruite, for the fire to bee without heate, and the Sunne without light, as it is for a liuely faith to be void of good workes, true profeſſion to bee ſeuered from holy practiſe, and iuſtification before God from ſanctification and holineſſe

That pietie & honeſtie are inſeparable.

neſſe of life before men; that whoſoeuer braggeth of his loue to God *and loueth not his brethren is a liar, and there is no truth in him*, 1. *Iohn* 4. 20. that though they profeſſe themſelues the children of God, yet if they doe not the workes of righteouſnes as well as the workes of pietie, and loue their brethren, they are in truth the children of the diuell, as appeareth 1. *Iohn* 3. 10. *that not the hearers of the word, but the doers thereof are iuſtified*, Rom. 2. 13. that *not euery one who ſaith Lord, Lord, ſhal enter into the kingdome of heauen, but they who doe the will of the father which is in heauen, Math.* 7. 21. that they deceiue themſelues who looke to bee ſaued by hearing the word, if they practiſe not that which they heare, *Iames* 1. 22. for in ſtead thereof they ſhall plunge themſelues into deeper condemnation: *For the ſeruant that knoweth his maſters will and doth it not, ſhall be beaten with many ſtripes, Luk.* 12. 47. And it ſhall bee more eaſie for Tyre and Sidon, Sodome and Gomorrah, who had not the Goſpell preached amongſt them, nor ſaw Chriſts miracles, then for Corazin and Bethſaida which enioyed both. *Math.* 11. 21. for there as the Lord ſoweth much, hee looketh to reape much, and there as hee giueth great meanes of knowledge, there hee expecteth great fruites in practiſe, and as hee will be honoured in all, ſo eſpecially in thoſe that come nigh vnto him; as it is *Leuit.* 10. 3. Laſtly, that the ſentence of ſaluation and damnation ſhal not be giuen according to our words & profeſſion, but according to our deedes and the holy practiſe of the workes of mercie and Chriſtianitie which are the inſeparable fruits and vndoubted ſignes of true faith. And therefore let not Satan delude vs, by perſwading vs that pietie without honeſtie, profeſſion without practiſe, faith without workes are ſufficient for our ſaluation.

Ioh.4.20.
1.Ioh.3.10.
om.2.13.
Matth.7.21.
mes 1.22.
ke 12.47.
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Matth.25,35.

§. Sect.6.
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eake Chri-
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But if they be ſincere profeſſors, then hee obſerueth whether they bee babes or ſtrong men in Chriſt; if hee finde them babes, then he ſeeketh to abuſe their ſimplicitie, by drawing them either into errours and hereſies, or at leaſt into blinde zeale and ſuperſtition. If he cannot ſo preuaile, by reaſon that the bright beams the of Goſpell ſhining in the preaching of the word do diſcouer his errors and lies, giuing light to thoſe that ſit in the darknes of ignorance, and in the ſhadow of death, whereby their feete are guided into the way of peace, then he laboureth to ouerwhelme them with the burthen of their ſinnes, and to plunge them into the bottomleſſe gulfe of horror and deſpaire, by aggrauating the odiouſnes of their rebellion, and huge multitudes of their outragious trangreſſions, by ſetting before them, the curſe of the law, the vengeance of God due vnto them, his infinite and exact iuſtice which muſt bee ſatisfied, and vnſpeakable and endleſſe torments prepared for the damned. But if he cannot aggrauate their ſinnes, which in truth they haue committed, and make of them ſuch an huge mountaine as may ſerue to ouerwhelme them, he addeth vnto them his own ſins, by caſting into their minds outragious blaſphemies againſt God, and ſuch horrible ſuggeſtions of impietie, as will make their haires to ſtand on end when they do but thinke of them, perſwading them that they are their owne thoughts, and therefore horrible ſinnes, whereas in truth they are but his ſuggeſtions, and therfore if wee doe repell and reiect them, they are not our ſinnes but the ſinnes of the tempter: for as it is not our fault if a theefe intice vs to ſteale; ſo wee doe not intertaine his motion, but ſhew our deteſtation of his ſinne; ſo it is not a ſin to be tempted, if we preſently doe repell the ſuggeſtion, and doe not yeeld vnto the temptation. And this may appeare by our Sauiour Chriſt himſelfe, who though hee were free from ſinne, yet hee was tempted in all things like vnto vs, and ſo not free from Satans ſuggeſtions, for he was tempted to diffidence, to tempting God, yea to the worſhipping of the diuell himſelfe; but reſiſting Satans ſuggeſtions, he was not guilty of ſin. Whoſe example if we imitate, Satans blaſphemous temptations ſhall neuer bee laid to our charge; neither is it poſſible to bee free from temptations, although it bee poſſible by Gods grace to reſiſt them. But more of this hereafter.

See lib.3. cap.12.

§. Sect.7.
How Satan inticeth the weake Chriſtian to commit ſinnes of ignorance.

If by this meanes he cannot ouerthrow their faith and bring them to deſpaire, then he taketh aduantage of their ſimplicitie, by inticing them to commit ſins of ignorance. For example, hee will tell them that it is lawfull, nay expedient to vſe their Chriſtian libertie, when he tempteth them to licentiouſneſſe; and to the end he may more eaſily deceiue them, he will ſet a faire gloſſe vpon foule ſinnes, and ſeeke to iuſtifie them by Gods word, apparelling vices in the habite of thoſe vertues which moſt reſemble them. He will tempt to couetouſnes, vnder ſhew of frugalitie, telling them that they who prouide not for their familie are worſe then Infidels; and to prodigalitie, vnder the pretence of liberality, alleaging that they who ſow plentifully ſhall reape plentifully. Hee will allure them to tempt God, by neglecting thoſe meanes which hee hath granted them, vnder the colour of affiance in God; and to truſt in the meanes, vnder the vizard of carefull prouidence. He will tempt them to propound this end of their good workes, that they may bee ſaued by them, becauſe God hath promiſed to reward them; or to neglect good workes, as vnneceſſarie to ſaluation, becauſe faith alone iuſtifieth. Which temptations if we would withſtand, we muſt labour after true ſauing knowledge that we may diſcerne betweene vertue and vice, truth and error, that which God hath forbiden as vnlawfull from that which he hath commanded as lawfull, to this end vſing diligently all good means which tend to this purpoſe, as hearing, reading, meditating, and conferring of Gods word, that ſo the clouds of ignorance being diſpelled with the light of knowledge, wee may diſcouer Satans deluſions and deceits. Otherwiſe if he depriue vs of knowledge, which is the eye of the ſoule, he may eaſily ſeduce vs out of the right way into the gulfe of perdition.

§. *Sect.* 8.
How Satan dealeth with the ſtrong Chriſtian.

And thus Satan dealeth with weake Chriſtians: but if he find thoſe whom he aſſaulteth ſtrong men in Chriſt, ſo that he cannot take any aduantage of their ignorance, not ouerthrow their faith, then he laboureth to make them wound their conſcience, by committing ſins of preſumption againſt their knowledge, vſing the violence of their affections, to abuſe their reaſon and miſleade their iudgement; the danger of which temptation *Dauid* well diſcerning by his owne wofull experience, doth earneſtly entreate the Lord to preſerue him from preſumptuous ſins, *Pſal.* 19. 13. And thus hath Satan preuailed with ſo many of Gods owne children, that he durſt therewith aſſault our Sauiour Chriſt himſelfe, by offering him the whole world and the glorie thereof, if hee would fall downe and worſhip him; that his affections tickled with ambition, might moue him to commit this ſinne for the ſatisfying his deſires. But if he cannot thus preuaile, hee will transforme himſelfe into an angell of light, and tempt them to the doing of a leſſe good, that they may neglect a greater; or that which is in it ſelfe lawfull and commanded in its due time and place, he will tempt them to performe it vnſeaſonablie, when as other duties in reſpect of preſent occaſion are more neceſſarie; and ſo vſeth one vertue or dutie to ſhoulder another, and thruſt it diſorderly out of it owne place and ſtanding. For example, in the hearing of the word he wil caſt into their minds meditations, in their owne nature good and acceptable to God in their due time and place, to the end hee may diſtract their minds and make them heare without profit. In the time of prayer he will not ſticke to recall to their memories ſome profitable inſtructions which they haue heard at the Sermon; to the end hee may diſturbe them in that holy exerciſe, and keepe them from lifting vp their hearts wholly vnto God. Moreouer, in all his temptations he will alleage Scripture; but then either hee depraueth the place by adding or detracting, as when hee alleageth Scripture to our Sauiour Chriſt, *Matth.* 4. 6. *It is written, hee will giue his Angels charge ouer thee,* &c. and leaueth out *to keepe thee in all thy wayes,* which is expreſſed in the place he quoteth, becauſe that made quite againſt him: or if he recite them right, he will wreſt the words vnto another ſenſe, then the Holy Ghoſt hath written them, that ſo he may deceiue vs and lead vs into error.

Pſalme 19, 13.

2.*Cor*. 11. 14.

Pſal. 90. 11

CHAP. XIX.

How Satan allureth vs vnto ſin by degrees, and draweth vs from one extreame to another.

ANd thus haue I. ſhewed at large Satans firſt politicke ſtratagem, which hee vſeth to circumuent vs by fitting his temptations according to our nature & diſpoſition, or our ſtate and condition. A ſecond policie which Satan vſeth to circumuent vs, is this; if he cannot at the firſt intice vs to fall into outragious wickednes, hee will ſeeke to draw vs thereunto by degrees, beginning at the leaſt, and ſo bringing vs from that to a greater, till at laſt wee come to the higheſt ſteppe of wickedneſſe, whereby it commeth to paſſe, that as thoſe who walke to the top of an high hil, whoſe aſcent ariſeth by little and little, come to the top without wearines, before they wel perceiued that they did aſcend: ſo they who go forward in the waies of wickednes by degrees, do without any controlment or check of conſcience climbe vp to the higheſt top thereof, whence Satan caſteth them downe headlong into the pit of deſtruction. For example, if hee ſee a profeſſor of religion which maketh conſcience of his waies, hee doth not vſually ſeeke at firſt to draw him into hainous ſinnes, vnleſſe the cords of his temptations bee exceeding ſtrong; but firſt he allureth him to come into the company of wicked men, by offering ſome pleaſure or profit, or by occaſion of affinitie and mariage, ioyning him if hee can with ſuch a yokefellow as will draw him faſter backe, then hee can draw her forward in the courſe of godlines. If hee thus farre preuaile, then hee tempteth him to winke at their ſinnes which in conſcience he condemneth that he may ſtill enioy his pleaſute and profit, or continue in their loue and fauour. Then in the next place he moueth him to thinke them tolerable ſinnes which they commit, and nothing ſo outragious as others fall into; and when he hath made this progreſſe, then hee enticeth him to taſte of ſinne, which hee ſo ſweetneth with the ſugred delights of this vaine world that hee ſwalloweth it downe without all loathſomneſſe, and neuer taſteth the bitterneſſe thereof, till the heate of Gods Spirit doe cauſe it to worke in his conſcience, ſo as hee is neuer at reſt till he haue caſt

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caſt it vp againe by vnfained repentance. Otherwiſe if hee be not prevented thus by Gods Spirit, Satan will by this meanes cauſe his conſcience to ſwallow and to digeſt ſuch loathſome ſinnes, as in former times hee abhorred to ſee others commit. And as thoſe who from their infancie are accuſtomed, to take poyſons in ſmall quantities, doe enable their ſtomackes to digeſt more, till by long cuſtome and encreaſing the quantitie by degrees, it becommeth ſo familiar to their ſtomackes, that in ſtead of poyſoning them they are nouriſhed thereby, as Hiſtories doe record of ſome *Indian* Kings: ſo Satan enticeth vs to ſwallow downe the poyſon of ſinne at the firſt in ſuch ſmall quantitie, that our conſciences may not be ſick thereof: but having well digeſted the leaſt, he encreaſeth the meaſure till by long cuſtome hee hath made it ſo familiar to our conſciences, that thoſe ſinnes are even meate and drinke vnto vs, which at the firſt wee loathed as deadly poyſons.

Sect.2. meanes rengthen ainſt the rmer tenta-

Now if we would defeat this policie of Satan, wee muſt continually watch ouer our owne hearts, and pull them backe when we ſee that they but encline vnto any wickedneſſe; wee muſt not lightly eſteeme of any ſinne, nor willingly give entertainment to the leaſt wicked thought: for though in it ſelfe it be not ſo hainous, yet it will enlarge our conſciences and make roome for a greater, till at laſt we keepe open houſe, readie to receiue all wickednes which offereth it ſelfe vnto vs. And as we are carefull to auoid the ſinnes themſelues, ſo with as much diligence wee are to ſhunne the occaſions and meanes by which wee might be drawne, or enticed thereunto. But of this point more hereafter.

Sect.3. ns third cie in awing out of extreme another.

A third policie which Sathan vſeth to circumuent vs, is to bring vs from one extreame to another. For example, when wee ſee the vileneſſe of prodigalitie, ſo as wee will no longer be poſſeſſed of that vice, then will Satan make it as odious as hee can, and endeuour to bring vs into extreame hatred thereof, that ſo hee may the more eaſily draw vs into the contrarie vice of couetouſneſſe. If he cannot any longer keepe vs aſleepe in ſin, by rocking vs in the cradle of carnall ſecuritie, and ſinging vnto vs the ſweete tunes of Gods mercie and Chriſts merits, then will he labour to plunge vs into deſpaire, by ſetting before our eyes the hainouſneſſe of our ſins, and ſounding in our eares the thundring threatnings of the Law. If hee cannot any longer nuzzle vs in ſuperſtition, and cauſe vs to place all our Religion in Ceremonies, and in reſtraining our ſelues of the vſe of things indifferent, hee will draw vs to the other extreame by mouing vs to thinke all ceremonies vnlawfull, and to practiſe all licentiouſneſſe vnder pretence of Chriſtian libertie. If he can no longer perſwade vs to ſeeke for juſtification by the workes of the Law to the end wee may not relie on Chriſts merits and righteouſneſſe, he will bring vs into vtter diſlike of this doctrine, by ſhewing vs the abſurdities thereof, that hee may draw vs to the other extreame, namely, to neglect good workes, as altogether vnneceſſary to ſalvation becauſe faith alone juſtifieth. If he cannot hide out of our ſight the ſhining graces of Gods Spirit, by caſting before our eyes the cloud of our ſinnes and corruptions, then he will cauſe vs to looke on them thorow the ſpectacles of ſelfe-loue and affection, to the end wee may imagine them much greater then in truth they are, and ſo be puffed vp in pride, and too ſecurely reſt in thoſe gifts we haue, not ſeeking for increaſe. If he cannot perſwade vs to diffidence & diſtruſt, hee will moue vs to tempt God vpon no neceſſary occaſion: and thus he dealt with our Sauiour Chriſt, for firſt hee tempted him to diſtruſt Gods prouidence, and to prouide for himſelfe by turning ſtones into bread; but when he could not ſo preuaile, he moved him to make an vnneceſſary experiment of his prouidence and care, by caſting himſelfe downe head-long from the pinacle of the Temple, whereas there were ordinary means whereby hee might deſcend. Now the end why Satan vſeth this policie, is more violently to caſt vs into one extreame of ſinne, when with full ſwinge of will we doe auoid the other: as alſo to make vs beleeve that the latter temptation is the motion of Gods Spirit, ſeeing it is cleane contrary to the former ſuggeſtion of Satan, whereas in truth they are but vnlike children of the ſame father.

§. *Sect.4.* That wee are to auoid the former temptation by keeping vs in the golden mean.

The danger of which temptations if wee would auoid, we muſt keepe vs in the golden meane, auoiding both extremes; and becauſe we are ignorant and vnſkilfull in trauelling the ſtrait path which leadeth to Gods kingdome, and euery houre readie to take the by-wayes of errour which leade to deſtruction, let vs vſe the Word of God for our guide: and as the Iſraelites trauelling towards the land of promiſe, were directed by the cloud and pillar of fire, going forward when that went before them, and pitching their tents where that ſtayed; ſo let vs conſtantly and boldly trauell in our Chriſtian pilgrimage ſo long as we have the Word of God for our direction, not ſtaying where it biddeth goe, nor going when it ſtayeth. Let this be the touchſtone to diſcerne the golden truth from the droſſie extreames on either ſide; let it be the line to leade vs out of this labyrinth of errours; let it be the ſtarre of Bethlehem to conduct vs in our tedious iourney vnto the place where our Sauiour Chriſt is, not now lying in the armes of his mother, but ſitting at the right hand of his Father in all glorie, power and maieſtie. And becauſe we are vnſkilfull Pilots in ſayling the dangerous Sea of this tempeſtuous World, readie to fall vpon the rockes while we auoid the ſands; let Gods Word be our Card and Compaſſe, to direct vs to the holy Land: otherwiſe Satan will raiſe againſt vs ſuch ſtormie tempeſts, and contrary blaſts of temptations, that our ſoules will ſuffer ſhipwrack vpon the rockes of ſinne, and bee drowned in a Sea of deſtruction.

Chap. XX.

Of fiue other ſtratagems which Sathan vſeth.

§. Sect. 1. How Satan moueth the weake Christian to good duties out of ill cauſes and grounds, and firſt in reſpect of things indifferent.

A fourth policie which Sathan vſeth, is to ouerrule weake Chriſtians in the grounds and cauſes of all their actions. And if hee cannot draw them by the ſtrength of his tentations to doe thoſe things which are ſimply euill, hee will indeuour in the next place to make them to do things indifferent and lawfull, yea, ſuch things as are ſimply good, religious and honeſt, out of euill cauſes and wicked grounds, as becauſe hee doth ſuggeſt them, and not becauſe God requireth them, and by his cauſeleſſe terrors and ſuperſtitious feares preſſeth the doing of them, and not in obedience to God becauſe he commandeth them in his Word, and ſtirreth them vp to the doing of them by the inward motions of his Spirit. And firſt in things indifferent, as eating, drinking, ſleeping, walking, working and the like, he laboureth to take away their Chriſtian liberty in the vſe of them, by preſſing the doing or not doing of them by his ſuggeſtions and peremptorie commands, which hee often backeth with ſuperſtitious feares of ſome euill that ſhall befall them, if they doe not obey him in doing or not doing that hee ſuggeſteth, as namely, that they ſhall be ſuddenly ouertaken with ſuch and ſuch a iudgement, be ſtrucken with madneſſe or preſent death, or taken away aliue, if they either will doe, or not doe ſuch a thing in ſuch a manner, or at ſuch a time. Though Chriſt hauing purchaſed their libertie in all thoſe things indifferent, hath left them free vnto euery Chriſtian to doe or not to doe, to vſe or not to vſe them, as in their diſcretion they thinke fit, all circumſtances of perſons, time and place being duly conſidered. The which libertie if they betray through ſuperſtitious feares and want of faith, it is a wonder to ſee how Sathan tyrannizeth ouer them, for he will interpoſe in all their actions, and nothing can they doe, but hee will ſeeke to raigne ouer and rule them in it to their perdition. They muſt not goe out of doores to doe any buſineſſe, or to viſit a friend, but when he permitteth; and when hee moueth them to it, they muſt doe theſe things though there be no reaſon for it. They muſt not put on their clothes, nor dreſſe themſelues but in that manner as hee ſuggeſteth; they muſt ſpeake when hee will, and in what manner, and at his pleaſure they muſt be ſilent. They muſt not eate their meate but when hee permitteth, and then what hee will and not that which beſt pleaſeth their owne appetite; yea, the tentation often commeth between the bit and the lip, and when they are readie to put the meate into their mouth, they muſt pull it backe, and lay it by, or if not, it will choke them or ſome other miſchiefe ſhall befall them. With ſuch tentations as theſe I haue knowne ſome ſo dyeted, or rather famiſhed, that they haue languiſhed in their health and ſtrength, pined in their bodies, and neere vnto periſhing. Yea when hee hath brought them throughly to be at his direction, he wil command and countermand, enjoyne the doing or not doing of an action, and preſently after the cleane contrary, and both of them vnder ſome fearefull penaltie, that the poore Chriſtian is almoſt diſtracted in his wits, not knowing what to doe, nor which way to turne him to find any peace and reſt from theſe tentations. Now the beſt way to defeat this policie is not to hearken to Satans ſuggeſtions for our directions, but acquainting our ſelues with the Scriptures, to haue our warrant for all our actions out of the Word of God, and to doe them all in obedience to Gods commandement, not caring what Sathan ſuggeſteth to the contrarie, ſo we haue Gods reuealed wil for our warrant. And ſo wee ſhall not need to feare any of thoſe euils which Sathan threatneth, ſeeing as long as we walke in Gods wayes, wee are vnder his protection, ſo as Sathan and all the power of Hell ſhall not be able to doe vs any hurt; whereas contrariwiſe wee are in great danger of thoſe euils we feare, if wee ſuffer our ſelues to be ruled by Satans ſuggeſtions, ſeeing if God juſtly giue vs ouer to the tempter, he will reward his ſeruants with no better wages then preſent miſery, and endleſſe deſtruction. Secondly, wee muſt labour to informe our ſelues rightly in our Chriſtian libertie, and when we know it, ſtand faſt in it, as the Apoſtle exhorteth. And ſeeing all things indifferent are vnder our power, and all the creatures good vnto vs, as if they be ſanctified by the Word and Prayer, let vs retaine our libertie in the vſe of theſe things, doing or not doing what we thinke good, as in Chriſtian prudence wee judge fit, time, and place, and perſons being duly conſidered, and not that which Satan ſuggeſteth vpon no ground of reaſon or warrant of the Word. Laſtly, wee muſt take ſpeciall care that we neither doe nor omit any thing, the rather becauſe Sathan ſuggeſteth it, for ſo we ſhall be vnder his rule, and in our actions obey him and not God. Yea, if in Chri-

Pſal. 91.11.

Gal. 5.1.

1. Tim. 4.5.

ſtian prudence wee ſee no inconuenience in it, we muſt to preſerue our Chriſtian liberty, doe the contrary. As when he ſuggeſteth a neceſsity of doing this or that which in it ſelf is free and indifferent, and that vnder the feare of ſuch a penaltie; wee are the rather not to doe it, to ſhew that wee neglect his commands, and deſpiſe his threats.

§. Sect.2. How Sathan moueth the Christian to performe religious duties becauſe hee ſuggeſteth them.

And thus Sathan craftily circumuenteth the weake Chriſtian in things indifferent; But yet like an old wily Serpent, hee much more ſecretly and ſubtilly glideth and inſinuateth himſelſe into their ſpirituall actions and religious duties. And when hee cannot like a Deuill indeed hinder and diſcourage them from doing them altogether, then hee will transforme himſelfe into an Angell of Light, and ſeeme to ſpurre on their deuotion, that ſo they may doe them out of an ill ground, not becauſe God commandeth them, but becauſe he ſuggeſteth them; backing his motions with ſeruile threats and ſuperſtitious feares. Thus when he ſeeth that they incline to Prayer, hee will binde them to it by ſeruile neceſsitie and ſuperſtitious feare, vrging them to pray as much and often as hee ſuggeſteth, and in concluſion to neglect all duties of their generall & particular callings and doe nothing elſe but pray, becauſe the Apoſtle requireth vs to pray continually; whereas the Chriſtian is bound to performe all religious and ciuill duties in their ſeaſon, not ſuffering one to thruſt out another, and is enioyned by the Apoſtle to pray not at all times, but vpon euery fit occaſion and good opportunitie. So if they be addicted to the hearing of the Word, then hee will moue them to goe as often as hee ſuggeſteth, and as if they were all eare, to doe nothing but heare, omitting in the meane time all duties of their particular callings, and vtterly to neglect their charge and family. And this he doth that he may cloy and tire them with theſe duties, and cauſing them to ſurfet with too much fulneſſe, may hereby bring them at laſt to an vtter loathing of them. Secondly, that hee may moue them to performe religious duties diſorderly and vnſeaſonably, cauſing them ſo wholly to pitch vpon one, as that being taken vp with it, they may be drawne to neglect all others. Thirdly, hereby hee moueth them in the duties of Gods worſhip to doe himſelſe ſeruice, when as they are done at his motion, and ſuggeſtion, and not becauſe God hath commanded them. Laſtly, hee hereby inureth & accuſtometh them to be at his command, by yeelding vnto, and obeying him in things lawfull, becauſe vpon the ſame groūd he may moue them to deſiſt from doing of them when he countermandeth, and to doe theſe things that are vnlawfull, and ſo draweth them on by theſe ſweete meates to ſwallow poyſon. But ſeeing wee are oftentimes and moſt commonly ſtirred vp and excited to thoſe religious duties by the good motions of Gods Spirit, how may wee diſcerne theſe from the ſuggeſtions of Sathan? I anſwere that wee may doe it by theſe ſignes and differences. Firſt, the ſuggeſtions of the Deuill doe preſſe vs to theſe duties by a certaine impetuous neceſſitie, when as there is no reaſon of them grounded vpon Gods Word, all circumſtances being duly conſidered. Secondly, when as the performance of theſe duties is diſordered and vnſeaſonable in reſpect of circumſtances, and vſed to the ſhouldring and thruſting out of other duties, which in reſpect of preſent occaſions are more ſeaſonable and neceſſary, whereas when wee are mooued vnto them by Gods Spirit, one dutie is a helpe and furtherance to another. Laſtly, when as they preſſe vpon vs ceremoniall circumſtances, as the time, place and bodily geſtures, as neceſſarie and eſſentiall to the ſeruice in hand, which are in their owne nature indifferent; whereas the Spirit of God leaueth vs free to vſe, or not vſe them, as in Chriſtian wiſdome we find them more or leſſe conuenient to fit vs the better for the religious duties which are to be performed. Now when as we haue thus diſcouered them, the beſt meanes to defeate theſe pollicies of the deuill, are firſt not to yeeld to theſe ſuggeſtions, (though they moue vs to holy duties) vpon the ſuddaine before wee haue waighed and examined them by the word, and conſidered what ground and warrant they haue out of the Scripture, and not to yeeld obedience vnto them, becauſe they are ſuggeſted into our minds, but becauſe we find that God hath commanded them. Secondly, wee muſt conſider not only whether they be in themſelues good, but alſo whether they be now ſeaſonable, and whether the performance of them will not diſturbe our orderly proceeding in the wayes of godlineſſe, and diſable vs from performance of ſome other holy duties which in our Chriſtiā prudence, (waighing all occaſions and circumſtances,) wee find for the preſent more neceſſarie and ſeaſonable; and if wee doe, then not to giue place vnto them. The laſt is that we diligently ſtudy the holy Scriptures, which will teach vs, not only what God requireth as good, but alſo how and when it is to bee done, and in what order and manner vpon due conſideration of all circumſtances.

1.Theſſ.5.17.

§. Sect.3. How Satan moueth vs to propound bad ends to good actions.

A fifth policie which Satan vſeth to entrap vs in his ſecret abuſhments, is this: When by the violence of his temptations hee cannot altogether reſtraine vs from doing that which is good: then he will tempt vs to doe good actions to bad ends. In giuing of almes, he will moue men to propound this end, that they may bee ſeene of men; in doing of good workes, hee will tempt them to forget

Gods glorie, and to ſet before them as their maine end of all their good actions, the meriting of Heauen; and if men will needs appeare vertuous and religious, hee will entice them to vſe outward vertues as a cloake to hide their inward vices, and Religion as a faire vizard to couer their foule impietie. And thus hee tempteth men to vſe all outward ſhewes of humilitie, to the end they may the better diſguiſe their hidden pride and ambition, as we may ſee in the example of *Abſolon*; and all complements of courteſie and loue, as a maske to hide their enuie and malice. And thus hee allureth men to profeſſe Religion, heare Sermons, and vſe glorious ſpeeches, that they may (ſeeming religious and men of good conſciences) haue their ſhops the better accuſtomed, and their words credited, and ſo haue the fitter opportunitie of deceiuing them, who for their profeſſion ſake repoſe truſt in them.

¶. Sect. 4. How Satan moueth vs to vſe euil means for the effecting good ends.

A ſixt policie whereby hee ſeeketh to ſurpriſe vs, is by tempting men to vſe wicked meanes for the accompliſhing of good ends, and to doe euil that good may come thereof; and thus hee tempted *Saul* to tranſgreſſe Gods commandement in reſeruing the fat of the cattle, to the end he might ſacrifice therewith vnto the Lord; and *Iſaac* to ſay that *Rebecca* was his ſiſter to ſaue his life: and *Peter* to vſe diſſimulation that hee might not offend the Iewes. And thus he tempteth men to tell officious and profitable lies for the auoiding of greater euils; hee moueth ſeruants to giue their maſters goods to the poore without their priuitie or liking, and ſo to commit theft that they may giue almes; hee tempteth Nonreſidents to poſſeſſe many liuings that they may keepe good hoſpitalitie, and ſo ſtarue the ſoule to feed the bodie; and Citizens to vſe all fraud and deceit that they may prouide for their family. Which policies of Satan are exceeding dangerous; for hardly can wee eſcape them both, namely, doing good things to bad ends, or vſing of euill meanes for the atchieuing of good purpoſes. But the more difficult the thing is, the greater muſt be our care; the more ſecret and dangerous Satans ambuſhments are, the more diligence and watchfulneſſe muſt wee vſe in auoiding them. In all our actions therefore let vs be carefull to propound vnto our ſelues good ends, and vſe good meanes for the accompliſhing of our honeſt and godly purpoſes. For if wee neglect the firſt, wee ſhall bewray our hypocriſie and impietie, if the latter we ſhall pollute a faire work with filthy tooles, and ſhew our diffidence in God in not daring to vſe thoſe godly and honeſt meanes which hee hath commanded and commended vnto vs, vnleſſe wee bolſter and prop them vp by our own fooliſh inuentions, and wicked practices. And whenſoeuer wee are mooued to propound euill ends vnto our good actions, or to vſe euill meanes for the accompliſhing of good ends, let vs aſſure our ſelues that they are not the motions of Gods Spirit, but the ſuggeſtions of Sathan, at leaſt ſo farre forth as we are tempted to the euill of the end or meanes; and therefore wee are to purge the wheate from the chaffe, the pure gold from the droſſe, and to doe the workes of God for thoſe ends, and by thoſe meanes, which hee hath appointed.

Galath. 2.

¶. Sect. 5. How Satan tempteth vs to be proud of our vertues.

A ſeuenth policie which Satan vſeth, is to take aduantage of our vertues to plunge vs head-long into vice; for example, when wee haue mortified our ſinnes, and are plentifull in all good works, he taketh occaſion thereby to puffe vs vp with pride, and a Phariſaicall conceit that we are not as other men are; yea if we be ſo humble that hee cannot make vs proud of any thing elſe, he will labour to make vs proud of our humilitie. Notable is the ſaying of * *Auguſtine* to this purpoſe, when (ſaith he) a man in the doing of ſome good worke ſhall rejoyce that hee hath alſo herein ſubdued pride: If euen out of this rejoycing he lifteth vp the head & ſaith: Behold I liue, wherefore then doeſt thou triumph? Yea therefore I liue becauſe thou triumpheſt perhaps becauſe thou triumpheſt before the time, .i. before being perfectly glorified, thou art freed from all corruption. Let vs not therefore be wretchleſſe and ſecure, but haue an eye to our hearts, euen in our good actions: and when wee entertaine any excellent vertue, let vs take heed leſt pride thruſt in with it, ſeeing moſt commonly it attendeth vpon vertue, and taketh vp his ſtanding where it lodgeth, for we are not quite at libertie, and out of the danger of Satans thraldome, ſo long as pride like a Iaylour attendeth on vs.

Aug. de nat. & gratia, cap. 31. T. 7. Col. 745. A.

¶. Sect. 6. How Satan moueth the Chriſtian to iudge of the reallity of his ſpirituall eſtate by outward accidents.

The eighth policie which Sathan vſeth to ſhake the faith of weake Chriſtians, and to diſcourage them from proceeding in the wayes of Godlineſſe, is to perſwade them to judge of their ſpirituall eſtate according to outward accidents, and not the reallitie and trnth of it; as it is hindred in its functions and operations, and not as it is in its faculties and habits. For when their ſpirituall graces are hindred by ſome outward or corporall cauſe from ſhewing themſelues in their full ſtrength by their actions and operations; from hence hee inferreth that they are decayed in them, and conſequently that they were not true graces, which are *like the ſhining light, that ſhineth more and more vnto the perfect day*: or like the graine of Muſtard ſeed which from a ſmall ſeed groweth vnto a great tree; or elſe if they were true, yet they are likely to be quite loſt; ſeeing that which is corruptible and ſubject to periſhing and looſing in the parts, may be alſo in the whole. Thus hee moueth them to

Prou. 4. 18.

Math. 13. 31.

judge of their graces and ſpirituall eſtate, in the time of tentation, when God ſuffereth Satan to ſift and winnow them as wheat, yea to buffet and beate them, euen blacke and blew, and in the time of ſpirituall diſcretions, when God either for the correcting of their ſinnes, or for the triall of their graces, bearing them to themſelues, and the malice of their ſpirituall enemies (in outward appearance) when they are aſſaulted by them. But with as great reaſon might wee be perſwaded to judge of the habituall ſtrength of our bodies, when their food being withheld from them, they are almoſt pined with hunger, or when they are wearied with toyleſome labour, or readie to faint after ſome long and ſharpe fight againſt a mightie enemie. For as the vigour of our bodily ſtrength is renewed by reſt and food, and ſo ſheweth that the habit was not loſt or decayed, but only the operation hindred; ſo will alſo the vertue of our ſpirituall graces againe appeare, when the conflict of tentations is ended, and the bright beames of Gods grace and fauour doe ſhine in our hearts in their wonted ſtrength. As we ſee in the example of *Iob*, *Dauid*, *Ieremy*, and *Peter*, whoſe graces made ſmall ſhew in their deſertions and tentations, but appeared in their wonted beautie and brightneſſe, when thoſe cloudes and ſtormes were ouer-blowne. Thus he moueth thoſe that are aged to judge of their ſpirituall ſtate, and the ſtrength of their ſauing graces, by their outward performances of religious duties: and becauſe they find that they are not able ſo well to remember what they haue heard as they were wont, nor ſo feruent in their prayers, nor ſo hote in their zeale and deuotion as in time paſt, therefore they are decayed in their ſpirituall graces, and growne remiſſe and lukewarme in all holy duties. Whereas their complaining of theſe defects and grieuing for them, doth plainly ſhew that there is no decay of their inward graces, but only of corporall and naturall abilities by which they are exerciſed. For the ſoule working by the body and ſpirits, as by its organs and inſtruments, when theſe are decayed by age or other externall accidents, it is not able to produce its effects by them in that excellencie and perfection, as when they were in their full vertue and vigour. Euen as the moſt skilfull workmen cannot make ſuch perfect worke when they haue bad tooles as when they haue good, although their art and skill may be greater then it was before. And hence it is that they cannot remember Sermons ſo well now as in the time of their youth, becauſe there is a decay in their naturall abilities, and their memory weakened by age and the drineſſe of their braines, though it may abound with vnnaturall humiditie. And hereof it is that the feruour of their zeale and deuotion ſeemeth abated, becauſe there is an abatement of naturall heate and a decay in the animall and vitall ſpirits, which are the inſtruments whereby it is exerciſed, whence neceſſarily proceedeth dulneſſe and lumpiſhneſſe in holy duties, though the iudgement more highly prizeth them, the will more ſtrongly imbraceth them, and the heart more intirely affecteth and loueth them then euer they did in the time of youth. Finally, he thus perſwadeth thoſe that are oppreſſed with melancholy, that they are ſuch in reſpect of their ſpirituall eſtate, as they find and feele themſelues being afflicted with that turbulent and pernitious humour. As namely that they are froward, full of feares, and diſcontents, fickle and vnconſtant, vnnaturall in their affections towards husband, wife, parents, children, ſlothfull and auerſe to all holy duties, vnſatiſfied in their doubts, ſtubborne in their wils, and deſperate in all their reſolutions and concluſions, and conſequently that they are rather limbes of the Deuill whom they reſemble in their corruptions, then the children of God, and ſuch as are deſtitute of all vertue and goodneſſe, and out of the ſtate of grace and ſaluation. Whereas theſe corruptions (if their caſe be throughly vnderſtood and conſidered) are not to be imputed to their naturall diſpoſition, and much leſſe to their ſpirituall condition, (for euen thoſe of the beſt and moſt tender natures, and many of Gods children who are indued with a great meaſure of grace and ſanctification, are often thus affected and afflicted, when they are oppreſſed with melancholy) but rather to the exceſſe of a naturall or rather vnnaturall humour, vpon which the Deuill taketh occaſion to abuſe and delude them with his ſubtill and malitious tentations. The which may hereby manifeſtly appeare in that they neuer felt ſuch corruptions of nature, defects in grace, nor awkerneſſe and vntowardneſſe to all Chriſtian duties before they were oppreſſed with this humour, nor ſhall afterwards feele and be vexed with them, when as by profitable phyſicke, wholſome diet, ſweet aire, good company and lawfull recreations they are purged and vnburthened of it, as I my ſelfe haue found by manifold experience. So that they might by as good reaſon judge of their naturall complexion when they are deepe in the diſeaſe of the yellow, or black jaundize; hauing their body ouer-ſpread and their bloud infected and tainted with choler and melancholy; or of their naturall temperature or ſpirituall abilities to doe God ſeruice, when their braine is diſtempered, and their body weakned and inflamed with a raging fit of a burning feuer; as when they are diſtempered and almoſt diſtraughted with this helliſh humour of melancholy;

ſeeing this is a diſeaſe which no leſſe diſturbeth and diſableth both minde and bodie then the jaundize or feauer. And therefore as in theſe bodily ſickneſſes we are readie to excuſe our ſelues and others, by imputing our weakneſſes and diſtempers, not to our ſelues, but to the diſeaſe; ſo are wee to doe when we feele our ſelues oppreſſed with this humour, not aſcribing our diſabilities and corruptions to our ſelues in reſpect of our ſpirituall eſtates, but to the malignitie of our diſeaſe, and to ſay of this preualent and ouer-ſwaying melancholy, as the Apoſtle *Paul* did of his ſinning ſinne and inbred corruption; It is no more I that doe it, but this pernicious humour that dwelleth in me.

Rom.7.17.

CHAP. XXI.

Of the manner of Satans fight.

§. *Sect.* 1. That Satan obſerueth no complements of true valour.

AND ſo much concerning Sathans ſtratagems and warlike policies. Now let vs conſider of the manner of his fight. In which we are firſt to obſerue that it is moſt cruell and cowardly, for hee obſerueth no complements of true valour, but then moſt violently aſſaulteth vs when wee are leaſt prouided; if he cannot preuaile when we are waking, he will ſet vpon vs while we are ſleeping; if hee cannot hurt vs when wee are readie in the field armed with the compleat armour of a Chriſtian, the girdle of veritie, the breaſtplate of righteouſneſſe, the ſhield of faith, the ſword of the ſpirit, &c. he will watch a time when he can ſpie vs vnarmed, and then he will aſſaile vs; if he cannot ouercome vs in the time of proſperitie, when God hath hedged vs in with his bleſſings; hee will watch till wee be caſt downe with ſome aduerſitie, and then hee will lay load on vs whileſt we are vnder foot; and whereas all our hope of victory is in the Lords aſſiſtance, he will perſwade vs to yeeld vnto him, for as much as the Lord is become our enemie. Now if we would reſiſt Satan, wee muſt ſo prepare our ſelues that he doe not hurt vs by this his daſtardly fight. Seeing therefore he vſeth to ſet vpon vs on all aduantages, we are alwayes to be ſo prouided as that wee giue him no aduantage. Being awake, wee are alwayes to ſtand vpon our guard, readie armed with the graces of Gods Spirit; being to ſleepe, we are to deſire the Lord to watch ouer vs, and to command his Angels to pitch their tents about vs, that ſo wee may be defended from Satans fury. Seeing he is ready to aſſault vs when he ſeeth vs diſarmed, wee are alwayes to keepe the coat-armour of a Chriſtian buckled vnto vs. Laſtly, ſeeing in the time of proſperitie he is readie to puffe vs vp with pride, and in the time of aduerſitie to plunge vs into deſpaire, let vs humble our ſelues when God exalts vs, by thinking of our vnworthineſſe to receiue the leaſt of Gods mercies, and comfort our ſelues in the time of our affliction, by remembring that it is the portion of all that will liue godly in Chriſt Ieſus, and that *whoſoeuer ſuffer with Chriſt, ſhall alſo raigne with him*, 2.*Tim*.3.12. and 2.12.

Iob 1.10.

2.*Tim*.3.12. and 2.12.

§. *Sect.* 2. Satan aſſaulteth vs when we are moſt ſecure.

The ſecond thing to bee obſerued in his manner of fight, is, that hee ſetteth vpon vs when we are moſt ſecure, and then ſoundeth the alarum to battaile, when we moſt flatter our ſelues with hope of peace; and that not drowſily and faintly, but with all celeritie and ſpeed, whereby hee ouercommeth oftentimes, or at leaſt foileth vs, before wee can arme or prepare our ſelues to make any reſiſtance. And thus hee aſſaulted our firſt parents in Paradiſe, when they ſecurely promiſed vnto themſelues the continuance and increaſe of their happineſſe; and *Dauid* alſo after all his trouble when hee was wretchleſſe and idle, ſleeping in the day, and after walking on his houſe top, letting his eyes wander after pleaſures. If therefore wee would withſtand Satan, let vs ſhake off all drowſie and carnall ſecuritie, and continually watch, ſtanding on our guard to reſiſt his encounters whenſoeuer hee ſetteth vpon vs: and as in calme weather the carefull Mariner prouideth all things againſt a tempeſt, and the valiant ſouldier doth arme and furniſh himſelfe with all neceſſaries before the aſſault; ſo when Sathan ſeemeth to offer vs a time of truce, let vs therein prepare our ſelues more ſtrongly againſt the day of battaile; for when this raging Lion ſeemeth to ſleepe as though he did not regard vs, then if through wretchleſneſſe wee giue him the leaſt aduantage, he will ſuddenly runne vpon vs and deuoure vs, if hee get vs within his cruell pawes.

§. *Sect.* 3. Satan neuer weary in aſſaulting vs. 1.*Pet*.5.8. *Iob* 1.7.

The third thing to be obſerued, is his indefatigable paines in tempting and aſſaulting vs, for hee neuer taketh reſt, but ſtill goeth about like a roring Lion ſeeking whom hee may deuoure; and this is euident by his owne confeſſion, *Iob* 1.7. where he profeſſeth that he had beene compaſſing the earth to and fro, and walked from place to place. So that hee omitteth no paine nor labour in ſeeking our deſtruction. And though hee ouercome vs not at the firſt, but retire foiled, yet hee will gather his forces againe and againe, and inceſſantly ſet vpon vs. And therefore if we would obtaine victory, wee muſt not thinke much of our labour, but vſe all paines, diligence and watchfulneſſe in repelling his aſſaults. And ſeeing Satan is ſo vigilant and painfull in ſeeking our deſtruction, let vs thinke no paines too great in ſeeking our preſeruation; and conſidering that Sathan after one, or two, or twentie foiles is as ready to ſet vpon vs again as at the firſt, let vs neuer faint, but like valiant ſouldiers alwayes ſtand readie in the field to endure his encounters. But alas, the practice of moſt men is farre otherwiſe, for they watch and drudge night and day to attaine vnto riches and preferments, and in the meane time little regard this dangerous foe, but to the end they may attaine vnto their worldly deſires, they entangle themſelues in the ſnares which hee hath laid to intrap them to their vtter deſtruction.

Sect.4.
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tter aduan-
ge.

The fourth thing to be obſerued in Satans fight, is his often changing of his temptations, and taking as it were into his hand another weapon, when hee perceiueth the firſt woundeth not. For example, he will tempt vs to the contempt of Gods Word, if hee cannot ſo preuaile, hee will entice vs at leaſt to neglect it; and if thus hee cannot hurt vs, he will, if hee can, choake the ſeed of Gods Word with the thornie cares of the World, and ſo make it vnfruitfull. He will moue vs to thinke that Chriſt was no Sauiour; if he cannot perſwade vs to this, then he will tell vs hee is not our Sauiour. Yea ſo ſhameleſſe is this tempter, that he will now tempt vs to to beleeue one lie of his coyning; and preſently after when he ſeeth wee giue no credit to that, hee will tell vs the cleane contrary. For example, hee will ſometimes tell vs that we are ſuch grieuous ſinners that there is no way but damnation: and if we withſtand this aſſault, hee will ſoone after perſwade vs to an ouer-weening conceit of our owne excellencie, and to a Phariſaicall opinion that we are not as other men are. Sometimes he will moue vs to doubt of our election, and if hee cannot thus preuaile, hee will preſently perſwade vs to thinke our election ſo ſure, that though we follow our owne luſts, and giue our ſelues ouer to all outragious wickedneſſe, yet in the end wee ſhall be ſaued. In a word, this wicked *Protheus* will transforme himſelf into a thouſand diuers ſhapes, and in a ſhort ſpace will varie many wayes his temptations, that if hee cannot preuaile by one meanes, he may ouercome vs by another. And therefore it behoueth vs, if wee will withſtand him, to arme our ſelues, not on one ſide alone, nor to be prepared againſt two or three aſſaults of our ſpirituall enemie, but we muſt be readie to anſwere all obiections, and not ſo wholly encline to one ſide and to the defending of one part, as that in the meane time wee leaue the other naked to be wounded with Satans blowes. And to the end wee may the rather bee encouraged to ſtand conſtantly in our defence, wee are to know, that when Satan doth ſo often ſhift his temptations, and in a ſhort diſtance of time doth ſeeke to bring vs into quite contrary vices, it is a manifeſt ſigne that hee doth not yet preuaile. For as no enemie is ſo fooliſh as will after that hee hath made one ſufficient breach for entry, or forced one gate of the Citie, goe from that to another, but rather enter where the way is made; ſo Satan laying ſiege to our ſoules, would not ſeeke to make a new battery with his temptations, if the former had made way for him to enter and ſurprize vs; he would not tempt vs to pride and preſumption, if he had ouercome our faith and plunged vs into deſpaire; he would neuer transforme himſelfe into an Angell of light, if hee could haue ouercome vs in his owne likeneſſe; hee would neuer tell vs of Gods mercie, if hee had alreadie ouerwhelmed vs with the ſight of our ſinnes, and conſideration of his iuſtice; not yet of Gods iuſtice, if hee could keepe vs in carnall ſecuritie, by ſetting before vs his mercie: but that way whereby he perceiues that he any whit preuailes, he will follow and continue earneſt in the ſame purſuite, till he perceiue he cannot catch vs. As therefore when the fit of the Ague ſhifteth from time to time, it is a good ſigne that our nature waxing ſtrong doth preuaile againſt the diſeaſe; ſo when Satans temptations in a ſhort time often change, and that from one contrarie to another, it is a ſigne that Gods Spirit being ſtrong in vs, doth reſiſt Sathan and putteth him to theſe ſhifts, whereas he would held on a conſtant courſe if hee preuailed againſt vs.

The oft changing of Satans temptations a probable ſigne that he doth not preuaile.

§. *Sect.5.*
That Satan aſſaulteth vs ſometime himſelfe, and ſometime by his inſtruments.

The fift thing to be obſerued in the manner of Sathans fight, is, that ſometimes hee ſetteth vpon vs immediatly in his owne perſon, and ſometimes mediately, vſing for his inſtruments the world and the fleſh. Of the firſt wee haue an example, 1.*Chron.*21.1. where it is ſaid that Satan prouoked *Dauid* to number Iſrael. So the Euangeliſt ſheweth that the Deuill did put in the heart of *Iudas Iſcariot* to betray Chriſt. And the Apoſtle *Peter* telleth *Ananias* that Satan had filled his heart with his ſuggeſtions that he ſhould lie vnto the Holy Ghoſt. And thus alſo hee tempted our Sauiour Chriſt immediatly fortie dayes together in the Wilderneſſe, *Mat.* 4. Now when hee thus fighteth againſt vs in his own perſon, he giueth the aſſault either in his owne likeneſſe, or elſe transformeth himſelfe into an Angell of light. When hee encountreth vs in his owne likeneſſe, and like a Deuill indeed, then he doth as it were proclaime open warres, tempting vs not only to thoſe ſinnes, which hauing ſome appearance of good in them, our corrupt conſcience doth approue of, or at leaſt, can without any great terror winke at, but alſo to all outragious wickedneſſe and helliſh impietie, which euen a ciuill Worldling would abhorre to thinke of; namely, to Atheiſme, Idolatry, contempt of all Religion, blaſphemies againſt God, perjurie, ſacriledge, perſecuting

Iohn 13.2.

Acts 5.3.

perſecuting the knowne truth, hereſie, murther, adulterie, and ſuch like: all which at the firſt ſight may eaſily bee diſcerned to bee the ſuggeſtions of Satan, becauſe this helliſh brood doe reſemble their wicked father in their very countenance and outward appearance. And therefore Sathan who ſubdueth more with the Serpents wiles then with the Lions force, doth ſeldome vſe this fight againſt any which haue but the ciuill reſtraining grace of God, vnleſſe hee intice them thereunto by degrees (as before I haue ſhewed) or except hee finde them exceeding ignorant, to the end hee may make them beleeue that his ſuggeſtions are their owne thoughts; but hee practiſeth theſe temptations, for the moſt part, againſt thoſe who haue euen ſold themſelues to worke wickedneſſe, hauing their hearts hardned and conſciences ſeared with their cuſtomable ſinning.

§.Sect.6. How Satan transformeth himſelfe into an angell of light.

And therefore moſt commonly hee transformeth himſelfe into an Angell of light, tempting vs to ſinne by vſing frindly perſwaſions, and making liberall offers of pleaſure, profit or preferment, or elſe minſing thoſe ſins to which hee tempteth vs as though they were nothing, or masking them vnder the vizard of vertue. Neither doth he often moue vs to commit thoſe ſinnes which nature reſtrained by Gods common grace, or ſanctified by his Spirit) doth abhorre and tremble to think of; vnleſſe it be either to vex Gods children with ſuch ſuggeſtions, rather then for any hope of ouercomming them; or elſe that whileſt their minds are wholly intent in withſtanding his outward violence, he may more cunningly intrap them in his ſecret ambuſhments, which they regard not. But otherwiſe hee vſually tempts vs to commit ſuch ſinnes, as through our corruption we are prone vnto, as not thinking them to be ſinnes, or but ſmall, or rather neuer entring into any conſideration of them at all; as namely, carnall ſecuritie, hardneſſe of heart, infidelitie, impenitencie, neglect of Gods Word, prophaning of his Sabbaths, couetouſneſſe, ambition, pride, neglect of the generall duties of Chriſtianitie and ſpeciall duties of our callings. All which are not much leſſe hainous in the ſight of the Lord then the other groſſe outward ſinnes, and much more dangerous vnto vs, as being Satans ſecret ſnares which hee layeth to entrap vs at vnawares; in which when we are caught we are content to lie bound, becauſe they doe not ſo much pinch and torment the the conſcience as the other outward ſinnes, being not ſeene, or not regarded. As therefore thoſe diſeaſes which by diſturbing the braine doe take away all ſenſe of paine, are of all others moſt deſperate, namely, the dead palſie, the falling ſickneſſe, and ſleepie lethargie, and in other diſeaſes the patient is moſt dangerouſly ſick when he hath no feeling thereof; ſo there is no ſickneſſe of the ſoule ſo deſperate and dangerous, as thoſe that afflict not our conſciences with any ſenſe of paine; to wit, carnall ſecuritie, hardneſſe of heart, and the reſt aboue named.

§.Sect.7. That Satan is moſt to be feared when hee moſt flattereth.

And thus haue I ſhewed Satans diſguiſed and ſubtill manner of fight, wherein like a Pirate he hangeth out flags of truce, to ſignifie peace and friendſhip, till hee haue gotten vs within his reach and command: and then he grapleth with vs, ranſacketh vs of all Gods graces, & caſteth vs ouer boord into the ſea of deſtructiō. And therfore it behoueth vs with no leſſe care to withſtand Sathan when he fawneth, then when he frowneth; when he fighteth by ambuſhment, then when hee aſſaulteth vs by open violence; when he offereth to ſtab vs to the heart, then when hee doth but (as it were) pricke a veine, letting vs bloud to death without ſenſe of paine; when hee tempteth vs to outragious crimes, then when he enticeth vs to ſecret and hidden ſinnes; when hee allureth vs like a friend to commit ſinne, by offering pleaſure, riches, or honours, then when like an enemie, a roring Lion, or cruell dragon he rangeth about and rageth againſt vs. For he propoundeth things delightfull to bring vs to griefe and miſerie, he fawneth on vs that he may bemire vs, and killeth while he embraceth vs. *Neither doth man know his time, but as the fiſhes which are taken in an euill net, and as the birds which are caught in the ſnare, ſo are the children of men ſnared in the euill time, when it falleth vpon them ſuddenly,* as it is *Eccleſ.9.12.* Yea, ſeeing this fight is farre more dangerous, becauſe he couereth his hooke with an alluring baite; and thoſe ſnares of ſinne more pernitious which lie hidden, then thoſe which lie in open view; ſeeing we are more eaſily tempted to thoſe ſinnes which are ſecret and diſguiſed in the habit of vertue, then vnto thoſe groſſe ſinnes which haue their names as it were branded in their foreheads; ſeeing alſo wee can more hardly repent of them, both becauſe they doe not appeare ſo horrible and grieuous vnto vs, as the other open and outward ſinnes, and alſo becauſe they worke in vs no ſhame after wee entertaine and liue in them, neither can any of our Chriſtian brethren admoniſh or rebuke vs for them, they being ſecret and vnknowne: therefore is Satan made more audacious to tempt vs, and wee more bold to admit of his temptation; and after we are fallen we lack meanes to raiſe vs vp againe by vnfained repentance, for our ſelues doe approue our ſins, and our brethren know them not: which *Bernard* well diſcerning, vttereth this ſpeech fit for this purpoſe: *I am more afraid* (ſaith he) *of my ſecret, then of my open ſinnes; for if I ſinne ſecretly there is no man to reproue me; and where reprehenſion is not feared, there the tempter hath moſt free acceſſe and the ſin*

Nam cum delectabile proponit, moleſtum ſupponit; & dum vngit, pungit. Eccleſ.9.12.

Temptations vnto ſecret ſinnes moſt dangerous.

Extimeſco magis occulta peccata quæ clam committo quàm manifeſta quæ perpetro palam, &c.

is entertained with pleaſing delight. In a word, ſeeing we are more eaſily drawne into theſe ſinnes; and after wee are enthralled with them, make no haſte to get out of our captiuitie; therefore let vs bee much more wary and heedfull in diſcouering and auoiding theſe hidden ſnares and ſecret ſinnes, into which wee doe moſt commonly fall vnwittingly, and being fallen doe moſt willingly continue in them.

§. Sect.8. How Satan aſſaulteth vs by his Inſtruments the world and the fleſh.

Secondly, Sathan aſſaulteth vs ſometime by his Deputies and inſtruments; eſpecially he employeth in theſe ſeruices, the world and the fleſh. In the world he doth not only make choice of our enemies and prophane irreligious men, which he ſtirreth vp to afflict and perſecute vs, to the end wee may be diſcouraged from the profeſſion and practice of true godlineſſe; but alſo of our deare friends and acquaintance and our neere kindred: ſometime our brother or ſiſter, our parents and children, yea, ſometimes a mans wife which lieth in his boſome, playeth the part of the tempter. As wee may ſee in the example of *Iob*, who was not ſo much vexed by all his outward afflictions, as by the temptation of his wife, and three friends. The ſame is euident in the example of *Eue*, whom Satan vſed as his inſtrument to intice *Adam* to the breach of Gods commandement: and *Ieſabel*, who was the Deuils Deputie, in prouoking her husband to oppreſſion and horrible murther. Neither doth hee only vſe to theſe ends our carnall friends, but alſo our ſpirituall kindred in Chriſt, who are of the ſame Religion, and make the ſame profeſſion with vs. And thus by the old Prophet, he enticed the yong Prophet to tranſgreſſe Gods commandement, 1.*Kings* 13. And thus he tempted our Sauiour Chriſt to neglect the worke of our redemption, vſing the Apoſtle *Peter* as his inſtrument; & therefore becauſe he ſupplied the Deuils place, our Sauiour calleth him by his name, ſaying, *Get thee behind me Satan, thou art an offence to me*, *Matth.*16.23. And thus now adayes hee vſeth profeſſors, yea Preachers of the Goſpell, as meanes to tempt men to ſinne, both by their words and euill examples, which temptation is farre more dangerous and of greater force, then if all worldlings ſhould combine themſelues together, and labour both by perſwaſion and example to ſeduce them. For when they can ſay, I am a profeſſor as well as thou, I am a ſeruant of God who make conſcience of my wayes as well as thou, I am a Prophet as well as thou, and therefore thou needeſt not to make any doubt or ſcruple in following my counſell or example; it is a moſt ſtrong temptation to intice vs to ſinne: for like ſheepe wee are moſt apt to follow after, when any of our owne company lead vs the way. And therefore if we would reſiſt this temptation, we muſt labour after true knowledge, that we may not depend vpon others for our direction, but vpon the Word of God alone, and not liue by example, but by precept; for the ſtraiteſt rule that euer was of the moſt holy mans life (our Sauiour Chriſt excepted) is often & in many places crooked (for who is it that hath not erred and gone aſtray?) and therefore if wee alwayes follow their example in all particulars, wee ſhall erre with them beſides all our owne errours.

*King.*13.

*Matth.*16.23.

*King.*13.18.

*Prou.*20.9.
*Eccleſ.*7.20.
Iames 3.2.
1.*Iohn* 1.8.

§. Sect.9. That Satan vſeth the helpe of our owne fleſh in tempting vs to ſin.

So alſo hee vſeth the helpe of our owne fleſh to betray the ſpirit, and leade vs captiue into ſinne; and that ſo cunningly, that we can hardly diſcerne betweene Satans ſuggeſtions and our owne corrupt motions and deſires. For being a ſpirit, he doth not appeare in a corporall ſhape and perſwade vs to ſinne with reall words, which are conuayed to the vnderſtanding and heart by the eare, but hee commeth to vs after a ſpirituall manner, and ſuggeſteth ſecretly his temptations into the heart and mind directly and immediatly, ſo as wee can ſeldome diſtinguiſh his motions from our owne thoughts. For as the Spirit of God doth ſo moue vs to all vertuous and holy actions, as that in the meane time wee would thinke his motions to bee our owne godly cogitations, but that we are ſufficiently inſtructed out of Gods Word, that wee cannot of our ſelues ſo much *as thinke a good thought*, vnleſſe it proceed from God; ſo much leſſe can we diſcerne between the ſuggeſtions of Sathan and our owne fleſhly thoughts, becauſe they are both corrupt and alike wicked. By reaſon whereof it commeth to paſſe that Satan wanteth no opportunitie of circumuenting vs, becauſe we can put no difference betweene his temptations and our owne carnall deſires. And therefore hee hauing gotten (as it were) our owne watch-word, we are readie to open the gates of our ſoules when he offereth to enter, and to yeeld to his temptations as ſoone as he aſſaulteth vs, whereas no man almoſt is ſo outragiouſly deſperate that would wittingly and willingly entertaine Satans ſuggeſtions, whom hee knoweth to be a common enemy to mankind, continually ſeeking their deſtruction, though he ſhould intice him hereunto by offring much riches & great preferments. Yea, hence it is that after Satan hath many times deceiued and circumuented vs, yet cannot we beware of him, nor auoid his deceits. For whereas if a man doe giue vs euill counſell, or any way coſen vs, yet after he hath once or twice come vnto vs, wee can take heed of him, and though he make faire ſhewes of honeſty and friendſhip, wee will notwithſtanding be very iealous and ſuſpitious leſt againe he ouer-reach vs; when Satan commeth to vs this day and tempteth vs to ſuch groſſe wickedneſſe, that wee cannot chuſe but diſcerne them to be his ſuggeſtions, yet

2.*Cor.*3.5.

yet this is no impediment to him but that he may come againe to morrow, and deceiue vs with ſome more ſubtill policy, becauſe wee cannot diſcerne betweene his ſuggeſtions and our owne thoughts, and therefore doe acknowledge no other authour of his temptations but our ſelues.

§. *Sect.*10.
That Satan hath great aduantage againſt vs becauſe his temptations are like our owne carnall thoughts.

Hence alſo it is that hee will not ſticke to tempt the moſt godly vnto the groſſeſt impietie, and the moſt learned and ſound in judgement, to entertaine the abſurdeſt hereſie or errour. For if hee preuaile (which ſometime hee doth, as wee may ſee in the example of *David*, whom he tempted to adulterie and murther, though he were a man according to Gods owne heart; and of *Peter* whom hee tempted to denie and forſweare Chriſt, though he were a moſt worthy Apoſtle) then he getteth a great victorie, and giueth them a ſingular foile; but if he be repulſed, yet this is no hindrance vnto him, why he may not intrap them in ſome more ſecret ambuſhment. Hence it is that though he begin his fight with cunning policie, taking vpon him the perſon of a friend, and tranſforming himſelfe into an Angell of light; yet this is no impediment but that he may afterwards again appeare and violently aſſault vs in his owne likeneſſe; as he aſſaulted our Sauiour, firſt with ſubtill and ſecret temptations, like a friend and wel-willer; and when he could not ſo preuaile, hee doth not ſticke to appeare like himſelfe, tempting him to outragious groſſe idolatrie, ſaying, ***All this will I giue thee if thou wilt fall downe and worſhip me.*** And contrariwiſe though hee begin his aſſault like a Deuill and profeſſed enemie, this is no hindrance but that he may end it like an Angell of light, and a flattering treacherous friend. So when hee hath inticed vs to one extreme and preuaileth not, this is no impediment but that ſoone after he may allure vs to the cleane contrary; becauſe though wee thinke the firſt motion to be his ſuggeſtion, yet wee may imagine the other to be our owne thought, or (as I ſaid) the motion of Gods Spirit, becauſe it is quite contrary to the former.

*Math.*4.9.

§. *Sect.*11.
How we may auoid danger, though wee cannot diſcern Satans temptations from our owne luſts.

Seeing therefore the matter ſtandeth thus; how may wee reſiſt Satan, conſidering that we cannot diſcerne his ſuggeſtions from our owne cogitations? I anſwere; wee muſt be skilfull in Gods Word, and thereby able to judge what is good and what is euill, to diſcerne what is vertue and what is vice, what God hath commanded, and what hee hath forbidden, which be the motions of Gods Spirit, and which the ſuggeſtions of Satan, and the thoughts of our corrupt fleſh; and then are we carefully to embrace that which our conſcience approueth as good, being informed by Gods Word, and to auoide and reject thoſe motions which wee know to be euill, whether they doe proceed from Satan, or from our ſelues. For it is not greatly materiall to know who is the authour of them, ſo wee are aſſured that they are euill and wicked; neither is it any dangerous errour to aſcribe Satans ſuggeſtions to our corrupt fleſh; or to attribute the wicked thoughts of our owne fleſh vnto Satan: for though he be not the next and immediate cauſe, yet hee is the firſt and principall cauſe of all ſinne and wickedneſſe. And hence it is that in the Scriptures the ſame wicked motion and action is ſometimes aſcribed to man, & ſometimes to Sathan indifferently, as appeareth, *Acts* 5.3,5. where firſt *Peter* aſſirmeth Satan to be the author of *Ananias* ſinne, by filling his heart with his ſuggeſtions, whereby hee was tempted to lie vnto the holy Ghoſt, and after he ſaith that *Ananias* had conceiued this lie in his owne heart.

Acts 5.3,5.

§. *Sect.*1
How Satans
ſuggeſtions
may be diſc
ned from ou
owne fleſhly
luſts.

But though moſt commonly it be very hard to diſcerne betweene the ſuggeſtions of Sathan, and of our corrupt fleſh; yet ſometimes they may be diſtinguiſhed by apparent differences. As firſt when the temptations are ſo cunning and exceeding ſubtill, that it is not poſſible they ſhould be the thoughts of a ſilly ignorant man, but the apparant ſuggeſtions of the old wily Serpent. Secondly, when as the ſuggeſtion is vrged with great force and violence, and leaueth behind it a deepe impreſſion, which ſeemeth to bring a neceſſitie of doing that which is euen contrary to naturall reaſon; whereas the ſuggeſtions of the fleſh doe rather leade and intice vs then draw and inforce vs vnto ſin. Thirdly, the temptations of Satan moue vs oftentimes to ſuch outragious wickedneſſe, and helliſh impietie, that euen nature corrupted doth condemne it as abominable and trembleth with feare and horrour, when they are firſt ſuggeſted. Fourthly, the fleſh taketh occaſion of things preſent and ſubiect to the ſenſes to intice vs vnto ſinne; but Satans ſuggeſtions ſometimes are farre fetcht and ſo ſtrange vnto vs, that before the inſtant they are ſuggeſted we neuer thought or ſo much as dreamed of them. Laſtly, the things whereunto wee are tempted by the fleſh, are alwayes delightfull and pleaſing vnto vs; but Satan tempteth vs alſo to thoſe things which are irkeſome and grieuous: as namely to ſuperſtitious abſtinence whereby the bodie is almoſt ſtarued, to puniſhing of our owne bodies, as he tempted the Baalitiſh Prieſts, to cut & launce themſelues before their Idol; and the ſuperſtitious Papiſts to whip themſelues before their Images, and to take vpon them tedious and dangerous pilgrimages to Idols and reliques of Saints; and the idolatrous heathen to burne in ſacrifice their deare children. So alſo hee tempteth ſome to deſpaire of Gods mercie, and ſo to torment their conſciences with horrour and feare; yea, ſometimes to lay violent hands vpon themſelues, murthering and taking away their owne life, which by nature is ſo deare and precious vnto them. All which being contrary to our naturall inclinations and the deſires of the fleſh, manifeſtly appeare to be the ſuggeſtions of Satan.

And theſe are the chiefe differences betweene the temptations of Sathan and the fleſh; otherwiſe they are commonly ſo like one to the other that they can hardly be diſcerned: and therefore let vs not be ſo carefull, curiouſly to diſtinguiſh them, as to auoide or reſiſt them; knowing that Satan is the Captaine Generall, and the fleſh and the luſts thereof his chiefe aides & aſſiſtants, which continually fight againſt the ſpirit, and labour to plunge both body and ſoule into euerlaſting deſtruction. To this purpoſe one ſaith, It is not eaſie to be diſcerned when our owne heart ſpeaketh, or when it heareth the fleſh or the Deuill ſpeake, But what mattereth it which of them is the ſpeaker, when as that which is ſpoken is one and the ſame. What will it profit vs to know the perſon of the ſpeaker, when as that which is ſpoken manifeſtly appeareth to be wicked and pernicious. And againe: It is not eaſie to diſcerne who ſpeaketh, nor any danger not to diſcerne it.

Quid refert loquentis noſſe perſonam dum conſtat pernicioſum eſſe quod loquitur. Bern. de 7. Spirit. Sect. pag.92.B.

Chap. XXII.

Of the generall meanes whereby wee may bee enabled to withſtand our ſpirituall enemies.

§. Sect.1. The circumſtances to bee conſidered in this ſpirituall conflict.

AND ſo much concerning the manner of Satans fight. Now we are to ſpeake of the conflict it ſelfe; wherein (as I haue ſhewed) the parties aſſaulting and oppugning are the Deuill and his aſſiſtants, the world and the fleſh; the party defending and reſiſting is the Chriſtian ſouldier. The cauſe of the fight is not for Lands and Dominions, nor for riches and mines of gold; for theſe would Sathan bee content to giue if he had them in his poſſeſſion, if wee would renounce Gods ſeruice, and fall downe and worſhip him; but for the euerlaſting ſaluation of our ſoules, which Sathan laboureth by all meanes poſſible to hinder, and to plunge vs into endleſſe deſtruction. The weapons which the aſſailants vſe in this fight are not the ſword and ſpeare, or any other carnall furniture, but ſpirituall temptations, whereby they ſeeke to intice, draw, and prouoke man to ſinne, that conſequently hee may receiue the wages thereof euerlaſting death. The weapons which the Chriſtian ſouldier vſeth to defend himſelfe and repell his enemies, is the ſpirituall armour before ſpoken of, namely, the girdle of veritie, the breaſt-plate of righteouſneſſe, the knowledge and profeſſion of the Goſpell of peace, the ſhield of faith, the helmet of ſaltion, the ſword of the Spirit, and feruent and effectuall Prayer.

§. Sect.2. Of two common affections to be conſidered of in this ſpirituall conflict.

Now in this conflict of temptations, there are firſt two common affections or generall properties to be conſidered of; the Chriſtian ſouldiers manfull reſiſtance, or elſe his fainting and receiuing the foile; for either hee couragiouſly ſtandeth vpon his defence, armed with the graces of Gods ſpirit, and putteth Sathan to flight by withſtanding his temptations; or elſe being ſurpriſed at vnawares, whileſt hee is diſarmed of theſe ſpirituall weapons and Chriſtian armour, he is foiled by his ſpirituall enemies, yeelding vnto their temptations and falling into ſin. That wee may withſtand our ſpirituall enemie valiantly in all his temptations, and obtaine a finall victorie, there are certaine generall meanes to be vſed; which may ſerue as ſtrong forts and bulwarks, vnto which we may retire our ſelues as often as we faint, and be readie to receiue any diſaduantage in the fight. Firſt, we are continually to haue in memorie the commandement of our chiefe captaine Chriſt Ieſus, whereby hee inciteth vs to a continuall fight without fainting or yeelding. So *Epheſ.6.10.11. Bee ſtrong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to ſtand againſt all the aſſaults of the diuell.* And. 1. *Pet.5.8. Your aduerſary the diuell as a roaring Lyon walketh about ſeeking whom he may deuoure. Whom reſiſt ſtedfaſt in the faith.* Secondly, let vs be incouraged to withſtand our ſpirituall enemies with aſſured hope of victory; for we fight the Lords battels vnder the ſtandard of Ieſus Chriſt, whoſe power is omnipotent, and therefore able to defend vs, and to ouerthrow our enemies with a word of his mouth; who alſo is our head and wee his members, and therefore wee may aſſure our ſelues that hee hath no leſſe will then power to ſuccour vs. As alſo let vs alwayes haue in minde the crowne of victorie promiſed to all that ouercome, euen a crowne of glory and euerlaſting happineſſe in Gods Kingdome, *Apoc.2.7. and* 3.5.12.21. And this will make vs reſolue neuer to faint in the battle, nor cowardly yeeld vnto Satans temptations, though he ſhould intice vs to ſinne by offering vs the whole World, becauſe we would not thereby hazard the loſſe of this eternall waight of glory. Thirdly, we are alwayes to ſtand in readineſſe armed with the Chriſtian armour, the graces of Gods Spirit, and to vſe all good meanes that we may be more and more ſtrengthened and confirmed in them. But yet when we are at the ſtrongeſt, wee are not to preſume vpon our owne ſtrength, but to relie our ſelues wholly vpon the Lords aſſiſtance, and when we are tempted

Of the firſt meanes to withſtand our ſpirituall enemies, to wit, Gods commandement.

Epheſ.6.10,11.

1.Pet.5.8.

The ſecond meanes, hope of victorie.

Apoc.2.7. & 3.5.12.21.

The third meanes, to be alwaies in readineſſe.

ted and aſſaulted, wee muſt continually implore his helpe, that being armed with the power of his might, wee may withſtand the temptation and obtaine victorie.

§. *Sect.* 3. The fourth means, to take occaſion of Satans temptation vnto ſinne of doing the contrarie vertue.

Fourthly, when wee are aſſaulted by our ſpirituall enemies and tempted vnto any ſin, we muſt not only abſtaine from committing thereof, but alſo take occaſion thereby of doing the contrarie vertue. For example, when we are tempted to vnlawfull pleaſures, we muſt not onely abſtaine from them, but alſo wee are ſomewhat to abridge our ſelues of thoſe that be lawfull, and the more ſeriouſly and painfully to follow the workes of our lawfull callings: when we are tempted to couetouſneſſe, wee muſt the more earneſtly exerciſe the workes of mercie and Chriſtian liberalitie. When wee are tempted to ambition, we muſt not onely refraine from vainglory, but we muſt labour after true humilitie and mortification, refuſing not onely vnlawfull honours, but thoſe alſo which are lawfull, ſo oft as we haue iuſt cauſe to feare that Satan will (taking occaſion of our corruption) hereby cauſe vs to forget God. when wee are tempted to neglect the hearing of Gods Word on the Lords Sabbath, we are the more diligently to heare it, not onely then, being bound hereunto by Gods commandement, as being one of the chiefe meanes of ſanctifying this day conſecrated to Gods ſeruice; but alſo on the weeke dayes, if the Lord giue vs fit opportunitie, when as we might lawfully be exerciſed in the duties of our callings. In a word, when wee are tempted to any vice, we are to take occaſion thereby of doing the contrary vertue; in the meane time carefully auoiding the policie of Satan, before ſpoken of, whereby he laboureth to draw vs from one vice to his contrary extreame. And ſo like valiant ſouldiers we ſhal not onely auoid the danger and violence of Satans ſtrokes, but alſo wee ſhall giue Satan the foile with his owne weapon, yea and make him afraid to aſſault vs againe with his temptations, leſt when hee prouoketh vs vnto ſin, we take occaſion thereby to ſerue God, and more conſtantly to embrace vertue.

§. *Sect.* 4. The fift means to withſtand temptations when they are firſt ſuggeſted.

Fiftly, we are moſt carefully to withſtand Satans temptations when they are firſt ſuggeſted; and to giue him the repulſe as ſoone as wee perceiue that hee is but beginning to make an entrance. For this gliding Serpent if hee can but thruſt in his head, will eaſily make roome for his whole bodie: and therefore we muſt nip and bruſe him in the head, and vſe his temptations like the Serpents brood, which if men deſire to kill, they doe not tread vpon their tailes, for ſo they would turne againe and ſting them, but vpon their heads, and then they haue no power to hurt them: So wee are not fondly to thinke that we can without hurt vanquiſh Sathans temptations in th[illegible]d when wee haue long entertained them: for vnleſſe they be nipped in the head, and withſtood in the beginning, they will mortally poyſon vs with the ſting of ſinne. For as theeues comming to breake into a houſe, if they can but find roome for the point of their wrench to enter, will eaſily by turning and winding about the vice make the doores, though very ſtrong, flie open and giue them entrance; ſo if this cunning thiefe Sathan can find any entrance for his firſt temptations, ſo as we can be content to thinke vpon them, and reuolue them in our mindes with any liking, hee will eaſily burſt open the gates of our ſoules, and entring further will rob vs of all Gods graces. Let vs therefore if wee would reſiſt Satan, follow the aduice of the Heathen Poet in a farre different matter:

Principijs obſta: ſerò medicina paratur,
Cum mala per longas conualuere moras.

Or rather the counſell of the Apoſtle giuen vs in this ſelfe-ſame reſpect, *Epheſ.* 4.27. *Giue no place to the Deuill.* And as wiſe Citizens being beſieged, doe not let their enemies ſcale their walls and enter the Towne, with a purpoſe then to repell and beate them backe againe; but they withſtand them as ſoone as they giue the firſt aſſault, and keepe them, if they can, from approching neere their wals with ſconces and bulwarkes: ſo we are not to ſuffer Satan our enemy and the troupes of his temptations to enter into our hearts, but to giue them the repulſe at their firſt approching, leſt it be too late afterwards when they haue ſurprized and wounded vs with ſin. Bleſſed are they therefore who take this Babyloniſh brood of Satans temptations and daſh them euen whileſt they are young againſt the ſtones, leſt waxing old & ſtrong they furiouſly fight againſt vs, and leading vs captiue in the chaines of ſin, grieuouſly afflict and vexe vs.

Epheſ. 4.27.

Pſalm 137

§. *Sect.* 5. The ſixt me is after one temptation paſt to prep our ſelues fo another.

Sixtly, if we would not be ſurprized and foiled by Satan, wee muſt after we haue reſiſted him in one temptation, be readie prepared to withſtand another, and after wee haue once or twice giuen Satan the repulſe, we are not ſecurely to giue our ſelues to reſt, as though the warre were at an end: but wee muſt continually expect his returne with freſh ſupplies, and prepare our ſelues for a new aſſault, vſing the time of Satans intermiſſion, as a breathing time to recouer ſtrength againſt the next encounter. And as ſouldiers beſieged after they haue ſuſtained one aſſault, and giuen their enemies the repulſe, doe not ſecurely giue themſelues to idleneſſe and ſleepe, but prepare all things readie for the next conflict, mending the breaches, and repairing thoſe places which in the time of fight they found to bee moſt weake; ſo when we haue withſtood ſome of Sathans temptations, and giuen him the repulſe,

pulſe, wee are not to giue our ſelues to reſt, ſleeping in wretchleſſe ſecuritie, as though our enemies were quite ouercome, but rather in the intermiſſion of the ſpirituall combat, we are to prepare our ſelues for the next aſſault, vſing all meanes to confirme our ſtrength, where we diſcerned in the time of fight that we were moſt weake, and more ſtrongly to arme our ſelues with the ſhield of faith and the ſword of the ſpirit; againſt thoſe tentations which we found moſt forcible to preuaile againſt vs. For our enemie like a roring Lion continually rangeth about ſeeking whom he may deuoure, his malice will neuer let him reſt, but euen then when he ſeemeth to entertaine a truce, hee is moſt buſie in plotting meanes, whereby he may worke our finall deſtruction. And therefore, wee are neuer more carefully to ſtand vpon our guard, then when this enemy ſeemeth to proclaime a peace, or when hee fleeth away as though he were vanquiſhed; for when hee talketh of peace, hee maketh himſelfe ready for the battaile, and this wicked Parthian doth more hurt in flying than in fighting. Here therefore the Chriſtian ſouldier muſt auoide two dangerous euils: the one, that hee doe not faint or yeeld in the time of the fight; the other, that hee doe not after one victory waxe inſolent and ſecure: but when he hath once ouercome, he is ſo to behaue himſelfe as though hee were preſently againe to be aſſaulted. For Satans temptations like the waues of the Sea do follow one in the necke of the other, and when one is paſt, another is readie to ouerwhelme vs, if like ſkilfull Pilots wee be not readie as well to breake the violence of that which followeth, as of that which went before. Neither muſt wee looke for any ſound truce or firme peace, till wee haue the euerlaſting peace in Gods Kingdome; for as long as wee continue in this life, our ſpirituall enemies will continually aſſault vs: and therefore let vs neuer be ſecure, vntill by death we haue obtained a finall victory.

1.Pet.5.8.

Sect.6.
ſons to
ſwade vs to
ſeuere in
ing this
ituall bat-

2.7,10,
7, and 3.

And to the end that we may the rather be perſwaded to continuall care and Chriſtian perſeuerance in this ſpirituall fight vnto the end of our liues; let vs conſider that Gods promiſes and the crowne of victory are not promiſed to thoſe that enter into this ſpirituall fight, but vnto thoſe that continue fighting, till they haue obtained a full victory ouer their enemies, *To him that ouercommeth will I giue to eate of the tree of life,* Reuel.2.7. *Be thou faithfull vnto the death, and I will giue thee the crowne of life,* Verſe 10. *Hee that ouercommeth ſhall not be hurt of the ſecond death.* Verſe 11. *To him that ouercommeth will I giue to eate of the Manna that is hid, &c.* Verſe 17. *He that ouercommeth ſhall be clothed in white aray, and I will not put out his name out of the booke of life:* Chap.3.5. *To him that ouercommeth will I grant to ſit with me in my throne, euen as I ouercame, and ſit with my Father in his throne.* As it is *Verſe* 21. So that it is not ſufficient that wee enter the liſts and ſuſtaine the firſt and ſecond encounter, if afterwards we ſhamefully forſake the ſtandard of Chriſt and cowardly run away; or elſe traiterouſly yeeld vnto ſin and Satan: but if wee would be made partakers of Gods promiſes, wee muſt ouercome, that is, obtaine a full victorie ouer the fleſh, the world, and the Deuill. There is none triumpheth for making his enemies once or twice to retire, or for getting the better in ſome skirmiſh; becauſe they may gather their diſperſed forces, and joyne with them new ſupplies, and ſo giuing a freſh aſſault, obtaine victorie: but thoſe onely triumph who obtaine a full conqueſt, neither ſhall any triumph in the Kingdome of glory, who reſiſt Satan in one tentation onely, or bridle one luſt of the fleſh, but they who ſubdue them finally and wholy, not once alone, but vnto the end of their liues. For as it falleth out in worldly warres, oftentimes the enemy doth retire backe, and counterfetteth a flight, to the end the other may purſue him ſecurely and diſorderly with full aſſurance of victory; and then hee makes a ſtand and reuniting all his forces doth ouercome his wretchleſſe enemy: ſo oftentimes Satan faineth himſelfe to be put to flight, to the end wee may conceiue an opinion of his great weakneſſe, and our own inuincible ſtrength, and ſo bee brought to negligence and ſecuritie; and then he knits together all his force, and ouerthroweth vs when wee are wretchleſly ſecure fearing no danger. Yea, ſometimes he is in truth foiled, but yet not ſo as that he will ſurceaſe his fight; for if he cannot preuaile one way, hee will trie another, ſo long as our continuance in this earthly weake tabernacle giueth him any hope of ouercomming or foiling vs. And therefore we are alwayes to ſtand vpon our guard, and to keepe our ſtanding continually, watching and preparing our ſelues againſt the freſh aſſaults of our ſpirituall enemies. If *Iob* had beene ſecure after he had reſiſted Satans firſt temptation, in taking away his Oxen, Aſſes, and Sheepe, ſurely thoſe which followed would haue made him blaſpheme God as Satan imagined; but like a good ſouldier after that hee had receiued one blow, hee did not caſt away his ſhield of faith and patience, as though he had no further need of it, but ſtill held it vp expecting more, till the combate was ended; whoſe example we muſt imitate, if wee would obtaine victory, and enjoy the crowne of victory, euerlaſting happineſſe in Gods Kingdome. Otherwiſe if wee ſleepe in ſecuritie after wee haue giuen Sathan one ouerthrow, we ſhall be ſure to be aſſaulted and ſurpriſed before we be aware; for as one ſaith, Whileſt the Deuill is vanquiſhed, hee obtaineth victorie; and therefore: He is no more to be feared when hee ouercommeth, then when he is ouercome; for oftentimes he faineth himſelfe to be foiled that he may the more fiercely renue the aſſault, he flieth that he may draw vs into his ambuſhments, and aſſaile vs at vnawares; hee retireth openly that he may ſecretly ouercome.

Diabolus victus quoque vincit. Non ergo victor magis quàm victus extimeſcendus. Ioan. Riu. Atthend. de luct. Chriſt.

§. Sect. 7.
The ſeuenth meanes not to beleeue Satans ſuggeſtiſtions.

Seuenthly, if we would not be circumuented by Satan, wee muſt not giue any credit vnto him whether hee lieth or ſpeaketh true, whether he accuſeth or flattereth, whether hee indeauoureth to puffe vs vp with pride and ſelfe conceite, or whether hee laboreth by aggrauating our ſinnes to plunge vs into the gulfe of helliſh deſpaire; *for he abode not in the truth becauſe there is no truth in him. When he ſpeaketh a lie he ſpeaketh of his owne, for he is a lyer and the father thereof*, as it is, *Ioh.* 8.44. And if at any time he ſpeake the truth, it is to the end hee may be the better credited when he lyeth. For he ſpeaketh the truth that he may deceiue, he flattereth that he may hurt vs, hee promiſeth good things that he may giue vs euill, hee promiſeth life that hee may kill vs. And therefore we are not to beleeue the truth it ſelfe, becauſe hee ſpeakes it, but becauſe it is grounded on Gods word; nor to receiue it from his mouth as his aſſertion, but from the mouth of God, and his holy Prophets and Apoſtles, guided and inſpired with his Spirit: for either hee ſpeaketh the truth to gaine credit vnto his lies, or propoundeth true premiſes that hee may ſophiſtically gather out of them falſe concluſions. And hence it is that our Sauiour Chriſt did reiect his teſtimonie though true, and inioyned him ſilence when he confeſſed him to be the holy one of God, *Mark.* 1.24,25. And the Apoſtle *Paul* would not ſuffer the diuining maid to giue them her approbation though ſhee ſpake truth in confeſſing them the ſeruants of the moſt high God, which did ſhew vnto vs the way of ſaluation. becauſe Sathan did it, either to this end, that by his teſtimonie and approbation hee might cauſe them the rather to be ſuſpected and reputed impoſtors and deceiuers, who did their miracles by the helpe and aſſiſtance of ſome familiar ſpirit; or that hee might afterwards by telling this truth bee the rather credited when hee did bely and ſlander them.

Iohn 8.44.

Verum dicit vt fallat, blanditur vt noceat. Bona promittit vt malum tribuat, pollicetur vt perimat.

Mar. 1.24,25.

Act. 16,17,18.

§. Sect. 8.
The eight meanes, neither to deſpiſe Satans tentations, nor too deeply to apprehend them

Eightly, if wee would withſtand all Satans tentations, we muſt auoid two extremes, the one to deſpiſe them, the other too deeply to apprehend & too greatly to feare them. For if wee ſecurely contemne Satans tentations, wee will neuer arme and prepare our ſelues to make reſiſtance, and ſo hee will ouercome vs before wee be aware; if we take them too much to heart continually meditating vpon their ſtrength and violence, and vpon our owne infirmitie and weakneſſe, they will fill vs with feare, and plunge vs into deſpaire. If wee deſpiſe the tentation, Sathan will eaſily ſubdue vs: for there is no enemy ſo weake and feeble which will not preuaile againſt thoſe who ſecurely contemne them, though exceeding mightie; becauſe they neglect all meanes of their preſeruation, and neuer ſtand vpon their guard for their defence; and therefore much more will Satan preuaile againſt vs, if wee regard not his temptations, hee being ſtrong and mightie, and we feeble and weake. On the other ſide, if we ſo feare his tentations as that we deſpaire of victorie, Satan ſhall not need to fight againſt vs, for we will ouercome our ſelues, fainting before the fight, and caſting away our weapons as ſoone as Sathan doth but muſter his forces and march againſt vs. And therefore let vs ſo much feare the tentations, as that wee doe not ſecurely contemne them; and not ſo much feare them, as that wee ſhould deſpaire of victory; let vs feare them ſo much as that thereby wee bee ſtirred vp with more care and diligence to reſiſt and ouercome them; but not ſo much as that wee ſhould cowardly faint, diſtruſting Gods helpe. Let vs feare them in reſpect of our weakneſſe and their violence; but let vs boldly ſtriue againſt them, truſting in Gods almightie power and mercifull promiſes of his aide and aſſiſtance, being hereby aſſured of certaine victory.

§. Sect.
The ninth
meanes th
we examine
tentations
fore wee be-
leeue them.

Ninthly, wee muſt be moſt carefull that we doe not entertaine temptations, either into our judgements to allow them, or into our hearts and affections to be vexed and turmoiled with them, vpon the bare teſtimonie of Satan or our owne fleſh before wee haue throughly examined them by the touchſtone of Gods Truth. For if we are enioyned not to receiue doctrines hand ouer-head from thoſe that ſtand in the place of Gods Miniſters, and profeſſe their zeale in ſeeking our ſaluation; but firſt *to trie the ſpirits whether they be of God or no*; and if the *Bereans* are juſtly commended becauſe they did not inſtantly beleeue thoſe things which they heard from the Apoſtles themſelues, but firſt ſearched the Scriptures to ſee whether they were ſo or no: what folly and madneſſe is it to beleeue the ſuggeſtions of the Deuill, and our own fleſh without due examination, who are not only notorious liars, that ſeldome ſpeake the truth, vnleſſe it be with a purpoſe to deceiue, but alſo our profeſſed enemies, who ſeeke by all meanes our ruine and deſtruction. And thus we are to examine all temptations, whether they be aſperſions or perſwaſions, promiſes, or threatnings. For example, when Satan auoucheth that we are Hypocrites, we are not to beleeue it, becauſe he ſaith it, and ſo to vex our ſelues with this

1. *Iohn* 4.1.
Act. 17.

this perſwaſion, as though it were an vndoubted truth; but firſt wee muſt examine our ſelues, by Gods Word whether we be ſo or no, and out of it obſeruing the markes and ſignes both of hypocriſie and ſincerity, we are to apply them vnto our ſelues, that ſo we may diſcerne which of both doe belong vnto vs. And if wee find in vs the notes of vprightneſſe; as that wee deſire to performe obedience to the whole Law, and not only ſome few commandements, and that not onely outwardly to be ſeene of men, but alſo inwardly in our hearts, making conſcience of ſecret ſinnes aſwell as of open; that wee doe yeeld this obedience out of our loue towards God, and not for worldly and by reſpects: that we hate ſinne becauſe God hateth it and loue righteouſneſſe, becauſe he loueth it, and deſire as well to be freed from ſinne as from puniſhment, and to yeeld obedience, as to haue the reward of it, and ſuch like, then may wee with eaſe and vpon a ſure ground reject this temptation, as falſe and friuolous. So when he affirmeth that wee haue no faith and therefore are in the ſtate of condemnation, let vs not raſhly beleeue this ſuggeſtion and ſo be turmoiled and vexed with it, but let vs according to the counſell of the Apoſtle, *trie our ſelues whether we be in the faith or no*, obſeruing out of Gods Word the markes and ſignes of it; as the purifying of our hearts from that loue and delight in ſin which hath beene in them in former times; our loue to righteouſneſſe which wee haue formerly lothed; our care to pleaſe God, and to vſe the meanes of grace and ſaluation; our good workes and fruits of new obedience, and ſuch like; which ſignes if wee find in vs, we may eaſily get the victory in this temptation. Thus when hee telleth vs that we are not the children of God nor elected to ſaluation but the children of wrath and reprobation, ordained to deſtruction, if wee raſhly giue any credit to this ſuggeſtion how will it torment and vexe vs? How will it diſcourage vs in all Chriſtian duties when as wee thinke them bootleſſe and vnprofitable: whereas if we examine the temptation by the Word of God, and trie our ſtate by the markes and ſignes of our Election and Adoption therein contained, of which I ſhal ſpeake afterwards, how eaſily may we foile Sathan, and with much peace and comfort proceed in the wayes of godlineſſe? So when Satan perſwadeth vs to neglect holy duties, as hearing the Word, Prayer, and ſuch like, becauſe we performe them imperfectly and corruptly, and ſo ſinne againſt God and increaſe our condemnation; or deferre the doing them for time to come, when as we ſhall be more fit to doe them: if we giue credit to theſe tẽptations they will much turmoile vs, and more and more diſable vs vnto this holy ſeruice, but if we cal them into queſtion, and examine them by Gods Word, we ſhall find their falſhood, and auoid their danger. Becauſe that will teach vs, the more wee neglect the meanes of grace and ſaluation, the further we ſhall be from them, that God requireth of vs the obedience of ſonnes, that is, that wee deſire and indeuour to performe ſeruice vnto God in as much perfection as we are able; and that if wee ſo doe, hee will *accept of our will for the deed*, pardon our imperfections, *and ſpare vs as a louing Father ſpareth his ſonne that ſerueth him*. Thus alſo when he perſwadeth vs to ſin; to deſpaire of Gods mercie, and ſeeing it is too late to repent, to goe on in our euill wayes, and to take as much pleaſure as wee can in carnall delights; if wee would but examine this temptation wee ſhould find it contrary to Gods Truth, which reuealeth vnto vs the infiniteneſſe of Gods mercie inuiting vs to repentance, becauſe without all exception of perſon, ſinne or time, it is extended vnto all that leaue their ſinnes and turne vnto God by amendment of life. The ſame might be ſaid (but that it were too long to inſiſt vpon them) both of his falſe promiſes whereby he allureth the weake Chriſtian vnto ſinne, and alſo vngrounded threatnings, whereby hee frighteth him from holy duties; all which would be of no force to hurt vs, if we would bring them to the light of Gods Word, and examine them by this touchſtone, whereas receiuing them at Satans hands (as it were) in the darke, they doe much affright vs with cauſeleſſe feares and vngrounded terrours, and for the time that they are intertained vtterly diſcourage and diſable vs in vſing the meanes whereby wee might attaine to grace and ſaluation. And vpon this I haue the longer inſiſted becauſe (vpon much experience) I dare boldly ſay, that there is not any one thing that giueth Sathan greater aduantage in the ſpirituall conflict, or more afflicteth and weakneth poore Chriſtians vnto all good duties, then that they raſhly giue credit to his temptations, and neuer examine them by the Word of God, either by reaſon of their ignorance whereby they cannot, or their negligence and ſloth cauſed oftentimes through the aboundance of melancholy, whereby they liſt not to bring them to this triall.

1. Cor. 13. 5.

1. Cor. 8. 12.
Malac. 3. 17.

Ezech. 33. 11.
Rom. 2. 4.

§. Sect. 10.
The tenth meanes is not to trouble our ſelues with the iſſue of our temptations.

The tenth generall meanes to confirme and ſtrengthen vs in the ſpirituall conflict is to ſpend our whole forces againſt Sathans temptations, and not trouble our minds with cauſeleſſe feares and affrighting terrours by fore-caſting what will be the iſſue of them. For things preſent doe belong vnto vs, but future euents are onely and alwayes at Gods diſpoſing, and are therefore doubtfull vnto vs, whether they ſhall happen or no; or if they doe; when in or in what manner. In which reſpect many weake Chriſtians doe often offend and much weaken themſelues in being ſo much taken vp with that which doth not appertaine vnto them, namely future euents which God only knoweth and ordereth, that they quite neglect and forget preſent duties that belong vnto them. And thus ſome finding the violence of Sathans temptations , and their owne weakneſſe to withſtand them conclude a likelihood of their long continuance, and ſo an vnlikelihood of their withſtanding them. For if they cannot in their freſh ſtrength reſiſt the Deuill, and ſtand in a preſent brunt of temptations, much leſſe ſhall they (as they imagine) bee able to hold out when as being tired their ſtrength decreaſeth, and the malice and furie of their enemies is more enraged by their weake reſiſtance. In the mean time not conſidering that the iſſue of their temptations is in Gods hand, and that he can eaſily pull backe the enemy , ſo as hee ſhall not aſſault them, or renew and increaſe their wearied forces , ſo as they ſhall bee able to indure his encounters; Others feare that their weake ſhield of faith ſhall be pulled out of their hands , and that they ſhall bee vtterly ſpoiled of all ſauing grace, becauſe they find them alreadie ſo weakned in them ; not remembring that they ſtand in the power of Gods ſtrength , which is able to finiſh the battaile, as to giue the firſt on-ſet , and that their faith and other graces ſtand not in their owne ſtrength, but by vertue of Chriſts interceſſion who hath prayed that it may neuer faile ; and vpon the immutabilitie and truth of God , whoſe gifts and graces are without repentance. Others feeling in their hearts and conſciences affrighting terrours and the troubles and turmoiles of their afflicted minds , doe feare leaſt they ſhall burſt out into impatiencie, and ſo diſhonour God, diſcredit their profeſſion, and expoſe themſelues vnto ſhame and diſgrace , not well waying with themſelues that they haue not all this while ſtood in their owne ſtrength, but in the power of the Lord which being all ſufficient is alſo without change , if by faith wee reſt vpon it. Finally , others doe fearefully forecaſt that their troubles continuing and breaking them of their reſt and ſleepe , they ſhall bee diſtracted of their wits, and ſo end their dayes in rage and rauing ; not conſidering that the God of peace can when it ſeemeth good vnto him , put an end to their troubles, and make them quietly to take their reſt, when as they are aſſured that being vnder his protection they are in ſafetie. All which and ſuch like feares thorough fore-caſting of future euils , are not only vnprofitable , as enabling vs only to foreſee miſchiefe , but not giuing vs any ſtrength or wiſdome , whereby wee may be able to preuent or eſcape them , but alſo exceeding hurtfull and pernitious, making vs much more apt to fall vnto the euils feared. As feare of being foiled and vanquiſhed in time to come, doth for the preſent diſarme vs of Chriſtian courage and reſolution , and to become ſo cowardly that we are readie to flee at the next encounter. Feare of looſing faith and other ſauing graces , implyeth a likelihood that they may be loſt, and ſo maketh way for diffidence and doubting; feare of burſting out into impatiencie in time to come, weakneth our patience in preſent troubles, and pulleth away from it a chiefe prop whereby it is ſupported , namely, hope of a good iſſue and deſired victory , whereby the weake Chriſtian is ready preſently to diſhonour God, diſcredit his profeſſion, and diſgrace himſelfe by ſhewing his impatiencie; through feare of falling into it in time to come. And finally feare of future diſtraction indangereth him aboue all things to ſpeedie madneſſe , becauſe it ſo filleth his heart with terrour and amazedneſſe ; that it maketh his ſleepe to goe from him , and his minde reſtleſſe day and night. Into all which euils through the juſt judgement of God they plunge themſelues in giuing way to theſe diſtruſtfull feares, ſeeing hereby they do not only diſarme themſelues of Chriſtian courage and reſolution, and caſt away the ſhield of faith which ſhould defend them in the ſpirituall conflict , but alſo rob God of his glory, manifeſted in the wiſe and powerfull diſpoſing of future euents , and diſtruſt his gracious promiſe , whereby hee hath aſſured vs that *he will not* (if by a liuely faith we relie vpon him) *ſuffer vs to be tempted aboue that we are able, but will giue a good iſſue to the tentation, that we may be able to beare it.* Yea, hereby they take vpon them the execution of Gods office of fore-ſeeing and diſpoſing of that which is to come , which doth not at all belong vnto them , and ſo falling into a ſpirituall premunire, they are deſeruedly caſt out of Gods protection, and make a forfeiture of their libertie with all the riches of his ſauing graces, whereby they become an eaſie prey to their ſpiritual enemies. All which miſchiefes if we would eſcape; our beſt courſe is to buſie our ſelues in performing of our owne dutie, which is to reſiſt the Deuill , and to withſtand his temptations, when they are ſuggeſted , not intermedling with things to come, but only thus far forth that we may expect tẽptations before we are aſſaulted, and therefore prepare our ſelues by hauing continually all the ſpirituall armour faſt buckled vnto vs. But let vs for the iſſue and euent ſecurely caſt our ſelues vpon Gods powerfull prouidence and gracious promiſes, and in all humilitie of ſpirit ſubmit our ſelues to be wholly diſpoſed of by him according to his good wil and pleaſure, reſting contented with whatſoeuer hee ſendeth honour, or diſhonour , ſtrength or weakneſſe,

right

Luke 22.32.
Rom.11.29.

Pſal.4.8.

1.*Cor*.10.13.

right wits or madneſſe, life or death, as knowing that is not only al-ſufficient in reſpect of his wiſdome and power to our eternall good, but is alſo moſt good and gracious vnto vs being our louing father in Ieſus Chriſt, who hath promiſed that hee will cauſe *all things to worke together for the beſt vnto them that loue him*, and giue a good iſſue to all our trials.

om.8.28.
.Cor,10.13.

§. *Sect.* 11.
The eleuenth meanes is to labour after humilitie and mortifie pride.

The eleuenth meanes to withſtand all temptations is to labour after humilitie, and vtterly to deny our ſelues and all that is in vs that God may be all in all, and haue the glory and praiſe of our ſaluation: vnto which till wee haue attained, wee ſhall neuer enjoy ſecure peace and ſound comfort, but ſhall euer bee vexed and turmoiled with Sathans temptations. For ſo long as pride and an opinion of our owne worth, beareth any ſway in vs, wee are readie to rob God in whole or in part of the glory and prayſe of ou[illegible]uation, whileſt we deſire to be ſome thing in our ſelues, and to offer him ſomewhat in liew of his mercie for which we looke to be accepted of him rather then others, whom we thinke in theſe reſpects inferiour vnto vs. And this maketh way for ſpirituall diſertions, and moueth the Lord who is moſt zealous of his glory to leaue vs to our ſelues, to Satans temptations, and to the ſtrength of our corruptions to befoiled and ouercome of them, that ſo by the ſight of our weakneſſe, and the lamentable experience of our ſhamefull falls we may be throughly humbled and becomming vile, yea nothing in our owne eyes be content to yeild vnto God, the whole and ſole prayſe of his owne worke. An example whereof wee haue in *Iob*, who was grieuouſly afflicted with torments of bodie and terrours of minde, not only for the exerciſe and manifeſtation of his patience that it might be a patterne to all poſteritie, but alſo to humble him and to beate him off from that too great opinion which hee had of his owne righteouſneſſe. Neither did the Lord free him from theſe calamities till he laid his hand vpon his mouth, and had learned to *abhorre himſelfe, and to repent in duſt and aſhes.* And *Paul* being too apt to be puffed vp with the multitude of reuelations was pricked with the thorne in his fleſh, and buffeted with the meſſenger of Sathan, that hee might learne to glory in nothing but in his owne infirmities, and in the power of God manifeſted in his owne weakneſſe. And as this pride doth much diſaduantage vs, becauſe it moueth the Lord to withdraw his aſſiſtance; ſo doth it chiefly aduantage Satan in this conflict, when as grounding our reſolution, faith and hope vpon ſo weake a ground as our owne worth, hee can eaſily ouerturne all with the leaſt blaſt and breath of his temptations by diſcouering the manifold corruptions, and manifeſt imperfections of the moſt excellent Graces in vs, and the beſt workes and actions done by vs.

Iob 42.6.
2.Cor.12.7.

§. *Sect.* 12.
Pride the chief cauſe of terrours of conſcience and troubles of minde.

In both which reſpects (vpon much experience and diligent obſeruation) I dare boldly affirme, that pride is the prime and moſt common cauſe of the conflicts and troubles of minde, wherewith many are ſo long and grieuouſly vexed till they be almoſt ſwallowed in the gulph of deſperation. The which wil ſeeme a ſtrange paradox vnto many, becauſe at the firſt view, none ſeeme more mortified to this vice, none more complaine of their ſinfull vnworthineſſe, or in the ſight and ſence of their wants and imperfections are more humbled and dejected. But if we looke to the ground of all, and can diſtinguiſh the effect from the cauſe, and Gods worke from our owne, we ſhall plainly perceiue that pride chiefly is the cauſe of all, that God caſteth them downe, becauſe they would be too much exalted, that they complaine of their ſinne and vnworthineſſe, becauſe they haue reſted too much on their righteouſneſſe and worthineſſe, and now in time of temptation find it nothing; and that they are thus deeply dejected, becauſe climing vp to aduance themſelues in the opinion of their owne worth, this weake ſtaffe or rather reed breaking vnder them, when they were at the higheſt, they haue fallen downe into the loweſt bottome of deepe diſcontent.

§. *Sect.* 13.
Pride the cauſe of diſcontent, diſcontent of melancholy and this of troubles of mind.

But for the better cleering of this point we are to know that ordinarily melancholy is the chiefe ground of theſe afflictions and troubles of minde, a principall actor in theſe Tragedies; and the choiſeſt inſtrument that Satan vſeth to plunge poore Chriſtians into theſe horrours of minde and terrour of conſcience; It is his chaire of eſtate in which he ſitteth and tyrannizeth, and his ſtrongeſt fort, of which being once poſſeſſed, hee is hardly caſt out. Now this melancholy is either naturall through the exceſſe of this humour in the temperature of the bodie, or accidentall and aduentitious through ſome outward cauſes. Of this latter, Pride is the moſt vſuall and greateſt cauſe, and (as it were) the leauen of the other which ſetteth it on working and boyling, miniſtring vnto it ſuch virulent poiſon and corruption, that it diſquieteth the minde, terrifieth the conſcience, and euen racketh and enrageth the heart and affections. For what is the next & immediate cauſe that breedeth accidentall melancholy, and encreaſeth and leaueneth that which is naturall, but impatiencie and deepe diſcontent? and what is the mother and nurſe of theſe but pride and conceit of our owne worth, when as he who is infected with it is croſſed in his hopes and deſires; the which will appeare if we conſider this pride and diſcontent, as they are exerciſed about either worldly or ſpirituall obiects. For when a man through pride deſireth to excell in the world, and to this end ouermuch loueth and deſireth worldly things, as credit and eſteeme, riches, pleaſures, and ſuch like, when he is croſſed of his hopes and ſhortned of his deſires, hee fretteth with diſcontent; groweth impatient of his afflictions, as though hee deſerued much better at the hands of God and men, and ſo this diſcontent bringeth dejection of minde, heauineſſe of heart, dulneſſe of ſpirit, and a generall lumpiſhneſſe in all the powers of bodie and minde: whereas contrariwiſe when we are throughly humbled and do ſee and acknowledge our owne vileneſſe and vnworthineſſe, we expect no great matters, and anſwerably are not much troubled, when wee are croſſed of our hopes; wee are patient in bearing euen great afflictions, becauſe wee know that our ſinnes haue deſerued much greater, and though with the Church in the Lamentations we were ſtripped of all, and led captiue of our enemies, ſo as we might juſtly complaine that no ſorrow is like ours; yet would wee with meekneſſe and patience beare all and acknowledge that it is *the Lords mercies that we are not vtterly conſumed*. Finally wee are contented in all eſtates, becauſe wee haue learned wholly to reſigne ouer our ſelues vnto Gods good pleaſure, and to ſubmit our wils to his will who knoweth better how to diſpoſe of vs, then wee our ſelues, and can through his wiſdome, power and goodneſſe turne all to our good, making thoſe things which ſeeme croſſes and hindrances, helpes and furtherances to our ſaluation.

*Lam.*1.12. & 3.22.

§. *Sect.* 14.
Spirituall pride the cauſe of melancholy doubting and deſpaire.

Rom. 7.

Eſay 64.6.

Thus alſo when pride is exerciſed about ſpirituall objects it is a chiefe cauſe of impatiencie, diſcontent and melancholy, when as it is croſſed of its hopes and deſires. For when the Chriſtian after his conuerſion expecteth that hee ſhall in his ſanctification attaine vnto angelicall perfection and contrary to his hopes through the reliques of corruption remayning in him, bewrayeth his wants and imperfections, and receiueth many foiles and falls in the conflict of temptations, his minde is much diſquieted, his heart vexed, and his conſcience grieuouſly troubled and turmoiled, whereupon hee falleth into diſcontent and melancholy, whereas if he were ſo humbled that hee knew with the Apoſtle, that in him, *that is, his fleſh dwelleth no good thing*; if he had learned to acknowledge with the Prophet, that euen *his beſt righteouſneſſe were like a polluted cloth*, he would not be ſo affected and turmoiled with the ſight and ſence of his corruptions and imperfections. So pride maketh men deſire to be ſomething in the worke of their ſaluation, and to haue life eternall not only vpon freegift but partly by purchaſe, and with ſome reſpect of their owne worth. But when looking into themſelues they finde their corruptions many and great, and the beſt duties performed by them full of wants and imperfections; then this broken reed of their own worth failing, their hopes fall that reſted on it, and ſo they grow diſcontented and diſquieted, affrighted and troubled, and if God ſhould not vphold them with his ſpirit, making them wholly to abandon themſelues and to reſt wholly vpon his infinite mercies, and the al-ſufficient merits of Ieſus Chriſt, they would be eaſily ſwallowed vp in deepe deſperation, whereas if being thoroughly humbled, they had wholly denied themſelues in the work of ſaluation, and had aſcribed the ſole prayſe of it vnto the Lord, who hath only right vnto it, they would not be much exalted in their hopes by the ſight of their greateſt perfections, nor much dejected in the ſenſe of their imperfections, knowing that as their worthineſſe cannot ſaue them, ſo their vnworthineſſe ſhall not condemne them, ſo as they reſt wholly vpon the free mercies of God, and merits of Chriſt by a liuely faith. If being truly humbled they were brought to a holy deſpaire in themſelues, they ſhould not be ſo apt to entertaine that helliſh deſpaire of Gods mercies, and if being wholly ſtript and ſtarke naked of all opinion of their owne inherent righteouſneſſe they would by faith put on the perfect righteouſneſſe of Chriſt, their hearts and conſciences would not be ſo tormented with terrours and feares, doubting and deſpaire, when Gods juſtice ſummoneth them to make their appearance, but they would with much comfort and confidence come into his preſence hauing to pleade Chriſts perfect payment, and full ſatisfaction for their ſinnes.

§. *Sect.* 15.
The twelfth meanes to obiect Chriſt againſt all temptations.

Math. 9.13.

Eſay 53.5.

2. *Cor.* 5.21.

Gal. 3.13.

Col. 1.21.22.

Laſtly, if we would withſtand Satan, we muſt object our Sauiour Chriſt againſt all his tentations: for if wee apply him vnto vs by a liuely faith, he will be our ſhield and buckler to defend vs from all Satans blowes. For example, if Satan tell vs that we are miſerable ſinners, and therefore in the ſtate of damnation; we are to anſwere that our *Sauiour Chriſt came into the world to ſaue ſinners, and that he was wounded for our tranſgreſſions, and broken for our iniquities, and with his ſtripes we are healed: and ſo he which knew no ſinne, was made ſinne for vs, that wee might be made the righteouſneſſe of God in him.* If he ſay wee are ſubject to the curſe of the Law; we are to anſwere that *Chriſt hath redeemed vs from the curſe of the Law, when he was made a curſe for vs.* If he object that wee are ſubject to Gods wrath; wee are to tell him that Chriſt did beare his fathers diſpleaſure, that hee might make our peace: and whereas *wee were ſtrangers and enemies, becauſe our minds were ſet on euill workes, he hath now reconciled vs in the body of his fleſh through death.* If hee tell vs that wee are his bondſlaues; wee are to anſwer, that

.Cor.1.30.

that we were ſo indeed in time paſt, but our Sauiour Chriſt hath payed vnto his Father the price of our redemption, and hath ſet vs free. If hee affirme that wee are vniuſt, and therefore ſhall be condemned before Gods judgement ſeate; wee are to anſwere that Chriſt who was innocent was condemned, that wee who are guiltie might be acquited; that though we are wicked in our ſelues, yet we are moſt juſt being clothed with his righteouſnes; that he that came to ſaue vs, ſhall come to judge vs, and therefore we need not doubt of mercy, if we plead his merits, forſaking the plea of our owne righteouſneſſe, and renouncing all ſelfe confidence. If he ſay that wee ſhall be held captiue of death and neuer riſe to take poſſeſſion of our heauenly inheritance; wee are to anſwer that our Sauiour Chriſt hath broken the bonds of death, and lead captiuitie captiue; that he is riſen againe, being the firſt fruits of them that ſlept, and is aſcended into heauen, to prepare vs a place there. If he obiect that Chriſt and all his benefits doe not appertaine vnto vs, for euery man ſhall liue by his owne righteouſneſſe, and the ſoule that ſinneth ſhall die the death; wee are to anſwere that by the Spirit of God and a liuely faith, Chriſt is become our head and we his members, ſo that hee is ours and we his, and our ſins he hath taken vpon him and beſtowed on vs his righteouſneſſe; hee is become our husband and we his ſpouſe, and therefore as he hath communicated himſelfe vnto vs, ſo likewiſe all his benefits, his merits, righteouſneſſe, ſanctification, and euerlaſting happineſſe.

Iohn 14.2.

Ezech.18.

§.*Sect.*16.
That to auoid Satans importunity, wee muſt leaue to diſpute with him and ſend him to our Aduocate.

But if Sathan will not thus be anſwered, we are not to entertaine any further diſputation with him, but to ſend him to our Sauiour Chriſt who hath taken vpon him to bee not only our Redeemer and our Mediatour and Interceſſor vnto God his Father, but alſo our Aduocate to plead our cauſe and to anſwere all ſuites made againſt vs both by Gods juſtice and the hand writing of the Law; and alſo by Sathan and all his adherents, as it is 1.*Iohn* 2.1. Seeing therefore our Sauiour Chriſt who is the wiſdome of his Father, hath taken vpon him the defence of our cauſe in all our ſuites, let not vs our ſelues be ouer-buſie in diſputing with this wrangling ſophiſter, but ſend him for an anſwere to our Sauiour Chriſt who hath fully ſatiſfied his fathers juſtice in all which it had againſt vs, and cancelled the hand-writing of the Law, whereby wee were obliged and bound, and therefore much more able is hee to anſwere all accuſations which this cauelling accuſer hath againſt vs. Neither are we to doubt but that our Sauiour will be our Aduocate to plead our cauſe, eſpecially conſidering that it doth principally concerne himſelfe, and his owne glorie and ſufficiencie. For the queſtions and cauſes controuerſall betweene vs and Sathan, are not about our owne worthineſſe, merits, righteouſnes, and ſatisfactions, all which wee renounce and caſt away from vs as polluted clouts, in reſpect of being any cauſes of our juſtification and ſaluation: but concerning Chriſts righteouſneſſe, merit, and the ſufficiencie and efficacy of his death and obedience, for the ſaluation of all repentant ſinners which doe apply them vnto themſelues by a liuely faith: and therefore wee may aſſure our ſelues hee will defend his owne cauſe againſt all Satans objections and imputations.

1.Iohn 2.1.

§.*Sect.*17.
If we will auoid Sathans importunitie, wee muſt imploy our ſelues in holy exerciſes.

But if Sathan continue his importunitie, and will admit of no anſwere, wee are as much as in vs lieth to baniſh his tentations out of our minds, and not to thinke and meditate on them. And to this end we are continually to exerciſe our ſelues in feruent prayer, deſiring the Lords gracious aſſiſtance whereby we may be inabled to withſtand all the aſſaults of our enemie, as alſo to heare, reade and meditate in Gods Word, and diligently to vſe holy conferences with our Chriſtian brethren, and painfully to imploy our ſelues in the workes of our callings, that ſo we may haue no leiſure to entertaine Satans tentations. For as a veſſell which is alreadie full can receiue no more, and whatſoeuer is powred thereinto ſpilleth vpon the ground: ſo when our mindes are repleniſhed with holy thoughts, and occupied in godly and honeſt exerciſes, there is no roome left for Satans ſuggeſtions, and therefore as ſoone as they offer to enter, we preſently reject them. Whereas on the other ſide if wee ſpend our times in idleneſſe, and doe not diligently exerciſe our ſelues in the duties of Chriſtianity, & of our ſeuerall callings: then are our minds fit grounds to receiue the ſeeds of Satans tentations, and to nouriſh them till they bring forth the fruits of ſinne. And if Satan find vs like emptie houſes cleane ſwept and voide of all holy meditations and godly exerciſes, hee will eaſily enter, and if himſelfe be not ſtrong enough hee will take vnto him ſeuen other ſpirits worſe then himſelfe, that ſo hee may be more ſtrong to keepe poſſeſſion. If therefore we would not be ouercome by Satans tentations, let vs beware of idleneſſe; for when the minde is emptie of that which is good, it is moſt fit to receiue that which is euill.

Math.12.45.

§.*Sect.*18.
That wee muſt not reuolue in our minds Satans tentations, but rather meditate on the contrarie preſeruatiues.

But if Sathans tentations be at any time entertained into our minds, let vs moſt carefully take heed that wee doe not ſuffer them (as it were) to take vp their lodging, by reuoluing them in our thoughts, nor to meditate too earneſtly on them, but rather on the preſeruatiues which may ſtrengthen vs againſt their violence; neither are wee ſo ſeriouſly to thinke on Satans objections, as that in the meane time we forget how to anſwere them. For example, when hee ſetteth before our eyes the hainouſneſſe of our ſinnes, wee are not to bend all our thoughts to meditate and call to minde all our ſins both new and old, both which we haue falne into through infirmitie, and which wee haue willingly committed; for ſo the huge cloud of our ſinnes being neere our eyes, will hide from our ſight the ſhining beames of Gods mercy and Chriſts merit, though they are without compariſon greater: but as ſoone as wee caſt one eye vpon our ſins for our humiliation, let vs caſt the other preſently vpon Chriſt Ieſus, who hath payed the price of our redemption, and ſuffered all the puniſhment which we by our ſins haue deſerued. For if when this fiery Serpent Satan hath ſtung vs with the ſting of ſin, wee ſpend our time in looking vpon the wound and neuer thinke vpon the remedie, euen the true brazen Serpent Ieſus Chriſt hanging on the Croſſe: the poyſon of ſin will ſo inflame our conſciences, that the wound will proue mortall, which at the firſt might eaſily haue beene cured, if we would haue applied thereunto the precious balme of our Sauiours bloud. So when Satan ſetteth before our eyes our owne weakneſſe and infirmities, to the end we may deſpaire of victorie, as being neuer able to withſtand ſuch ſtrong tentations, wee are not to ſpend our time in thinking hereupon, but preſently to call to minde the almightie power of God who hath promiſed vs his aſſiſtance in this ſpirituall fight. So when hee obiecteth vnto vs the iuſtice and wrath of God, in puniſhing of ſinne, and the curſe of the Law and torments of Hell prepared for the damned; we are not ouer ſeriouſly to reuolue theſe things in our minds; but preſently to call to minde Gods infinite mercie and Chriſts merits, whereby Gods iuſtice is fully ſatisfied, his wrath appeaſed, the curſe of the Law cancelled, and wee made of firebrands of hell, heires of Heauen. And thus if as ſoone as Satan inflicteth the wound we apply the playſter, it will neuer be mortall vnto vs; but if we let the poyſon of his tentations run in our minds and neuer thinke of any remedie, though at the firſt it ſeemed but a ſmall ſcratch, it will ſo inflame our conſciences with ſcorching heate, that they will afterwards very hardly admit of any cure. When therefore Sathan doth caſt into our minds his tentations, let vs repell them, and indeauour to quench them whileſt they be but ſmall ſparkes: for our corrupt mindes are like vnto tinder, and Sathans temptations like the fire: and therefore if in ſtead of putting them out wee blow vpon them, though they be but a ſmall ſparke at the firſt, within a while they will increaſe to an vnquenchable flame, which will torment our conſciences with ſcorching heate: neither is there any thing but the bloud of Chriſt, and the water of the Spirit, which will extinguiſh this wilde fire, when once it hath taken deepe hold on vs.

CHAP. XXIII.

How the Chriſtian being foiled by Sathans tentations may be raiſed againe.

§. Sect. 1. How a Chriſtian is to behaue himſelfe when he is fallen in tentation.

AND theſe are the meanes whereby the Chriſtian ſouldier may bee ſtrengthened and incouraged to ſtand in the combate of tentations. But ſometimes it commeth to paſſe that by reaſon they neglect theſe meanes, or elſe doe not ſo carefully vſe them as they ſhould, they are foiled by Sathan, ouercome by his tentations, and led captiue vnto ſin. How therefore muſt the Chriſtian thus ouertaken behaue himſelfe? ſurely he is not deſperately to caſt away all hope of victory, and cowardly to yeeld himſelfe to be the ſlaue of Satan, lying contentedly in the chaines of ſin, without any deſire or indeuour of comming out of his captiuitie: but being falne he is to labour and ſtriue that hee may riſe againe, and being taken priſoner by ſinne and Satan, he is not willingly to remain in their bonds, but earneſtly to deſire his freedome and libertie. Now the meanes whereby being fallen he may riſe againe, is by vnfained repentance, when as he is heartily ſorrie for his ſin, becauſe thereby hee hath diſpleaſed his louing and gracious father, and ſtedfaſtly purpoſeth for the time to come to leaue and forſake thoſe ſins, into which by the malice of Satan and his owne infirmitie he is fallen; and by a liuely faith, when as hee doth apply vnto himſelfe all the mercifull promiſes of the Goſpell made vnto all repentant ſinners. For though faith in nature goe before repentance, yet the act and fruit of faith, whereby wee are aſſured of Gods mercie in the free forgiueneſſe of our ſinnes, alwayes commeth after. Where by the way wee may note a difference betweene the ſtate of Gods children and the wicked. Both fall into ſin very often, both alſo commit hainous and grieuous ſins; yea ſometimes the child of God falleth into more fearefull and horrible ſins, then a meere worldling; but herein the chiefe difference betweene them conſiſteth, that the child of God after his fall is vexed and grieued, and laboureth to riſe againe by leauing and forſaking the ſinne which is odious vnto him; but the wicked man after his fall neuer ſorroweth nor grieueth, but rather reſolueth to liue ſtill in his ſin, and to commit it againe and againe with greedineſſe and delight when he hath any occaſion offered.

A difference betweene the child of God and the wicked.

§. Sect. 2. The cõplaint of the weake Chriſtian.

But here the weake Chriſtian whoſe ſoule is oppreſſed with the heauy weight of ſinne will ſay vnto me, alas this which you ſpeake is ſmall comfort vnto me, neither can I hereby by haue any aſſurance that I am the child of God; for after I am fallen into ſinne, ſuch is the hardneſſe of my heart that I cannot bewaile nor be ſorrie for it; and whereas euery ſmall worldly loſſe or croſſe maketh mee mourne, weepe and waile, when by my ſin I haue offended God, I cannot ſhed a teare, nor ſhew any true ſigne of heartie ſorrow; and ſuch is mine vntowardneſſe and corruption, that in ſtead of forſaking my ſin, I am ready to fall againe vpon the next occaſion: and therefore I cannot haue any faith or full aſſurance of Gods promiſes made in Chriſt, ſeeing they are all limited & reſtrained to thoſe ſinners which repent and amend. That therefore theſe mourning ſoules may receiue ſome comfort, let them know firſt, that if they haue an earneſt deſire of repentance, faith, and the reſt of Gods graces; if they haue a good purpoſe to leaue and forſake their ſins, and to ſpend their liues in the ſeruice and worſhip of God: if they are diſpleaſed with their corruptions, and according to the meaſure of grace giuen, pray vnto God, deſiring the aſſiſtance of his holy Spirit, whereby they may more and more mortifie the old man, and crucifie the fleſh, and the luſts thereof: if they hate the ſinne they commit, and loue the good which they cannot doe: if they can grieue becauſe they are no more grieued for their ſinnes, and be diſpleaſed with themſelues, becauſe their ſins do no more diſpleaſe them: then may they be aſſured that they are Gods children, who are acceptable vnto him in Ieſus Chriſt. For hee reſpecteth not ſo much our actions as our affections; nor our workes, as our deſires and endeuours. To this purpoſe excellently *Auguſtine*. There is no holy and iuſt man free from ſinne, and yet for this he ceaſeth not to be iuſt and holy, if his heart adhereth to holineſſe. And with him agreeth ***Bernard***. An vnwearied deſire (ſaith he) of profiting, and a continued endeuour to attaine vnto perfection, is eſteemed perfection. Now if this be to be perfect to labour after perfection; then not to goe forward is to goe backward. So that he who deſires to be righteous, is righteous; he that would repent, doth repent; hee that ſtriueth to leaue and forſake his ſinnes, God reputeth of him, as if he had left and forſaken them; they that would neuer fall, nor be foiled by their ſpirituall enemies, God eſteemeth as his inuincible ſouldiers, and valiant Worthies, who were neuer vanquiſhed. For the Lord accepteth the deſire for the deed; and *if there bee firſt a willing mind, it is accepted according to that a man hath, and not according to that a man hath not*, as it is 2.*Corinth*.8.12. So he is accounted bleſſed, not who hath attained vnto perfect inherent righteouſneſſe indeed, but he *who hungreth after righteouſneſſe*, *Math.* 5.6. that is, who hath a ſenſe and feeling of his wants and imperfections, and withall an earneſt deſire to haue his wants ſupplied. In which reſpect one ſaith, that a iuſt life is alwayes preſent when we will, becauſe it is iuſtice it ſelfe if we effectually deſire it: neither is there any thing more required to the perfecting of righteouſneſſe, then to haue a perfect will to imbrace it.

at the de-
of Gods
aces is ac-
pted for the
aces which
deſire.

llus ſanctus
iuſtus caret
ccato: Nec ta-
en ex hoc de-
it eſſe iuſtus
ſanctus cum
fectu teneat
llitatem.
Aug de Eccleſ.
Dogm.
defeſſum pro-
ciendi ſtudium
iugis cona-
ad perfectio-
, perfectio
putatur.
Quod ſi ſtudere
rfectioni per-
ctum eſt, pro-
cto nolle profi-
re deficere eſt.
ern. ad Ab-
tem Gari-
um Alphen-
m Epiſt.253.

.Cor.8.12.

Iuſta verò vita cum volumus adeſt, quia eam ipſam plene velle iuſtitia eſt. Auguſt. Epiſt. 45. ad Aruent. Tom.2.

§. Sect.3.
The conditions required vnto that deſire which is acceptable.

But yet we muſt not imagine, that euery flickering and vnconſtant deſire, proceeding from ſuddaine paſſion, and ſome extraordinary occaſion, is pleaſing vnto God; for ſo euery worldling might imagine himſelfe to be in the ſtate of grace: but vnto this deſire I ſpeake of, there are diuers things required. As firſt, that this deſire bee ioyned with an holy endeuour, and earneſt ſtriuing and labouring in the vſe of the meanes, whereby wee may attaine vnto thoſe graces which we do deſire: for it is not ſufficient that we wiſh for faith, repentance, and other graces, vnleſſe wee endeauour to attaine vnto them, and to this end carefully vſe all good meanes ordained of God for the obtaining our deſires. Secondly, this deſire muſt not be ſuddaine like a flaſh of lightning, vaniſhing away as ſoone as it entreth into vs, but wee muſt conſtantly perſeuere in it till it be ſatisfied. And as *Dauid* longed *at all times after Gods iudgements*, ſo muſt we long continually after ſauing grace and ſpirituall ſtrength, although wee cannot alwayes doe it with like earneſtneſſe, as wee may ſee by comparing *Cant.*2.5. with *Chap.*5.3. Thirdly, it muſt not be a ſlight, and indifferent deſire, as though we would haue theſe graces, if we could eaſily attaine vnto them, otherwiſe wee doe not greatly care whether wee haue them or no: but it muſt be very earneſt, at leaſt ſometime, though not alwayes: So as we may ſay with *Dauid*, *My ſoule longeth after thee, O Lord, as the thirſtie land. Pſal.*63.1. And, *As the Hart brayeth for the riuers of water, ſo panteth my ſoule after thee, O God:* as it is *Pſal.*42.1. And againe; *My heart breaketh for the longing that it hath to thy iudgements at all times. Pſal.*119.20. Like the deſires of a woman with childe, which can by no meanes be ſatisfied, vnleſſe ſhee haue her longing. It makes vs like the Spouſe in the *Canticles* euen ſicke of loue with Gods graces which wee long after, and at no eaſe till wee enjoy them. Now our deſire will appeare to bee thus earneſt when as we are impatient of any delay; Saying (like *Rachel*) giue mee grace and ſtrength to bring fruits of holineſſe, or elſe I die. And when our ſoules faint in our longing like a man that is hungry and neere famiſhed; according to that of the Wiſeman, *hope deferred maketh the heart faint, but when the deſire commeth it is a tree of life*. Finally, our deſires will appeare to be feruent, when as we are inflamed with

Pſal. 119.

*Cant.*5.8.

*Gen.*30.1.

*Prou.*13.12.

an holy anger againſt all things that croſſe vs in them, and with a deuout violence of holy reſolutiõ do ſet our ſelues ſeriouſly & couragiouſly againſt whatſoeuer oppoſitiõ ſeemes to hinder vs frõ obtayning of them. Like the deſire of hunger which will breake through a ſtone wall, and make famiſhed men to tread vnder foot, euen thoſe that doe but a little hinder them from their deſired food, as wee ſee in the example of the hunger-ſtarued Samaritans, 2. *King.* 7. 17.

Fourthly, this deſire is true, and pleaſing vnto God, when as it proceedeth from a ſenſe of our owne want and penurie, in regard whereof we are truly humbled. And hereof it is compared to hungring and thirſting; in which two things concurre, firſt, a ſenſe of want which afflicteth vs, and a deſire to haue it ſupplied.

Fiftly, it is not ſufficient that wee haue a continuall and earneſt deſire of our ſaluation, vnleſſe we deſire as earneſtly the ſubordinate cauſes and meanes tending thereunto; namely, vocation, juſtification, ſanctification, faith, repentance, and the reſt of the graces of Gods Spirit: for euen *Balaam* himſelfe did wiſh that hee might die the death of the righteous, but his deſire was not acceptable to God, becauſe hee wiſhed not alſo to liue their life: hee deſired to die like them, that he might be ſaued; but he deſired not to ſerue the Lord in holineſſe and newneſſe of life, whereby hee might haue beene aſſured of ſaluation.

If therefore we would haue our deſires acceptable to God, they muſt be joyned with an holy endeuour to obtaine thoſe ſpirituall graces which wee doe deſire; they muſt bee conſtant, earneſt, and proceed from a true ſenſe and feeling of our owne wants, and bee referred as well to the meanes as to the end, and then the deſire of grace is the grace it ſelfe; the deſire of faith is faith; the deſire of repentance is repentance; not in it owne nature, but in Gods acceptation, who accepteth the will for the deed. According to that excellent ſaying of *Auguſtine.* Hee hath much profited in this life who in his profiting knoweth how farre hee is ſhort of perfect righteouſneſſe.

Multum in hac vita ille profecit, qui quàm longè ſit à perfectione iuſtitiæ proficiendo cognouit. Aug. de Spirit. & lit. cap. 36.

§. Sect. 4. The Chriſtians perfection conſiſteth in deſiring and labouring after perfection.

And in truth this is the chiefe perfection of our righteouſneſſe, when as we feele our imperfections, and labour earnely after more perfection, * for, wee are Chriſtians rather in our affections and deſires then in our workes and abilities: neither doth the Lord beſtow vpon his children the full meaſure of his ſpirit and the graces thereof in this life, but onely the firſt fruits, which are as it were but an handfull of corne in reſpect of the whole field; and the earneſt to aſſure vs of the reſt, which is but as a peny in reſpect of many thouſands, which are confirmed vnto vs thereby, as the Apoſtle ſpeaketh. *Rom.* 8. 23. 2. *Cor.* 1. 22. *and* 5. 5. True it is indeed that God diſpenſeth and beſtoweth his ſpirit and the graces thereof vpon ſome of his children in greater meaſure, and vpon ſome in leſſe, euen as the firſt fruits may be a greater or leſſer handfull, and the earneſt is ſometimes a peny, and ſometimes a ſhilling, ſometimes more and ſometimes leſſe; but yet the greateſt meaſure which any receiue, is but as an handfull of the firſt fruits, and an earneſt-peny in reſpect of the maine ſumme and full meaſure, which the Lord hath hereby aſſured vs that he will beſtow vpon vs in his kingdome; and he that hath receiued the leaſt earneſt, hath as full and perfect aſſurance of the whole bargaine, which God hath couenanted to make good vnto vs, as hee who hath receiued the greateſt, according to the nature of an earneſt, to which the meaſure of grace here receiued is compared. But wherein doth this meaſure of grace and chiefe perfection of a Chriſtian conſiſt in this life? Surely, not in their workes, for they are all imperfect, and ſo full of corruptions that they are odious in Gods ſight, being conſidered in themſelues, and examined by the rule of his exact juſtice; neither in their inherent righteouſnes, and begun ſanctification; for when they are at the holieſt they are polluted with the reliques of originall corruption, which bring forth the fruits of actuall tranſgreſſions, and make vs vnable to doe the good wee would, in that manner and meaſure which wee ſhould. And therefore thoſe which are moſt righteous are not in this reſpect acceptable to God: but herein the perfection of a Chriſtian conſiſteth, when as ſeeing his imperfections, wants and ſinnes, he is grieued and truly humbled with the ſight and ſenſe of his owne miſerie and wretchedneſſe; and diſclaiming and rejecting his owne righteouſneſſe and good workes, doth flee vnto our Sauiour Chriſt, hungring after his righteouſneſſe, & by a liuely faith applying vnto his wounded ſoule his merits and obedience, doth looke for ſaluation in him alone; And laſtly, when as in obedience to his commandement, and in true thankfulneſſe for his infinite mercies hee hath an earneſt deſire to glorifie his Name, by a godly and Chriſtian life, ſtriuing and endeuouring continually to forſake his ſins, to mortifie his corruption, and to attaine vnto more and more perfection in righteouſneſſe and holineſſe. For, It is the greateſt part of Chriſtianitie to deſire with the whole heart to become a Chriſtian.

* *Chriſtiani ſumus potius affectu quàm effectu,*

Rom. 8. 23. 2. Cor. 1. 22. and 5. 5.

Maxima pars Chriſtianiſmi eſt toto pectore velle fieri Chriſtianum.

§. Sect. 5. The former point proued by teſtimonies of Scripture.

If therefore we doe keepe the couenant of the Lord, nay, if wee but *thinke vpon his Commandements*, to the end wee may doe them, the louing kindneſſe of the Lord ſhall endure for euer vpon vs, as it is *Pſal.* 103. 17. 18. if we can from our heart ſay with good *Nehemiah, O Lord, I beſeech thee let thine eare*

Pſal. 103. 17.

Nehem. 1. 11.

Pſal.119.6,40.

Rom.7.19.

That neither the name, nor actions of the fleſh, can properly be aſcribed to the ſpirituall man.

eare now hearken to the prayer of thy ſeruant and to the prayer of thy ſeruants who deſire to feare thy Name; the Lord will heare vs indeed and grant our requeſts. If with the Prophet *Dauid* wee haue but *reſpect of Gods Commandements*, with a care to fulfill them, we ſhall not be confounded. If we but deſire to obey Gods commandement, the Lord will accompliſh our deſire, and *quicken vs in his righteouſneſſe*, though we be dull, yea dead vnto all goodneſſe. If with the Apoſtle *Paul* wee doe the euill which wee would not, and conſent to the law that it is good, delighting therein in the inner man; then though wee are with him led captiue vnto ſinne, yet it is not wee that offend, but ſinne that dwelleth in vs, that is, our old man, our corrupt and vnregenerate part, which cannot fitly be called by our name, becauſe it is mortified alreadie in ſome meaſure, and ſhall be fully aboliſhed by the Spirit of God. Neither doth it liue the ſame ſpirituall life with vs, ſeeing it is not quickned by the ſame ſpirit: and therefore as thoſe who haue diuers ſoules, which giue vnto them life and motion, are themſelues diuers and alſo called by diuers names; ſo the new and old man liuing as it were by diuers ſoules, the one being quickned with Gods Spirit, the other by Sathan (whereof it commeth to paſſe, that the more the one liueth the other dieth; the more ſtrong the ſpirit is, the weaker is the fleſh; and the actions of both are quite contrary) therefore they may fitly be called by diuers names: neither can the actions of the fleſh be aſcribed to the ſpirit, ſeeing they are contrary the one to the other. For as if a cion of a crab tree, and another of a pepin tree being grafted into the ſame ſtocke doe both bring forth their ſeuerall fruits, the one crabs, the other pepins, it may fitly bee ſaid this tree bringeth forth either pepins or crabs, becauſe they grow in the ſame ſtocke; but yet it cannot be truly ſaid that the crabtree cion bringeth forth pepins, or the pepin cion crabs: ſo becauſe the fleſh and the ſpirit are joyned together in the ſame bodie and ſoule, wee may in this reſpect ſay that this man ſinneth, or doth that which is good; but yet when wee ſpeake of the regenerate or carnall man properly and ſeuerally, as wee cannot truly ſay that the fleſh doth any manner of good, ſo neither can wee truly affirme that the ſpirit and regenerate man doth commit that which is euill, but (as the Apoſtle ſpeaketh) *ſinne which dwelleth with him*. And though the fleſh be the farre greater part, yet doth it not denominate and giue the name to the Chriſtian & his actions, becauſe it is partly mortified, partly in mortifying, and partly to be mortified, that is, deputed and deſtinated to death and deſtruction; and alſo becauſe it is the worſe and more vnworthy part without compare, and conſequently not to giue the name. For as wine mixt with water is called ſtill wine, though the water exceed the wine in quantitie, becauſe it is the more excellent ſubſtance; ſo the fleſh being mixt with the ſpirit, though it be in greater quantitie, it doth not giue the name to vs and our actions, but the ſpirit, as being our more excellent and worthy part; and of it wee are called ſpirituall, regenerate and new men, though the leaſt part be ſpirituall, regenerate and renued. If therefore we are regenerate, and haue in vs the Spirit of God, and the graces thereof in the leaſt meaſure, wee may boldly ſay with *Paul*, that it is no more we that doe offend God, but ſinne that dwelleth in vs; neither ſhall wee receiue puniſhment but the fleſh, that is, our vnregenerate and corrupt part, which ſhall be mortified and fully aboliſhed by the Spirit of God; as for the ſpirituall and regenerate part, it ſhall daily bee more and more ſtrengthened and confirmed in the ſpirituall life, and the more puniſhments, afflictions and torments the fleſh hath inflicted on it, the more ſhall the ſpirituall man grow vp in grace and goodneſſe, till our corruption being by little and little mortified, and in the end fully aboliſhed by death, wee ſhall bee perfect men in Chriſt, liuing a ſpirituall and euerlaſting life in all glory and happineſſe in his kingdome. When therefore the Lord ſuffereth Satan to afflict vs in our goods, bodies, and in our ſoules and conſciences, as he did *Iob*, it is not becauſe he hath forſaken vs & giuen ouer his whole intereſt hee hath in vs to this wicked ſpirit, but, as the Apoſtle ſpeaketh in another matter, he deliuereth vs *vnto Satan* (to bee afflicted) *for the deſtruction of the fleſh, that the ſpirit may be ſaued in the day of the Lord Ieſus*, 1.*Cor*.5.5.

1.Iohn 3.9.
Rom.7.17.

Rom.7.17.

1.Cor.5.5.

§. Sect.5.
Though our ſpirituall growth be ſlow, yet it is certaine.

It may be that the worke of mortification and regeneration doth goe ſlowly forward, and the Lord may for a time let our corruptions beare great ſway in vs, to the end hee may hereby truly humble vs with the ſight of our infirmities, and take away from vs all ſelfe-confidence, preſumption and cauſe of boaſting, and make vs wholly to relie vpon his mercie and Chriſts merits: but though it goe on ſlowly, yet it ſhall goe ſurely, becauſe it is not begun and continued by our ſelues, for wee cannot ſo much as *thinke a good thought*, but all our ſufficiencie is of God, as it is 2.*Cor*.3.5. neither can we ſo much as will and deſiere that which is acceptable in Gods ſight, for it is he that *worketh in vs the will and the deed, euen of his good pleaſure*, as it is *Phil*.2.13. And therefore theſe holy deſires, which are the beginnings and firſt fruits of regeneration, being the worke of Gods Spirit; he will finiſh and perfect that which he hath begun, till at laſt we be fully freed from our corruption, and indued with vnſpotted holineſſe and ſanctification.

2.Cor.3.5.

Phil.2.13.

fication. According to that *Phil.1,6. I am perſwaded of this ſame thing, that hee who hath begun this good worke in you, will performe it vntill the day of Ieſus Chriſt.* For as with the Lord himſelf *there is neither change nor ſhadow of change, Iam.1.17. Mal.3.6.* ſo alſo *are his gifts and calling without repentance:* as it is *Rom.11.29.*

Phil.1.6.
Iam.1.17.
Mal.3.6.
Rom.11.29.

§. *Sect.6.* If we earneſtly deſire perfection, the Lord will perfect vs, and in the meane time pardon our imperfections.

If therefore we haue but a deſire to forſake our ſinnes, and to attaine vnto true ſanctification, this deſire is Gods worke, which he will finiſh and accompliſh, according to that *Pſal.145.19. He will fulfill the deſire of them that feare him.* For if the Lord doe euen preſſe vpon vs whileſt wee doe not deſire his company; if he ſtand waiting and knocking at the doore of our hearts, calling and crying vnto vs that wee will open and giue him entrance; when his holy Spirit hath inflamed vs with true loue of him, and opened our hearts with an earneſt deſire to haue him enter; will hee now thinke you goe away and refuſe to come in when wee inuite him? No aſſuredly, for he hath promiſed the contrary, *Reuel.3.20. Behold* (ſaith he) *I ſtand at the doore and knocke: if any man heare my voice and open the doore, I will come in vnto him & ſup with him, and he with me*; that is, I will make him a rich banquet of my heauenly graces, and *giue him to drinke the water of life, of which whoſoeuer drinketh ſhall neuer be more athirſt, but it ſhall be in him a well of water ſpringing vp into euerlaſting life,* as our Sauiour ſpeaketh, *Iohn 4.14.* So our Sauiour Chriſt calleth ſuch as thirſt vnto him, *If any man thirſt, let him come to mee and drinke:* And, *I will giue to him that is athirſt of the well of the water of life freely.* If therefore wee haue a thirſting deſire after Gods Spirit and the graces thereof, we ſhall in Gods good time bee ſatisfied, and filled with the full meaſure of them. And in the meane time though our infirmities be neuer ſo great and manifold, yet in Chriſt God will be well pleaſed with vs, when as our corruptions doe diſpleaſe our ſelues, ſo that we earneſtly deſire to bee freed from them, and to ſerue the Lord in righteouſneſſe and holineſſe of life. For the Lord eſteemeth more of our will than of our deedes, and of our holy endeuour than of our beſt workes, becauſe this is the ſeruice and ſacrifice of our hearts, wherewith aboue all other things he is moſt delighted: and therefore, *Da cor Deo & ſufficit,* Giue thy heart to God and it ſufficeth, *Prou.23.26.*

Reuel.3.20.
Iohn 7.38.
Reuel.21.6.
Prou.23.26.

§. *Sect.7.* The former point illuſtrated by diuers ſimilitudes, *Eſay 49.15.* and *66.13.* *Mal.3.17.*

For the Lord is our moſt gracious Father, whoſe loue farre exceedeth the loue euen of tender mothers, *Eſay 49.15.* Looke therefore what affection the tender father or mother beareth and ſheweth towardes their child: and ſuch, nay, infinitely more will the Lord ſhew towards vs as himſelfe profeſſeth. *Mal.3.17. And I will ſpare them, as a man ſpares his owne ſonne that ſerueth him.* Now we know that if a child endeuour to doe his dutie, and ſtriue to doe his beſt, though through want of power or skill hee is not able to doe as hee would, thoſe things which his father injoyned him; there is no louing father but will winke at his imperfections, and accept his will; commending his obedience and dutifull endeuour, though the worke in it ſelfe deſerue no commendations: how much more therefore will our heauenly father, whoſe loue is infinite and without all compare, bee well pleaſed with vs in the middeſt of our infirmities, if wee haue a deſire and care to ſerue him? The Lord is our ſhepherd, and wee his flocke and the ſheepe of his paſture, as it is *Pſal.23.1.* and *Iohn 10.* Now if a ſheepe be intangled in the briars, ſo as he cannot follow the ſhepheard, though hee heare his voice calling vnto him, yet if hee ſtruggle and ſtriue to come out to the vttermoſt of his power, and bleat for the ſhepheards helpe, when he cannot help himſelfe, hereby it appeareth that he is one of his flocke, which the good ſhepheard will not ſuffer to be loſt; whereas indeed if hee want not power alone, but will alſo to bee freed and to follow after, it is cleere that hee belongeth to another ſheepfold: ſo if when we are intangled in the briars of our corruptiõs, and ſo hindred with our imperfections, that we cannot follow the great Shepheard of our ſoules Ieſus Chriſt in the path of righteouſneſſe, which leadeth to the ſheepfold of euerlaſting happineſſe, though wee heare his voice calling vnto vs; yet if with the ſilly ſheepe wee ſtruggle and ſtriue to bee freed from the ſnares of ſinne, and when we cannot free our ſelues by our own power, doe as it were bleate, and after our ſheepiſh manner implore the helpe of our carefull ſhepheard; crying out with the Apoſtle *Paul* (that bleſſed ſheepe of Chriſt) *Wretched man that I am, who ſhall deliuer mee from the body of this death?* then will our louing ſhepheard Ieſus Chriſt in his good time come and looſe vs, and if with ſtrugling in the briars of ſin wee are ſo diſabled that wee cannot goe, hee will take vs like the ſtrayed ſheepe vpon his ſhoulders, and carry vs by the wayes of righteouſneſſe into his ſheepfold of euerlaſting happineſſe. Neither can it poſſibly be that our heauenly ſhepheard, who of purpoſe came into the World to ſeeke vs whileſt wee were loſt, and ſpent three and thirtie yeeres in following & finding vs, who were wandring and ſtrayed ſheepe, crying and calling vnto vs euen till hee became hoarſe with loud cryes, and paſſing thorow the thornie wayes of troubles and perſecution, till he had ſhed his precious bloud, and finally laid downe his life for our ſakes; ſhould now turne away his eyes and ſtop his eares when his ſheepe deſire to follow him, and

Pſal.23.1.
Iohn 10.
Rom.7.24.

earneſtly implore his helpe, finding their owne weakneſſe and vnabilitie to come ſo ſwiftly to him as they ſhould. The Lord is our Sauiour and Redeemer, who hath not ſpared his owne precious bloud, but hath giuen it to his Father as the price of our redemption, that wee might bee deliuered out of the captiuitie of the Deuill, in which we were detained, as it is 1. *Tim.* 2.6. If therefore we haue a ſenſe of our captiuitie, and a deſire to be ſet at libertie, being wearie of our miſery, and vnwilling to ſtay any longer in this cruell bondage; our Sauiour Chriſt will redeeme vs, for to this end hee came into the world, as appeareth *Luke* 4.18. And though like vnto poore captiues who (hauing long time beene clogged with heauy bolts, and galled with ſtrong chaines) haue their limbs ſo benummed and ſore, that they cannot goe after they are freed out of priſon; ſo we, after we haue long beene detained in Satans captiuitie, fettred with chaines of ſinne, and clogged with the heauy bolts of our corruptions, be ſo galled and benummed, that we cannot ſwiftly follow Chriſt our Redeemer in the wayes of righteouſnes vnto his kingdome of glory, but halt and ſtumble euery ſtep through our infirmitie and weakneſſe; yet if we haue an earneſt deſire of comming after him, then ſurely he hath giuen this ineſtimable price for our redemption, will not now leaue vs in the hands of his and our enemies; but will feed vs with the food of his Word and Sacraments, and ſtrengthen and ſupport vs with his holy Spirit, inabling vs with the graces thereof to follow his ſteps, till hauing obtained full libertie wee arriue at his kingdome of euerlaſting glory.

1. *Tim.* 2.6. and 2. *Tim.* 2.26.

Luke 4.18.

§. *Sect.* 8. That thoſe are Chriſts ſouldiers who haue a deſire of ouercomming their ſpirituall enemies.

Laſtly, that I may fit the ſimilitude to the ſpirituall conflict whereof we ſpeake. If we haue an earneſt deſire of ouercomming our ſpirituall enemies, and withſtanding their temptations, whereby they labour to draw vs to ſinne; we may be aſſured we are Chriſts ſouldiers, how weakly ſoeuer we fight when wee come to the encounter. For though a ſouldier through ſickneſſe bee ſo infeebled that he cannot weld his weapon againſt the enemie: yet if he march forward, and ſhew a couragious heart and earneſt deſire to ouercome, it will hereby plainly appeare that he is faithfull to his Captaine, & therefore hee ſhall receiue his pay, though at the firſt onſet his limbs ſhould faint vnder him. And ſo if through ſinne we haue our ſpirituall man ſo weakned, that he is readie to faint at the firſt incounter with our ſpirituall enemies, yet if we march vnder Chriſts ſtanderd, and fight the battailes of the Lord of Hoſts, hauing an earneſt deſire euen aboue our ſtrength to ouercome our enemies, ſurely Chriſt our grand Captaine will acknowledge vs for his ſouldiers, and will giue vs our pay, euen a crowne of victorie: and ſeeing his power is omnipotent and his loue incomprehenſible, wee may make ſure account that if in the fight wee receiue a foiſe, hee will ſtand ouer vs to defend vs with the ſhield of his prouidence and raiſe vs vp againe: yea if we be taken priſoners and led away captiue by ſinne and Satan, he will reſcue and deliuer vs. There is no diſcredit accreweth to a ſouldier by receiuing wounds, or being by vnreſiſtable violence taken priſoner; nay, rather it argueth his valour, and ſheweth that the inuincible courage of his mind doth farre ſurpaſſe the weake force of his bodie; but rather hereby is a ſouldier diſgraced, if either he dare not march into the field, or being entred the battle doth ſhamefully flee away, or cowardly yeeld vnto the enemy: ſo in this ſpirituall warfare it is no diſhonour to receiue foiles and wounds of our ſpirituall enemies, for the moſt valiant ſouldiers that euer fought the Lords battels, haue ſuſtained the like: nay, if in the fight they be taken priſoners, yet ſo they reſiſt to the vttermoſt of their power, and ſhew an earneſt deſire to bee out of the captiuitie of ſinne and Sathan, this is acceptable to their Captaine Chriſt, and hee will in pitie and compaſſion reſtore them to libertie. But if rather than they would endure the danger of the fight, they profeſſe themſelues friends to ſinne and Sathan; or if hauing profeſſed themſelues Chriſts ſouldiers, they at the firſt encounter of their ſpirituall enemies tempting them to any ſinne, doe forſake Chriſts ſtandard ſhamefully, or cowardly yeeld to ſinne and Satan, voluntarily liuing in their ſlauerie without deſire of libertie: then either they ſhew themſelues notable cowards, worthy to be caſhiered out of Gods Campe; or traiterous rebels, who though outwardly they made a profeſſion that they were Chriſts ſouldiers, yet in heart they deſired to ſerue Satan.

§. *Sect.* 9. Conſolations for thoſe who are vnwillingly foyled in the ſpirituall conflict.

Here therefore is incouragement for the weake Chriſtian who is diſcouraged and aſhamed to looke his Redeemer Ieſus Chriſt in the face, becauſe of the manifold foiles which he receiueth in this ſpirituall combat; for howſoeuer before the fight of temptations he reſolueth manfully to make reſiſtance and to ouercome, yet when the Deuill ſtrongly aſſaulteth, the world flattereth or frowneth, and the fleſh treacherouſly betrayeth him, fighting ſecretly with whole legions of vnlawfull luſts againſt the ſpirit, then is hee foiled and often taken captiue of ſinne. But let ſuch to their comfort know, that if they continue their earneſt deſire of fighting ſtill the Lords battailes, and ouercomming their ſpirituall enemies, they are accepted of Ieſus Chriſt, and in the end hee will giue them ſtrength to obtaine a finall victory. And that their manifold foiles and grieſly wounds

That Gods moſt valiant ſouldiers haue receiued foiles.

which they receiue of ſinne and Satan may not diſcourage them; let them conſider, that neuer any entred the battle (our chiefe Captaine Chriſt excepted) but they haue beene ſubiect to the like. *Adam* who was the ſtrongeſt Champion in his owne ſtrength that euer entred the liſts, was ouerthrowne at the firſt encounter, and taken captiue of ſinne: in which bondage hee ſhould euer haue remained, had not Chriſt redeemed him. *Noah* was ouercome with drunkenneſſe; and *Lot* added thereunto inceſt. *Dauid* a notable ſouldier in fighting the Lords battels, was made a ſlaue to his owne luſts. *Peter* a ſtout Champion, ran away and forſooke his maſter. In a word, there was neuer any that liued, who haue not beene foiled by Satan, and wounded with ſinne. One perhaps receiueth more and deeper wounds, or is longer held captiue in the chaines of ſinne than another; but none haue eſcaped altogether. And thoſe who haue receiued the moſt grieuous hurts, ſo they haue an earneſt deſire to haue thoſe wounds healed which ſinne hath made in their conſciences, to the end they may bee enabled to renew the fight againſt their ſpirituall enemies; may aſſure themſelues that Chriſt the good Samaritan and their moſt carefull captaine, will powre the oyle of his grace and mercie, and the precious balme of his bloud into their wounds, which will as eaſily cure them, though they be many and grieſly, as if they were but few, and (as it were) but ſmall ſcratches.

§. Sect. 10. That Satan preuaileth againſt vs not by his abſolute power, but by Gods permiſſion.

And ſo much concerning the firſt conſolation, which may ſerue for the comforting and raiſing vp of thoſe who are fallen. In the ſecond place wee are to conſider that Satan foileth vs and cauſeth vs to fall into ſinne, not at his pleaſure nor by his owne abſolute power, but becauſe the Lord hath ſaid, thou ſhalt thus preuaile for the further manifeſtation of my glory. For therefore the Lord doth leaue his children ſometimes to themſelues, ſo that being aſſaulted by Satan they fall into ſinne, and bewray their infirmities and corruption; to the end hee may ſhew hereby and declare the riches of his power, mercie, and goodneſſe, which otherwiſe would not ſo manifeſtly appeare. And this the Apoſtle plainly ſheweth, 2.Cor.12.8,9,10. where hee ſaith that *hee beſought the Lord thrice* that he might be deliuered from *the pricke in the fleſh and the meſſenger of Satan, which did buffet him*: but the Lord returned him this anſwere, *My grace is ſufficient for thee, for my power is made perfect through weakneſſe*; after which anſwere receiued, the Apoſtle quieteth himſelfe notwithſtanding his infirmities, nay, glorieth in them, rather then in his reuelations, as hee profeſſeth ſaying, *Very gladly therefore will I reioyce rather in mine infirmities, that the power of Chriſt may dwell in mee.* Though then our infirmities be great and our falles many, yet are wee not to be altogether diſcouraged thereby, ſeeing it is the will of God that we ſhould thus bewray our infirmities and corruptions, to the end his power, mercie and goodneſſe, may be made the more manifeſt, and that both vnto our ſelues, and vnto others. For ſuch is our ſpirituall blindneſſe and ſecret pride, that if wee ſhould alwayes alike withſtand the temptations of Satan, without receiuing any foile, and neuer fall into any ſinne, wee would be readie to thinke that we ſtood by our own ſtrength, and ſo aſcribe the praiſe of victorie to our ſelues, thereby robbing God of the honour due vnto him: and alſo for the time to come, wee would relie vpon our ſelues rather then on the Lords aſſiſtance; then the which nothing could bee more diſhonourable vnto God, nor pernicious vnto our owne ſoules. But when as in the ſpirituall combate of temptations, wee ſometimes ſtand and ſometimes fall, ſometimes reſiſt thoſe aſſaults which are ſtrong & violent, & another time faint and yeeld in the lighteſt trials: this maketh it apparent that it is not our owne power, which in it ſelfe is not much vnlike at all times; but the power of God, which ſuſtaineth vs ſometimes, that we may not be wholly diſcouraged; and ſometimes withdraweth it ſelfe, that we may by receiuing foiles learn to know our infirmities, and wholly to rely our ſelues on the Lords aſſiſtance, returning all the prayſe of victory to the Lord, who onely hath ſuſtained vs. As therefore our infirmities in reſpect of our ſelues, ſhould ſerue to abate our pride, and to worke in vs true humiliation and vtter deſpaire in our owne ſtrength: ſo in reſpect that they ſhew vnto vs the Lords power ſupporting vs, they ſhould the rather incourage vs to fight the ſpirituall combate, with aſſured hope of victory, ſeeing it is manifeſt that wee ſtand not by our owne power, which like a broken ſtaffe or crackt weapon would faile vs when wee did moſt truſt and relie vpon it, but by the almightie power of God, againſt which neither Satan nor the gates of Hell can any iot preuaile. And in this regard we may well rejoyce in our infirmities with the Apoſtle *Paul*, becauſe by reaſon of them it more manifeſtly appeareth that the power of Chriſt dwelleth in vs, which is able to defend vs from Satans malice and violent rage, not only when we ſtand manfully in the encounter, but alſo when we are foiled and put to the worſt.

2.Cor.12.8,9.

Verſe 9.

That the Lord ſuffereth vs to fall for the manifeſtation of his owne power, mercy, and goodnes, and for our humiliation.

§. Sect. 11. Gods power moſt cleerely appeareth in our weaknes.

Yea in this reſpect the more weake and full of infirmities the poore Chriſtian is, the more is the prayſe of Gods glorious might manifeſted and magnified. For when Satan, who is ſo malitious, puiſſant and politicke an enemie, hath long time aſſaulted a ſilly weake man or woman, and yet cannot wholly ly preuailes, but returneth away foiled and ouercome, it muſt needes bee confeſſed that they are aſſiſted and ſtrengthened by ſome ſuperiour power which farre excelleth Satan in ſtrength and policie; whereas it ſeemeth no ſuch wonder when as the ſtrong Chriſtian, who hath obtained a great meaſure of knowledge, faith, and other graces, giueth Satan the repulſe. Neither are men ſo readie to aſcribe the prayſe of victory to the Lord, becauſe his immediate power and helping hand doth not ſo manifeſtly appeare; although in truth their victory alſo commeth wholly from him, for without his gifts and graces, they were as feeble and vnable to ſtand as the weakeſt; but yet the weaker and ſmaller the meanes are, the more manifeſt is the Lords power and wiſdome, who hereby doth accompliſh things which are aboue the power of men and Angels. For example; the power and goodneſſe of God appeareth great, when as he prouideth for vs food conuenient, and giueth ſtrength thereto to nouriſh and ſuſtaine vs; and yet it is more manifeſt, when as he ſo ſtrengtheneth vs by vertue of one meale that wee need no more in fortie dayes, as he did *Elias*, but then it ſhineth as it were in his full ſtrength, when as hee ſuſtaineth vs without any food at all, as he did *Moſes* and our Sauiour Chriſt. So it is made manifeſt when as hee giueth vs victory ouer our enemies, though there be ſome equality in the numbers & other preparations, for it is he that *teacheth our hands to warre and our fingers to fight*: but it is more euident when as our number is ſmall, as when hee deliuered the Iſraelites by *Gedeon*, and his three hundred men, from an innumerable army; and ouercame the whole hoſt of the Philiſtims, by the weake meanes of *Ionathan* and his armour-bearer: but then it is moſt cleere and manifeſt, when as hee ouercommeth our enemies by his own immediate power, as hee did the Egyptians in the red Sea, and the hoſt of *Senacherib* at the ſiege of *Ieruſalem*. And ſo when hee giueth the ſtrong Chriſtian who is full of grace, victory ouer Satan, his power appeareth; for vnleſſe he were ſtrengthned with his graces, he could not ſtand: but when one who ſeemeth in his owne eyes deſtitute of grace, and full of ſinne and corruption (ſo, that he plainly ſeeth that hee is altogether vnable to withſtand the leaſt aſſault) is notwithſtanding ſo ſupported by Gods almightie hand, and immediate power, that he doth not onely ſtand in the battell, but in the end obtaineth victory; hereby the power and goodnes of God moſt cleerely appeares to himſelfe and all the world. Seeing then our ſinnes and falls doe ſhew vnto vs our own infirmities and weakneſſe, and theſe doe declare Gods vnreſiſtable power and might, which notwithſtanding our feebleneſſe doth vphold vs: therefore let vs ſo deſpaire in our ſelues, as that thereby we may be moued to relie wholly vpon the Lord, hauing ſo much more hope of victory as the ſtrength of God excelleth the ſtrength of man. Let vs be ſo humbled with a true ſenſe and ſorrow for our owne infirmities and corruption, as that in the mean time we may receiue more ſound conſolation and true joy; becauſe wee ſtand not by our own ſtrength, which euery houre would faile vs, but by the power of Gods might. And therfore though Satan and all the power of Hell conſpire and band themſelues againſt vs, yet ſhall they not preuaile; and though they foile vs, yet ſhall they neuer finally ouercome; for hee that is with vs is ſtronger then all they who are againſt vs; and the greater our weakneſſe is, the fitter occaſion ſhall the Lord haue of ſhewing his omnipotent power in giuing vs victory.

Pſal.144.1.

¶.Sect.12.
Horror, feare and deſpaire following our falls, argue our diffidence in God, & ſelfe-confidence.

But if hauing bewrayed thine infirmities, and gotten a foile in the ſpirituall conflict, thou preſently be diſcouraged and deſpaire of victory, ſurely it is a manifeſt ſigne that thou diddeſt truſt too little in Gods aſſiſtance, & too much in thine owne ſtrength, which becauſe it hath failed, thou haſt caſt away all hope: and the greater thy horrour and deſpaire is which followeth thy fall, the greater was thy ſelfe-confidence, and the leſſe thy affiance in God. For he that altogether relieth vpon the Lords aſſiſtance, and wholly diſtruſteth his owne ſtrength when hee falleth in the time of temptation, is not much aſtoniſhed with any great wonder, knowing that through his owne infirmitie and weakneſſe, hee is moſt apt to fall when God leaueth him to himſelfe; neither is hee vtterly diſcouraged and ouer-whelmed with deſpaire, as though now there were no meanes to ſtand in the ſpirituall combate, and to obtaine victory; but hating, and with a peaceable and quiet ſorrow mourning for his ſinne, becauſe thereby he hath diſhonoured his God, and offended his diuine majeſtie, he doth not abate his hope; but with leſſe confidence in himſelfe and more confidence in God, he renues the fight againſt his ſpirituall enemies, with vndaunted courage, knowing that the Lord in whom hee truſteth and wholly relieth will neuer faile him. And therefore let vs no more reſt in our ſelues, if euer wee would enjoy the peace of conſcience, or would haue any aſſurance of the Lords aſſiſtance; for he will be all in all, neither can he abide any ſharing in the glory of the victory: and therefore ſo long as wee truſt in our owne ſtrength, and fight with our owne forces, hee will withdraw his helpe, till our often falles and foiles haue taught vs to know our owne infirmities and corruptions, that ſo deſpairing wholly in our owne ſtrength, we may peaceably reſt vpon his almightie power, & promiſed aſſiſtance.

§. *Sect.* 13.
The laſt conſolation, taken from the experience which we haue had of the Lords aſſiſtance.

Laſtly, let thoſe who are truly humbled in regard of thoſe foiles which they receiue in the ſpirituall conflict, comfort themſelues by the experience of Gods loue, care, and goodneſſe, both towards others & themſelues; for how many haue beene caſt downe as well as they, and yet haue in the end beene raiſed vp? how many haue ſorrowed and mourned, that now rejoyce and haue receiued comfort; how many haue taken notable foiles & grieuous fals in the ſpiritual conflict, & yet in the end haue obtained victory? In a word who hath depended vpon the Lord, and hath been rejected? who hath beene truely humbled, and hath not beene comforted; who hath fought againſt their ſpirituall enemies, and hath not by the Lords aſſiſtance ouercome? And is the Lords arme now ſhortned, or are his mercies come to an end? hath he forgotten to be gracious, or hath he ſhut vp his louing kindneſſe in diſpleaſure? Nay, rather ſay it is thine owne infirmitie, for the Lord is the ſame hee was, without change or ſhadow of change, and therefore as hee hath comforted and ſtrengthened and giuen victory vnto others, ſo will hee comfort and ſtrengthen and giue vnto thee a famous victory ouer thy ſpirituall enemies, if thou wilt depend vpon him and wait his leiſure. But if this will not comfort thee when thou heareſt of Gods mercie and aſſiſtance in ſupporting others, yet at leaſt let thine owne experience confirme thee in the aſſurance of Gods loue & ſuccor: for, haſt thou not indured many aſſaults of thy ſpirituall enemies, and yet thou ſtandeſt in the incounter? but I pray thee by whoſe ſtrength? ſurely not thine owne, for thou art weake and feeble, and thine enemies ſtrong and mightie, and therefore able to deſtroy thee euery minute, if the Lord did not ſupport thee, by his Almightie power. Haſt thou not alſo receiued many foiles, and bewrayed notable corruptions, and yet thou art not quite ouerthrown nor ſwallowed vp by thy ſinnes? And who hath preſerued thee? ſurely not thy ſelfe; for if thou canſt not ſtand againſt Sathan whileſt thou art fighting, much leſſe couldeſt thou riſe vp againe when thou art caſt down; but it is the Spirit of the Lord who hath raiſed thee vp by vnfained repentance, & hath renewed thy ſtrength, ſo that againe thou art readie to withſtand and reſiſt Sathan and his temptations. Why therefore ſhouldeſt thou feare leſt Sathan will in the end ouercome & deſtroy thee? why ſhouldeſt thou doubt of the Lords aſſiſtance in the time to come, of which thou haſt had ſufficient experience in times paſt? ſeeing himſelfe is vnchangeable and his gifts without repentance, and therefore thoſe whom hee hath defended hee will defend, thoſe that he hath once raiſed vp, he will euer raiſe vp, and to whomſoeuer hee hath giuen grace to withſtand their ſpiritual enemies, to thoſe hee will continue and increaſe his grace, till in the end they haue a finall victory, and the crowne of victory, euerlaſting glory.

*Pſal.*77.10.
*Mat.*3.6.
*Iam.*1.17.

*Rom.*11.29.

The end of the firſt Booke.

THE

THE SECOND BOOKE OF THE FISRT PART OF THE *CHRISTIAN WARFARE.*

INTREATING OF SATHANS ſpeciall and particular temptations, which hee ſuggeſteth againſt the ſeuerall cauſes of our ſaluation; and of the anſweres whereby they are to be refuted and repelled.

CHAP. I.

Comforts againſt confuſed feares and terrours of conſcience, wherewith the weake Chriſtian is vſually troubled at his firſt conuerſion.

§. *Sect.* I. Of the temptations of Satan which are vnreaſonable, and firſt of terrors & feares, and of the cauſes why God ſuffereth the faithfull to be thus afflicted.

WEE haue ſhewed in the former Booke the common affections of the Christian cōflict, namely, his manfull withſtanding Satans encoūters, and alſo his fainting and falling into ſin. Now wee are to ſpeake of the ſpeciall temptations themſelues, and the meanes whereby we may be ſtrengthened againſt them. The ſpeciall temptations of Sathan wherewith he aſſaulteth the weake Chriſtian, are either vnreaſonable and violent, or elſe ſuch as are ſubtill and politike, grounded vpon ſome probable ſhew of reaſon. Of the former ſort are thoſe terrours and feares wherewith hee affrighteth the Chriſtian newly conuerted vnto God, or temptations of command. For no ſooner doth a man giue his name to Chriſt, and endeuour to come out of the miſerable thraldome of Satan, leauing his former ſinnes, and endeuouring to lead a new life, but preſently hee purſueth him with all his forces, and affrighteth him with all his terrors. And as the Iſraelites were no ſooner eſcaped out of the bondage of Egypt, but preſently they were purſued with *Pharaoh*, and his hoaſt, and beſet on all ſides with difficulties and dangers, ſo as they began to repent them of their deliuerance, and cried out for feare: ſo as ſoone as the faithfull are eſcaped out of the cruell captiuitie of the ſpirituall Egypt, Satan the Prince of darkneſſe purſueth them with all his might, and ſo aſſaulteth and enuironeth them on all ſides with his terrors and feares, that they are oftentimes brought into a doubtfull deliberation, what they were beſt to doe, whether to goe forward in their ſpirituall march towards the holy land, notwithſtanding all theſe difficulties and dangers, or to returne againe into their wretched thraldome, that they may recouer their former ſecuritie and peace, and haue the quiet fruition of the fleſh-pots of Egypt, euen their carnall pleaſures, and worldly profits. But as Satan intendeth in this purſute the deſtruction of Gods children, or to recouer them againe into his ſeruitude to their vtter ruine; (all which he powerfully effecteth in the veſſels of wrath, and children of vnbeliefe) ſo contrariwiſe the Lord diſpoſeth of all this to the good of his true Iſraelites, and maketh way hereby for their full and finall deliuerance. For therefore hee ſuffereth the ſpirituall *Pharaoh* to purſue them with all his forces, to affright them with feares and terrours, & to bring them into many ſtraits, difficulties and dangers, that diſtruſting their owne ſtrength, and vtterly deſpairing of deliuerance by their owne meanes, they may be moued to flie vnto God, when they can flie no way elſe, and to cry out vnto him for helpe and ſuccour, when they are abandoned of all other hopes. And ſo the Lord being entreated with their earneſt prayers and ſtrong cryes, taketh occaſion to glorifie his great and glorious name, and to manifeſt his vnreſiſtable power in the deſtruction and ouerthrow

ouerthrow of their enemies, and in their maruellous and mightie deliuerance out of that ſeruile ſubjection. So alſo by theſe troubles and trials he maketh way for repentance and for their true conuerſion vnto him; and by theſe ſeruile feares hee fitteth and prepareth their hearts for the entertaining of holy and ſonne-like feare, which is the head of wiſdome and root of godlineſſe. For hereby their hearts are bruiſed and made contrite, which are naturally moſt ſtiffe and obdurate, and ſo humbled that they become fit grounds to receiue the ſeeds of faith, repentance, and all other ſanctifying and ſauing graces; hereby their thraldome vnder Satan appeareth more odious and irkeſome, that being deliuered they may be more carefull to keepe themſelues from comming againe into this cruell bondage; hereby they are moued to abhorre their former ſinnes, as being the cauſes of all theſe troubles; and haue their conſciences made ſo tender by enduring theſe feares and terrors, that they would not bee perſwaded willingly to wound them by committing any knowne ſinne, with all the pleaſures and preferments of the world. Finally, the greater their horrour and perplexitie hath beene, the greater is their joy and comfort in their deliuerance, the greater alſo their thankfulneſſe towards God, by whoſe mercy & might they are deliuered. All which ſhould ſerue as effectuall reaſons to moue all Chriſtians afflicted with theſe troubles, and aſſaulted with theſe dangers, to beare with patience theſe horrours and feares, and to waite the Lords leiſure for their deliuerance; ſeeing the Lord diſpoſeth of them for their ſpirituall good, working by theſe feares, true ſecuritie, and making theſe terrors to prepare a way for joyfull peace and tranquillitie of minde, which ſhall neuer be taken from them.

§. *Sect.* 2. Of confuſed feares which haue no ground, but melancholy abuſed by Satans ſubtiltie, and how he worketh on this humour.

Now theſe terrours are either ſo confuſed, that the weake Chriſtian in the middeſt of his feares knoweth not what he feareth; or elſe they are grounded vpon ſome ſuppoſed and imagined cauſe. The former commonly proceed from a mixture of melancholy, with Satans malicious ſubtilty, whereby he taketh occaſion by abuſing this humour to worke the ouerthrow of the partie thus affected and afflicted. For that theſe ſpirituall terrours and feares are not to be aſcribed to nature alone, it may appeare by all ſuch who abounding with this melancholike humour, are not ſubject to terrours and feares of this kind, howſoeuer they are naturally timorous; as alſo by all thoſe contrariwiſe, who being of other complexions are much afflicted with them. And finally by the experience of Phyſicions, who though they be able by meanes of phyſicke to purge and correct this humour, ſo as it is brought vnto juſt temperature with the reſt, yet can they not rid their patients of theſe terrible feares, till the mind and conſcience by the helpe of Diuinitie, and powerfull perſwaſions out of Gods Word be ſetled and quieted. Neither will their conceit appeare to be well grounded who imagine that theſe terrors proceed from meere melancholy, becauſe ſuch as abound with this humour are moſt ſubject vnto them; if they conſider (as before I haue ſhewed) that Sathan in his policie fitting his temptations according to the nature, temperature, and diſpoſition of the partie whom he aſſaulteth, doth thinke theſe terrors and feares his fitteſt weapons to preuaile with thoſe who abound with melancholy: for finding them naturally timorous and of an heauie ſpirit, hee perceiueth that hee cannot eaſily keepe them aſleepe in carnall ſecuritie, for as much as they are naturally fearefull of their eſtate, and apt to make many doubts of their ſaluation, nor bewitch them with worldly delights, in which they take no great pleaſure & contentment. And therefore following their humour he laboureth to thruſt them head-long that way whereunto naturally, or accidentally they encline; and laboureth ſo wholly to poſſeſſe and oppreſſe them with affrighting terrors, and vncomfortable feares, that they taking pleaſure in nothing, & finding themſelues vnfit for any good dutie, may grow altogether impatient of their condition, and wearie of their liues. And therefore ſeeing the cauſe of this maladie is mixt, proceeding partly from Satans ſubtiltie, and partly from the ſuperfluitie of a naturall humour, and ſeeing the parts affected are diuers, the Deuils temptations troubling the minde, and melancholicke humours ouer-burthening & diſtempering the chiefe parts of the bodie, which are the ſoules organs and inſtruments whereby it worketh; it followeth that for the perfecting of the cure there bee applied mixt remedies, and that both the Diuine and Phyſicion doe joyne together, becauſe as perſwaſions are not auaileable to purge the ſuperfluous humours of the bodie; ſo pils or potions cannot worke vpon the mind, nor any cordial comfort vpon the afflicted conſcience ſurcharged with terrours and feares, and grieuouſly moleſted with the temptations of the Deuill. For howſoeuer it is true (as I haue alſo found it by mine owne experience) that ſome exceedingly abounding with melancholy, and grieuouſly afflicted, with doubtings, feares and many temptations (notwithſtanding that they haue vtterly refuſed all meanes of phyſicke) haue by comfortable perſwaſions in the publike miniſtery and in priuate conference, and by the euidence of truth appearing in both, and applied vnto them by the inward operation of Gods holy Spirit, beene ſtrengthened againſt all temptations, ſatisfied in all their doubts, quieted in reſpect of their feares, aſſured of their ſaluation,

uation, and throughly ſetled in their minds with much peace and ſpirituall comfort, though the aboundance of this melancholike humour haue remained in them: yet this is ſeldome ſeene, and to be accounted an extraordinary worke of Gods holy Spirit, whereby hee would manifeſt his diuine power aboue the courſe of all naturall cauſes; the which neuertheleſſe is not vſually perfected but in long time, by plentifull meanes of working this comfort and conſolation, and great paines and diligence in the vſe of them. In regard whereof it behoueth all thus afflicted, that (not thinking what God can doe, or what he hath done in ſome extraordinary caſes, to ſhew the omnipotencie of his power) they vſe the ordinary meanes which hee hath preſcribed; and ioyne the Phyſicions counſell for the abating and correcting of their melancholy, with the perſwaſions and comforts of the Diuine; ſeeing this ſuperfluous humor is the chiefe inſtrument which Satan abuſeth to worke their ouerthrow, and the moſt deadly wounding weapon, which he draweth out againſt them in this combate of temptations. And therefore howſoeuer it is poſſible through the extraordinary aſſiſtance of Gods holy Spirit to ouercome this our enemie, and to obtaine the victory when hee is armed at all points, and in his full ſtrength; yet if wee diſarme him of his chiefe weapons, and take away the meanes whereby hee is enabled to maintaine the warre againſt vs, wee ſhall obtaine againſt him a more certaine, ſpeedie and eaſie conqueſt.

§. Sect.3. Of the ſpirituall meanes whereby the weake Chriſtian may be eaſed of theſe terrours.

Howbeit wee are not to reſt wholly in theſe naturall helps, ſeeing the cauſe is in part ſpirituall and ſupernaturall; but hauing by the helpe of phyſicke vnburthened the bodie of theſe melancholicke humours, wee muſt labour alſo that our minds may bee comforted, ſtrengthened and refreſhed againſt theſe troubleſome feares, and dreadfull paſſions. And firſt, if theſe terrours bee confuſed and vngrounded, we muſt labour to bring them to ſome head, and to ſearch out as much as in vs lieth, the particular cauſes of them, that ſo by their remoouall wee may find ſecure peace, and quiet comfort. For as hee who hath a ſwelling in any part of his body, can find no eaſe ſo long as the corruption is diſperſed, till it be drawne to a head, and thereby euacuated: ſo as long as thoſe corrupt cauſes of our terrours and feares are confuſedly ſcattered in our minds, there is little eaſe or comfort to be expected, but when we haue drawne them to ſome head, ſo as we can diſtinctly point at them, we may by remouing the cauſe of our feare, be eaſed of theſe terrours and troubles of mind. As therefore it fareth in bodily diſeaſes, wherein the greateſt difficultie appertaining to the cure is cleerely to diſcerne what the ſickneſſe is, and from what cauſes it proceedeth, which being vnderſtood the remedies are eaſie and readie at hand; ſo alſo in theſe diſeaſes of the ſoule, there is nothing ſo hard for the curing of them, as to know diſtinctly what are the true cauſes of theſe terrours and feares; ſeeing the Lord in his Word hath prouided ſpeciall remedies for euery ſuch maladie, which being fitly applied by Gods ſpirituall Phyſicions will eaſily effect the cure. Firſt, then we are to conſider that the chiefe cauſes of all croſſes and calamities are our ſinnes which infect our minds and conſciences with their guilt, from which guiltineſſe proceedeth a fearefull expectation of thoſe puniſhments to which we know that we are iuſtly liable; neither can wee euer be freed from this guiltineſſe and fearefull terrours, vntill our ſinnes being done away wee are iuſtified and reconciled vnto God; for then and not before wee haue peace of conſcience, boldnes, & confidence, when as we being aſſured that God loueth vs, and that wee loue him againe, we can ſecurely reſt in all difficulties and dangers vpon his gracious promiſes, and powerfull prouidence for preſeruation and protection. And this the Apoſtle teacheth vs, where he ſaith, that *there is no feare in loue, but perfect loue caſteth out feare; for feare hath painfulneſſe; and he that feareth is not perfect in loue.* So the Wiſe man telleth vs, that *the wicked flie when none purſueth; but the righteous are bold as a Lion.* And thus *Adam*, whileſt he walked with God in that innocencie wherein he was created, was bold and feared nothing, but no ſooner by his fall was his conſcience made guiltie of ſinne, but preſently hee hideth himſelfe in the buſhes, feareth he knoweth not what, and flieth before he knoweth an enemy to aſſault him. So *Cain* hauing his conſcience ouer-burthened with the guilt of his ſinne, feareth that euery one that met him would kill him, when as yet there was no enemy to aſſault him: whereas, contrariwiſe *Dauid* being aſſured of the remiſſion of his ſinnes, and of his peace with God, grew hereby ſo confident and couragious, that hee profeſſeth hee *would not be afraid for ten thouſand of people, that ſhould beſet him round about*; and that, *though hee ſhould walke thorow the valley of the ſhadow of death hee would feare no euill, becauſe God was with him, and with his rod and ſtaffe comforted him.* And thus the Apoſtle *Paul* likewiſe being iuſtified by faith, and aſſured of Gods loue, groweth to that confidence and boldneſſe, that he profeſſeth both for himſelfe, and in the name of all the faithfull that he is affraid of nothing, being fully *perſwaded that neither death nor life, nor Angels nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhould be able to ſeparate them from the loue* of

1.Iohn 4.18.
Prou.28.1.
Gen.3.
Gen.4.
Pſal.3.6.
Pſal.23.4.
Rom.8.38,39.

of God which is in Chriſt Ieſus our Lord.

§. Sect. 4.
That thoſe who would be freed from theſe feares, muſt labour to attaine vnto faith and repentance.

When therefore we are troubled and turmoiled with theſe confuſed feares & affrighting terrours, of which wee can yeeld no cauſe or reaſon, let vs firſt know this in generall, that our ſins haue expoſed vs vnto them; for where is innocency, there alſo is ſecurity, where there is juſtification and aſſurance of the remiſſion of ſinnes, there is peace with God, peace with the creatures, and joy in the Holy Ghoſt. So that if wee would be freed from theſe terrours and feares, we muſt carefully labour in the vſe of all good means ordained by God for the obtaining of a liuely faith, as hearing the Word, receiuing the Sacraments, Prayer, holy meditation, and Chriſtian conferences; aſſuring our ſelues that if wee be not wanting vnto our ſelues in the vſe of the meanes for the obtaining of faith, the Lord will not be wanting vnto vs, but will joyne with theſe outward exerciſes the inward operation of his holy Spirit, making them effectuall for the begetting and encreaſing of this ſauing grace in vs, whereby being juſtified, that is, aſſured of the remiſſion of our ſinnes, and of Chriſts righteouſnes we ſhall haue peace with God, as the Apoſtle ſpeaketh. And leſt we ſhould deceiue our ſelues with a counterfeit ſhadow of faith, and expell feare with a fond preſumption, let vs in the next place approue our faith to be true and liuely by the fruites thereof in vnfained repentance: the which though it doe not purchaſe forgiueneſſe of ſinnes by merit and deſert, yet doth it aſſure vs that they are forgiuen, becauſe God, of his free grace and mercie, hath bound himſelfe by manifold promiſes, that all who repent and turne from their ſinnes, ſhall haue their pardon, and in his Sonne Chriſt be reconciled vnto him. Yea vpon this condition of faith and repentance, the couenant of grace is made with vs, wherein the Lord promiſeth that he will pardon our ſinnes, receiue vs into his loue, multiply vpon vs temporary and eternall benefits, and preſerue vs from all dangers, requiring no more of vs but that we beleeue in Chriſt, and bring forth the fruits of faith in turning from our former ſinnes, and in leading a new life: and therefore if we performe on our part this condition, we may reſt aſſured that wee are in the couenant, and haue intereſt in all Gods promiſes, and conſequently wee may juſtly baniſh all terrors and feares, for as much as our ſinnes repented of and being forgiuen, are as though they were neuer committed in Gods eſtimate, and becauſe wee are now receiued vnder the protection of Gods prouidence, without the wiſe diſpoſing whereof, nothing can befall vs, whoſe loue is infinite in caring for vs, and his power omnipotent in defending vs; and who hath aſſured vs by his infallible truth that all things whatſoeuer, yea afflictions themſelues, and euen theſe terrours and feares ſhall turne to our good, and working together for the beſt, ſhall further the ſaluation of our ſoules.

Rom. 5.1.

Rom, 8.28.

§. Sect. 5.
That to be acquited of theſe feares, there is required a ſpeciall repentance, for our chiefe and moſt hainous ſinnes.

But beſides this repentance for all our ſins in generall, there is required for the procuring of our peace and ſecuritie, and for the remoual of theſe confuſed terrors and feares, that we enter into a ſtrait examination of our ſelues, whether ſome ſpeciall, hainous and grieuous ſinne againſt our knowledge, or vpon preſumption, doe not ſtill lie vpon our conſciences vnrepented of, which by Gods juſt judgement may bring vs into theſe agonies and dreadfull perplexities. For it is a righteous thing with God, that when with an high hand wee haue ſinned againſt him, and will not by the ordinary meanes of the miniſtery of his Word, or his more gentle chaſtiſements be brought vnto vnfained repentance, that wee ſhould be haunted with theſe terrors and feares, as it were, with ſo many helliſh furies, that ſo wee may be forced to come vnto him, by this trouble and perplexitie of minde, who will not come freely of our owne accord. If therefore we would haue theſe terrors remoued, and attaine vnto peace and ſecuritie in our mindes and conſciences, wee muſt not content our ſelues with a generall repentance for all our ſinnes, but wee muſt repent more eſpecially for thoſe more ſpeciall and hainous ſinnes, wherewith wee haue moſt grieuouſly offended God, and moſt deeply wounded our owne conſciences. And then, if notwithſtanding wee haue performed theſe duties of generall and more particular repentance, we are ſtill haunted with theſe confuſed feares, we are to take courage vnto vs, and boldly to challenge Sathan, or our owne corrupt fleſh, to enter the liſts, to alleage their worſt accuſations, and to make their bils of inditement as hainous and odious as they can, that we may anſwere vnto them. Then are we to enter into a more narrow examination of our eſtate, and to ſay with the Prophet *David*, *Why art thou caſt downe my ſoule, and vnquiet within me? waite on God, for I will yet giue him thankes, for the helpe of his preſence*: and againe, *Why art thou caſt downe my ſoule, and why art thou diſquieted within me? waite on God, for I will yet giue him thankes, hee is my preſent helpe and my God.* Art thou troubled becauſe God is thine enemie? be of good comfort, for thy Sauiour hath appeaſed his wrath and working a reconciliation, hath in thy behalfe procured his loue. Art thou vexed becauſe thou art liable to the curſe of the Law? Chriſt hath borne it for thee on his croſſe, that thou mayeſt be freed from it, and obtain the bleſſing. Art thou ſurcharged with the greatneſſe of thy debts, wherein thou art engaged to Gods juſtice? why Chriſt as thy

Pſal, 42.5,11.

ſuretie

ſurety hath ſatisfied for them all, & hath diſcharged thy debt to the vttermoſt farthing. Art thou affrighted with the ſight of thy ſinnes, which are in number numberleſſe, and in their qualitie hainous? feare them not, ſeeing both the mercies of God and merits of Chriſt are moſt infinite, and being waſhed away with his moſt precious bloud, they ſhall neuer bee imputed vnto thee. Finally, art thou afraid of the Deuill, Death, Hell and condemnation? bee of good courage, for Chriſt Ieſus thy bleſſed Lord and Sauiour hath ouercome, and gloriouſly triumphed ouer them all, not only for himſelfe, but alſo for all them who are in the couenant of grace, in which number thou mayeſt aſſure thy ſelfe to be one, ſeeing thou performeſt that only condition of faith and repentance which he requireth of thee.

§. Sect. 6. Of thoſe terrours which haue ſome certaine ground, namely Satans malice and violence.

And thus haue I ſhewed the means whereby the weak Chriſtian may be armed againſt confuſed feares: beſides which there are other terrours that ariſe from ſome knowne cauſe, at leaſt ſuppoſed and imagined. And thus ordinarily thoſe who are afflicted and troubled in minde are afraid of receiuing hurt from Sathan by outward violence, as though they were in danger to bee killed, torne in pieces, or carried away by him, and ſuch like. With which affrighting terrours as they are often vexed, ſo eſpecially when they are alone, or in the darke. And leſt any ſhould think that theſe are meere melancholicke illuſions, hauing no other cauſe but the abounding of that humour: and not at all the tentations of the Deuill, or of our owne fleſh; wee are to know that none are more haunted with theſe feares, then little children, who are of all others moſt free from the humour of melancholy; which ſheweth that theſe terrours ariſe from that guiltineſſe of conſcience which accuſeth for ſinne, and condemneth vs as worthy to bee giuen ouer of God, to be abuſed and euen deſtroyed of the wicked ſpirits. And therefore the beſt meanes of being freed from theſe feares is to labour after a true and liuely faith, which aſſureth vs of our reconciliation with God, and that being receiued vnder his protection we are ſafe from all dangers; as alſo to repent vs of our ſinnes which expoſe vs vnto all perils. For being freed from ſinne wee are exempted from all euill, yea euen from the feare thereof, and being by faith and repentance reconciled vnto God, and hauing him on our ſide to ſhield and defend vs, there is no appearance of danger from any enemy. *For if God be with vs, what mattereth it who oppoſe againſt vs?* if hee who is moſt louing and carefull of vs, and all-mightie to defend vs, do watch ouer vs with his all-ſeeing and all-ruling prouidence, what power of man, Angels, or Deuils can doe vs any hurt? For as for Sathan the Prince of darkneſſe and his wicked angels, howſoeuer they are moſt malicious and deſirous to deſtroy vs, and (as the Apoſtle ſpeaketh) like roring Lions goe about ſeeking to deuoure vs, yet what abilitie haue they to effect their will, ſeeing all their might is from God, and that not to be vſed at their owne pleaſure, but as the Lord giueth them libertie, and vſeth them as his inſtruments and executioners for the puniſhment of the wicked, and triall of his children? And this the Apoſtle *Iude* teacheth vs, namely that the Lord *reſerueth the Angels which kept not their firſt eſtate, but left their owne habitation, in euerlaſting chaines vnder darkneſſe vnto the iudgement of the great day.* Of which wee haue an example in the hiſtory of *Iob*, whom Sathan (though he maligned him) could not hurt, neither in his perſon nor eſtate, before he had obtained licence from God: yea ſo farre is hee from hauing any vnlimited power ouer men (and much leſſe the faithfull) that hee could not enter into the Swine vntill our Sauiour had giuen him leaue. Vnto theſe reaſons and examples out of the Scriptures wee may adde the experience of all times and ages; for where or when was it euer heard of, that Satan had any power ouer the bodies or goods of any of Gods ſeruants, to doe them any hurt, vnleſſe it were only for their triall, and for the exerciſe of their faith, affiance, and patience; that ſo by ſome corporall and temporall affliction there might be conueyed vnto them ſpirituall and eternall good? not becauſe Satan wanteth either power or malice, for if hee had libertie from God, hee both could and would deſtroy the perſons, and wracke the eſtates of many thouſands of Gods Saints; but becauſe he is ſo limited and reſtrained by Gods omnipotent power, that hee hath no poſſible meanes to execute his malice, without a licence and commiſſion from him: for otherwiſe the more godly and religious men were, and the more carefull to pleaſe God, the more obnoxious ſhould they be to the danger of his violence, ſeeing of all others he moſt maligneth them. Yea, not only the common experience which we may haue in all others, but that alſo which euery Chriſtian may haue in himſelfe, may ſufficiently ſtrengthen him againſt theſe feares of ſuffering from Satan ſome outward violence; for how commeth it to paſſe that they haue liued hitherto in ſafetie, and haue beene preſerued both in their eſtates and perſons? was it becauſe Sathan wanted either power or malice to deſtroy them? or becauſe they haue formerly had more ſtrength and abilitie to ſtand in their owne defence? no aſſuredly, for if there had beene no other hindrance, or meanes of their preſeruation, they had long agoe beene brought to vtter ruine; but becauſe God hath watched ouer them with his all-ruling prouidence, and hath

Rom. 8.31.

1. Pet. 5.8.

Verſe 6.

Iob 1.11.

Math. 8.31.

Pſal 91.1,2.

Rom.13.12,13.

Pſal,139.11,12

hath ſo defended them, and rebuked and reſtrained Sathan, that though hee were euer moſt willing and readie, yet hee was neuer able to doe them any hurt. And therefore if hauing experience of Gods loue & power in ſhielding them from all dangers, they will reſt vnder the ſhadow of his wings, they ſhall be ſafe vnder his protection; neither ſhall Sathan bee euer ſo malicious and mightie to deſtroy them, but God will bee much more mercifull and powerfull to defend them. Neither haue they any reaſon to feare more when they are ſolitarie, then when they are in company, for if God ſhould leaue them to Satans malice and crueltie, it is not the power of the greateſt and moſt inuincible army that could defend them; and contrariwiſe if God be with them, it is no principalities and powers, yea all the puiſſance and ſtrength of all the damned ſpirits, that can ſo much as diſturbe their peace. And yet ſo fooliſh are ſinfull men, that they thinke themſelues more ſafe and ſecure from the danger of theſe ſpirituall wickedneſſes in the preſence of a child, then in the moſt powerfull preſence of God Almightie. Finally, there is no more danger in the remoteſt roome and darkeſt night, then is at the market place at noone day; neither doth darkneſſe, but the workes of darkneſſe expoſe men to any danger; for if as children of the light wee *caſt off the workes of darkneſſe, and put on the armour of light; if we walke honeſtly as in the day, and by a liuely faith put on the Lord Ieſus Chriſt, taking no thought for the fleſh to fulfill the luſts thereof*; then will the God of life and light watch ouer vs with his all, and euer ſeeing prouidence, and ſo ſhield and preſerue vs from all dangers, that the Prince of darknes ſhall not be able to hurt vs in the night, more then in the cleereſt day: for all times are alike vnto him, and he as well ſeeth vs, and as powerfully defendeth vs, in the moſt palpable darkneſſe, and deadeſt ſilence, as if it were at high noone. And this was holy *Dauids* meditation; *If* (ſaith hee) *I ſay, yet the darkneſſe ſhall hide mee, euen the night ſhall be light about mee. Yea the darkneſſe hideth not from thee, but the night ſhineth as the day: the darkneſſe and light are both alike.*

Chap. II.

Of tentations which haue no other ground but Sathans bare command, and how wee may reſiſt them. And of tentations inciting and mouing men to murther themſelues, and how wee may be armed againſt them.

§. Sect. 1. Of tentations of command, and how we may withſt them.

2.Tim.2.26.

And thus much concerning thoſe tentations which work vpon the mind and conſcience by affrighting and terrifying them: the other kind of vnreaſonable tentations, are tentations of command, which are ſuggeſted by Satan, with a certain kind of helliſh authoritie, and imperious violence, and leaue ſuch a forcible impreſſion behind them, as compelleth the afflicted partie to yeeld, and bringeth vpon him a certaine kinde of vrgent neceſſitie of doing ſomething injoyned by Sathan, though it be abſurd and impious, contrary to the Word of God, and light of nature; and that without any cauſe or reaſon alleaged to perſwade to the doing of it. For hauing ruled as the Prince of darkneſſe in the children of vnbeliefe, and enthralled them in his captiuitie as bond-ſlaues, enforcing them to doe his will; euen after that they are deliuered by Chriſt, he ſeeketh ſtill to tyrannize ouer their conſciences, and making his will to ſtand for law, hee imperiouſly inſulteth ouer them, preſuming vpon their weakneſſe and his own power, and without any reaſon hee vrgeth them to doe that which he commandeth. All which tentations commonly tend, either to the wounding of their conſciences with ſome hainons, groſſe and grieuous ſinne, which hee vrgeth them to commit, that they may re-acknowledge their ſubjection, and preſſeth vpon them as an earneſt penie, by the receiuing whereof they are engaged and bound to returne into his former ſeruice: or elſe to their vtter deſtruction; as when he vrgeth them to lay violent hands vpon themſelus, & vſe means to haſten their own death. Againſt which tentations weake Chriſtians are to arme themſelues by attaining vnto, and renuing their faith and repentance, whereby aſſuring their hearts and conſciences, that they are in the couenant of grace, and partakers of that redemption which is wrought by Chriſt, they may eaſily withſtand all theſe aſſaults. For then they may in an holy diſdaine refuſe to yeeld their obedience vnto theſe vnreaſonable tentations, as being reaſonable creatures; and ſay vnto themſelues, or the tempter; Should I who am a man or woman, indued with a reaſonable ſoule, which is giuen me of God to gouerne and guide me in all my actions, become now like a bruite beaſt without vnderſtanding, yeelding vnto ſuch things as are not only vnreaſonable, but alſo abſurd and monſtrous? yea ſhould I who was created according to Gods Image in all wiſedome and knowledge, ſhew my ſelf worſe then a beaſt, againſt all reaſon doing that which will bee hurtfull and pernicious vnto mee, vpon the meere command of my mortall enemy, whereas they by inſtinct of nature auoide dangers, and ſhun as neere as they can all things which may doe them harme? Then they may diſpute the matter with Satan, and tell him, that howſoeuer hee had ſome ſhew of reaſon to tyrannize ouer them whileſt they were his ſlaues and bondmen, and to exact their obedience vpon his bare cōmand, without alleaging any reaſon; yet now it is moſt abſurd that they being deliuered by Chriſt, and by the price of his moſt precious bloud, offered vnto his Father, as a full ſatisfaction for their ſinnes, ſet at libertie out of his thraldome, ſhould yet yeeld vnto him any ſuch ſubjection, as they did in former times. Now they may tell him that they are not their owne, and much leſſe his, ſeeing they *are bought with a price*, and by the law of redemption are bound to *glorifie God both in their bodies and ſpirits, ſeeing they are his*, as the Apoſtle ſpeaketh; that now they are deliuered by Chriſt *out of the hands of their ſpirituall enemies, that they ſhould ſerue him without feare, all the dayes of their life, in holineſſe and righteouſneſſe before him*; that now they be made *free from ſinne and become the ſeruants of righteouſneſſe, who muſt bring forth fruits of holineſſe vnto life euerlaſting*. Now they may aske him what authoritie hee hath to command another mans ſeruants, or what reaſon they haue to obey him, eſpecially commanding things which are hurtfull and pernicious both vnto their bodies and ſoules; ſeeing if they *reſiſt him*, they haue a promiſe out of Gods Word which can neuer faile them, that he *ſhall flee from them*? Finally, they may tell him, that their Lord by whom they are redeemed, hath commanded them, that they ſhould *not giue any place to the Deuill*, nor yeeld any jot vnto his tentations; whom if they obey, notwithſtanding their great weakneſſe and frailtie, they need not to feare the malice of the Deuill, nor all the power of Hell, ſeeing he who had power to deliuer them out of his thraldome, when they were embondaged, hath ſufficient ſtrength to defend them from his fury, when they are in his owne Family, and his houſehold ſeruants, being God omnipotent who *is almightie to ſaue*, and who hath vanquiſhed and glorioſly triumphed ouer him, not for himſelfe alone, but in the behalfe of all thoſe who adhere vnto him by a true and liuely faith.

or.6,20.

e 1.74,75.

n.6.18.22.

n.4.7.

heſ.4.27.

ay 63,1.

§. Sect.2.
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And thus we are to arme our ſelues againſt thoſe tentations of Satan, whereby vpon his bare command, hee enforceth men to wound their conſciences with ſome hainous ſinne: now wee are to conſider of the other kinde, whereby he vrgeth them to lay violent hands vpon themſelues, and to take away their precious liues, that ſo at one blow hee may wound both their bodies and ſoules vnto their vtter deſtruction both in this World, and the World to come. In the enforcing of which tentation he commonly imployeth all his forces, and bendeth all his engins of battery againſt vs to make this breach, becauſe if hee can preuaile in this aſſault, hee maketh no queſtion of a full and finall victorie. To this purpoſe hee ſometimes vſeth to the afflicted Chriſtian no other argument to mooue him to the committing of this horrible, vnnaturall, and damnable ſinne of ſelfe-murther, but his peremptory command, which hee preſſeth vpon him with ſuch tyrannicall authoritie, and vnreſiſtable violence, that without the greater grace and aſſiſtance of God hee cannot chuſe but yeeld. Sometime hee haunteth him with affrighting terrours and horrible feares, as it were with helliſh furies, which ſuffering him to take no reſt, do ſo tire and weary him, that hee is willing by death to ſeeke ſome eaſe; for feare fooliſhly caſting himſelfe head-long into thoſe euils he feareth, and ſeeking for eaſe by exchanging worldly miſeries which are but momentary, for helliſh torments which are intolerable and euerlaſting. Sometime he draweth him hereunto by loading him (if ſo God permit him) with grieuous afflictions, either in his name, or ſtate, bodie or minde, making him beleeue that there is no meanes of eaſe or comfort but by taking away his life, as though (like vnto beaſts) death were vnto him an end of all miſeries; whereas it is to thoſe who die in their ſinnes and are defiled with their owne bloud, but the porch of hell, and a little fore-taſte of neuer ending ſorrowes. Finally, ſometime he ſurchargeth his conſcience, made tender by terrours and feares, with the intolerable waight of his hainous ſinnes, and affrighteth him with a cōceit that he hath committed crimes which are vnpardonable: and namely that fearefull and damnable ſinne againſt the Holy Ghoſt; and therefore in vaine it is for him to vſe any meanes to attaine vnto ſaluation; and vnprofitable, yea hurtfull and pernicious it is for him to liue any longer, ſeeing he ſhall ſpend his time in horror and deſpaire, and by adding more ſinnes vnto the former, increaſe that fearefull meaſure of his future condemnation. But in the meane time hee hideth from him the hainouſneſſe of this ſinne of ſelfe-murther, and helliſh deſpaire, which is more horrible and abominable in the ſight of God, then all his other ſinnes, which he ſhould euer commit, though hee ſhould liue to old age: as alſo the intolerable and endleſſe torments of Hell fire, into which hee wilfully leapeth without hope of recouerie; which as much exceed all worldly miſeries, griefes and puniſhments, as the wounding of the heart, or the racking of the limbs, exceedeth the pain of a prickt finger, or ſcratch of a pin.

§. Sect.3.
That the world and the fleſh further the former tentation, and of the inward cauſes mouing vnto ſelfe murther.

But beſides his owne forces, Sathan vſeth his common aids, the world and the fleſh. And firſt for the world it doth exceedingly vrge the afflicted Chriſtian to this fearefull deſigne of ſelfe-murther. For it is vſuall with worldlings to wonder at thoſe who are troubled in minde, as the Owle is wondred at by the little birds; to traduce their names, and to make them the ſubiect of their table diſcourſe; to condemne them as notorious ſinners, who haue committed ſome outragious wickedneſſe, for which they now ſuffer deſerued puniſhments; to cenſure them for mad men, who are fitter for Bedlem then for any good company. Of all which diſgraces the poore Chriſtian is often ſo impatient, hauing lately much eſteemed his reputation, and the Worlds fauour and good report, that hee had rather die then to liue thus blemiſhed and contemned. The fleſh alſo miniſtreth no ſmall ſtrength in this encounter to worke his ouerthrow and deſtruction, nouriſhing in it many damnable and vnruly luſts, which make an eaſie entrance for the Deuils and the Worlds forces. As firſt helliſh pride which will not ſuffer him to reſigne himſelfe ouer to Gods will & pleaſure, nor to ſtoop & ſubmit himſelfe to his afflicting hand; but rather chuſeth not to liue at all, then to liue otherwiſe then himſelfe deſireth. And this alſo maketh him to diſdaine that hee ſhould be pointed at as he paſſeth by, and be diſgraced in all companies, as a man loaded with ſinne and left of God; and to skorne to outliue his reputation, hee being not now able through his manifold afflictions to hold vp his head, and maintaine his former credit & eſteeme. Secondly, impatiencie which maketh him impotent in bearing thoſe afflictions which lie vpon him; and when he can no otherwiſe ſhift them off, nor bee eaſed of them, to chuſe rather to die then to liue ſo vncomfortably and endure ſuch miſerie. Where by the way we may obſerue that to kill a mans ſelfe to be rid of griefe and affliction, argueth no true courage, fortitude, & magnanimitie; for theſe ſhew themſelues in patient ſuffering that which they cannot nobly and Chriſtianly auoid; but baſe puſillanimitie, and impotent weakneſſe of minde, which is not able to beare the leaſt burthen of affliction, nor with inward puritie of conſcience comfort it ſelfe againſt a cauſeles ſcandall; farre vnlike vnto the holy Apoſtle who held on the courſe of Chriſtianitie, and approued himſelfe vnto God *by honour and diſhonour, euill report and good report.* Thirdly, infidelitie, diffidence and diſtruſt in Gods prouidence and promiſes, which cauſeth him, being hopeleſſe and heartleſſe, to deſpaire of being euer deliuered from trouble, and therefore hauing no confidence in God for his deliuery, either becauſe hee thinketh that he cannot, or at leaſt will not free him from thoſe miſeries which hee endureth, in deſperate manner hee vſeth theſe wicked meanes to deliuer himſelfe, leauing not only his life, but with it all hope of Gods fauour, and aſſurance of his ſaluation, that ſo he may rid himſelfe from ſome momentanie afflictions. And vnto theſe we may adde vnnaturall crueltie exerciſed firſt againſt others, and ſo being fleſhed in bloud, through the iuſt iudgement of God, turneth it owne edge againſt it ſelfe, as we may ſee in the example of *Saul*, *Achitophel*, *Iudas*, *Nero*, and many others. But howſoeuer not only the World, but alſo the corrupt fleſh act a part in this dreadful tragedie, and make way for Satans encounters when he aſſaulteth vs, yet ſeeing this horrible ſinne of ſelf-murther is vnnaturall, and euen terrible to fleſh and bloud; therefore it is to be thought that the Deuill himſelfe (who hath beene a murtherer from the beginning, and from the firſt foundation of the World hath beene continually fleſhed in bloud and crueltie) is the chiefe actor and agent in theſe horrible attempts and executions; as it may alſo heereby more then probably appeare, in that weake and tender hearted women, who naturally haue not courage enough to ſee their owne bloud, are, as often as men, their owne cruell executioners. And thus we reade in the Goſpell that theſe foule ſpirits cauſed the heard of Swine vnnaturally to drowne themſelues in the Sea; that they caſt the childe poſſeſſed ſometime into the fire, and ſometime into the water, to deſtroy him; and finally that thus Satan preſumed to tempt our Sauiour Chriſt, to caſt himſelfe head-long from the pinacle of the Temple, that vnder colour of getting honour among men, hee might haue tempted God, and ſo haue periſhed in his ſin.

2.Cor.6.8.

Matth.8.32.

Marke 9.22.

Luke 4.9.

§.Sect.4.
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And therefore let all and euery Chriſtian carefully arme himſelfe againſt this horrible and helliſh tentation, ſeeing the chiefe author thereof is the Deuill, who thirſteth after their bloud, and taketh his chiefe delight in ſeeking their deſtruction and damnation. And to this end let vs know that howſoeuer there are many cauſes of this ſelfe-murther, and many excuſes alleaged, to make it ſeeme ſometime tolerable, and ſometime commendable, if not to others, yet at leaſt to thoſe who commit it, notwithſtanding it is for no cauſe, in any kind, at any time, or vpon any occaſion whatſoeuer lawfull or excuſable. *For* (as one ſaith) *as it was not in our power or choice to be borne, ſo neither to die, for otherwiſe if it were in our power to die, it would be alſo in our power, not to die. Wee doe indeed in our extremities and miſeries deſire the reſt of death; becauſe it is a comfort to ſpeake of our good, when wee endure euill according to the cuſtome of Sea-faring men, who in their dangerous paſſages and ſtormie tempeſts are refreſhed in ſpeaking of the ſafetie of their deſired hauen; and though they cannot attaine vnto it, yet they take delight in wiſhing their arriuall at it.* There are I confeſſe many caſes propounded by heatheniſh and worldly men or ignorant Chriſtians, in which they thinke this libertie may be taken; as firſt in ſome grieuous and intolerable

Sicut nec no ſtrum fuit naſci; ita non poteſtatis no eſt mori, &c. Hieronym. ad ægrotum amicum. Epiſt. Tom.4.

lerable afflictions, loſſe of friends or good name, loſſe of wealth or preferments, tedious and grieuous ſickneſſes, terrors of conſcience and ſuch like. But theſe are not intollerable in their owne nature, but through their ill bearing of them; and therefore not their liues, but their impatiencie were to bee laid aſide. Againe, theſe are the chaſtiſements of our heauenly Father, which he inflicteth on vs for our amendment; and hee is but a bad child who had rather die then endure his louing fathers chaſtiſements, to be bettered by them. Finally, they are but light, and of ſhort and momentary continuance; and therefore what folly is it, for the eaſing vs of theſe troubles which are light and temporarie, to caſt our ſelues head-long into thoſe which are truly intolerable and euerlaſting. Secondly, in deteſtation of others ſinne, or for the preuenting of their owne, which by force they ſhould bee compelled to commit, they thinke ſelfe-murther warrantable. Of the former we haue an example in *Lucretia*, who killed her ſelfe becauſe ſhee had beene rauiſhed by *S. Tarquinius*. Of the other in certaine Virgins in the Primitiue Church, of whom *Auguſtine* maketh mention, who caſt themſelues into the riuer to preſerue their chaſtitie from being polluted by their wicked perſecutors. But of her we may ſay, that ſhee was carried with a blind and a wicked zeale, if not with heatheniſh pride, committing her ſelfe a greater ſinne, becauſe another had committed a leſſe. For in truth it was not her ſinne, that ſhee was by force defiled, ſeeing her heart and minde were pure and chaſt, no more then a man ſinneth who hauing a knife in his hand is therewith forced violently to ſtab his owne bodie. And of them, vnleſſe (as *Auguſtine* ſuppoſeth) they might haue ſome ſpeciall warrant by reuelation, their fact is to be condemned, ſeeing it is not lawfull to doe euill for the auoiding of euill, nor to commit a certaine ſinne, for the ſhunning of one which is vncertaine. For what knew they but that the Lord might haue found out in the very inſtant meanes which were lawfull for the preſeruing of their chaſtitie, if not by the aſſiſtance of man, yet by changing the hearts of their perſecutors, or by ſtriking them with his immediate iudgements; as we ſee in the example of *Abimelech*, reſtrained by this meanes from defiling *Sara*, and in the Sodomites ſmitten with blindneſſe when they would haue abuſed *Lots* ſtrangers? Thirdly, this ſelfe-murther is thought excuſeable in caſe it proceed from an extraordinary deſire of attaining vnto the joyes of the life to come; and thus wee reade that *Cleombrotus* hauing read *Plato* his bookes of the immortalitie of the ſoule, caſt himſelfe headlong from a wall, that hee might come vnto the ioyes therein ſpecified. But vnto him we oppoſe the example of the Apoſtle *Paul*, who though hee earneſtly deſired to be diſſolued and to bee with Chriſt, yet hee haſtened not his owne death, but attended the Lords leiſure. And good reaſon, for he that will ſeeke to ruſh into the Bridall chamber to be partataker of that ſupper of eternall ioy, being not inuited and called by God, may iuſtly feare that he ſhall heare that ſpeach in the parable, *Friend how cameſt thou in hither, not hauing on a wedding garment*, but a garment imbrewed and defiled with thine owne bloud *Math.*22. 12. And he that thinketh to enter into heauen by the foule gate of ſo hainous a ſinne, doth much miſtake his way, and in all likelihood ſhall neuer haue entrance, yea rather being ſpeechleſſe and hauing nothing to anſwer in excuſe for ſo foule a fact, hee may with horror expect that terrible ſentence. *Bind him hand and foote, and take him away and caſt him into vtter darknes, where ſhall bee weeping and gnaſhing of teeth.* Fourthly, this murther is cauſed through deſperation, when men hauing committed ſome horrible ſinne, and being tormented with guilt and terrour of conſcience, and the apprehenſion of Gods wrath, they find their burthen ſo intolerable that they can find no reſt but in death. But this is a ſottiſh folly, when being ouer-burthened with ſin, they ſeeke eaſe by committing another notorious crime, and ſo adde to their former burthen; and in ſtead of caſting off their grieuous load, by laying it on Chriſt thorow faith, who offereth to eaſe vs if we will come vnto him, to tie it faſt vnto them by finall impenitencie, and by depriuing themſelues of all meanes of their future conuerſion. Finally, it is thought moſt excuſable when this murther is committed in zeale to Gods glorie, and in an vtter deteſtation of ſinne; as when they ſee that through their frailtie they are euery day prone to commit ſinne to Gods diſhonour, and the wounding of their owne conſciences; and therefore that Gods glory may not by their often fals bee impeached, nor their conſciences ouer-burthened, they take away their liues, that they may put an end to their ſinnes. But let ſuch know that we muſt not by diſhonoring God in the higheſt degree, preuent our diſhonouring him by infirmitie; nor by wilfull and preſumptuous ſinning, preuent ſinnes of frailtie and weakneſſe. Wee muſt not preſently doe euill, that wee may not doe euill for the time to come, nor put ſuch an end to ſinne, as will make vs die in ſinne without repentance, and for euer after diſable vs for performing the contrary duties of holineſſe and righteouſneſſe. Finally, we muſt not vſe ſuch a meanes to free vs from ſinne, as God hath condemned and curſed; but thoſe meanes which he hath ordained for this purpoſe, as namely earneſt prayer for Gods grace,

2.Cor.4,17.

*Phil.*1.23.

*Math.*11.28.

whereby wee may bee ſtrengthened againſt our corruptions, the hearing of the Word, which being made effectuall by the inward operation of Gods Spirit, bringeth vs to a true ſight and ſorrow for ſinne, and to a holy purpoſe of leauing it, that we may ſerue God in newneſſe of life. So likewiſe reading, meditation, conference, the conſideration of Gods mercies and iudgements, ſhewed both to our ſelues and others, and ſuch like.

§. *Sect.* 5. That neuer any of Gods Saints in former times haue haſtened their owne deaths.

So that it is vtterly vnlawfull in any caſe to commit this horrible ſin of ſelfe-murther; and therefore the Saints of God, the Patriarkes, Prophets, and Apoſtles, howſoeuer they endured many great and grieuous miſeries, afflictions, and perſecutions; many troubles of body, and ſorrowes of minde, yet neuer any of them ſhortned their dayes by laying violent hands vpon themſelues, but waited the Lords leiſure for their deliuerance; enduring the fierie triall, and fighting the Lords battels with courage and patience, till the Lord himſelfe their great Cōmander, after victory obtained, ſounded the retraite, & called them to receiue the crowne of victory promiſed to all that ouercome. Thus *Iacob* confeſſeth that his dayes were *few and euill*; but becauſe they were euill, he did not ſeeke to make them fewer, but patiently paſſed his pilgrimage vntill God called him, and gaue him entrance into and poſſeſſion of his heauenly Countrie. Thus though *Dauid* were continually perſecuted by his enemies, loaded with miſeries, affrighted with the terrours of the Almightie, and in his owne ſenſe forſaken of God; yet he neuer ſought eaſe, or the ſhortning of his ſorrowes, by taking away his life, but with all meekneſſe and patience waited on God for helpe and deliuerance, as he often profeſſeth. So though *Iob* were as miſerable as the malice of Satan could make him, and beſides all his outward griefes which were vnſpeakable, conceiued of God as of his enemy, who had ſet him vp as a mark, againſt whom hee ſhot the impoyſoned arrowes of his wrath; and though he had no reſt from theſe intolerable afflictions either day or night, yet hee would not vſe any meanes to ſhorten his life, that with it hee might put an end to his miſeries, but contrariwiſe ſharply rebuketh his wife, when as the Deuils inſtrument ſhe made but a motion which tended to that purpoſe. Finally, though the Diſciples and Apoſtles ſuffered cruell perſecution, impriſonments, whipping, ſtoning and other tortures, yea, though ſome of them had the Law of their members leading them captiue to the Law of ſinne, and the meſſenger of Sathan to buffet them; yet wee neuer read of any (notwithſtanding their aſſured hopes of future glory and happines) that by any violent meanes ſhortned their owne liues, but rather according to their maſters commandement, being perſecuted in one Citie, they did flee vnto another, and preſerued their liues as long as they lawfully could, that they might be ſeruiceable to God and his Church, by aduancing his glory in their ſaluation. And therefore let vs follow their example as good precedents, ſeeking all good meanes for the preſeruing of our liues; and abhorring the contrary practice of ſelfe-murtherers; and that the rather, becauſe wee reade of none but ſuch as we would be loth to reſemble, who haue beene guiltie of their owne deaths. As for example hypocriticall *Saul*, who was a man forſaken of God, and deſtitute of all true goodneſſe; curſed *Achitophel*, and treacherous *Iudas* the betrayers of their Maſters, wicked *Nero*, vnjuſt *Pilate*, and ſuch like, whoſe liues as they were moſt wicked and worthily odious, ſo ought their deaths to be vnto euery Chriſtian moſt hatefull and abominable.

*Gen.*49.7.
*Pſal.*22.1.
Iob 6.4.
Iob 2.10.
*Rom.*7.23.
2.*Cor.*12.7.
*Matth.*10.

§. *Sect.* 6. The example of *Sampſon*, *Ionas*, *Razis* obiected and anſwered.

But againſt this is vſually objected, firſt the example of *Sampſon*, who did willingly pull downe the houſe vpon his owne, and the Philiſtims heads, who notwithſtanding is, by the Apoſtle numbred among the faithfull. To which I anſwere, that this fact of *Sampſon* was altogether extraordinary; in which hee was particularly guided by the ſpeciall counſell of God, and ſtrengthened by his Spirit, for the atchieuing of this enterpriſe, entended for the deliuerance of Gods people, and deſtruction of his enemies; that therein hee might be a liuely type of our Sauiour Ieſus Chriſt, who by his death ouercame all the enemies of our ſaluation. And this appeareth by his prayer, made vnto God, for the reſtoring of his ſtrength, which for his ſinne was taken from him; for which prayer he had ſome ground by ſpeciall reuelation from God, ſeeing otherwiſe it could not haue beene made in faith; as alſo in that God heard his prayer, and gaue vnto him power and might for the accompliſhing of this fact, that ſo hee might take reuenge on his owne, and the Churches enemies. Secondly, the example of *Ionas* is objected, who appointed the Mariners to caſt him into the Sea, for the ſtilling of the tempeſt. To which the anſwere is eaſie; for *Ionas* was a Prophet, who might by the ſpirit of prophecie haue this reuealed vnto him, that it was the will and counſell of God, who in this would alſo haue him to be a type of his Sonne, as our Sauiour applieth it. And beſides, he ſaw this will of God manifeſted in his workes, ſeeing he had, for his ſake, ſent ſuch a tempeſt, as could by no other meanes bee quieted; and therefore when after all meanes vſed, he ſaw that it could be no otherwiſe, hee commanded them to caſt him into the Sea; not therein ayming at his owne deſtruction, which if he could, he would haue auoided; but at the preſeruation of his company,

*Heb.*11.32.
*Iudg.*16.28.
Ionas 1.12.
*Matth.*12.

pany, whom he was loath ſhould periſh for his ſinne. Thirdly, the example of *Ranis* is alleaged, who hauing killed himſelfe to auoid the tyranny of *Nicanor*, is in the booke of the *Maccabees*, commended for this fact. To which I anſwere, that this booke is not Canonicall Scripture, and conſequently of no authoritie, where it is contrary to the holy Word of God; as it is in this particular, ſeeing it commẽdeth a fact, which is ſo often in the booke of God condemned: So that the commendation of this ſelfe-murtherer addeth no grace to him, but rather diſgraceth the commender, who ſpeaketh not out of true judgement, but out of his liking of carnall and ill-guided valour. For then are we called to ſuffer captiuitie, reproach or any diſgrace, when God granteth not vnto vs lawfull meanes, whereby wee may auoid them, among which ſelfe-murder cannot be numbred. And thus doth *Auſtine* eleuate, and lightly eſteeme the authoritie of this author, when as the Donatiſts ſought to juſtifie this fact of ſelfe-murther by this example, where he ſaith, that *the Iewes did not eſteeme this booke of Maccabees, as being of like authoritie with the Law and the Prophets, to which God giueth teſtimony, as to his owne witneſſes,* &c. *but it is not vnprofitably receiued of the Church, if it be with ſobrietie read or heard*; namely, to ſtirre vp Chriſtians by the example of the *Macchabees* who ſuffered ſo much for the Law, to ſuffer much more with conſtancie and patience for the Name of Chriſt, ſeeing their preſent ſufferings are not worthy the glory that ſhall be reuealed. So in the ſame place he ſharply cenſureth this fact of *Razias*, *to bee more wonderfull then wiſe*. And yet not very admirable in reſpect of true valour, and Chriſtian fortitude, which is alwayes guided by diuine wiſdome ſhining in the Word of God; *For* (as hee ſaith elſewhere) *what great wonder is it, if being tainted with haughtie pride, hee deſired rather to kill himſelfe with his own hand, then after all that great honour which hee had in the ſight of his people, he would ſuffer a diſhonourable ſeruitude in the hands of his enemies?* And afterwards; this *Razias was far from the practice of thoſe words, where it is read: Whatſoeuer commeth vnto thee, receiue it patiently, ſuſtaine thy ſelfe in thy griefe, and haue patience in thy humiliation. And therefore this man was not wiſe in chuſing this death, but impatient of carrying himſelfe humbly. It is written that hee would die nobly and manfully, but doth it hereof follow, that he died wiſely?* &c. And againe: *This fact of his was great, but not therefore good; for euery thing is not good which is great, becauſe there are alſo great euils. God hath ſaid, Thou ſhalt not kill the iuſt and innocent; If therefore hee were not innocent and iuſt, why ſhould he be propounded for imitation? And if hee were iuſt and innocent, why was hee a murtherer of one who was innocent and iuſt?* Laſtly, the ſpeech of the Apoſtle is objected, if *I giue my body to be burned, and haue not charitie, it is nothing*; therefore it is inferred, that if it be joyned with charitie, it is commendable to giue a mans bodie to be burned, and conſequently to bee the cauſe of his owne death. I anſwere, firſt, that this in their ſenſe is impoſſible, ſeeing hee who doth ſo, hath no true charitie towards himſelfe. Secondly, they wreſt the words of the Apoſtle who thus take them, for they are not to bee vnderſtood of a voluntary caſting a mans ſelfe into the fire, but of a voluntary yeelding a mans body into the hands of Tyrants and Perſecutors to bee burned, rather then hee will denie Chriſt, and the profeſſion of the Goſpell. And thus the three Children gaue themſelues to bee burned, that is, rather yeelded to be burned by *Nebuchadnezzar*, then they would worſhip his Image; and ſo Chriſt is ſaid to haue giuen himſelfe to bee crucified, when he was content to yeeld himſelfe to the rage of his enemies, to be crucified by them, that he might by his death perfect the worke of our redemption.

.Macb.14.

ugust.contra
cund. Gau-
enty, Epist.
b.2.cap.23.

lam verò eius
ortem mirabi-
orem quam
udentiorem
arrauit, &c.

ugust.Epist.ad
ulcitium E-
ist.31. Tom.2.

cclus.2,5.

Cor.13.3.

Dan.3.18.

§. Sect.7.
That the ſelfe-murtherer ſinneth hainouſly againſt God.

And thus haue I ſhewed, that ſelfe-murder is in no caſe lawfull or excuſable. Now in the next place I will proue, that it is not only barely vnlawfull, but a notorious and moſt hainous ſinne, to the end that it may be vnto all Chriſtians execrable and abominable. For he who committeth this ſelfe-murder ſinneth grieuouſly, both againſt God, his neighbour and himſelfe. Againſt God, and that both the whole Trinitie joyntly, and alſo againſt euery perſon ſeuerally. And firſt they ſinne againſt God by wilfull tranſgreſſing, and violating his Law, and that both the Law of Nature written in euery ones heart, which requireth that euery man ſhould carefully vſe all good meanes for the preſeruing of his life, and auoid all contrary dangers which might hurt and ſhorten it: and alſo the Law written in the Tables of ſtone by the finger of God; which indefinitely forbiddeth all murther: *Thou ſhalt not kill*; that is, neither thy ſelfe, nor thy neighbour. For if it be a hainous ſin to kill another; it is much more hainous to kill a mans ſelfe; for the Law and rule of charitie, whereby a man loueth another, is to bee ſquared and proportioned according to that charity, whereby a man loueth himſelfe. If therfore murthering of a mans neighbour be ſo often condemned for ſuch an hainous, and abominable ſinne in the ſight of God, as that it doth with the guilt thereof, not onely defile the partie by whom it is committed, but alſo the whole Land where it is not puniſhed, then how much more hainous and outragious is this ſelfe-murther, which more

Exod.20.13.

highly violateth this Law of Charitie? Secondly, they grieuouſly ſinne againſt God in violating his Image in which they are created; for if it bee treaſon vnto an earthly Prince, to offer violence againſt his dead Image, painted on a Table, or ſtamped in his Coine; then how much more hainous treaſon doe they commit againſt the glorious Maieſtie of the King of Kings, who deface, and wilfully violate that liuing Image of God, in which they were created? And this reaſon the Lord rendereth, why he will not let this horrible ſinne of murther goe without ſeuere puniſhment: *Who ſo* (ſaith hee) *ſheddeth mans bloud, by man ſhall his bloud be ſhead, for in the Image of God hath hee made man.* Finally, they ſinne againſt God, as hee is Lord of Hoaſts, and ſupreame Maſter and Gouernour of Heauen and Earth. For he hath appointed vnto euery one of his Souldiers, in the Church Militant, his ſtation and ſtanding wherein he is to fight manfully againſt the enemies of our ſaluation, til the Lord himſelfe, who placed him there, do call him away, and by death ſound the retrait; that ſo hauing finiſhed his warfare, and obtained victory, he may receiue the crowne of euerlaſting glory. And if any man, either becauſe he is wearie of the fight, or for cowardly feare of the enemy, or becauſe hee doubteth of his Lords power or will to defend him, will leaue his ſtanding and flie away, or kill himſelfe for feare of the encounter; he diſhonoureth his Lord, betrayeth his cauſe, diſcourageth his fellow-ſouldiers, and as much as in him lieth, by making this breach, and leauing his place vnmanned, giueth the ſpirituall enemies of our ſaluation an eaſie entrance, for the ſurpriſing the Citie of God, the Church Militant. The Lord as Maſter of the Family hath appointed vnto euery one their labour, and the time alſo, how long they muſt continue at their work; and therefore if any will giue ouer, his buſineſſe before he is called from it by his Lord, he hath little hope to receiue his wages. Yea, if he deſperately kill himſelfe, rather then he will indure the paines of his maſters ſeruice, hee ſhall not ſcape without heauie puniſhment, ſeeing he much diſhonoureth his Lord, in making him ſo hard a Maſter, that he had rather die then doe him ſeruice; and accuſeth him of the greateſt crueltie, in that hee impoſeth vpon his ſeruants ſuch an intolerable taske, that it is better for them to die, then to ſuſtaine their labour; whereas in truth it is not the greatneſſe of their paines, but the ſmalneſſe of their patience; not becauſe they are ouer-burthened by God, but becauſe they haue by their frowardneſſe and waywardneſſe, ſo enfeebled themſelues, that they can beare nothing. Finally, we are by our great Land-lord placed, as tenants at will, in theſe houſes of clay; and therefore if it be vnlawfull for Tenants to pull downe, and deſtroy their earthly habitations, without the Lords conſent and approbation, and if they doe, they violate the Law, and giue him cauſe of a iuſt action againſt them; how much more vnlawfull it is for any to deſtroy this houſe of their bodie, contrarie to the expreſſe command of our great Land-lord, and to pull his building down to the ground, thereby making themſelues liable to a fearefull action, or rather inditement, which (if they bee found guiltie) concerneth them no leſſe, then the loſſe of their ſoules, and their euerlaſting impriſonment, in the Goale of Hell.

Gen.9.6.

§. Sect.8.
That ſelf-mu
therers ſinne
hainouſly a-
gainſt Chri
our redeeme
1.Cor.6.20.

And as they many wayes offend againſt God the Father, and the whole Trinitie; ſo in more ſpeciall manner againſt our Sauiour Ieſus Chriſt. For he hath with no leſſe price then his moſt precious bloud ranſomed and redeemed vs, that being freed from all our ſpirituall enemies, we might become his ſeruants. So as being bought with a price, we are no more our owne, but his who hath thus dearely paid for vs, as the Apoſtle ſpeaketh; and therefore what haue we to do to kill another mans ſeruant? Why ſhould wee thus defraud him of that ſeruice which is due vnto him by law of redemption? Why ſhould wee bee ſo vnthankfull, as to chuſe rather to die, then we will performe that ſeruice which he requireth, ſeeing he was content to die, to free vs out of the captiuitie of Satan, and that firſt ſeruing him in earth, we might after raigne with him in Heauen? Or how ſhall we eſcape his heauy indignation, and fearfull condemnation, in the Day of his appearing, when wee are ſo impatient of ſeruing him in the ſpirituall conflict, that if wee may not ſerue him in that manner which our ſelues deſire, we had rather die, then wee would ſubmit our ſelues vnto his will, and bee at his appointment? Vnleſſe wee would foolishly imagine, that our tentations and trials come vnto vs by chance, and are not diſpoſed of by his all-ruling power, and all-ſeeing prouidence. Againe, we offend againſt our Sauiour Chriſt by this ſelfe-murther, in offering violence to his myſticall body; for being members thereof, and (as the Apoſtle ſpeaketh) *of his fleſh and bones*, what doe we by deſtroying our ſelues, but make a maime (as much as in vs lieth) in his glorious body? As therefore the Apoſtle reaſoneth, to make whoredome abominable, *Shall I take the members of Chriſt and make them the members of an Harlot?* ſo let vs reaſon againſt this ſelfe-murther; Should I take the members of Chriſt, and by deſtroying them rent them from his glorious body. And ſhould I in the ſame act, (as much as in me lieth) draw in my Sauiour to be both an agent and patient in this horrible ſinne of murther? God forbid.

Epheſ.5.30.

1.Cor.6.15.

Finally,

§. *Sect.* 9.
That the ſelfe-murtherer ſinneth againſt the holy ſpirit, and his gifts & ſauing graces.

Finally, they ſin directly againſt the Holy Ghoſt the ſanctifier, in oppoſing againſt his actions and operations; for his office is to ſanctifie, but they defile themſelues with their owne bloud; he preſerueth them by his holy directions, that as pure and vnblameable they may be offered vp vnto God; but they pollute their ſoules with deſperate wickedneſſe, and make them guiltie of the horribleſt kind of murther. Againe, we are (as the Apoſtle ſpeaketh) the Temples of the Holy Ghoſt in which hee dwelleth; & therefore what doe they who kill themſelues but race & ruinate Gods owne habitation, thruſt him out of his lodging, and (as it were) pull downe his houſe ouer his head? whereby as they commit an hainous ſin, ſo doe they ſubiect themſelues to a fearefull puniſhment. For (as the Apoſtle ſaith) *if any man deſtroy the Temple of God, him ſhall God deſtroy.* But moſt grieuouſly doe theſe ſelfe-murtherers ſinne againſt the ſanctifying gifts and graces of Gods holy Spirit, as againſt knowledge whereby they are inlightened; which hath reuealed vnto them the infiniteneſſe of Gods mercies, the all-ſufficiencie of Chriſts merits; Gods wiſe diſpoſing of all things, though they ſeeme neuer ſo hurtfull, to the good of all who louing him, doe reſigne themſelues ouer to be guided by his will; and the horribleneſſe of this ſinne of ſelfe-murther. Againſt faith, which aſſureth vs that God will ſuffer no man to be tempted aboue his power, but will giue a good iſſue vnto the tentation, if wee will truſt and depend vpon him. That he who reſiſteth the Deuill ſhall put him to flight; that he who fighteth vnto the end ſhall ſurely ouercome, and obtaine the crowne of victory; whereas they deſpaire of a good iſſue and of withſtanding the encounters of Sathan, and therefore ſhamefully yeeld, being content to murther themſelues at his appointment, to preuent further miſchiefe. In the ſame reſpects alſo they ſinne and offend againſt aſſiance and hope in God diſtruſting his promiſed aſſiſtance (as though hee either meant to falſifie his word, and would not, or were impotent in power, and could not defend them in all their troubles and trials) and caſting away all hope of eaſe and comfort, doe end their dayes in fearefull deſperation. So alſo againſt true fortitude and Chriſtian magnanimitie, which reſting vpon God, valiantly endureth the aſſault, till it hath obtained a finall victorie; and cowardly faint vpon a cauſeleſſe feare, & yeeld themſelues ouer into the hands of their enemies, who could not poſſibly by any other meanes obtaine the victorie. Finally, they offend againſt patience, which endureth all in aſſurance of reward; and make their burthen much more intolerable, by their waiwardneſſe and froward ſtrugling, then it is in it owne waight. And the like might be ſaid of the reſt of Gods ſanctifying graces: but theſe ſhall ſuffice.

1.Cor.3.16.

1.Cor.3.17.

1.Cor.10.13.

Iames 4.7.

§. *Sect.* 10.
That the ſelfe-murtherer ſinneth grieuouſly againſt his neighbours.

And thus the ſelfe-murtherer ſinneth moſt hainouſly againſt God: hee offendeth alſo grieuouſly againſt his neighbours; and that both particular perſons, and alſo whole ſocieties, as the family, Church and Common-wealth, whereof he is a member. Hee ſinneth againſt particular men by his euill example, eſpecially if he haue beene ſuch an one as hath beene of any credit for his former life and conuerſation; for others ſo afflicted and through like impatiencie weary of their burthen, are much heartned and incouraged to follow the ſame practice, that ſo (as they falſely imagine) they may put an end vnto all their miſeries. In which reſpect as they were at their laſt departure guiltie of that horrible ſin of murthering themſelues; ſo are they euen after their death the cauſes of murthering others. But more principally they offend againſt their neere kindred, by robbing them of their friends, eſpecially if they depend vpon them for the meanes of their maintenance, as when they are their parents or patrons. In which caſe they expoſe them to want and miſerie, and mooue them through diſcontent (if they be not preuented by Gods grace) to follow their example. Or though they ſtand not in theſe termes of dependancie, yet doe they much wrong them by oppreſſing their friends hearts with griefe and ſorrow; not only in regard of their owne loſſe, whereby they are depriued of their friendſhip and ſocietie; but alſo in reſpect of their loſſe who haue made wilfull ſhipwracke of their liues, and, for ought that any man can judge, of their ſaluation. So that whereas in naturall deaths they only bewaile their temporary ſeparation, becauſe of their aſſured hope of meeting; in this caſe of ſelfe-murther they no otherwiſe lament them, then as vtterly loſt and periſhed. Finally, by making ſuch a wicked end they confound their friends with ſhame, & leaue vnto them as a legacie a ſhare of their reproch. For if it be a diſgrace and blemiſh to a neere Kinſman, in regard that they are ſo conjoyned in the bond of conſanguinitie, to haue his Father or Mother, Siſter or Brother, Wife or Daughter, come to a ſhamefull end, and to bee executed as Traitours, murtherers, or Felons, though it be by courſe of juſtice inflicted as a puniſhment (notwithſtanding that it is oftentimes a meanes to bring them to repentance, which is alwayes accompanied with the eternall ſaluation of their ſoules) then how much more reprochfull is it vnto them, when as not being able to beare their wickedneſſe, they become moſt vnjuſtly their owne executioners, dying in the very committing of ſuch an horrible ſin, without any likelihood of repentance, and ending their dayes in horror & deſperation?

Laſtly, they ſin againſt Societies, as againſt the family whereof they are members, which they defile with their bloud; againſt the Church, in making a rent in that bodie, and in diſgracing of their holy profeſſion of religion; for it is not vnuſuall for worldlings to cenſure their ouer-much ſtudying of the Scriptures, their hearing of the Word, and their ouer-much buſying themſelues in queſtions of Diuinitie, as the cauſes which haue brought them to this fearefull ſelfe-murther, wherein as they giue occaſion to wicked men to blaſpheme Gods Truth, and in that reſpect are acceſſary to their ſin: ſo doe they expoſe that true religion which they profeſſe to their ſlanders and calumniations. In regard whereof (like excommunicate perſons) they are debarred of the priuiledges of buriall, which ordinarily belong to other Chriſtians: for their corps are not ſuffered to be laid in the vſuall places, nor carried to the graue in a decent and comely manner; but are reproachfully caſt into an hole by the high-way ſide, or common field, with ſome marke or ſigne of diſgrace affixed to them, to giue occaſion vnto the paſſers by, to ſpeak by way of deteſtation of their horrible crime. To conclude, they ſin alſo againſt the Common-wealth in depriuing it of a mẽber, & their King of a ſubject, which might haue done them ſeruice. For recompence of which detriment, their goods are vſually confiſcate, to the vſe of the Weale-publike, and alienated from the vſe of their heires and executors.

§. Sect. 11.
That the ſelfe-murtherer ſinneth moſt hainouſly againſt himſelfe: and firſt by defiling his ſoule with ſinne.

But as they ſinne againſt all others among whom they liue; ſo moſt of all againſt themſelues, both by making their ſoules guiltie of horrible ſinne, and alſo obnoxious and ſubject to moſt grieuous puniſhments. For firſt they ſinne moſt vnnaturally againſt that naturall loue and affection which euery one beareth vnto his owne perſon, whereby hee thinketh himſelf bound by all good means to preſerue his life, & to aduance the good both of his body and ſoule; and to auoid carefully all perils and dangers which might bring vnto him any hurt. Yea ſo doth this loue naturally preuaile in man, that he deſireth rather to be any thing, then not to be, and to ſpend his dayes in miſery, rather then to end them by immature death, if he be not otherwiſe inclined by his heauenly hopes, and aſſurance of bettering his preſent condition. And this naturall affection which man hath for the preſeruing of his life, Satan was well acquainted with, and therefore he ſaith vnto the Lord; *Skin for skin, and all that euer a man hath will he giue for his life.* Yea this naturall loue and deſire of preſeruing life is in the very beaſts & vnreaſonable creatures; and therefore that man who ſeeketh to deſtroy himſelfe and haſten his owne death, is herein more ſenſeleſſe and deſtitute of vnderſtanding then the brutiſh creatures. But much more hainouſly doe they ſinne againſt that ſpirituall loue, which euery Chriſtian ought to beare to the ſaluation of his ſoule, whileſt they make themſelues guiltie of a moſt hainous crime, which is (as it were) a miſhapen monſter compounded of many ſins: as namely helliſh pride, which will not let them ſtoope vnder Gods afflicting hand; impatiencie, whereby they murmure and repine againſt his prouidence, and will not ſubmit themſelues to be ruled according to his good will and pleaſure; horrible deſperation, whereby they caſt aſide all hope of mercie; as if the goodneſſe of God, and infinitenes of his mercies, and Chriſts merits, were farre exceeded by their ſinnes; and moſt bloudie crueltie, whereby they become their owne butchers and executioners. In which laſt reſpect, he that killeth himſelfe is to be judged a much more hainous offender, then he who killeth another mã: for if he be juſtly thought a much more wicked murtherer, who killeth his Kinſman or friend, then he who killeth a ſtranger; and among parricides hee be moſt wicked, who killeth his neereſt Kinſman, as his brother, father, or childe; then how is his ſinne out of meaſure ſinfull, who becommeth his owne murtherer, ſeeing there is no man ſo neere vnto him as he is vnto himſelfe? Neither doth it make any matter at all, whether he be ſinfull and hath deſerued death, or innocent and hath not deſerued it; for no man is allowed in this caſe to be his owne judge or executioner. And in both reſpects he alike ſinneth againſt his owne ſoule; for the more innocent he is; the more hainouſly he offendeth in murthering an innocent; the more hainous ſinner he is, the more deſperately he ſinneth againſt his owne ſoule, by this ſelfe-murther, ſeeing hee taketh away all hope of repentance, and conſequently of remiſſion and ſaluation. And in this regard hee who committeth this ſelfe-murther moſt highly and hainouſly, ſinneth againſt his owne perſon; in that hee maketh himſelfe guiltie of a moſt grieuous ſinne, and taketh away the meanes whereby he might be cured of it. As if a man ſhould inflict into his bodie a deadly wound, and then deſperatly caſt away the cloth that ſhould binde it vp, and keepe him from bleeding to death; and the ſalue wherewith, if it were applied, it might be healed. For whereas the only condition of the couenant of grace is faith and repentance, which being performed; aſſureth vs of pardon and forgiueneſſe, and being neglected leaueth no hope of mercie, they who lay violent hands vpon their owne bodie, at the ſame inſtant make themſelues guiltie of an horrible ſinne, and diſable themſelues for performing this condition of beleeuing in Chriſt, and repenting of their ſinne, hauing no time left after the committing of this crime for the performance of theſe duties. Moſt horrible

there-

Iob 2. 4.

Tantò ſit no
tior cum ſe oc
derit, quantò i
nocentior in ea
cauſa fuit qu
ſe occidendum
putauit, Aug. d
ciuit. Dei, lib.
cap. 17.
Quantò grau
ora peccata fu
runt tantò m
gis in ſe pecc
quoniam pe
pit pœnitend
anſam.

bi auferendo
eſentem vi-
m abnegant
 futuram.
uguſt. de pa-
en.c.13.tom.4

therefore is this ſin of ſelfe-murther againſt his owne perſon that committeth it, ſeeing, as it were, with one ſtroke hee murthereth both his bodie and ſoule, and at once depriueth himſelfe of all the comforts which either concerne this life, or the life to come.

§. Sect. 12.
econdly, the
lf-murthered
raweth vpon
imſelfe into-
erable pu-
iſhments.

And hereby alſo it appeareth that they who murther themſelues, doe moſt grieuouſly ſinne againſt their owne ſoules; in that they do not only defile them with abominable ſinne, euen then when they muſt appeare before God; but alſo doe draw vpon them moſt intolerable puniſhments. For not onely they inflict vpon themſelues that capitall puniſhment of a temporary death, but alſo caſt bodie and ſoule (as it were) head-long into the flames of Hell. Which if men would but throughly conſider, they would abhorre this abominable ſinne, if not for it ſelfe, yet at leaſt for feare of future puniſhment. And when the Deuill and their owne impatiencie ſhould moue them to commit it, that thereby being rid out of the World, they might haue an end of their preſent miſeries; they would eaſily withſtand theſe tentations as abſurd and ſottiſh: for what folly and madneſſe is it for a man to draw vpon himſelfe a farre greater puniſhment, that hee may be eaſed of a leſſer? to drinke the full vials of Gods wrath, that hee may not a little taſte them? to be ſo impatient of the heat of the Sunne, as to leape into the fire for eaſe? to acquit himſelfe of light and momentany afflictions, which if hee bore them with patience would turne to his good, by running head-long into thoſe horrible torments which are intolerable, and yet euerlaſting? to exchange (that they may finde eaſe) the miſeries of the the World, in which the deareſt children of God haue their ſhare and part, for the dreadfull fire of Hell prepared only for the Deuill and the damned? Yea but they may repent of their ſinne in the very act, and ſo obtaine remiſſion, and with it ſaluation. I will not deny but that if they doe attaine vnto vnfained repentance, and lay hold vpon Chriſt, by a liuely faith, they ſhall receiue pardon, and finde mercie, though it bee in the very houre of death; for Gods promiſes are indefinite, and limited vnto no time, ſo wee performe the condition which he requireth. But this I ſay, that if any man preſume to commit this horrible ſinne in hope of this repentance and mercy, it is ten thouſand to one he ſhall neuer attaine vnto them. For what hope haue they to repent at the laſt inſtant, when the agony and pangs of death are vpon them (which vſually depriue men of their memory, and the vſe of their vnderſtanding) who could not performe this dutie as they ought in their perfect health? Beſides, wee haue not repentance at our owne command, but it is the free gift of God, which he beſtoweth on whom hee will, and therefore what hope can they haue of obtaining it, who commit ſuch a fearefull ſinne, preſuming to haue repentance at their pleaſure, and ſo adding vnto their fearefull ſinnes of murther and deſperation, moſt vaine confidence, and audacious preſumption. And if there be yet any hope, who in his right wits would not rather indure the age of the longeſt liuer, all the torments and miſeries which the moſt wittie and malicious Tyrant could inuent, then to hazard the eternall ſaluation of his ſoule vpon ſo tickle and vnlikely a point, eſpecially if we adde vnto the former difficulties the Deuils powerfull and malicious buſineſſe in finiſhing that which he hath begun, and in keeping them from riſing by repentance, whom he hath ouerthrowne and plunged into theſe moſt hainous ſinnes.

§. Sect. 13. Whether wee are to judge all ſelfe-murtherers to be condemned.

But ſhall wee then conclude, that all who fall into this ſinne of ſelfe-murther are condemned? what ſhall we then thinke of ſome who haue led an holy and vnblameable life, and haue ſhewed many euident ſignes of their election, and yet through the violence of Satans tentations haue fallen into this grieuous ſinne of ſelfe-murther? I anſwere, let the ſecret things belong vnto God, and finall judgement to the Iudge of Heauen and Earth. As I may not juſtifie the wicked, ſo may I not condemne another mans ſeruant, let them ſtand or fall to their owne maſter. I dare not ſay that they are damned, becauſe of their holy life; I dare not ſay they are ſaued, becauſe of their ſinfull death. But leauing vnto the Lord his royall prerogatiue, whereby he may ſhew mercie where he will, and make that poſſible, yea eaſie, which is difficult and impoſſible vnto men; I ſee no hope by any thing which God hath reueiled, that any man, what ſhew of pietie ſoeuer hee hath made, ſhould attaine vnto ſaluation, if being in his right minde, vpon his owne free choice, after mature deliberation, he reſolue to commit this horrible ſinne, and ſo periſh in the very act; and eſpecially if to his ſinne of murther, he adde that fearefull ſinne of preſumption; therefore falling into this wickedneſſe, becauſe before hand he preſumeth that hee ſhall repent, and ſo obtaine mercie and forgiueneſſe. But on the other ſide, I dare not judge al thoſe to be cōdemned who hauing lead a godly life, doe after theſe good premiſes make ſuch a bad concluſion. For there are ſome (that the infinite riches of Gods mercie may appeare, to the praiſe of the glorie of his grace) who haue liued for a time after their deaths wound inflicted, and haue had time not only to repent, but alſo to manifeſt vnto the World their vnfained repentance, not only in generall for all their ſinnes, but alſo in particular, and that more ſeriouſly for this ſelfe-murther. There are ſome alſo through abundance of melancholy diſtracted of their wits, who vpon no ſet-

Deut.29.29.

led purpoſe, or willing choice, but in a ſudden paſſion, being affrighted and terrified with Satans tentations, doe run head-long into this ſin, not knowing what they doe; of whom there is the ſame judgement, that is, of thoſe who die in lunacie, frenzie, or rauing in ſome burning Ague, not caring what they either ſpeake or doe. And finally there are ſome, who for their ſinnes, and to manifeſt Gods righteous judgement in puniſhing of them, are giuen ouer vnto Satan to haue this temporary affliction of death inflicted on them; whom (after that hee hath receiued this commiſſion) he affrighteth with his terrors, vrgeth with his powerfull commands, and carrieth head-long with the violence of his tentations, which being vnreſiſtable leaue no free choice behind them of eſcaping that deſtruction which he hath prepared for them. In all which Satan is the principall cauſe of this cruell murther, and the parties his bare inſtruments whom he ruleth, not without force and violence. And therefore as hauing power giuen of God ouer the Swine, he entred into them, and carried them head-long into the Sea, making their owne legs to ſerue as the inſtruments of that deſtruction which their natures abhorred: ſo if for their ſinnes he ſhould haue this liberty granted vnto him by God ouer any of the faithfull, to inflict vpon them this temporarie judgement of death, hee is able to make their hands or legs or other members of their bodie his inſtruments for their ruine and deſtruction, though both their nature, and regenerate part doe exceedingly abhorre it.

Matth.8.32.

§. Sect. 14. Of the meanes whereby wee may be preſerued againſt this fearefull ſinne of ſelfe-murther, firſt we muſt auoid the cauſes thereof.

But this as I ſaid is no comfort or encouragement vnto thoſe who being in their right minde, doe through pride or impatiencie, vpon deliberation and free choice, murther themſelues, that they may be freed from ſome miſeries, loſſes or diſgraces which they will not beare and out-liue; who haue no ground for any aſſurance of pardon and ſaluation, but their owne preſumption, which being a ſinne as hainous as the other, doth but increaſe Gods wrath, and adde to the meaſure of their fearefull condemnation. And therefore that all men may be preſerued from this ſinne, and ſo eſcape thoſe heauie judgements, I will in the laſt place propound ſome means to helpe them in this endeuour. And firſt, they who would not fall into this ſinne, muſt auoid the cauſes thereof before mentioned, as namely, pride which maketh men diſcontent, when their eſtate doth not euery way anſwere to their high deſires; and labour after true humility which maketh men content with any condition, as being better then in their owne judgement they deſerue; and to ſubmit themſelues in all things to Gods good will and pleaſure, as knowing better then they what is good and profitable for them; and being readie in his infinite loue to order all things ſo, as that they may further the ſaluation of their ſoules. They muſt alſo flie impatiencie which maketh euery light burthen intolerable; and labour patiently to ſubmit themſelues to bee ruled by Gods good prouidence, aſſuring themſelues that nothing befalleth them but by his diſpoſing; who will order all things ſo (if they will truſt and depend vpon him) as that they ſhall turne to their good; and when they ſeeme almoſt conſumed with the fire of his wrath, and the heat of affliction, it ſhall tend but to the purifying and purging of them from the droſſe of their ſinnes, that like pure gold they be fit for his his heauenly treaſury. They muſt arme themſelues againſt doubting and deſperation, and vſe all good meanes to attaine vnto a liuely faith, grounding their aſſurance of mercie & ſaluation, not vpon their owne workes and worthineſſe, which will fall away like the ſand in the day of tentation, and moſt faile them when they moſt reſt vpon them; but vpon Gods infinite goodneſſe and free grace, and vpon the all-ſufficiencie of Chriſts merits and ſatisfaction, which will continue a firme foundation for our faith to reſt vpon, when our vnworthineſſe and want of deſert doe moſt diſcourage vs. They muſt take heed of exerciſing crueltie towards others, and endeuour to haue tender hearts full of loue, pitie and compaſſion, and ſo ſhall they bee more apt to exerciſe theſe graces towardes themſelues, and more hardly drawne to offer violence and outrage againſt their owne perſons. Finally, they muſt carefully ſhunne all manner of ſin, eſpecially hainous crimes committed againſt their knowledge and conſcience; which doe wound and weaken faith, and make them doubt and deſpaire of Gods loue and fauour, or if through infirmitie or the violence of their paſſions and corruptions, they haue fallen into any ſuch ſin, they muſt ſpeedily and ſeriouſly repent of them; that ſo they may be blotted out of Gods remembrance, and no more be matter of accuſation in their owne conſciences. For ſo long as we lie in ſins vnrepented of, he may in his righteous judgement make vs to become our owne executioners, or deliuer vs ouer vnto the power and malice of Satan, who can eaſily make vs the readie inſtruments of our owne ruine.

Rom.8.28.

§. Sect. 15. Of other meanes to keepe all from ſelfe-murther.

The ſecond meanes is that we meditate of the hainouſneſſe of this ſin, as before it hath beene deſcribed, and of the greatneſſe of the puniſhment; and by reaſon of them both, of the deſperateneſſe of their condition who fall into it. And then thinke with our ſelues, that though our eſtate be neuer ſo wretched, either in reſpect of our ſins or puniſhments; either in regard of our externall or internall afflictions, there is ſome hope of deliuerance, if we will carefully vſe the meanes ordained by God, and waite his leiſure for his helpe and bleſſing; or that both in our bodies and ſoules wee ſhould endure all the miſeries which are incident vnto mankinde in this life; yet in time they will haue an end, yea in compariſon ſhortly and within a while: whereas contrariwiſe if through pride and impatiencie wee lay violent hands vpon our ſelues, we are vtterly hopeleſſe and helpleſſe, and in a moſt fearefull and deſperate eſtate; caſting our ſelues head-long into Hell and deſtruction, from which there is no redemption, no comfort and refreſhing; no place to repentance or hope of mercie, or end of intolerable torments. Thirdly, when our minds are fild with horrors & fears, our conſciences ouer-burthened with ſin, and when wee are aſſaulted with ſuch tentations of Satan as wee cannot anſwere, wee muſt in any caſe take heed that out of a fooliſh ſhamefaſtneſſe and proud feare of being diſgraced, we doe not ſeeke to ſmother and keepe it ſecret vnto our ſelues; which were no other then like freſh-water ſouldiers to ſuffer our ſelues to bee ſurprized and ouerthrowne by our mightie enemies, because we would not haue our Captaine diſcouer our weakneſſe and want of skill: but wee muſt ſeeke for helpe and comfort, counſell and aſſiſtance from Gods faithfull Miniſters, or ſome other wiſe and able Chriſtians, laying open our ſinnes which ouer-burthen our conſciences, making knowne our ſtate in all particulars, and diſcouering thoſe ſubtill tentations of Satan, which wee cannot anſwere, or with which we are inceſſantly vexed, chuſing rather to ſhame our ſelues in this life, then to haue our faces couered with ſhame and confuſion in the day of Gods appearing. Finally, we muſt often haue our recourſe vnto God by feruent and effectuall prayer, crauing his bleſſing vpon all theſe meanes vſed, and deſiring him that hee will not lead vs into tentation, but deliuer vs from euill; that hee will rebuke Satan, and not ſuffer him to haue any power ouer vs for our deſtruction, that he will ſtrengthen vs againſt all his aſſaults, and giue vs a good iſſue out of theſe tentations, grounding our faith in theſe our petitions on his moſt gracious promiſes, that hee will not ſuffer vs to bee tempted aboue our power; and that if we call vpon him *in the day of our trouble he will deliuer vs, that we may glorifie him.* And ſo will hee manifeſt his power in our weakneſſe, giue Satan a repulſe and ouerthrow, and vs ſtrength to endure his encounters; and howſoeuer he may deferre for a time to free vs from theſe troubles, for his owne glory and our good, yet wee may aſſure our ſelues, and bee certainly perſwaded that in the end wee ſhall haue helpe and deliuerance, joy in the Holy Ghoſt, victory ouer our enemies, and the crowne of victory euerlaſting glory, which hee hath promiſed to all thoſe who ouercome.

Cor.10.13.

ſal.50.13.

Chap. III.

Anſweres to thoſe tentations of Satan whereby he perſwadeth carnall men to preſume, and true Chriſtians to doubt of Gods loue.

§. Sect. 1. That Satans tentations impugne all the cauſes and meanes of our ſaluation.

ANd thus much concerning thoſe tentations of Satan, which are vnreaſonable, and the meanes whereby the weake Chriſtian may be armed againſt them: now we are to ſpeake of the other ſort, for the enforcing whereof he pretendeth reaſon, and alleageth many arguments and teſtimonies, that hee may hinder vs from entring into, or diuert vs out of the courſe of Chriſtianitie, and make the meanes of our ſaluation altogether vneffectuall and vnprofitable. Where firſt we are to conſider that theſe tentations of Satan are not alwayes one and the ſame, neither impugne one or two points alone of our faith and religion; but as the cauſes and the meanes of our ſaluation are manifold, ſo alſo doth hee gather manifold objections againſt euery one of them, if they truly appertaine vnto vs, that ſo hee may impugne and race our faith; or elſe doth fill vs with vaine preſumption, perſwading vs that all the cauſes and meanes of ſaluation concurre together in vs, when as in truth wee are void and deſtitute of them all. Let vs therefore conſider of the ſeuerall cauſes of our ſaluation, and obſerue what tentations Satan ſuggeſteth in our minds againſt euery one of them. The firſt and principall cauſe of our ſaluation is Gods eternall loue and immutable good will, wherewith he hath loued his creatures from before the foundations of the World were laid; the which loue and good will in himſelfe did moue him to elect them to ſaluation, whom hee ſo loued without any deſerts in themſelues: for how could they deſerue any thing at Gods hand before they were? or what good could the Lord foreſee in them, but that which in his eternall counſell hee purpoſed to beſtow and impart vnto them? Firſt therefore wee will ſpeake of thoſe tentations which concerne the loue of God towards vs, which are of two ſorts; the firſt leading vs to vaine preſumption and carnall ſecuritie; the other, to horror and deſperation. For if Satan ſee men liuing in carnall ſecuritie, & frozen in the dregs of their ſins, ſo as in truth there is no true ſigne that they are beloued of God; hee will perſwade them that they are highly in his fauour and loue, and therefore though they runne on in their wicked courſes, yet they ſhall bee ſaued. Doeſt thou not perceiue (will hee ſay) that God dearely loueth thee? Why, conſider that

Satans tentation whereby he perſwadeth carnall men that they are beloued of God, that hee hath made thee one of his chiefeſt creatures, whereas otherwiſe he would haue made thee a Toad or Serpent; he hath alſo like a tender Father preſerued and nouriſhed thee from thy infancy, and which is more, he hath ſent his dearely beloued Son to die for thee, and hee hath made choice of thee amongſt many others to be a member of his Church, where thou enjoyeſt the preaching of the Goſpell, and the vſe of the Sacraments, to the end thou mayeſt be aſſured of thy ſaluation without all queſtion or doubting: vnto theſe thou mayeſt adde all thoſe temporall benefits, in which thou aboundeſt aboue many others, for God hath giuen thee health & ſtrength of bodie, and ſecure peace of mind, thou enjoyeſt great preferments in the world, and art well eſteemed amongſt all, thou haſt varietie of pleaſures, and ſufficiencie, yea plentie of all earthly bleſſings: thou loueſt and art beloued of thy Spouſe, and thy children like Oliue branches ſtand about thy table.

Finally, thou haſt the World at will, and proſpereſt in all which thou takeſt in hand. All which benefits being promiſed by God to his children and ſeruants as rewards of their obedience, and pledges of his loue, doe ſhew, that thou haſt deſerued well at his hands, and art in ſuch a courſe of life already, as hath aduanced thee into an high degree of his ſpeciall fauour. Neuer therefore take care nor trouble thy ſelfe concerning thy ſaluation, vſe not ſuch ſtrictneſſe and preciſeneſſe of life, but take thy pleaſure, and follow thoſe delights which the Lord hath beſtowed vpon thee as pledges of his loue; for thou art not now a ſlaue but a ſonne, and therefore mayſt more freely follow thine owne deſire, and vſe thy libertie: caſt away all ſeruile feare, which maketh thee take ſuch paines in vſing all meanes whereby thou maiſt be aſſured of ſaluation; for thou art aſſured of the principall, namely of Gods loue, and therefore thou needeſt not to doubt of the reſt, nor to debarre thy ſelfe of thy pleaſures, ſpending thy time in feare and care, to the end thou maiſt get the aſſurance of that which thou needeſt not to call into queſtion.

§. *Sect.* 2. The anſwere to the former tentation.

And thus doth the Deuill fill men with preſumption, and lull them aſleep in carnall ſecuritie to their vtter deſtruction, and therefore it behoueth vs to arme our ſelues againſt him, that wee bee not circumuented. And to this end let vs cõſider that Gods loue goeth not alone, neither is it idle in thoſe whom he loueth: but as the firſt linke of a chaine draweth all the reſt of the chain with it, ſo the loue of God, which is the firſt cauſe of our ſaluation, is accompanied with all the other cauſes which are ſubordinate thereunto. For whom God loueth, them he electeth; whom he electeth, thoſe in his good time he calleth; whom he effectually calleth, them he juſtifieth; and whom hee juſtifieth, thoſe he ſanctifieth. If therefore we be not ſanctified, we are not juſtified; if wee are not juſtified, we are not called; if we are not called, we can haue no aſſurance that we are elected, nor yet of Gods loue and fauour; and conſequently whoſoeuer liue in their blind ignorance, in their infidelitie, and wallow themſelues in the filthy puddle of their ſins, without any true ſorrow for thoſe which are paſt, or any good purpoſe of heart to forſake them in the time to come, they can haue no aſſurance of Gods loue, but rather juſtly to feare leſt they are in the number of thoſe whom the Lord hath eternally rejected, if they continue in this their miſerable and deſperate eſtate.

Tempôrall benefits no infallible ſignes of Gods loue.

Neither let Sathan bewitch them with that vaine opinion of Gods loue towards them, becauſe of thoſe generall benefits, which like the raine and Sun-ſhine are beſtowed both vpon the good and bad: for what in this reſpect can they promiſe more to themſelues then *Eſau* and *Saul*? Were not they men created according to Gods owne likeneſſe? Were they not preſerued and nouriſhed by God, and that more liberally then many of Gods owne children? For *Eſau* had ſo much that hee profeſſed to his brother *Iacob* that he had enough, and was attended vpon by foure hundred men. And was not *Saul* a mightie King, who had all at command? Were not both theſe in the Church of God, and outwardly enjoyed the Word and Sacraments as well as any other; and yet God himſelfe ſaith that he hated *Eſau*, and had rejected *Saul*. And therefore let vs neuer bragge of our aſſurance of Gods loue, becauſe of theſe outward and common benefits which hee indifferently beſtoweth both vpon the elect and reprobate; but if we would be aſſured indeed of Gods loue, let vs looke into our ſelues, and conſider if hee haue beſtowed vpon vs his ſpirituall graces, faith, hope, patience, loue of him and our brethren, true repentance for our ſinnes, and holineſſe of life and the reſt; and then by the fruits of ſanctification wee may be aſſured that we are ſanctified, and conſequently juſtified, called, elected, and eternally loued of God.

§. *Sect.* 3. How Satan perſwadeth weake Chriſtians that they are not beloued of God.

And thus doth Satan falſly perſwade the carnall worldling, that hee is highly in the loue and fauour of God: but contrariwiſe when he aſſaulteth the weake Chriſtian, he changeth his copie, and goeth about to perſwade him that he is not beloued of God, but ſubject to his wrath and heauie diſpleaſure. And this hee inforceth by two ſorts of arguments: the one drawne from his manifold corruptions, whereby hee is vnworthy of Gods loue; the other from thoſe grieuous afflictions and croſſes which the Lord in this life inflicteth on him; both which hee thus vrgeth againſt him. Canſt thou vile wretch conceiue the leaſt hope that thou art beloued of God? Why, doe but take a view of thy ſelfe, and thou ſhalt ſee that originall corruption hath ouer-ſpread both thy bodie and ſoule like a filthy leproſie; vnto which thou haſt added actuall tranſgreſſions more in number then the haires of thy head, or the ſtarres of Heauen; for daily, nay hourely thou omitteſt ſome dutie which thy God hath commanded thee, and committeſt ſome ſinne which he hath forbidden. Can therefore the Lord, who abhorreth wickedneſſe, loue the wicked? canſt thou obtaine his fauour, & yet doeſt nothing but diſpleaſe him? He that loueth God keepeth his Commandements; but thou by tranſgreſſing them all, doeſt ſhew that thou loueſt him not: and will the Lord loue them who hate and rebell againſt him? Can iuſtice it ſelfe loue wickedneſſe, and perfect holineſſe impure corruption? No verily; for in his Word hee hath threatned his wrath againſt all ſuch notorious ſinners, and he is no leſſe true in his threatnings then in his promiſes. But if all this will not perſwade thee that the Lord thee, yet at leaſt be perſwaded by thine owne experience. For, hath not thy iuſt God begunne alreadie to make thee taſte the cup of his wrath, of which hereafter thou ſhalt drinke in full meaſure? Hath he not ſpoiled thee of thy goods, taken away thy good name, made thee an abiect amongſt men, afflicted thee in bodie with grieuous and continuall ſickneſſe, and filled thy ſoule full of horrour and deſpaire? Is not thy conſcience ſtung with ſinne, and hath not the poyſon thereof drunke vp thy ſpirit? Doeſt thou not plainly apprehend his wrath, and is not thy ſoule as it were ſet vpon the racke, ſo that there is not one part of thee, either of bodie and ſoule which is not full of miſerie and wretchedneſſe? Do not therefore fondly flatter thy ſelfe with a vaine opinion of Gods loue, but beleeue, if not my words, yet at leaſt thine owne ſenſes: And ſeeing thou haſt no hope of Gods loue, if thou beeſt wiſe loue thy ſelfe, follow thy pleaſure, eate and drinke and cheere vp thine heart, and do not vainly macerate and turmoyle thy ſelfe in labouring after impoſſibilities, and in ſtriuing for the aſſurāce of Gods loue, of which, when thou haſt done what thou canſt, yet ſhalt thou neuer be aſſured.

Sect. 4.
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And thus you ſee the manner of Satans tentations, whereby hee laboureth to perſwade vs that we are out of the loue and fauour of God; againſt which we muſt more carefully arme our ſelues, as being moſt odious and iniurious vnto God, and moſt pernicious vnto our owne ſoules. It is moſt iniurious vnto God, if wee doubt of his loue towards vs ſeeing he hath giuen vs innumerable pledges and moſt certaine teſtimonies thereof, and omitteth nothing which might doe vs good. Hee hath created vs after his owne Image, he hath continually preſerued and ſuſtained vs, giuing vs our meate in due ſeaſon, and oft-times hath ſuccoured and defended vs before wee craued his helpe. But which is more, he hath giuen his dearely beloued Sonne to die a bitter death, to redeeme vs out of the hands of our ſpirituall enemies: and to the end we ſhould be made partakers of Chriſt and all his benefits, he hath giuen vs his Word, and made his Couenant with vs, that in Chriſt he will be our God, and we his people, hee our Father, and wee his children. And leſt yet there ſhould be any place left to doubting, he hath added to his Word, his Sacraments, which like Seales may aſſure vs of his loue and fauour. What iniurie therefore ſhall we offer vnto God, if notwithſtanding all this wee doubt of his good will, of which hee hath aſſured vs by ſo many pledges, teſtimonies and ſeales? We know that a kind friend will take it moſt vnkindly, if after hee hath heaped vpon a man innumerable benefits, and ſhewed all teſtimonies of true loue, he notwithſtanding doubt of his good will, and ſuſpect his friendſhip: and ſo ſurely the Lord will take it ill at our hands, and thinke himſelfe much abuſed, if after hee hath beſtowed ſuch infinite benefits, euen his dearely beloued Sonne to die for vs, we now ſuſpect his good will, and grow iealous of his loue; if we doubt of his loue, who is loue it ſelfe, as the Apoſtle ſpeaketh, 1. Iohn 4.8.

§. Sect. 5. That carnall men haue no aſſurance of Gods loue though they boaſt thereof.

But againſt this which I haue ſaid, there are two obiections, the firſt is made by the worldling, the other by Satan. The worldly man will ſay, that the Lord hath made him alſo partaker of all theſe benefits, and therefore there is no cauſe why hee ſhould doubt of his loue; not any reaſon why hee ſhould bee cenſured or condemned for his faith. I anſwere, that hee is not reprehended for his perſwaſion of Gods loue, nor for his aſſurance of Gods promiſes in Chriſt; but for his boaſting of this faith, perſwaſion, and aſſurance, whereas there is nothing in him in truth but a dead carcaſſe of faith, carnall ſecuritie, and vaine preſumption. For true *faith purifieth the heart, and worketh by loue*, it is plentifull in good workes, and prouoketh vs to performe all good duties to God and our Neighbours: and it is impoſſible that we ſhould be truly perſwaded of Gods loue, and not loue him againe: it cannot be that we loue God, if we ſhew no care in glorifying his name, by letting our lights ſhine before men, nor any deſire to performe obedience to his will. For as our Sauiour ſaith, *Hee that loueth mee keepeth my Commandements, and he that loueth mee not, keepeth not my words*, as it is Iohn 14.23,24. If therefore wee liue in our ſins without repentance, if

Acts 15.9.
Gal.5.6.

1.Iohn 14.23.

if we make no conſcience of our wayes, and ſhew no zeale in glorifying Gods Name; if our faith bee deſtitute of the fruits of good workes, then is our perſwaſion but fond preſumption; our aſſurance, carnall ſecuritie; our faith dead, and like a carcaſſe which breatheth not, as *Iames* ſpeaketh, *Chap.* 2. 26. Wee doe not then reprehend any for being perſwaded of Gods loue, gathering his aſſurance out of his manifold mercies, and innumerable benefits beſtowed on his Church: nay, contrariwiſe we affirme, that notwithſtanding all our ſinnes and vnworthineſſe, wee are to bee perſwaded of Gods loue in Chriſt, yea, and to beleeue againſt beliefe, and to hope againſt hope, when as there is no ground or reaſon of either in our ſelues: but this wee maintaine, that whoſoeuer hath this aſſurance and faith, in the leaſt meaſure begun in him, doth truly loue God againe, and earneſtly laboureth after mortification and newneſſe of life. And whoſoeuer is deſtitute of Gods loue, and liueth in his ſinnes, without any ſorrow for thoſe which are paſt, or purpoſe to leaue them for the time to come, he may well brag of his faith and aſſurance of Gods loue, but in very truth there is as yet nothing in him but carnall ſecuritie and vaine preſumption.

Iames 2. 26.

§. Sect. 6. That euery particular Chriſtian may aſſure himſelfe of Gods loue.

Secondly, the tempter will obiect that the Lord hath giuen all theſe teſtimonies and pledges of his loue vnto his Church, & that it therefore may well be aſſured thereof; but as for particular men, they notwithſtanding may iuſtly doubt of his loue, ſeeing they haue no ſpeciall reaſons to perſwade them that theſe teſtimonies and pledges were giuen particularly vnto them. But I anſwere, that this is a fond obiection. For what is the Church, but the whole company of Gods Saints? What is it but a bodie conſiſting of many members, which are particular Chriſtians? How therefore can the whole Church be perſwaded of Gods loue, if all the ſeuerall members doubt thereof? How can any thing belong to the whole, which belongeth not to the particular parts? As though a whole Citie could be aſſured of the Princes fauour, and yet all the particular men in the Citie ſhould thinke themſelues in his diſpleaſure. Saint *Paul* teacheth vs another leſſon in his owne perſon, ſaying, *Galath.* 2.20. *Who hath loued me and giuen his life for me:* hee ſaith not, who hath loued and giuen his life for the Church, but for himſelfe. Nor doth the Apoſtle here ſpeak this by reuelation, whereby hee might extraordinarily bee aſſured of Gods loue: but he vſeth for his argument a reaſon common to all Chriſtians; namely, that God loued him, becauſe hee had giuen himſelfe to death for him: whoſoeuer therefore beleeueth with *Paul* that Chriſt died for him, may bee aſſured alſo with him of Gods loue. Neither is he thus perſwaded of this loue to himſelfe onely, but alſo towards all the faithfull, *Rom.* 8.38. *I am perſwaded that neither death, nor life, nor Angels, nor Principalities, &c. ſhall be able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord.*

Galath. 2. 20.

§. Sect. 7. That doubti of Gods lo is iniuriou vnto him.

Secondly, if we doe not beleeue that God loueth vs, wee make him a liar, for hee hath profeſſed his loue, and giuen vs many teſtimonies thereof in his Word, neither doth he require any condition at our hands but that wee beleeue him. For his mercifull promiſes doe not exclude any for their vnworthineſſe, but for their vnbeliefe: according to that, *Iohn* 3.16. *So God loued the world, that hee gaue his onely begotten Sonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life.* And Verſe 18. *Hee that beleeues on him is not condemned, but he that beleeueth not is condemned alreadie becauſe he hath not beleeued in the Name of the onely begotten Sonne of God.* Seeing then there is no other condition required but faith for the aſſurance of Gods loue and euerlaſting life; ſurely, moſt deſperately doe we ſinne againſt our owne ſoules, and moſt blaſphemouſly againſt God, if wee will not beleeue his Word confirmed by his Seale, no not his Oath whereby hee hath ratified his Couenant betweene him and vs, but make him, who is truth it ſelfe, a liar, a couenant-breaker, yea, a periured perſon. For ſo the Apoſtle ſpeaketh, 1. *Iohn* 5.10. *Hee that beleeueth not God hath made him a liar, becauſe hee beleeued not the record, that God witneſſed of his Sonne.* Though therefore wee ſinne, yet let vs not thus blaſpheme; though we be grieuous ſinners, and vnworthy Gods loue, yet let vs not adde this to all our other ſins and vnworthineſſe, to diſtruſt Gods Truth in his gracious promiſes: for if we put all our other ſins into the one ſcale, & this alone into the other, yet will it weigh downe all the reſt; neither are wee damned for our owne ſins, if wee doe not adde vnto them infidelitie. For whereas the precious balme of our Sauiours bloud is a ſoueraigne ſalue to cure all other ſores of ſinne; yet this it cannot help, becauſe it doth refuſe the cure, and as it were pulleth off this precious playſter when it is laid on it.

Iohn 3.16.

1. *Iohn* 5.10

§. Sect. 8. Doubting Gods loue, pernicious to our ſo

But as this diſtruſting and doubting of Gods loue is iniurious vnto him, ſo alſo it is pernicious vnto our owne ſoules. For firſt, it tormenteth our minds, and ſetteth our conſciences vpon the Racke, when as wee haue no other aſſurance of Gods loue, but only ſo farre forth as wee find our ſelues worthy of it. For ſo often as wee fall, and the ſight of our ſins commeth before our eyes, hauing no other ground of Gods loue but our owne deſerts, we doubt and ſtagger like a ſhip toſſed with the billowes of the Sea, and in the end ſinke into the gulfe of deſpaire, being ouerballanced,

ballanced, and too heauily laden with the vnſupportable waight of our ſinnes; whereas if wee were throughly perſwaded of Gods free loue and good will, grounded on his owne good pleaſure, and not on our worthineſſe, if we did fall we would be grieued indeed euen at the very heart, becauſe wee had diſpleaſed our gracious God and louing Father; but yet our ſins would not make vs deſpaire or doubt of his loue towards vs, becauſe it is not grounded on our worthineſſe, but vpon Gods owne free mercie, grace and good will.

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Secondly, if wee doubt and diſtruſt of Gods loue towards vs, wee ſhall neuer loue him from our hearts: for who loueth him entirely, of whoſe loue he is not perſwaded? or who can performe the duties of loue to ſuch an one as hateth and abhorreth him? *Cos amoris amor*, Loue is the whetſtone of loue. And if this be true amongſt men, then much more betweene God and vs: for *wee loue him becauſe he loued vs firſt*, as the Apoſtle ſaith, 1. *Iohn* 4.19. As therefore the cold ſtone can of it ſelfe caſt forth no heate, till it be firſt warmed by the Sun-beames, & then it reflecteth againe ſome of the heate which it receiued: ſo no more can our cold hearts caſt any beames of heartie loue towards God, till they bee warmed with the apprehenſion of his loue towards vs, & then they begin to returne ſome ſparkes of loue towards God, after they are inflamed with the beames of his loue cleerely ſhining in them. Vnleſſe therefore wee bee aſſured of Gods loue wee cannot loue him, and conſequently cannot performe any dutie of loue in obedience to his will: *for as loue is the fulfilling of the Law*, ſo the want of loue is the tranſgreſſing of al the Commandements: for all conſiſt in the loue of God, which is the fountaine of all true obedience; and in the loue of our Neighbour, which as a ſpring iſſueth from it. Nay, when wee deſpaire of Gods loue, then doe we deſpaire of our ſaluation, and therefore hauing no hope of happineſſe in the life to come, wee are readie to ſeek all the pleaſures and delights which this life will affoord vnto vs, giuing our ſelues ouer to the ſatisfying of all the filthy luſts of the fleſh, and ſpending our times in all Epicuriſme and ſenſualitie.

Iob.4.19.

m.13.8.

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Laſtly, our doubting and diſtruſting of Gods loue doth ouerthrow our patience, in the time of affliction, and cauſeth vs to mourn and repine againſt God, blaſpheming him to his face. It hindereth all Chriſtian reſolution in ſuffering for the Name of Chriſt, for how ſhould we ſuffer any thing patiently for his ſake of whoſe loue we are not aſſured? It maketh the day of death horrible, whenas we are not perſwaded that wee ſhall render vp our ſoules into the hands of a gracious Father, but into the hands of a ſeuere Iudge: whereas on the other ſide, when we are thoroughly perſwaded of Gods loue, then may we patiently, yea joyfully ſuffer all afflictions, becauſe we know that they are but gentle trials, and fatherly chaſtiſements, which our gracious God doth inflict on vs for our euerlaſting good: when wee are perſecuted for our profeſſion of the Goſpell, wee will triumph with joy, becauſe wee are thought worthy to ſuffer any miſery for the Name of Chriſt, who hath laid downe his life for our ſake; when the day of our departing approcheth we rejoyce, becauſe wee deſire nothing more then *to bee diſſolued, and to bee with Chriſt*, who ſo tenderly loueth vs. In a word, come proſperitie, come aduerſitie, come affliction, come perſecution, come fire, come ſword, come life, come death, come what will come, nothing can come amiſſe; nothing can diſmay or diſcourage vs, if wee be once fully aſſured of Gods loue in Chriſt, both becauſe our loue of God, which by his loue is wrought in vs, will make the heauieſt and moſt tedious burthen ſeem light and momentany, which it ſhall pleaſe our heauenly Father to lay vpon vs: and alſo becauſe *wee know that all things* (euen miſeries, afflictions, perſecutions, yea death it ſelfe) *worke together for the beſt vnto them that loue God*. As it is *Rom*.8.28.

Act.5.[illegible]

Phil.1.23.

Rom. 8.28.

Chap. IV.

That our ſinnes and vnworthineſſe ſhould not make vs doubt of Gods loue.

§. *Sect*.1.
Satans temptations anſwered whereby he moueth vs to doubt of Gods loue, becauſe of our vnworthineſſe.

SEeing therefore that our doubting and diſtruſting of Gods loue towardes vs, is both injurious vnto God & pernicious vnto our ſelues; let vs in no caſe admit of Sathans tentations whereby hee laboureth to perſwade vs that the Lord hateth vs. But foraſmuch as there is no perſwaſion without knowledge and faith, neither can we know and beleeue that we are in Gods fauour, vnleſſe we haue ſome ground and warrant out of Gods Word, whereupon wee may caſt our wauering minds, and confirme our fainting faith againſt the boyſterous blaſts of Satans tentations: therefore let vs examine Sathans reaſons, whereby hee goeth about to perſwade vs that wee are not beloued of God, by the touchſtone of Gods Word, and waigh his objections in the ſcales of the Sanctuary, to ſee if they be of any waight or ſubſtance, or elſe but frothie, light, and of no ſound conſequence. Firſt, therefore whereas Satan objecteth that we are miſerable ſinners, vnworthy altogether of Gods loue, and moſt worthy of his wrath and heauie diſpleaſure; that God is infinitely juſt, and therefore cannot nor will not loue vs being notoriouſly wicked: we are to anſwere, that indeed wee

Gods loue not grounded on our worthines

*Hoſ.*14.5.

1.*Iohn* 4.10.

*Rom.*5, 8,10.

1.*Iohn* 4.8.
1.*Pet.*5.10.

Iohn 13.1.

are in our ſelues vnworthy the leaſt dram of Gods loue, by reaſon of our originall corruption and actuall tranſgreſſion; and therefore if our aſſurance of his fauour, had no other foundation but our owne deſerts, wee had great reaſon not onely to doubt, but alſo vtterly to deſpaire of his loue towards vs. But the loue of God is not grounded vpon our worthineſſe which is nothing, but vpon his owne good will and pleaſure, which is infinite as himſelfe is infinite; and therefore though in our ſelues wee are moſt miſerable and wretched, yet this is no reaſon why wee ſhould diſtruſt or in the leaſt degree doubt of Gods loue, ſeeing it ariſeth not from any thing in vs, but from himſelfe who is vnchangeable. The truth hereof manifeſtly appeareth by the Scriptures, where it is ſaid that the Lord hath loued vs, not for our excellencie and worthineſſe, but of his free grace and louing kindneſſe. So *Hoſ.*14.5. *I will heale their rebellion; I will loue them freely,&c.* And the Apoſtle *Iohn* telleth vs that herein Gods loue appeareth, in that when we loued not him, he ſo dearely loued vs, that hee ſent his Sonne to be a reconciliation for our ſinnes; 1.*Iohn* 4.10. And *Paul* ſaith, that hereby *God ſetteth out his loue towards vs, ſeeing that whileſt wee were yet ſinners, Chriſt died for vs, and when wee were enemies God reconciled vs vnto himſelfe by the death of his ſonne: Rom.*5.8,10. If therefore the Lord loued vs when wee were enemies vnto him and dead in our ſinnes; how much more will hee loue vs now being reconciled in Chriſt, and in ſome meaſure purged from our corruption, and quickned by his Spirit to newneſſe of life? If when wee were moſt vnworthy, hee freely ſhewed ſuch exceeding fauour towardes vs: how much more hauing by his Spirit & the graces thereof made vs (in Chriſt) more worthy, will hee continue his loue vnto vs? If hee hath hitherto loued vs not for any deſerts of ours, but of his free mercy, becauſe he is *loue* it ſelfe, as *Iohn* calleth him, and the *God of grace*, as *Peter* ſtileth him, why ſhould we doubt of Gods loue in reſpect of our vnworthineſſe, ſeeing his loue hath not his ground vpon our worthineſſe, but vpon his owne nature which is immutable, and therefore whom he once loueth, he loueth them vnto the end, though in themſelues they are miſerable and wretched, *Iohn* 13.1.

§. *Sect.* 2. Gods election not grounded on our workes & worthines, *Rom.*11.5,6.

Our worthi-
neſſe is not
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Gods Cou-
nant,

*Ierem.*31.31.

*Rom.*4.13.

But as the Scriptures ſhew that God hath loued vs freely from all eternitie; ſo alſo doe they as plainly declare, that God hath manifeſted this loue in the worke of our ſaluation freely, and without any reſpect of our worthineſſe: as may appeare in the ſeuerall cauſes thereof. As firſt hee hath elected vs of his owne free loue and good will, and not for any of our deſerts. So *Epheſ.*15. *Hauing predeſtinated vs vnto the adoption of children by Ieſus Chriſt vnto himſelfe according to the good pleaſure of his will.* And therefore it is called the election not of vertue and workes, but of grace, *Rom.*11.5. Yea, it is flatly oppoſed to workes in the Verſe following. *And if* (ſaith the Apoſtle) *it be of grace, it is no more of workes, or elſe were grace no more grace: but if it be of workes it is no more grace, or elſe were worke no more worke.* So that our election is not grounded vpon our worthineſſe, but on Gods grace and good will: and therefore it cannot bee ouerthrowne by our vnworthineſſe, ſo wee wholly relie vpon Gods free mercie in Chriſt. Secondly, the couenant betweene God and vs, wherein he profeſſeth himſelfe our God, and taketh vs for his people and heires of his promiſes is not the Couenant of workes but the Couenant of Grace: in which hee offereth freely in Chriſt, his grace and mercy to all who will receiue it by the hand of a liuely faith. And this the Lord himſelfe expreſſeth, *Ier.*31.31. *Behold the dayes come, ſaith the Lord, that I will make a new couenant with the houſe of Iſrael* (that is, my Church) 32. *Not according to the couenant which I made with their fathers* (that is, the couenant of workes) *the which my couenant they brake, &c. but this ſhall be my couenant that I will make with the houſe of Iſrael, after thoſe dayes, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people.* So the Apoſtle *Paul* ſaith, that the promiſe made to *Abraham* and his ſeed, *was not giuen through the law, but through the righteouſnes of faith, and that it was not therefore by faith that it might come by grace: and the promiſe might be ſure to all the ſeed.* For if the couenant were of workes and not of faith, of deſerts and not of grace, we ſhould continually diſanull and make it of no effect.

§. *Sect.* 3. Our redemp-
tion not cau-
ſed by our
worthineſſe.

Thirdly, as we are elected before all times, ſo were wee in time redeemed freely, and without reſpect of our owne worthineſſe, of the meere mercie and loue of God; although our Sauiour Chriſt payed the full price of our redemption vnto God his Father for vs: and this appeareth, *Epheſ.*1.7. *By whom we haue redemption through his bloud, euen the forgiueneſſe of ſinnes, according to his rich grace, Verſ.*8. *Whereby hee hath beene abundant towards vs in all wiſdome and vnderſtanding.* So that our redemption was not free vnto our Sauiour Chriſt, for it coſt him the ineſtimable price of his moſt precious bloud; but it was free vnto vs, without any reſpect of our workes and worthineſſe. For wee were like deſperate debters, deeply ingaged vnto God, and not able to pay the leaſt farthing; and therefore were caſt into the priſon of euerlaſting death, there to be detained till wee had diſcharged the whole debt:

which being impoſſible vnto vs, it pleaſed our Sauiour Chriſt of his meere pitie & free good will to become our ſuretie, and to make full ſatisfaction to his father, euen to the leaſt mite, that ſo wee might bee releaſed and ſet free. We were all of vs miſerable captiues, held in the thraldome of ſinne, Sathan and death, vnable to deſerue in any meaſure to be ſet at libertie; for we were the children of wrath, who were not ſicke only, but euen dead in our ſinnes, as it is *Epheſ.2.1,5.* But our Sauiour Chriſt of his vndeſerued loue did pay the price of our redemption, and ſet vs out of our captiuitie, quickuing and raiſing vs vp from ſinne to newneſſe of life; as the Apoſtle ſetteth it downe *Epheſ.2.3. And you were by nature the children of wrath as well as others. 4. But God which is rich in mercy, through his great loue wherewith hee loued vs, 5. Euen when we were dead by ſins, hath quickened vs together in Chriſt, by whoſe grace yee are ſaued. 6. And hath raiſed vs vp together in heauenly places in Chriſt Ieſus: 7. That he might ſhew in ages to come the exceeding riches of his grace, through his kindneſſe towards vs in Chriſt Ieſus.* So that there is no worthineſſe in our ſelues which the Lord reſpected, for wee were all alike the children of wrath, and dead in our ſinnes, but onely of his free mercy and great loue, hee hath redeemed vs by Chriſt.

Epheſ.2.1,5.

Epheſ.2.3,4.

§. Sect.4.
Our worthines no cauſe of our calling.

Fourthly, as the Lord hath freely redeemed vs, ſo alſo he hath freely called vs to the knowledge of the myſterie of our redemption wrought by Ieſus Chriſt, and choſen vs amongſt all Nations to bee his Church and peculiar people, and that of his meere grace and free good will, without any reſpect of our worthineſſe, as appeareth *2.Tim.1.9. Who hath ſaued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpoſe of grace which was giuen vs through Chriſt Ieſus before the world was.* So *Moſes* telleth the children of Iſrael, that the Lord had called and made choice of them aboue all other Nations to be his Church and people, not for any reſpect of themſelues, or their owne worthineſſe, but of his free loue and vndeſerued mercy, as it is *Deut.7.7,8. Pſal.44.3.* Fiftly, as the Lord hath freely called vs, ſo being called he hath freely juſtified vs, not for any inherent righteouſneſſe in our ſelues, but of his owne grace and good will, through the righteouſneſſe and obedience of Ieſus Chriſt which he imputeth vnto vs. And this is euident *Rom.3.24.* where it is ſaid, that *we are iuſtified freely by Gods grace, through the redemption which is in Chriſt Ieſus.* And *Titus 3.7.* where the Apoſtle ſaith, *that we are iuſtified by his grace.* And leſt wee ſhould ioyne with Gods grace our owne works and worthineſſe, hee telleth vs that *Abraham* himſelfe, though a moſt righteous and holy man in reſpect of his ſinceritie and integritie of heart, was notwithſtanding not juſtified by his workes, *but* Abraham *beleeued God, and that was imputed vnto him for righteouſneſſe, Rom.4.3.* and *Verſe 5.* hee flatly excludeth workes from being any cauſes of our juſtification; *To him* (ſaith hee) *that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe.* So that we are freely juſtified of Gods grace and good will, without any reſpect of our owne workes and worthineſſe, as being any cauſes of our juſtification, although they are neceſſary and inſeparable fruits thereof. For the ſame death and bloudſhed of Chriſt, whereby wee are freed from the guilt and puniſhment of ſin and euerlaſting death, doth free vs alſo from the death of ſinne to newneſſe of life, and doth not onely juſtifie but alſo ſanctifie vs, as the Apoſtle plainly ſheweth, *Tit.2.14. Who gaue himſelfe for vs, that he might redeeme vs from all iniquitie,* (that is, free vs from the guilt and puniſhment of ſinne to which we were ſubject) *and purge vs to be a peculiar people vnto himſelfe, zealous of good workes.*

2.Tim.1.9.

Deut.7.7,8.
Our workes & worthineſſe no cauſes of our iuſtification.

om.3.24.

it.3.7.

Rom.4.3,5.

Tit.2.14.

§. Sect.5.
That our ſanctification is the free gift of God.

Sixtly, our ſanctification and inherent righteouſneſſe it ſelfe, what is it elſe but the free gift of God, begun, increaſed, and finiſhed by his gracious Spirit? What are the graces in vs but Gods free and vndeſerued gifts? What are our beſt workes but the fruits of his Spirit working in vs? For by nature we are dead in our ſinnes, and the children of wrath as well as the vnbeleeuing heathen or moſt prophane worldling, *Eph.2.1,3.* By nature we are not able ſo much as to thinke a good thought, or to will that which is good, no more then thoſe who remaine in the ſtate of condemnation, as appeareth, *2.Cor.3.5. Phil.2.13.* but it is our Sauiour Chriſt, *who ſo loued his Church, that he gaue himſelfe for it, that he might ſanctifie it and cleanſe it, by the waſhing of water through the word,* &c. as it is *Epheſ.5.25,26.* So that when wee haue attained to the higheſt meaſure of ſanctification that wee can poſſibly attaine vnto, wee muſt in all humilitie confeſſe with *Paul*, that by the grace of God we are that we are, as it is *1.Cor.15.10.* Neither muſt we attribute any thing in the work of our ſaluation, vnto our ſanctification and good workes, but aſcribe all to the free grace and vndeſerued loue of God in Chriſt, wherby wee are ſanctified and ſtirred vp to new obedience, who were altogether polluted, yea dead in our ſinnes. So that our ſanctification and worthineſſe is not the cauſe of Gods loue and mercy towards vs, but his loue and free good will is the cauſe of our ſanctification, and maketh vs, who were vnworthy in our ſelues, worthy in Chriſt of his loue and fauour. And therefore we muſt not

Epheſ.2.1,3.

2.Cor.3.5.
Phil.2.13.
Epheſ.5.25,26.

1.Cor.15.10.

meaſure Gods loue by our worthineſſe and abundance of grace as being a cauſe thereof; nor deſpaire of his fauour and mercie, when wee ſee our vnworthineſſe and weakneſſe in ſanctifying graces; for theſe are no cauſes of his loue but effects, and conſequently when we wāt them altogether, though there be no cauſe of hope whileſt wee remaine in this ſtate, yet wee are not vtterly to deſpaire for the time to come, ſeeing the Lord in his good time may begin his good worke in vs; and when it is begun, and wee haue receiued the leaſt meaſure of ſanctification, euen a deſire and holy endeuour to liue in holineſſe & righteouſneſſe, wee may be aſſured that it is Gods worke, which hee hauing begun will finiſh and accompliſh, according to that, *Pkil.1.6.* In the meane time let vs poſſeſſe our ſoules with patience, and with a quiet and peaceable minde labour after the increaſe of grace, vſing all good meanes ordained of God for this purpoſe, ſubmitting our ſelues, in regard of the meaſure of grace, which wee doe deſire, to his good will and pleaſure, who will diſpoſe of all ſo, as ſhall bee moſt for his glory and our good. And in any caſe let vs beware that wee doe not ſo impatiently and violently deſire encreaſe of more grace, as that in the mean time wee forget to bee thankfull to God for that we haue, turning our ſongs of prayſe for Gods great benefits, into murmuring and repining. Let vs not be like vnto rich Miſers, who haue their mindes ſo intent vpon the getting of that riches they haue not, as that they forget to enjoy and take comfort of that they haue. Let vs not reſemble thoſe vnthankfull men, who when they haue receiued many benefits, doe ſtill deſire more, and when their deſires are not preſently ſatisfied, vngratefully murmure againſt their benefactors as though they had receiued nothing: but let vs make vſe of thoſe graces which we haue receiued to Gods glory and our comfort; let vs deſire more, that wee may more glorifie him with his owne gifts; and though our deſires be not preſently ſatisfied, let vs not fall into impatiencie, but ſubmit our ſelues vnto his good will and pleaſure, and bee truly thankfull for that portion of grace, which it hath pleaſed him of his abundant mercy to beſtow vpon vs.

Phil.1.6.

§. Sect.7. Our own worthineſſe no cauſe of our ſaluation.

Laſtly, our ſaluation it ſelfe dependeth not vpon our owne worthineſſe, but vpon Gods free mercie and vndeſerued loue; for ſaluation is the free gift of God, and not the wages of our owne worthineſſe, as death is the wages of ſinne, as appeareth, *Rom.6.23.* And *wee are ſaued by grace through faith, and that not of our ſelues; it is the gift of God*, as it is *Epheſ.2.8.* And the Apoſtle telleth vs, *Tit.2.11.* that *the grace of God bringeth ſaluation, and teacheth vs to deny vngodlineſſe and worldly luſts, and that wee ſhould liue ſoberly and righteouſly and godly in this preſent World*: ſo that our forſaking ſin and imbracing holineſſe and righteouſnes is not the cauſe of our ſaluation; but the grace of God, by which all theſe effects are alſo wrought in vs. But moſt plaine is that of the Apoſtle, *2.Tim.1.9.* where he excludeth our owne workes and worthineſſe, to the end he might aſcribe the whole worke of our ſaluation to Gods grace and good will. *Who hath ſaued vs* (ſaith hee) *not according to our workes, but according to his owne purpoſe and grace.* So *Titus 3.5. Not by the workes of righteouſneſſe which we had done, but according to his mercy he ſaued vs, by the waſhing of the new birth, and renuing of the holy Ghoſt.*

Rom.6.23.

Epheſ.2.8.

Tit.2.11.

2.Tim.1.9.

Tit.3.5.

§. Sect.8. That the wor of our ſaluation is wholly effected by God alone.

But for the better cleering of this point, let vs further conſider that the Lord hath ſo diſpenſed and ordred of the cauſes and means of our ſaluation, as though he had purpoſely aimed at this, to beate downe our pride and opinion of our owne merit and worthineſſe, to make vs vtterly to deny our ſelues in the worke of our ſaluation, and to aſcribe vnto him the whole glory and prayſe of it. For whereas hee might haue wrought ſome graces and abilities in our ſelues, which might haue beene ſome grounds of our aſſurance and comfort, he hath not done it, but rather diuided the whole worke of our ſaluation, both for the beginning, performing, perfecting and applying of it betweene the three perſons of the bleſſed and glorious Trinitie. And firſt God the Father beginneth the worke by louing vs with an euerlaſting loue, and electing vs of his meere grace in his Son vnto life eternall, whom hee purpoſely ſent out of this infinite loue into the World, to effect this great worke of our redemption. Then God the Sonne taking vpon him our nature, performeth all things on our behalfe neceſſary for our ſaluation; ſatisfying Gods juſtice by his perfect righteouſneſſe and obedience, and ſauing and deliuering vs out of the hands of all our ſpirituall enemies. And now there remaineth nothing but the powerfull applying of that which Chriſt hath done and ſuffered for vs to our vſe and benefit; and this is principally effected by God the holy Spirit, who working effectually in vs by his Word, Sacraments and holy Ordinances, doth inlighten our mindes with the ſauing knowledge of God, and this great worke of redemption wrought by Chriſt, cauſeth vs to aſſent vnto the truth of the Goſpell, and ſtirreth vp in our hearts feruent deſires to be made partakers of Chriſt and his benefits; which are neuer ſeuered from a true and liuely faith, whereby wee receiue Chriſt giuen vnto vs of God as an all-ſufficient Sauiour; and doe wholly reſt vpon him for our ſaluation; and beſides this faith there is nothing elſe required of vs in this worke. By which it plainly appeareth how little or rather nothing weeare in the worke of juſtification and ſaluation. For what is required of vs vnto it but only faith? And what is faith but a gift and grace of God wrought in vs by his holy Spirit, in which worke wee are no agents at all, but meere patients who only receiue that which God giueth? And of what nature & quality is this grace of faith which God will haue vſed in this worke? Surely of no efficiencie and vertue in it ſelfe, but only an inſtrument to apply thoſe cauſes of ſaluation, which alone in themſelues are effectuall, as Gods mercifull promiſes, and the perfect obedience of Chriſt. What is it but only as a hand of a poore beggar to receiue an almes of a bountifull Prince, which it can no wayes merit by receiuing it? Finally, what is it but a grace herein differing from all other vertues and graces (ſauing thoſe that as effects and fruits doe depend vpon it) that whereas other vertues as charity, juſtice, obedience and the reſt doe make vs to reflect and looke vpon our ſelues, as vpon ſomthing worth the beholding, this grace of faith though it bee in vs, yet it cauſeth vs to looke quite out of our ſelues vnto another for the effecting of its worke, namely vnto God, our Sauiour Chriſt, and his holy Spirit, acknowledging them to be all in all in the worke of our ſaluation.

Now why hath the Lord thus wholly excluded vs and all our abilities, but becauſe he would haue the whole glory of his owne worke? Why would he haue our ſaluation to reſt only vpon himſelfe, and in no part vpon vs, but becauſe hee would haue vs to enjoy a more firme ground of aſſurance and comfort, then any thing in our ſelues could be? And therefore if wee can wholly deny our ſelues in the worke of our ſaluation, and reſting wholly and only vpon Gods free grace, and the all-ſufficient merits and obedience of his Sonne aſcribe vnto him alone the whole glory and praiſe of his owne worke, there is no cauſe why wee ſhould doubt at all in regard of out vnworthineſſe, ſeeing there is no worth or abilitie in vs, which in whole or part doth further our ſaluation.

§.Sect.9.
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luation.

Seeing therefore Gods loue is not grounded vpon our owne worthineſſe, ſeeing hee electeth, redeemeth, calleth, juſtifieth, ſanctifieth, and finally saueth vs of his meere mercie and free good will without any reſpect of our owne merits or good works, let vs not reſtraine the infinite loue of God to our deſerts, nor meaſure his vnmeaſurable good will by the ſhort ell of our owne merits; but as the Lord hath freely loued vs, ſo let vs acknowledge his free and vndeſerued loue, and relie wholly thereupon, notwithſtanding our vnworthineſſe, ſeeing our worthineſſe is no cauſe of his loue, but it is his loue which maketh vs, and will ſurely make vs worthy to be beloued, if wee reſt wholly vpon him in Chriſt by a true and liuely faith: For ſo much as wee deſpaire in reſpect of our owne vnworthineſſe, ſo much would wee aſcribe to our owne worthineſſe; and looke how much wee attribute vnto our ſelues in the worke of our ſaluation, ſo much wee detract from Gods free mercy and Chriſts merit. And therefore let vs humbly acknowledge our owne vnworthineſſe; and become nothing in our owne eyes, that wee wholly relying vpon God hee may be all in all. For well worthy are wee to thirſt if wee leaue the *fountaine of liuing waters; and digge vnto our ſelues broken ciſternes which will hold no water*; well worthy are wee to fall into the gulfe of deſpaire, if we forſake the firme pillar of our ſaluation Gods mercy and Chriſts merit; relying and reſting vpon the broken ſtaffe of our owne righteouſneſſe; well worthy are wee to be damned, if we enuie the Lord the praiſe and glory of our ſaluation, deſiring rather to aſcribe it vnto our ſelues.

*Ier.*2.13.

§.Sect.10.
That being vnworthy in our ſelues, we are loued, elected, and ſaued in Chriſt.

But here the tempter will object that God is juſt, and therefore in his juſtice cannot loue, elect, juſtifie and ſaue vs who are vnworthy his loue, polluted with ſinne, and deſtitute of righteouſneſſe. I anſwere, that God doth not loue, elect, juſtifie and ſaue vs in our ſelues, but in our Sauiour Chriſt, in whom being vnworthy of our ſelues wee are made worthy; being vnjuſt in our ſelues, wee are made juſt, after wee are adorned with the rich robe of his righteouſneſſe; being in our ſelues the children of wrath and firebrands of Hell, wee are made children of God and heires of Heauen. For *hee is made vnto God, wiſdome, righteouſneſſe, ſanctification and redemption, that hee who reioyceth might reioyce in the Lord*, as it is 1.*Cor.*1.30.31. And therefore the Apoſtle teacheth vs, that God hath giuen his grace, not ſimply vnto vs, who were altogether vnworthy thereof, but in Ieſus Chriſt, 1.*Cor.*1.4. *and that in all things wee are made rich in him*, as it is *Verſe* 5. So hee telleth vs, that *grace doth raigne by righteouſneſſe vnto eternall life, through Ieſus Chriſt our Lord*, *Rom.*5.21. And *that hee hath ſhewed the exceeding riches of his grace, through his kindneſſe towards vs in Chriſt Ieſus*, *Epheſ.*2.7. And as God is gracious to vs in Chriſt, ſo hath hee declared this his loue towards vs in Chriſt onely, as may appeare in the ſeuerall cauſes and means of our ſaluation. For in him God hath elected vs to ſaluation, as appeareth *Epheſ.*1.5. In him is made the couenant of grace, as being that ſeed of *Abraham* in whom all the Nations of the earth are

1.*Cor.*1.30,31.

1.*Cor.*1.4.
Verſe 5.
*Rom.*5.21.

*Epheſ.*2.7.

*Epheſ.*1.5.

Gal.3.16.
Epheſ.1 9,10.
2.Tim.1.9.
Rom.5.18,19.
Eſay 53.5.
1.Cor.1.30.
Col. .20,21.
Epheſ.1.6. and 2.12,13.&c.
Gal. .4,5.&c.
Epheſ.1.5.
1.Cor.1.30.
1.Iohn 5.11.

bleſſed, and to whom all the promiſes were made, as it is *Gal.3.16.* In him are we called and gathered together into one body, whereof hee is the head, as it is *Epheſ.*1.9,10. 2.*Tim.*1.9. In him wee are juſtified as appeareth, *Rom.*5.18,19. *Eſay* 53.5. 1.*Cor.*1.30. In him wee are reconciled vnto God, *Col.*1.20,21. *Epheſ.*1.6. and 2.12,13,14. &c. In him we are adopted to be the ſonnes of God, *Gal.*4.4,5 6,7. *Epheſ.*1.5. In him we are ſanctified, 1.*Cor.*1.30. In a word, in him we are ſaued, as appeareth. 1.*Iohn* 5.11. *God hath giuen vs eternall life, and this life is in his ſonne.* Though therefore the Lord could not in his juſtice beſtow vpon vs theſe his benefits, becauſe wee were vnworthy of the leaſt of them, and moſt worthy of all his judgements and puniſhments: yet in Chriſt wee haue fully ſatisfied his juſtice, and performed perfect obedience, and therefore euen in his juſtice hee could not but beſtow theſe his mercies and graces vpon vs, becauſe in him wee deſerued his loue, though in our ſelues wee haue deſerued eternall ſhame and confuſion. And therefore not truſting in our owne worthineſſe, nor yet diſtruſting in Gods mercy and free loue in regard of our vnworthineſſe, let vs caſt off all ſelfe-conceit and opinion of our owne righteouſneſſe, that ſo we may put on the righteouſnes of Chriſt; and acknowledging our owne weakneſſe, yea our nothing, let vs neuertheleſſe *be ſtrong in the grace which is in Chriſt Ieſus*, as the Apoſtle exhorteth, 2.*Tim.*2.1. In his name let vs goe boldly vnto *the throne of grace, that wee may receiue mercy, and find helpe in time of need:* for though in our ſelues we are the *children of wrath, yet are we reconciled and accepted of God, as his beloued in his beſt beloued*, as it is *Epheſ.*1.6.

2.Tim.2.1.
Heb.4.16.

Epheſ.1.16.

Chap. V.

That temporall afflictions are rather ſignes of Gods loue, then of his hatred.

§. Sect. 1.
Afflictions markes rather of our adoption then of our reprobation.

THe ſecond argument whereby Satan ſeeketh to perſwade vs that we are out of the fauour of God, is taken from the manifold afflictions which are laid vpon many of Gods children, whileſt they remayne in this vale of miſery. But it is eaſie to anſwere this objection, if wee be but a little conuerſant in the booke of God, for there we may learne that afflictions & croſſes are rather ſignes of Gods loue then of his hatred; and markes rather of our election and adoption, then of reprobation and eternall damnation. For the Lord hath fore-ſhewed vs that his children *ſhould mourne when the World ſhould reioyce*, that they *ſhould bee hated and perſecuted for his Name ſake*; that *all who will liue godly in Chriſt Ieſus, ſhall ſuffer perſecution and affliction*, 2.*Tim.*3.12. That they who will be conformable to him in glory, muſt alſo be conformable vnto him in his ſufferings, *Rom.*8.29. That *this ſhort and momentany affliction, ſhall cauſe vnto vs a farre moſt excellent and eternall waight of glory*, 2.*Cor.*4.17. That *if wee ſuffer with Chriſt, wee ſhall alſo raigne with him*, 2.*Tim.*2.12. That *whom the Lord loueth he chaſteneth: and ſcourgeth euery ſonne that he receiueth*, as it is *Heb.*12.6. That thoſe whom he doth not thus correct, *are baſtards and no ſonnes, Verſe* 8. And to theſe we may adde the examples of Gods children from time to time, as of *Abraham, Iacob, Ioſeph, Moſes, Dauid, Iob*, the Apoſtles, but eſpecially our Sauiour Chriſt himſelfe, who was hungry, harborleſſe, deſpiſed, ſcoffed, reuiled, buffetted, ſpit vpon, crowned with thorne, and laſtly crucified; and yet euen whileſt hee ſuffered all theſe afflictions, hee was the only begotten and beſt beloued Son of his heauenly Father.

2.Tim.3.12.
Rom.8.29.
2.Cor.4.17.
2.Tim.2.12.
Heb.12.6,8.

§. Sect.
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So that both by teſtimonies and examples it is manifeſt, that afflictions are ſignes rather of Gods loue, then of his hatred; and markes of the children of God, rather then of the children of wrath. But here the tempter will demand how this can bee, conſidering that the Lord promiſeth to his children all good things; whereas afflictions are euils, and puniſhments inflicted on the wicked. To this wee may anſwere, that though in their owne nature they be euill, yet through the wiſdome and gracious prouidence of our God, they turne to the good of his children; and though to the wicked they are plagues and puniſhments, yet to the Godly they are but trials and fatherly chaſtiſements. For all their ſinnes are puniſhed in Chriſt, neither wil it ſtand with Gods juſtice to puniſh them againe in the faithfull; and therefore there is no other end of them but the manifeſtation of Gods glory, and our ſpirituall good and euerlaſting ſaluation. For as they are trials they ſerue to ſhew vnto all the world, and eſpecially to our ſelues, our faith, hope, patience, obedience, conſtancie, and the reſt of the graces of Gods Spirit, to the prayſe of his glory who hath beſtowed them, and to the comfort of our owne ſoules who haue receiued them. And as they are chaſtiſements they ſerue for ſharpe eye-ſalues to cleere our dimme ſight, ſo as we may ſee our ſinnes, and truly repent of them. They ſerue for ſowre ſawces to bring vs out of loue with our ſweet ſinnes, and for fire and files, whereby we are purged and ſcoured from the droſſe and ruſt of our corruptions. They are ſharpe pruning kniues, to lop and trim vs, that wee may bring forth plentifull fruites in godlineſſe. They are ſpurs to pricke vs forward in the Chriſtian race, and hedges to keepe vs from wandring out of the way. They are ſharpe ſalues to draw out our ſecret corruptions, and bitter potions to cure our deſperate diſeaſes. They are that worme-wood, whereby the Lord weaneth vs from the loue of the world, whoſe pleaſing delights wee would euer ſuck without wearineſſe, if our mouthes were not diſtaſted with ſome afflictions. They are rods, wherewith being ſcourged, wee are made more circumſpect in our wayes, and more carefull to performe obedience vnto all the Commandements of our heauenly Father. In a word, they are the ſtrait path which leadeth to euerlaſting happineſſe, and a bridle to reſtraine vs from running head-long into the broad way, which leadeth to endleſſe woe and miſery. And therefore ſeeing our momentany afflictions doe ſerue for the manifeſting of Gods glory, for the encreaſing of ſpirituall graces and furthering of our eternall ſaluation, let not Satan perſwade vs that we are out of Gods loue and fauour becauſe of our afflictions, but rather let vs repute them as they are indeed ſignes of his gracious prouidence and fatherly care which he hath ouer vs.

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But heere the tempter will obiect that this I ſpeake is true of the outward afflictions of the body, for thereby the fleſh is mortified and ſubdued, and the ſanctifying graces of Gods Spirit exerciſed and increaſed in vs; but thy afflictions (will he ſay) are farre different, for thy ſoule is filled with horrour and feare, thy conſcience is mortally ſtung with ſinne, and the waight thereof ouerwhelmeth thee; thou ſeeſt thy ſelfe ſubiect to the curſe of the Law, and art alreadie tormented with the paines of Hell; thy God who looketh vpon his children with an amiable countenance, frowneth vpon thee like a ſeuere Iudge, and thou taſteſt of nothing but of his heauie wrath and diſpleaſure. In a word, thou haſt not one ſparke of true conſolation wrought in thee by Gods Spirit, with which thoſe that are Gods children are fully repleniſhed, and whereby they are incouraged patiently to abide all afflictions, but thy inward vexations are the torments of an euill conſcience, and the flaſhings of Hell fire wherewith hereafter thou ſhalt eternally be burned.

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To this tentation wee muſt anſwere, that it cannot bee denied but that the afflictions of the mind are far more grieuous then the afflictions of the bodie; and that the torments of conſcience cauſed by the waight of ſinne, and the apprehenſion of Gods fearefull wrath, are as it were Gods three-ſtringed whip, in reſpect of the gentle rod of outward afflictions; for *a ſorrowfull mind drieth vp the bones*, as it is *Prou.* 17.12. and *the ſpirit of a man may ſuſtaine his* other *infirmities, but a wounded ſpirit who can beare?* as the Wiſeman ſpeaketh *Prou.* 18.14. Neuertheleſſe, though theſe corrections are more ſharpe and grieuous, then the outward afflictions of the body, yet it cannot bee denied but that theſe alſo are the chaſtiſements which our heauenly Father inflicteth vpon his children, ſometimes for his owne glory, and ſometime for their triall or chaſtiſement, when more light correction wil not reclaime them. For firſt thoſe places of Scripture before quoted, are ſpoken generally of all afflictions, and therefore are not to be reſtrained to the outward afflictions of the bodie, ſeeing they extend themſelues alſo to the afflictions of the minde, neither doth our heauenly Father correct all alike, but ſome he rebuketh only by his Word, and ſtayeth here when as this reclaimeth them; but if this will not preuaile, he goeth a ſtep further, and chaſtiſeth them with gentle correction, as with outward croſſes and afflictions; but if this will not reforme them, hee taketh his whip into his hand, wherewith hee grieuouſly ſcourgeth them, to the end they may more ſenſibly taſte of his diſpleaſure, and amend that which is amiſſe. And this hee doth by making them feele the waight of ſin, and apprehend his wrath and heauie diſpleaſure, which by their ſinnes they haue iuſtly incurred; and yet notwithſtanding all this he ſtill remaineth their gracious Father, who ſeeketh not their deſtruction but their reformation. Neither need this dealing of our heauenly Father ſeeme ſtrange vnto vs, ſeeing earthly parents take the ſame courſes with their children whom they tenderly loue; for when they offend them, they firſt ſeeke their amendment by words and fatherly admonitions; and when this will doe no good they proceed to blowes, and in a gentle manner doe correct them; and if this preuaile not with them, then they vſe more ſharpe and ſeuere chaſtiſement; but if all this be to no purpoſe, then will they diſguiſe their fatherly affection vnder the vizard of wrath and heauy diſpleaſure; they baniſh out of their countenance all ſignes of loue, and aſſume terrible lookes and bitter frownes; yea they will ſometimes thruſt them out of doores, and reiect them a while, leauing them to ſhift for themſelues, and to endure all miſerie. And whence proceedeth all this? ſurely not from hatred, but from loue and tender care which they haue ouer them for their good. And this maketh them vſe the bridle of correction, to reſtraine them from running into all licentiouſneſſe; this cauſeth them to pretend wrath in their countenance, that they be not by their lewdneſſe forced to entertaine it into their hearts; this moueth them to reiect them for a time that they may reclaime and retaine them for euer. Neither doth our heauenly Father, who is infinite in loue, deale otherwiſe with his diſobedient children; hee vſeth but his word if his word will ſuffice, he goeth no further then gentle chaſtiſement

Reuel. 3.19.
Heb. 12.6.

if that be enough; but if he ſharply ſcourge vs, yea if hee looke vpon vs with a frowning countenance, and ſhew nothing in outward appearance but his wrath and heauie diſpleaſure; if he ſeeme to reiect vs for a time, and to giue vs ouer to be tormented by Satan: yet vndoubtedly all this proceedeth from his loue and that fatherly care hee hath ouer vs, for our euerlaſting good and ſaluation. Hee ſeeketh not our deſtruction, but amendment; hee frowneth on vs for a time, that hee may looke graciouſly on vs for euer; hee ſeemeth to reiect vs for a while, that like the prodigall ſonne wee may returne againe, and bee receiued into his euerlaſting loue and fauour.

§. Sect. 4.
That ſpirituall afflictions tend to our mortification.

Secondly, the Lord ſendeth afflictions to mortifie in vs the old man, the fleſh and vnregenerate part: now the fleſh is not onely in our body, but alſo in our ſoule and euery part and faculty thereof, and therefore the Lord doth not afflict the body alone with outward calamities, but euen the ſoule alſo with griefe of mind and horrour of conſcience, with the waight of ſinne and ſenſe of his wrath, to the end that our corruptions both in bodie and ſoule may bee mortified, the olde man with the luſts thereof crucified, and in the end fully aboliſhed. And therefore doth the Lord breake our hard and ſtonie hearts, therefore doth hee plow and teare them vp like fallow ground, to the end that the ſeed of his grace being ſowne in them may take roote, fructifie and bring forth a plentifull harueſt of godlineſſe, to his glory and our comfort. It is not therefore for want of loue, that our heauenly Father doth thus bruiſe vs and euen cruſh vs in pieces; it is not becauſe he will reiect vs and caſt vs off: but when we are truly humbled, when our hard hearts are ſoftned, and our ſpirits broken and made contrite, then will hee regard vs and ſhew his tender loue and mercifull kindneſſe vnto vs as hee hath graciouſly promiſed, *Matth.*12.20. *The bruiſed reed will he not breake, and ſmoking flax ſhall he not quench.* So *Pſal.*51.17. *The ſacrifices of God are a contrite ſpirit, a contrite and broken heart O God thou wilt not deſpiſe.* And this the Lord himſelfe teſtifieth; *I dwell with him alſo that is of a contrite and humble ſpirit, to reuiue the ſpirit of the humble, and to giue life vnto them that are of a contrite heart. Eſay* 57.15. And the Prophet telleth vs that our Sauiour Chriſt was ſent into the world *to preach glad tidings vnto the poore, to binde vp the broken hearted, &c. to comfort all that mourne, to giue them beautie for aſhes, the oile of ioy for mourning, the garment of gladnes for the ſpirit of heauines, &c.* as it is *Eſay* 61.1,2,3. *Luke* 4.18.

Ier.4.4.

Math.12.20.

Pſal.51.17.

Eſay 61.1,2,3.

§. Sect. 5.
Gods dearest children ſubiect to ſpiri
all affliction

Laſtly, that the afflictions of the mind, the apprehenſion of Gods wrath, the ſting of ſinne, and torments of conſcience, are not any true and certaine ſignes of Gods hatred, hereby it plainly appeareth: in that the moſt deare children of God haue beene ſubiect to them, and that in great meaſure. For example, *Iob* who by Gods owne teſtimony was the iuſteſt man that liued on the earth, notwithſtanding was ſo grieuouſly afflicted both in body and mind, that he burſteth out into theſe grieuous complaints, *Iob* 6.4. *The arrowes of the Almightie are in me, the venome whereof doth drinke vp my ſpirit, and the terrours of God fight againſt mee.* And *Chap.*9.*Verſ.*17. *Hee deſtroyeth mee with a tempeſt and woundeth mee without cauſe.* 18. *He wil not ſuffer me to take my breath, but filleth me with bitternes.* So, *Chap.*13.24. *Wherfore hideſt thou thy face and takeſt mee for thine enemie?* And *Verſ.*26. *Thou writeſt bitter things againſt mee, and makeſt mee to poſſeſſe the iniquities of my youth.* And *Chap.*16.9. *His wrath hath torne me, and he hateth me and gnaſheth vpon me with his teeth; mine enemie hath ſharpened his eyes againſt mee.* And *Chap.*19.11. *He hath kindled his wrath againſt me, and counteth me as one of his enemies.* Looke alſo vpon the example of the Prophet *Dauid*, who though he were a man according to Gods owne heart, yet was hee made to drinke a deepe draught in this cup of inward afflictions, and was vexed not onely outwardly in his eſtate, goods and bodie, but alſo, in his ſoule, with the ſenſe of Gods wrath, with the waight of ſinne, and the terrours and torments of conſcience, which made him to vtter theſe and ſuch like pittifull complaints in the booke of the Pſalmes, *Pſal.*6.3. *My ſoule is alſo ſore troubled: but Lord how long wilt thou delay?* And *Verſ.*6. *I fainted in my mourning: I cauſe my bed euery night to ſwim, and water my couch with my teares.* So *Pſal.*38.2. *Thine arrowes haue light vpon me, and thine hand lieth vpon mee.* 3. *There is nothing ſound in my fleſh, becauſe of thine anger: neither is there any reſt in my bones becauſe of my ſinne.* 4. *For mine iniquities are gone ouer mine head, and as a waightie burthen they are too heauie for me, &c.* And *Pſal.*88.7. *Thine indignation lieth vpon me, and thou haſt vexed me with all thy waues.* And *Verſ.*14. *Lord why doeſt thou reiect my ſoule, and hideſt thy face from me?* 15. *I am afflicted and at the point of death: from my youth I ſuffer thy terrors, doubting of my life.* 16. *Thine indignations goe ouer me, and thy feare hath cut me off.* So in the 77. Pſalme hee taketh vp this lamentable complaint: *Verſ.*7. *Will the Lord abſent himſelfe for euer? and will hee ſhew no more fauour?* 8. *Is his mercie cleane gone for euer? doth his promiſe faile for euermore?* 9. *Hath God forgotten to be mercifull? hath hee ſhut vp his tender mercies in diſpleaſure?* 10. *And I ſaid, this is my death.* Looke alſo vpon the Apoſtle *Paul*, who though he were a choſen veſſell,

Iob 1.8.

Iob 6.4.& 9.17
18.& 13.24,2
& 16.9.& 19,
11.

Pſal.6.3.

Pſal.38.2,3.

Pſal.88.7,14
15,16.

Pſal.77.7,8,
10.

veſſell, whom God had ſeparated from his mothers wombe to carrie his Name before the Gentiles, yet was he afflicted grieuouſly, not only outwardly in bodie, as hee profeſſeth, but alſo in minde; for the meſſenger of Satan was ſent to buffet him, and hee had a long time a pricke in the fleſh, from which he could not be freed, though hee often begged this fauour at Gods hand, as appeareth, *2.Cor.12.7,8.* And the burthen of ſin grieuouſly afflicting his conſcience, forced him to cry out, *Ro.7.24. O wretched man that I am, who ſhall deliuer me frō the bodie of this death?*

9.15.
.1.15.
r.6.4,5,6,
r.12,7,8.
.7.24.

So that by theſe and many ſuch like examples, that is manifeſt vnto our comforts which the Apoſtle ſpeaketh, *1.Cor.10.13. There hath no tentation taken you but ſuch as appertaineth to man; for the ſame afflictions (which wee ſuffer) are accompliſhed in our brethren which are in the world*, as it is, *1.Pet.5. verſ.9.* Yea the ſame and far greater were endured by our head Ieſus Chriſt himſelfe, who receiued deepe and griſly wounds, in reſpect of thoſe ſmall ſcratches which we ſuffer, and drunke the full cup of Gods heauy diſpleaſure, of which we onely ſip or taſte. For he was not onely in his outward ſtate dejected and reputed as an abject amongſt men, nor perſecuted by his cruell enemies alone, euen to the taking away of his precious life, by a cruell and ſhamefull death; but alſo inwardly in his ſoule hee ſuſtained farre more heauie croſſes then that which hee outwardly carried on his ſhoulders, though the waight thereof cauſed him to faint for wearineſſe. For to ſay nothing of Satans tentations and the power of Hell which was ſet againſt him, let vs conſider of that bitter agonie which he ſuſtained in the garden, where the burthen of Gods anger, for our ſinnes was ſo heauie vpon him, that it preſſed out of his bleſſed bodie a ſweate of water and bloud: nor was he preſently eaſed of this vnſupportable waight, but hee was faine to beare it euen vnto his croſſe; neither was he comforted in mind when the pangs of death had taken hold of his bodie, but euen then he was ſo vexed with the ſenſe of his Fathers diſpleaſure, that in bitterneſſe of ſoule he cryeth out, *My God, my God, why haſt thou forſaken me*: Nor that he deſpaired vtterly of Gods loue and aſſiſtance, or thought himſelfe a reprobate and caſt-away, for hee calleth him ſtill his God: but the Deitie hauing for a time withdrawne it ſelfe, to the end the humane nature might ſuffer that puniſhment which wee had deſerued euen vnto death it ſelfe, which otherwiſe it could not haue bin ſubject vnto, he vttereth this ſpeech truly according to his preſent ſenſe and apprehenſion. Now if wee conſider who it is that was thus grieuouſly afflicted both in bodie and mind, wee ſhall find that it was not one hated of God, but his onely begotten and beſt beloued Sonne, in whom he profeſſeth himſelfe to *be well pleaſed*, *Matth.3.17.* Seeing therefore our Sauiour Chriſt who was the naturall Sonne and heire of God, and ſo tenderly beloued of his heauenly Father that in him he loueth all his children, did notwithſtanding endure not onely grieuous afflictions of body, but the intolerable burthen of his Fathers diſpleaſure in his ſoule alſo: why ſhould wee imagine that either our outward or inward afflictions are any ſignes or arguments that God hateth or hath rejected vs? eſpecially conſidering that hee *hath predeſtinated vs to be made like to the image of his Sonne, not onely in his glory, but alſo in his afflictions: ſo that firſt we muſt ſuffer with him, and after raigne with him*, as it is *Rom.8.29. 2.Tim.2.12.*

Sect.6.
at Chriſt
nſelfe en-
red the ſpi-
uall affliċti-
s.
Cor.10.13.
Pet.5.9.
y 53.5.
atth.27.46.

Matth.3.17.

Rom.8,29.

2.Tim.2.12.

But it may bee objected that our Sauiour Chriſt ſuffered all this, not for any ſinne that was in himſelfe, for he *did no ſinne, neither was their guile found in his mouth*, *1.Pet.2.22.* *but he was wounded for our tranſgreſſions, he was broken for our iniquities*, as it is *Eſa.53.5.* And therefore conſidering that the Lord did thus hate ſin, euen when his dearely beloued Sonne did take it vpon him; how much more will he hate it in vs? if hee ſo ſeuerely puniſhed his deare Darling when hee had taken the ſins of others vpon him; how fearefull puniſhments are prepared for the ſinners themſelues? I anſwere, that indeed *Chriſt who was iuſt did ſuffer for vs who were vniuſt*, as it is *1.Pet.3.18.* and that ſinne is ſo odious to Gods eyes, that rather then it ſhould not be puniſhed, hee would puniſh it in his dearely beloued Sonne. The conſideration whereof ſhould make vs alſo to hate and flie from it as the greateſt euill. But yet this ſhould be ſo farre off from diſcouraging vs, or from making vs doubt of Gods loue, that nothing in the world doth more aſſure vs thereof; no conſolation can be imagined more comfortable. For what greater teſtimonie of Gods loue can bee imagined, then that when we were ſtrangers, yea enemies to God, he ſhould ſend his deare beloued Sonne to die for vs, to the end that by this meanes his juſtice might be ſatisfied, his wrath appeaſed, and we being receiued into grace and fauour, might be made heires of euerlaſting life? what greater aſſurance can we haue that our ſinnes are forgiuen vs, then that they are alreadie puniſhed in Chriſt? it being againſt the juſtice of God to puniſh the ſame ſinnes twice? What ſtronger argument can bee brought, to proue that we ſhall neuer be ſubject to Gods wrath, nor be caſt away in his heauie diſpleaſure; then that our Sauiour hath borne his Fathers anger, to the end hee might reconcile vs vnto him? And therefore though our Sauiour ſuffered theſe outward and inward afflictions, not as hee was the dearely beloued Sonne of God who was free

Obiection.

1.Pet.2.22.

Eſay 53.5.

Anſwere.

1.Pet.3.18.

Rom.5.10.

from ſin, but as he was our Mediator, who had taken vpon him our ſins, to the end hee might ſatisfie his Fathers iuſtice; yet ſeeing he endured theſe things in our ſtead, to the end we might be freed from them, hence ariſeth vnto euery true Chriſtian ſound comfort, and certaine aſſurance of Gods loue and goodneſſe towards him.

§. Sect. 7. A dangerous tentation grounded vpō our not profiting by affliction.

But the tempter will further vrge this obiection after this manner. Let it be granted (will hee ſay) that God doth chaſtiſe ſometime his children whom he loueth, both with outward and inward afflictions, and that they ſuffer euen the ſame miſeries which thou endureſt; yet ſeeing they are ſometimes puniſhments alſo which he inflicteth vpon the wicked, hence thou canſt not gather that they are fatherly chaſtiſements and ſignes of his loue to thee: yea contrariwiſe thou mayeſt aſſure thy ſelfe, that they are fearefull puniſhments and ſignes of Gods hatred, which God in iuſtice inflicteth on thee for thy ſinnes, that others may bee warned by thine example. For if they were chaſtiſements and fatherly corrections, then would they indeed correct thee, that is, reforme and amend thee; for this is the end why God inflicteth them on his children, & his end cannot be fruſtrate: but in thee there is no reformation wrought, nor any encreaſe of patience; whereas in the faithfull, *tribulation bringeth forth patience*, as euen by the Scriptures it is manifeſt. Yea contrariwiſe when the hand of God is vpon thee, thou bewrayeſt great impatiencie, and vttereſt inconſiderate ſpeeches, which tend to Gods diſhonour, giue offence to the World, and wound thine owne conſcience. And therefore howſoeuer to others, theſe are fatherly chaſtiſements, yet to thee they are ſeuere puniſhments, which moue thee rather to deſpaire, then aſſure thee of Gods loue.

Rom. 5. 3.

That it is no fit time to iudge of our ſpirituall graces in the conflict of tentations.

To this we anſwere, that it cannot be denied, but that Gods corrections doe correct and amend his children, and that afflictions ſerue to the encreaſing of their patience, faith and other graces; but yet let vs know that Sathan playeth the falſe deceiuer, when hee mooueth vs to looke for the aſſurance of Gods loue, and for our amendment and increaſe of Gods grace, in the very time when the hand of God is vpon vs, whileſt the conflict laſteth, and the tentation grieuouſly ſhaketh and battereth vs. As if hee ſhould come to a man who hath endured much and tedious ſickneſſe, and ſhould ſay vnto him, thou diddeſt imagine thy ſelfe a while agoe very beautifull and exceeding ſtrong, but thou waſt much deceiued, for if thou lookeſt in a glaſſe thou ſhalt preſently perceiue that thou art leane, pale and deformed, and if thou makeſt triall of thy ſtrength, thou ſhalt find that it is ſcarce ſufficient to ſuſtaine the waight of thine owne bodie. Now who would not deride ſuch fond reaſoning? Who could not eaſily anſwere, that iudgement is not to be taken of the beautie and ſtrength of the body in the time of ſickneſſe, but in the time of health? But this is the very like caſe, and thus ſottiſhly doth Satan conclude, or rather delude Gods children in the time of tentation. For he ſaith thus vnto them, thou diddeſt perſwade thy ſelfe that thou art the childe of God, and in his loue and fauour, that thou art endued with faith, patience and other graces, and daily increaſeſt in them; but now thou art come to the triall it proueth farre otherwiſe; for thy faith is turned into doubting or infidelitie, and thy patience to impatiencie, and therefore there is no likelihood that thou art beloued of God, for then thou wouldeſt profit by afflictions, and increaſe in grace and ſtrength, whereas thou bewrayeſt nothing but thy manifold corruptions. But we are to know that wee are not to iudge of our grace and ſtrength, in the time of tentation and of the ſpirituall conflict, when as our ſoules are grieuouſly ſicke with the ſenſe of ſinne and apprehenſion of Gods heauie diſpleaſure incurred thereby, when as the fire of Gods Spirit is couered with the aſhes of our corruptions, and the fruits and graces thereof nipped with the cold winter and boyſterous blaſts of tentations, but wee are to looke into our ſelues when the fit is paſt and the conflict ended, and then ſhall we find our patience by experience of Gods loue confirmed, our faith renued, and all other graces ſtrengthened and increaſed; and then ſhall wee cleerely diſcerne the bright beames of Gods loue and fauour, ſhining vpon vs, when the clouds of tentation are paſt away which did hide them from vs.

§. Sect.

That Gods
deare childr
in grieuous
tentations
ſhew impa
encie, and
ter ſometim
inconſidera
ſpeeches.

But if in the time of triall and tentation we iudge according to our preſent ſenſe and feeling, wee muſt needs be deceiued: for it cannot be denied but that euen the deare children of God who haue receiued a great meaſure of grace; when the hand of God is vpon them doe doubt of his loue and fauour, and when they are grieuouſly afflicted doe bewray their corruption, and ſhew their impatience by vttering inconſiderate ſpeeches. For while wee continue in this life, we haue the reliques of ſinne hanging on vs, and we are partly fleſh and partly ſpirit, yea the fleſh is the ſtronger part, and therefore it is no maruell if the fleſh being pinched in the time of tentation doth complaine, and being lanced deeply with the razor of ſharpe afflictions doth cry out for paine, complaining of the Chirurgion that he dealeth too rigorouſly with him. And if men through bodily ſicknes haue their iudgements blinded, their vnderſtanding dazled and miſled, their memory ouerthrowne, ſo that they can put no difference betweene their friends and their enemies,

nemies, but euen raile vpon thoſe who in the time of their health they dearely loued, and think none ſo much their enemie as their Phyſitian, rauing and inconſiderately ſpeaking they know not what; what wonder is it if the like effects follow the ſickneſſe of the ſoule, when it is (as it were) ſet vpon the racke, preſſed with the burthen of ſinne, and tormented with the apprehenſion of Gods anger, conſidering that theſe kind of afflictions are farre more grieuous and without compariſon more intolerable, *for a man may ſuſtaine his infirmities, but a wounded ſpirit who can beare?* as it is *Prou.* 28.14. What maruell then is it, if they take God for their enemie, when they feele his ſharpe medicines, though in truth he be their louing Phyſitian, who by this meanes cureth them of their diſeaſes of ſin and corruption? what wonder is it if they vtter rauing ſpeeches when the ſenſe of paine preſſeth them ſo ſore? how is it poſſible but that they ſhould doubt of Gods gratious loue & fauour, when as they preſently taſte of nothing but his rigor and iuſtice?

,28.14.

Sect.9. mples to ere the for- r point,

.5.11.

3.& 6.8,9,

Wee muſt not therefore iudge of our ſtate while the croſſe is vpon vs, for ſo ſhould we condemne the generation of the iuſt to bee moſt wicked, then ſhould we imagine thoſe who haue excelled in patience to bee moſt wayward and impatient. Looke vpon *Iob* who is renowned for patience, and you ſhal finde that while the hand of God was vpon him, hee bewrayeth the corruption of the fleſh and ſheweth notable impatiency, curſing the day of natiuitie, and wiſhing that he had neuer beene borne, or elſe that he had preſently after his birth beene ſwallowed vp in the iawes of death, *Iob* 3. So chapter 6. 8.9. hee thus crieth out like a man vtterly deſperate: *O that I might haue my deſire, and that God would grãt me the thing that I long for.* 9. *That is, that God would deſtroy mee: that hee would let his hand go and cut me off.* 10. *Then ſhould I yet haue ſome comfort: though I burne with ſorrow: let him not ſpare,* &c. Where *Iob* ſeemeth to deale with God as a condemned malefactor with a iuſt and ſeuere Iudge, who ſeeing the anger of the Iudge incenſed againſt him for his crime, hath no hope that hee can by intreatie and perſwaſions mooue him to reuoke his ſentence of death, and therefore onely deſireth a mitigation of the tortures, and that he may quickly bee diſpatched and rid out of his paine, *nam miſericordia genus eſt citò occidere*, it is a kind of mercie to bee ſpeedie in execution: So *Iob* hauing no hope to be freed from his miſeries, deſireth onely this fauour at Gods hands, that he would not (as it were) torment him peece-meale, but make a quick diſpatch of him by laying on a greater waight of afflictions, till by their vnſupportable burthen the breath were preſſed out of his bodie. And *Chap.* 10.18. *Wherefore haſt thou brought mee out of the wombe? Oh that I had periſhed, and that none eye had ſeen me!* 19. *And that I were as I had not beene, but brought from the wombe to the graue.*

tts.

Iob 10.18.

Looke vpon the Prophet *Dauid* who was a man according to Gods owne heart, endued with a ſtedfaſt faith and conſtant patience; and you ſhall perceiue that Gods loue, and the graces of Gods Spirit in him, were ſo ſhadowed with the grieuouſneſſe of his preſent afflictions, that hee could not diſcerne them. For he complaineth like a man vtterly caſt off and rejected of God. *Pſal.* 88.14. *Lord why doeſt thou reiect my ſoule, and hideſt thy face from me?* 16. *Thine indignation is gone ouer me, and thy feare hath cut me off.* The like complaint hee taketh vp, *Pſal.* 77.8,9,10. Neither had the Prophet in theſe times alwayes the ſpirit of ſupplication and prayer, but ſometimes the grieuouſneſſe of his paine did ſhut his mouth ſo as hee could not confeſſe his ſinne, nor humble himſelfe before his God; though through the waight of affliction, his bones were conſumed, and hee rored for griefe all the day long, as appeareth *Pſal.* 32.3,4. So *Ieremie* ſeeing the Word of Gods Ambaſſadours deſpiſed and contemned, could not beare it, but burſteth out into great impatiencie, curſing the day of his birth, and euen the man that brought newes thereof to his Father, because hee was borne to ſee labour and ſorrow, and that his dayes ſhould be conſumed with ſhame: *Ier.* 20.14,15,18. If therefore wee judge of *Iob*, *Dauid*, and *Ieremie*, according to their outward behauiour and their owne inward feeling in the time of afflictions, and in the combat of tentations; wee ſhould thinke them void of faith, impatient, and deſtitute of all aſſurance and hope of Gods loue and fauour: but the Scriptures teach vs otherwiſe, propounding them vnto vs as patternes of patience and true godlineſſe; and themſelues alſo at other times doe ſhew their ſingular faith, incomparable patience and the reſt of the graces of Gods Spirit. Seeing then this is not our caſe alone, but the ſtate of Gods deareſt children, let vs not beleeue the tempter telling vs that wee are not Gods children, becauſe we ſee not Gods graces ſo plainly in the time of tentation and triall, yea contrariwiſe bewray our impatiencie and other corruptions: but let vs bee truly humbled in the ſight of our infirmities, labouring and ſtriuing to reforme them, and judge of our ſtate, not as wee finde it in the time of the conflict, but as it was, or is before, or after the combat is ended.

Pſal.88.14.

& 77.8,9.

Pſal.32.3,4.

Ier 20.14,15, 18.

§. Sect.10. The obiection out of *Eccleſ.*9 1. anſwered.

Laſtly, the tempter objecteth, and hath ſtirred vp his wicked inſtrumẽts the enemies of Gods truth to defend, that though we are not wholly to deſpaire of Gods loue, yet we muſt doubt thereof: and to this purpoſe they alleage that ſaying, *Eccleſ.9.1.* which they reade thus: *I haue handled all theſe things in my heart that I might curiouſly vnderſtand: Iuſt and wiſe men and their workes are in the hand of God; and notwithſtanding a man knoweth not whether hee be worthy of loue or hatred, but all things are kept vncertaine for the time to come, &c.* I anſwere, that if Gods loue or hatred did depend vpon our owne wotthineſſe or vnworthineſſe, wee might well doubt; nay I will ſay more, wee might juſtly deſpaire of his grace and good will, and certainly aſſure our ſelues that wee were hated and abhorred of God; for this, if any thing, we haue deſerued. But the truth is, that as Satan temptihg our Sauiour, and quoting Scripture for his purpoſe, left out that which made againſt him; ſo heere by his inſtruments aſſaulting his members, he addeth to the Scriptures that which maketh for him. For neither in the Hebrew, which is the originall, nor in the Greeke tranſlation is there any one word of our worthineſſe or vnworthineſſe; but thus it is in the text as it is truly tranſlated in our Bibles; *No man knoweth either loue or hatred of all that is before them:* and whereas they reade the words following thus; *But all things are kept vncertaine for the time to come,* they moſt groſly depraue the text, which is thus to be read as wee haue it tranſlated; *All things come alike to all, and the ſame condition is to the iuſt and the wicked:* & thus alſo doth *Arias Montanus*, one of the moſt learned amongſt themſelues tranſlate it.

Neither will their corrupt tranſlation ſtand with the ſenſe and truth of the place: for as hee ſaith, no man knoweth whether hee be worthy of hatred: but this is vtterly falſe; for ſo ſhould we ſay that we could not know whether the Sodomites for their filthineſſe, the Canaanites for their idolatrie, *Iulian* for his apoſtaſie were worthy to bee hated of God; whereas the Scriptures witneſſe the cleane contrary, & euen they themſelues doe confeſſe, that they who deſperately giue ouer themſelues into all ſin and wickedneſſe, are not to doubt but that they are worthy of Gods anger and heauy diſpleaſure, why therefore on the other ſide may not thoſe who are truely conuerted vnto God, and indued with a liuely faith which worketh by loue, be aſſured of Gods loue and fauour, ſeeing hee hath aſſured them hereof in his Word? Nay in the ſame Chapter, Verſe 7. their corrupt expoſition is ouerthrowne; for there he biddeth vs to *eate our bread with ioy, and to drinke our wine with a cheerefull heart, for God now accepteth our workes.* Now, though God did indeed accept our workes, yet we could not be moued to ioy and cheerefulneſſe of heart hereby, vnleſſe alſo wee might be aſſured of his acceptation.

§. *Sect.* I
The expoſi
on of Ecc
9.1.

But let vs examine theſe words and ſhew the true ſenſe of them. There are two expoſitions giuen, which may ſtand with the analogie of faith and the circumſtances of the text. For ſome vnderſtand theſe words not of Gods loue or hatred, but of mans loue towards thoſe things he deſires, and of his hatred towards thoſe things he flieth; & then this is the ſenſe of the place; A man knoweth not whether thoſe things which hee loueth, as pleaſures, honours, & riches, or thoſe things which he hateth, namely, croſſes & afflictions ſhall happen vnto him, becauſe they are only diſpoſed by the prouidence of God who giueth theſe outward things indifferently to all both juſt and vnjuſt. So that if the words are thus to be vnderſtood, there is no ſhew of reaſon in the Papiſts expoſition. Secondly, let it be granted that it is to be vnderſtood of Gods loue towards vs, yet it will make nothing for their purpoſe: for then this is the plaine ſenſe of the words; No man can know whether hee be loued or hated of God by theſe common outward things which happen alike to all, and in reſpect whereof there is the ſame condition to the juſt and the wicked, and to the pure and polluted, to thoſe that worſhip God & thoſe that worſhip him not. There is no judgement that can be giuen, either of our ſelues or others in reſpect of our outward ſtate; for ſometime the juſt are poore, the vnjuſt rich, the wicked aduanced to honour, and the godly afflicted and perſecuted. For example, *Eſau* enjoyed his delights and plentie of all things, *Iacob* like a poore Pilgrime went into a ſtrange Country, hauing no other riches but his clothes on his backe and his ſtaffe in his hand, and when hee was come amongſt his friends hee endured tedious labours, and many miſeries. And ſo *Dauid* was perſecuted, whileſt *Saul* did ſit on the throne; yea our Sauiour Chriſt himſelfe was arraigned at the barre and condemned, whileſt *Pilate* and the cheife Prieſts and Phariſies ſate in the ſeate of juſtice, ouerſwaying all at their owne pleaſures. And yet at the ſame time, *Iacob* was beloued, *Eſau* hated; *Dauid* choſen of God, *Saul* rejected; our Sauiour Chriſt the deare ſonne of his heauenly Father, and his enemies the inſtruments and limmes of Satan. So that it is moſt true that *Salomon* ſpeaketh, namely, no man can haue aſſurance of Gods loue and fauour by theſe outward benefits beſtowed both vpon the godly and wicked; neither by his aduerſities and afflictions can gather that the Lord hateth him: for theſe befall all indifferently, as it pleaſeth God to puniſh the reprobate, or to chaſtiſe his owne children. But though wee can gather no ſound argument from theſe outward things of Gods loue, yet it followeth not

that

Eccleſ.3.18.

that there is no other means to aſſure vs hereof: for by the ſame reaſon we may conclude that man is no better then brute beaſts, and that there is no immortalitie of the ſoule, becauſe it is ſaid, *Eccleſ.*3.19. that the condition of the children of men and the condition of beaſts is the ſame. But as the Wiſeman ſpeaketh there of their outward mortalitie alone, and not abſolutely in all reſpects; and therefore he ſaith that they are alike *to ſee to*, that is, in outward appearance, Verſe 18. and explaineth himſelfe in the words following; for (ſaith he) *as one dieth ſo dieth the other*: ſo he doth not meane heere ſimply that there is no aſſurance of Gods loue, but onely in reſpect of theſe outward things, and therefore he addeth, that in theſe outward reſpects all things come alike to all, and the ſame condition is to the juſt and the wicked.

§.Sect.12.
How Gods loue towards vs is manifeſted and knowne.

Rom.8.

Iohn 3 16.

Rom.8.38.

Though then there is no aſſurance of Gods loue to bee gathered out of our worldly eſtate, yet it cannot hence bee concluded that therefore there is no meanes whereby wee may bee aſſured hereof. For the Lord hath giuen vnto vs his Word and mercifull promiſes, hee hath giuen vnto vs his holy ſpirit *crying in our hearts Abba Father, and witneſſing to our ſpirits that we are the ſonnes of God, Rom.*8. He hath manifeſted his loue by giuing vs his onely Son, and begetting in vs by his Word and Spirit a liuely faith, whereby we may apply him & all his benefits vnto vs. Whoſoeuer therefore beleeueth truly in Ieſus Chriſt, he may be aſſured of Gods loue and euerlaſting life, according to that *Iohn* 3.16. *So God loued the world, that he gaue his onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life.* If therfore we beleeue in Ieſus Chriſt, we need not to deſpaire, no nor to doubt of Gods loue and fauour towards vs; notwithſtanding our vnworthineſſe, nor yet in regard of the manifold afflictions which God inflicteth on vs, neither in reſpect of thoſe manifold infirmities which we bewray whileſt the hand of God is vpon vs: but we may ſoundly and aſſuredly conclude with the Apoſtle *Paul*, *Rom.*8.38. *I am perſwaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come,* 39. *Nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord.*

CHAP. VI.

Of Gods election, the cauſes, ſubiect, obiect and properties thereof.

§.Sect.1.
Of the author and chiefe efficient of our election.

AND ſo much concerning the firſt cauſe of our ſaluation, namely Gods loue and good will, and alſo the tentations of Satan, whereby hee laboureth to impugne our aſſurance therof. The ſecond cauſe is Gods free election, which proceedeth from the other; for whom he loueth, thoſe he electeth vnto euerlaſting life and happineſſe, it being an inſeparable fruit of loue to ſeeke the good and felicitie of the partie beloued. Election therefore is that part of Gods eternall and immutable decree, whereby of his free loue and vndeſerued grace hee hath pre-ordained ſome in Chriſt vnto ſaluation, and to the vſe of the meanes tending thereunto, for the prayſe of the glory of his grace. In this definition is ſet downe firſt the efficient cauſe or author of our election, namely God himſelfe, the Father, the Sonne, and the Holy Ghoſt; and this appeareth, *Epheſ.*1.4. *Hee hath choſen vs in him before the foundation of the world, that we ſhould be holy, &c.* And *Iohn* 15,16. *Yee haue not choſen mee, but I haue choſen you, and ordained you that yee go and bring forth fruit, &c.* Secondly, the motiue or impulſiue cauſe of Gods election is expreſſed, namely, Gods free loue, meere good will and vndeſerued grace. And this alſo is manifeſt, *Luke* 12.32. *Feare not little flocke, for it is your Fathers pleaſure to giue you a Kingdome.* And *Epheſ.*1.5. who *hath predeſtinated vs to be adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will.*

§.Sect.2.
That there was no other cauſe which moued God to elect vs, but his free grace and meere good will.

Here therefore are excluded all other cauſes, wherewith diuers haue imagined God was moued to elect vs; as namely our owne will, the foreſeeing of our workes, worthineſſe or faith, and the merits of our Sauiour Chriſt. And that theſe were not the cauſes which moued the Lord to elect vs, it may be proued by manifeſt teſtimonies of Scripture. Firſt, our owne will is expreſly excluded, *Rom.*9.16. *It is not in him that willeth or runneth, but in God that ſheweth mercie.* Secondly, not the foreſight of our own works, for the Apoſtle plainly affirmeth, *Rom.*9.11, 12. that *before the children were borne, and when they had neither done good or euill, that the purpoſe of God might remaine according to election, not by workes, but by him that calleth*: 12, *It was ſaid vnto her, the elder ſhall ſerue the younger*: 13. *As it is written, I haue loued* Iacob *and hated* Eſau. And chap. 11.5,6. hee ſaith, that *Gods election is of grace, and if it bee of grace it is no more of workes, or elſe were grace no more grace.* Thirdly, not the foreſight of any worthines in vs more then in others: *For there is no difference, for all haue ſinned and are depriued of the glory of God*: as it is *Ro.*3.23. And the Apoſtle affirmeth both of himſelfe & others, *that they were all dead in their ſinnes, and by nature the children of wrath as well as others, Epheſ.*2.1,3. Fourthly, the Lord reſpected not our faith as an impulſiue cauſe mouing him to elect vs, but onely as an effect of our election; neither was the Lord mercifull vnto vs in making choice of vs to be partakers of euerlaſting happineſſe, becauſe wee were faithfull, but that we might be faithfull, as *Paul* profeſſeth of himſelfe, 1. *Cor.* 7. 25. And the Holy Ghoſt affirmeth, *Acts* 13.46. that as many of the *Gentiles as were ordained vnto eternall life beleeued.* Laſtly, although the merit of Chriſt was the onely meritorious cauſe of our ſaluation, yet it was not the cauſe of Gods election, for Gods election was from all eternitie, and the cauſe of Chriſts merits, which were in time and the effects of Gods election, and therefore that which came after could not be the cauſe of that which was from all eternitie, neither can the effect produce the cauſe, but the cauſe the effect. Moreouer, wee are not ſaid in the Scriptures to bee choſen for Chriſt, but in Chriſt, *Epheſ.* 1.4. And the Apoſtle *Iohn* affirmeth, that Gods eternall loue was the cauſe which mooued the Lord to ſend his Sonne to redeeme vs by his death, and not that his death was the cauſe of his loue, *Iohn* 3.16.

§. *Sect.* 3. Of the materiall, formall finall cauſes & effects of Gods election.

And ſo much concerning the efficient cauſe of our electiō. The materiall cauſe thereof was the purpoſe or counſell of God himſelfe, whereby hee determined to elect vs. The formall cauſe was the ſeuering and ſetting apart of certaine men which were to be ſaued, ſelected from the reſt who were rejected. The end of Gods election was twofold: the firſt and chiefe end was the glory of God, ſet forth by manifeſting his grace and mercie in the ſaluation of the faithfull. And this the Apoſtle plainly expreſſeth, *Rom.* 9. 23. namely, that the end of Gods election is, *that he might declare the riches of his glory in the veſſels of mercie, which he hath prepared vnto glory.* And *Epheſ.* 1.4,5,6. hee ſaith, that *he hath choſen vs in Chriſt and predeſtinated vs, to the praiſe of the glorie of his grace.* The ſecond end which is inferiour and ſubordinate to the other, is the ſaluation of the elect, and this alſo is expreſſed by the Apoſtle, *Rom.* 9. 23. where he ſaith, that the elect *are prepared vnto glorie.* And *Act.* 13. 48. the Holy Ghoſt ſaith, *as many as were ordained to eternall life beleeued:* thereby implying that the ſaluation of the elect is the end of Gods election. And theſe are the cauſes of Gods election. The effects which inſeparably follow hereupon, are Chriſt the Mediatour, and the whole worke of his mediation & our redemption wrought by him, our adoption, effectuall calling, juſtification, ſanctification, and glorification; and theſe are the degrees and meanes of our election, which are as well contained in Gods Decree as our ſaluation it ſelfe.

§. *Sect.* 4. Of the ſubiect, obiect, and properties of Gods election,

The ſubiect in which wee are elected, is Chriſt Ieſus our Mediatour and head; not in regard of his Deitie alone, for ſo hee is the efficient and primary cauſe; nor in reſpect of his humanitie alone, but as hee is God and man. And we are therefore elected in him, both becauſe in our ſelues wee were not capable of ſuch glorious dignitie, as alſo becauſe hee alone is a fit Meditatour in whom we ſhould be elected, ſeeing with our election there is an vnion and conjunction of vs with God who hath elected vs. The obiect of Gods election are all thoſe who are pre-ordained vnto euerlaſting life, and whom the Lord will eternally ſaue; which being conſidered in themſelues are a great number, but yet in reſpect of the number of the reprobates but a ſmall and little flocke; for *though many be called, yet few are choſen,* as Chriſt himſelfe affirmeth, *Math.* 22.14. The laſt thing, which alſo is expreſſed in the definition, are certaine properties attributed to Gods election; namely, that it is eternall, free and immutable. That this decree is eternall, it appeareth, *Epheſ.* 1.4. *Hee hath choſen vs in him before the foundation of the world.* So *Rom.* 9.11. Secondly, that it is free and of his meere grace, it is manifeſt, *Ro.* 9.18. *He hath mercy on whom he will, and whom he will hee hardeneth.* So *Epheſ.* 1.11. *In whom we are choſen when wee were predeſtinate, according to the purpoſe of him which worketh all things after the counſell of his owne will.* Laſtly, that it is immutable and moſt firme and certaine, it plainly appeareth, 2. *Tim.* 2.19. *The foundation of God remayneth ſure, and hath this ſeale, the Lord knoweth who are his.* Where wee may obſerue, that this immutabilitie and certaintie of Gods decree, doth not depend vpon vs or our perſeuerance, but vpon Gods good pleaſure and foreknowledge, for it is a foundation in it ſelfe firme and ſtable, and hath not the ſeale of our worthineſſe or perſeuerance in grace, but of Gods fore-knowledge whereby he knoweth who are his.

CHAP. VII.

Satans tentations concerning Gods election anſwered, and firſt thoſe wherewith he aſſaulteth carnall worldlings.

§. *Sect.* 1. Satans tentation whereby he perſwade worldlings, that all in the end ſhall be ſaued, anſwered.

NOw concerning this decree of election and the aſſurance thereof, there are two ſorts of Satans tentations: the firſt he ſuggeſteth into the minds of carnall worldlings to nouriſh in them fond preſumption and carnall ſecuritie: the other, into the minds of weake Chriſtians, whereby hee mooueth them to doubt and deſpaire of their election to euerlaſting life. The worldly man hee aſſaulteth with two principall tentations: firſt, he perſwadeth him that there is no election at al or reprobation, but that all in the end ſhall be ſaued. Which groſſe abſurditie that he may make more plauſible and probable, hee ſetteth before them the infinite mercie of God, and the generall promiſes and conſolations in the Goſpell: as, *that he will not the death of a ſinner*, and that hee will *that all men ſhall be ſaued*, in both places cunningly diſſembling that which followeth; for to the firſt place is added, but *that he repent*, and in the latter, that they *who ſhall be ſaued muſt alſo come to the knowledge of the truth*. But this tentation is ſo palpably abſurd, that it becommeth not Satans policie to vſe it to any, but thoſe onely whoſe hearts are hardned, their eyes blinded, their conſciences ſeared, and who hauing not beleeued and loued the truth, are giuen ouer of God to beleeue ſtrong deluſions; and therefore I will not ſpend much time in anſwering it: onely let ſuch men as are ſeduced with Satans lies know thus much, that Gods mercie is a juſt mercie, as his juſtice is a mercifull juſtice; that God is infinite in both, & no leſſe glorified in the manifeſtatiō of the one then of the other. Let them know that there are no promiſes of the Goſpell ſo generall, which are not limited with the condition of faith, and the fruit thereof vnfained repentance. Let them know, that God who is not onely mercifull but alſo true, yea truth it ſelfe, hath in his Word reuealed his will, as well concerning the eternall death and deſtruction of the wicked, as the ſaluation of the godly. Hee hath ſaid, that *many are called and few choſen*; that the gate of Heauen is ſo ſtrait, that there are few who find it; that hee will ſay to the workers of iniquitie, *Goe your wayes, I know you not*; that he will make a ſeparation betweene the ſheepe and the Goats, and as he ſaith to the one, *Come yee bleſſed of my Father, inherit yee the Kingdome prepared for you from the foundations of the world*, ſo he will ſay to the other, *Depart from me yee curſed into euerlaſting fire, which is prepared for the Deuill and his angels*. Let them know that neither *fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners*, nor any that liue in the like ſinnes without repentance, *ſhall inherit the Kingdome of God*, for truth it ſelfe hath ſpoken it, 1. *Cor*.6,9,10. but they ſhall haue *their part in the lake which burneth with fire and brimſtone, which is the ſecond death*, as it is, *Reuel*.21.8. And therefore let not Satan bewitch them, by ſetting before their eyes Gods mercie; for as ſure as God is juſt, and true of his word, ſo ſurely ſhall ſuch as continue in their ſinnes, without repentance, be eternally condemned; neither is it any impeachment to Gods mercy, if he exerciſe his juſtice in inflicting due puniſhment vpon obſtinate and rebellious ſinners, ſeeing it is ſufficiently manifeſted in the ſaluation of thoſe who repent and beleeue.

eb.13.
18.
im.2.4.
atth.22.14.
7.13.
erſe 23.
at.25.34,41.
.Cor.6,9,10.
euel.21.8.

§. *Sect*.2.
Satans tentations grounded vpon the vnchangeableneſſe of Gods predeſtination

The ſecond tentation which Satan ſuggeſteth into the minds of carnall men, to the end they may runne on in their deſperate courſes, and wallow ſtill in the pleaſing filth of their corruptions, he thus frameth; Why enjoyeſt thou not (ſaith hee) thy pleaſures? why art thou afraid to ſatisfie all thy deſires? what needeſt thou to take any paines in performing Gods worſhip and ſeruice, and to what purpoſe ſhouldeſt thou forſake thy pleaſing ſinnes, ſtudying and ſtriuing after mortification and newneſſe of life, which is ſo bitter and vnpleaſant vnto thee? for Gods decree of predeſtination is ſure and moſt vnchangeable as himſelfe is without change, and therefore if thou art elected of God thou mayeſt follow thy delights, go on in thy ſins, liue as thou liſt, yet ſurely thou ſhalt be ſaued, and hee will thee repentance, though it be deferred to the laſt gaſpe. But if on the otherſide thou art a reprobate, rejected of God in his eternall counſell, then take what paines thou wilt, make thy throate hoarſe with praying, and thy bags emptie with giuing almes, be neuer ſo diligent in Gods ſeruice, neuer ſo carefull in mortifying thy ſins, yet all is in vaine, for thoſe whom hee hath reprobated ſhall be condemned. And therefore much better were it to take thy pleaſure and to follow thine own deſires whileſt thou art in this life, for the puniſhments of the life to come will be enough, though thou addeſt no torments of this life vnto them.

§. *Sect*.3.
That the former tentation is both fooliſh & ridiculous, falſe and impious.

And thus doth Satan reaſon in the minde of a carnall man, partly to continue and increaſe his ſecuritie in the courſe of ſinne, and partly to diſcredit the holy doctrine of Gods eternall predeſtination, as though it it opened a doore to all licentiouſneſſe. But if wee conſider of this tentation aright, and ſound it to the bottome, wee ſhall find firſt that it is moſt fooliſh and ridiculous, ſecondly, that it is moſt falſe and impious. That it is moſt fooliſh it will eaſily appeare, if wee vſe the like manner of reaſoning in worldly matters; for it is all one as if a man ſhould thus ſay: thy time is appointed, and the Lord in his counſaile hath ſet downe how long thou ſhalt liue; if therefore it bee ordained that thy time ſhall be ſhort, vſe what means thou wilt of phyſicke and good diet, yet ſhalt thou not prolong it one day; but if God hath decreed that thou ſhalt liue to old age, take what courſes thou wilt, runne into all deſperate dangers, vſe ſurfetting and all diſorder of diet, nay, eate no meate at all, and yet thou ſhalt liue till thou art an old man. Or as if he ſhould ſay; God hath decreed alreadie whether thou ſhalt be rich or poore, and if he hath appointed thee to be poore, take neuer ſo much paines, follow thy calling as diligently as thou wilt, abſtaine from all waſtfulneſſe and prodigalitie, yet ſhalt thou neuer get any wealth: but if thou art pre-ordained to be rich, ſell all thou haſt and ſcatter it abroad in the ſtreets, ſpend thy time in gaming, drinking and whoring, neuer troubling thy head with care, nor thy hands with worke, yet ſhalt thou bee a wealthy man. Now who would not laugh at ſuch abſurd manner of reaſoning if any ſhould vſe it? becauſe euery man knoweth, that as God hath decreed the time of our life, ſo hee hath decreed alſo that wee ſhould vſe the meanes whereby our liues may bee preſerued, ſo long as hee hath ordained that wee ſhould liue, namely, auoyding of dangers, good diet, and phyſicke; and as he hath decreed that a man ſhould be rich, ſo he hath decreed alſo that hee ſhould vſe all good meanes of attaining vnto riches, namely, prouidence and paines in getting, and care and frugalitie in keeping that he hath gotten; and whoſoeuer vſe not the meanes, doe make it manifeſt that they were not ordained vnto the end. Although indeed, becauſe the Lord would ſhew his abſolute & almighty power, he doth not alwayes tie himſelfe vnto means, but ſometime croſſeth and maketh them vneffectuall to their ends, and ſometime hee effecteth what he will, without or contrary to all meanes; and hence it is that ſome quickly die who vſe all meanes to preſerue health, and ſome become poore who vſe all meanes of obtaining riches, whereas others being depriued of the meanes attaine vnto long life & riches by the immediate bleſſing of God. But ordinarily the meanes and end goe together, and therefore it is fond preſumption to imagine or hope, without the vſe of the meanes, to attaine vnto the end. And thus it is alſo in ſpirituall matters appertaining to euerlaſting life; thoſe whom God hath elected, he hath ordained alſo that they ſhould attaine vnto & vſe all good meanes tending thereunto, namely faith, repentance, ſanctification; and newnes of life: and therefore it is as abſurd for any to imagine, that they ſhall be ſaued continuing in their ignorance, infidelitie, vnrepentancie, and filthy corruptions, as it is for a man to thinke that he ſhall liue to be old, and yet runneth into all dangers, forſaketh phyſicke yea and food alſo whereby his life ſhould be ſuſtained. For the ſpiritual meanes of ſaluation are as well (nay much more) contained in Gods decree, as the corporall meanes of preſeruing life: for it hath beene heard of, that ſome haue liued in the middeſt of dangers, and in the abſence of meate, for a long time; but it was neuer heard that any haue attained vnto euerlaſting life without faith, repentance, and ſanctification: for euen the thiefe vpon the croſſe beleeued in Chriſt, and ſhewed the fruits of his faith in acknowledging his own ſinne, reproouing his fellow, in confeſſing our Sauiour Chriſt euen then when his Apoſtles denied and forſooke him, in calling vpon his Name and deſiring by his meanes euerlaſting life.

§. Sect.3. Satans te- tion ground- vpon the vn- changeable of Gods De- cree, falſe impious,

But as this tentation is fooliſh, ſo alſo it is falſe: for whereas he ſaith that though we liue in our ſinnes without repentance, yet we may be elected and therefore ſhall be ſaued; and though we take neuer ſo great paines in Gods worſhip and ſeruice, and moſt carefully indeuour to ſpend our liues in holineſſe and righteouſneſſe, yet wee may be reprobates and therefore ſhall be condemned; this is vtterly vntrue: for whomſoeuer the Lord hath ordained to euerlaſting life, thoſe alſo he hath ordained to vſe the meanes whereby they may be ſaued, and conſequently whoſoeuer carefully vſe theſe meanes may be aſſured of their ſaluation, whoſoeuer neglect and deſpiſe theſe meanes they manifeſtly declare that they are not in the number of the elect, ſo long as they continue in their neglect and contempt: for the end and the means tending to the end, are inſeparably joyned in Gods decree; ſo that they who vſe the one ſhall obtaine the other, they who neglect & contemne the meanes ſhall neuer attaine vnto the end.

The end of Gods electi two-fold. *Epheſ.1.5,6.*

Now the end of Gods election is two fold. The chiefe and principall is his owne glory, as appeareth, *Epheſ.1.5,6. Who hath predeſtinated vs to be adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will; to the praiſe of the glorie of his grace.* And this end the Lord will not ſuffer to be fruſtrate: for his glory ſhall ſhine in all his elect, and therefore wee alſo are moſt carefully to labour that we may further this end; for the more that the praiſe of Gods mercy doth ſhine in vs, the better aſſurance we haue of our election. And ſeeing God is moſt glorified when as our lights ſhine brighteſt before men in a godly and Chriſtian life, therefore let vs bee moſt carefull to ſpend our time in holineſſe & righteouſneſſe, that thereby wee may glorifie our heauenly Father, and alſo make our owne election ſure; for he hath choſen vs that wee ſhould bee holy, and therefore if wee bee holy it is a moſt certaine ſigne that hee hath choſen vs.

Matth.5.16. *1.Pet,2.12.*

Epheſ.1.4.

The ſecond end of Gods election.

The ſecond end of Gods election is the ſaluation of his elect; for the juſt accompliſhing whereof, he hath pre-ordained diuers ſubordinate cauſes or meanes, which are the inſeparable effects and fruits of his election; all which are ſo linked one with another, as that the precedent meanes is the cauſe of that which next in order followeth, and Gods Decree the cauſe of all. The effects of Gods election, which are the ſubordinate cauſes or meanes of our ſaluation, are principally three; Vocation, Iuſtification, and Sanctification. By vocation we are ſeparated from the world, made members of the Church, and ingrafted into the body of Chriſt; and this is ordinarily done by the preaching of the Word, being made effectuall by the inward operation of Gods Spirit; or extraordinarily by ſome other meanes, or immediatly by the illumination of the Holy Ghoſt. In our juſtification wee haue the pardon and remiſſion of all our ſins by vertue of Chriſts merit, and are adorned with his righteouſneſſe imputed vnto vs: and this is done, principally by God himſelfe, and inſtrumentally by a liuely faith. Our ſanctification conſiſteth in our dying to ſinne, and riſing vp to newneſſe of life; which is begun, increaſed, and finiſhed in vs by Gods Spirit. Whoſoeuer therefore are predeſtinated to ſaluation, they alſo are effectually called, that is, ſeparate from the world, and ingrafted into the body of Chriſt; and this they attaine vnto by diligent and attentiue hearing of the Word. Whoſoeuer are effectually called, are alſo juſtified; and therefore haue obtained a true and liuely faith. Whoſoeuer are juſtified are alſo ſanctified, that is, die vnto their ſinnes, and riſe againe to newneſſe of life. And conſequently whoſoeuer are ſtill meere worldlings and no true members of Chriſts bodie (as all thoſe are who make no conſcience of hearing Gods Word diligently, reuerently, and attentiuely, nor of treaſuring it vp in their hearts) they are not truly called; whoſoeuer haue not Chriſts righteouſneſſe and obdience imputed and applied vnto them (which none haue that are deſtitute of a true and fruitfull faith) are not juſtified; whoſoeuer liue in their ſinnes, without repentance, without any earneſt deſire and heartie endeuour of ſeruing the Lord in holineſſe and righteouſneſſe of life are not ſanctified, and whoſoeuer are not called, juſtified & ſanctified, ſhall neuer be ſaued; for the end and the meanes tending thereunto are joyned together in Gods Predeſtination. So that where the one is, there the other is; where the one neuer is, there the other ſhall euer bee wanting. And therefore as by our ſanctification, juſtification, and vocation, wee may certainly conclude that we are elected and ſhall be ſaued, ſo if we be without theſe wee may certainly inferre, that we are rejected, & ſhal be condemned if we liue and die in this ſtate. Seeing then this is Gods truth, let not Satan lull vs in ſecuritie with that ſophiſticall cauill; if wee be elected wee ſhall be ſaued liue how we liſt; if we be reprobates we ſhall be condemned, be we neuer ſo earneſt in labouring after godlineſſe; for theſe principles may well ſtand together, it is impoſſible that the elect ſhould periſh, and as impoſſible alſo that any who beleeue not in Chriſt, and bring not forth the fruits of their faith in a godly and Chriſtian life ſhould be ſaued; it cannot bee that the reprobate ſhould attaine vnto euerlaſting happineſſe, and that any ſhould not attaine thereunto, who deſireth and endeuoureth to ſerue and feare the Lord: becauſe predeſtination and ſaluation are ſo coupled together with the meanes that come betweene them, that they cannot poſſibly be ſeuered from one another, nor the meanes from either of them, nor yet amongſt themſelues; euen as the firſt linke of a chaine is joyned with the laſt by thoſe which are betweene them, and theſe which are in the middle one with another.

CHAP. VIII.

Satans tentations whereby he moueth the weak Chriſtian to doubt of his election, anſwered.

§. *Sect.*1. **The cauſes which moue Satan and his inſtruments to perſwade the weake Chriſtian to doubt of his election,**

ANd theſe are the tentations wherewith Satan aſſaulteth the worldling: but if he haue to deale with a true Chriſtian, who is indeed elected of God, and ſheweth the fruites of his election, by deſiring and endeuouring to ſerue the Lord in holineſſe and righteouſnes, then he perſwadeth him to doubt of his election, and to hang as it were wauering in the aire, ſometime lifted vp with hope, ſometime dejected and caſt downe with feare, till at laſt hee being weary and tired with his doubtfull thoughts, and hauing no where to reſt himſelfe, is ſwallowed vp of deſperation. Like vnto a ſilly bird which flieth ouer the maine Ocean, and one while hopeth to attaine vnto the land, another while feareth, ſeeing no place where to light till at laſt being ſo weary that ſhe can fly no further, ſhe falleth downe and is drowned in the Sea: So theſe one while hope, and ſoone after finding their owne infirmities, and not ſeeing where they may reſt their wauering minds, doubt and feare, till at laſt through wearines they ſinke downe and are ſwallowed vp in the gulfe of deſperation, where they are drowned and deſtroyed, if it doe not pleaſe the Lord to lift them vp againe, and to ſhew them the firme Rocke Ieſus Chriſt, whereupon they may reſt their weary mindes, and refreſh their fainting ſoules; which hee alwayes doth performe to thoſe that belong to his election; for it is impoſſible that any of them ſhould periſh, though Satan and all the power of Hell ſeeke their ruine and deſtruction. But at this marke Satan aymeth though he neuer hitteth it, and though hee neuer finally preuaile, yet to this doubting, and in the end deſpairing, hee laboureth to perſwade the true Chriſtian. Neither doth he content himſelfe with the forces of his owne tentations, but hee joyneth with him the world, which is as ready as Satan himſelfe to oppugne the certaintie of our election, and our owne trayterous fleſh which is eaſily moued to doubting and deſpaire, when as it ſeeth nothing in it ſelfe whereupon it may reſt. In the world he maketh his choice not of ſilly ignorant men, but of the moſt ſubtill Sophiſters and learned Doctors, the true ſucceſſors of the Scribes and Phariſies, euen the whole rabble of the Popiſh Clergy; who ſtand on Satans part ſtoutly fighting his battailes, being perſwaded and ouercome by that tentation which our Sauiour Chriſt withſtood, *All this will I giue thee.* For to what end (I pray you) doe theſe great Doctors ſo ſtifly ſtand in the defence of Satans cauſe, perſwading men might and mayne to doubt of their election, and conſequently of their ſaluation? Surely that by emptying mens minds of all true comfort, they may fill their owne cheſts, and get the treaſures of the earth into their poſſeſſions. For when the weake conſcience wauereth and doubteth of his election, and not finding any true conſolation whereupon it may reſt, commeth vnto them for ſome comfort & better aſſurance; they behaue themſelues like vnto vngracious Surgeons, who intending to make a pray of their patients, and to get their gaines out of their paines and tortures, doe one day heale, and the next day hinder the cure, making the wound worſe then it was when they tooke it in hand, till at laſt they haue ſo poyſoned the ſore that it is paſt their cure, whereas they could eaſily haue healed it at the firſt, if they had not regarded their profit more then their owne credit, or their patients health; or like vnto deceitfull Lawyers, who ſometimes ſpeake in their clients cauſe and ſometimes betray it, going about in a tedious circuit, whereas the direct way lieth open before them, that ſo their Clients cauſe being made more doubtfull and tedious, and themſelues impatient of delayes, are faine to double and treble their fees, and yet oftentimes to no purpoſe, becauſe the more they receiue, the fitter they thinke them to be their perpetuall Clients. So doe theſe Popiſh Chirurgions and Romiſh Counſellers deale with their Patient and Client; for ſhewing his wounded conſcience, and deſiring ſome comfort at their hands, they will not make any ſoueraigne ſalue of the ſimples which they might gather out of Gods word, whereby hee might ſoone be healed, for then their cure, and conſequently their gaines were at an end: but they hold him in ſuſpenſe, and increaſe his diſeaſe of doubting, applying thereunto poyſons in ſtead of ſalues, whereby at laſt his wound is made deſperate. Thou canſt not (will they ſay) attaine vnto any certaine aſſurance of thine election, for that were fond preſumption; but thou art to hope well: and that thou mayſt confirme thy hope, thou muſt make vowes & goe on pilgrimage, to inuocate and offer vnto theſe and theſe Saints, thou muſt doe theſe workes of ſupererogation, build ſuch a Monaſtery, repaire ſuch a Church, giue ſo much money to ſuch a Cloyſter, buy theſe Indulgences, whereby thou mayſt receiue pardon for thy ſins; and for more ſurety ſake, thou ſhalt at thy death bequeath ſo much money to the Prieſts, for Maſſes, Trentals and Dirges, that if it happen thou goe into Purgatory, thou mayeſt ſpeedily be deliuered. But all this while they ſpeake not a word of Gods vndeſerued grace and free election, not a ſyllable of Chriſts death and ſatisfaction for our ſins; no, this were too ſoueraigne a ſalue, and would too ſoon heale the wounded conſcience, and ſo marre the market of theſe Mount-bankes, making their Vowes, Pilgrimages, Maſſes, Dirges, Indulgences, & other trũpery-ware not worth the cheapning.

§. Sect. 2. The ſtate of this queſtion betweene the Christian and Satan with his aſſiſtants.

But let vs conſider the ſtate of the queſtion betweene vs and Satan, with his Doctors and Proctors, whom he ſeeth with worldly riches to plead his cauſe. We hold that a man truly conuerted, indued with a liuely faith and ſanctified, may ordinarily bee aſſured that he is the child of God, elected to ſaluation: but they affirme that it is preſumption for ſuch to haue any certaine aſſurance hereof, vnleſſe it be by extraordinary reuelation; hee may hope indeed that hee is elected and ſhall be ſaued, but this hope muſt be tempered with feare, and mixt with doubting; and this doubting they call humilitie, which they doe not account an infirmitie, but rather a vertue which doth commend their faith, eſteeming firme aſſurance to be but hereticall confidence and damnable preſumption, and pronouncing him accurſed in their counſell of *Trent*, who affirmeth that wee are to beleeue without doubting the remiſſion of our owne ſinne and euerlaſting life in particular. And becauſe they cannot but confeſſe, that doubting and beleeuing, in themſelues are oppoſed one againſt another; they teach, that their faith is aſſured of Gods mercie and Chriſts merits, as in themſelues infinite and ſufficient; but it doubteth (in reſpect of our vnworthineſſe and manifold imperfections) to apply them particularly vnto our ſelues: ſo that when we look vpon God and Chriſt, there is cauſe of firme aſſurance, but when wee looke vpon our ſelues, there is nothing but matter of doubting. There is indeed ſome place left to their ſtaggering hope, but none to aſſurance of faith. As though our faith were grounded on our owne worthineſſe, and not vpon Gods free mercy and Chriſts merits; and as though reſting vpon theſe alone, it could not haue certaine aſſurance of our election and ſaluation, notwithſtanding our vnworthineſſe and corruptions. But let vs arme our ſelues againſt this their doctrine, which containeth nothing elſe but principles wherupon Satan may ground his tentations, whereby he perſwadeth vs firſt to doubting, and afterwards to deſpairing of our election and ſaluation; for when the troubled conſcience hath no other aſſurance of Gods loue and his owne election, but that which is gathered from his owne worthineſſe and workes, he ſtill doubteth whether yet hee be worthy, or haue fulfilled the meaſure of works required; and then further examining himſelfe to cleere his doubt, and finding his his beſt workes exceeding imperfect, and that his ſins and corruptions are innumerable, then is his conſcience ſet vpon the rack, and his ſoule plunged into deepe deſpaire, hauing no other ſtay but the broken ſtaffe of of his owne righteouſneſſe, which moſt deceiueth him when he moſt truſteth to it.

*Sect.*3.
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uerſie,

And that wee may be confirmed againſt Satans tentations, and the ſubtill ſophiſtrie of theſe his Doctors, I will handle this point at large, and will plainly proue, firſt, that the child of God being conuerted, iuſtified and ſanctified, may bee certainly aſſured of his particular election, and that without any ſpeciall reuelation after an ordinary manner. Secondly, I will ſhew the meanes whereby we may attaine vnto this aſſurance; and the infallible ſignes of our election. Laſtly, I will anſwere ſuch objections as are made againſt it by Satan and his adherents.

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Concerning the firſt, namely, that wee may bee certainly aſſured of our election and ſaluation, it may be proued by teſtimonies of Scriptures, and alſo by infallible reaſons grounded vpon them. For we muſt not thinke that we can haue this aſſurance, by aſcending into Heauen, and there ſearching into Gods ſecret Decree, but wee muſt gather it out of Gods Word wherein the Lord hath reuealed his will vnto vs: and in regard hereof, though Gods will in it ſelfe be ſecret, ſo that wee may aske, *who hath knowne the will of the Lord?* yet ſeeing the Lord hath reuealed his hidden will in his Word, we may ſay with *Paul, that we haue knowne the mind of Chriſt.*

*...or.*2.16.

Now this knowledge of Gods will concerning our election, is not to be gathered out of the Law, as the Papiſts would haue it; for by reaſon of the condition annexed to the promiſe of euerlaſting life *(Doe this and liue)* it leaueth our conſciences in perpetuall doubting, nay, rather in vtter deſperation, becauſe we know that we are farre from the exact obedience thereof, but out of the gracious promiſes of the Goſpell, freely made to euery one who beleeueth, without any condition of our owne workes and worthineſſe.

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r election.

And therefore if wee beleeue the promiſes of the Goſpell made in Chriſt, we may be aſſured of our election and ſaluation, though in our ſelues wee are miſerable ſinners, who haue tranſgreſſed all Gods Commandements: for the couenant and promiſes of God made to *Abraham* and his ſeed, was not *through the law, but through the righteouſneſſe of faith,* as it is, *Rom.*4.13. and therefore it is by faith, that it might come by grace, and the promiſe might bee ſure, not in it ſelfe onely, and in reſpect of the ſufficiency of Gods mercy and Chriſts merits, as the Papiſts dreame; but to all the ſeed, that is, to all that beleeue, and be the children of *Abraham,* who was the Father of the faithfull both Iew and Gentile. For otherwiſe we ſhould haue no better aſſurance of ſaluation by the Goſpell then by the Law; for euen the promiſe of the Law was moſt ſure in it ſelfe and on Gods part, yet not ſure to vs who could not performe the condition: and therefore the Lord made a new couenant, not of workes but of grace, onely on the condition of faith; that ſo the promiſe might be ſure, not onely in it ſelfe and on Gods behalfe, but alſo vnto vs who are *Abrahams* ſeed, that is, true beleeuers, as appeareth *Rom.*4.16. And this alſo notably appeareth, *Heb.*6.17,18. where the Apoſtle ſaith, that God *willing more abundantly to ſhew vnto the heires of promiſe the ſtablenes of his counſaile, bound himſelfe by an oath,* 18. *That by two immutable things wherein it is impoſſible that God ſhould lie, wee might haue ſtrong conſolation, which haue our refuge to hold faſt the hope that is ſet before vs,* 19. *Which we haue as an anchor of the ſoule both ſure and ſtedfaſt.*

*...m.*4.13.

*Rom.*4 16,
*Heb.*6.17,18,

In which words the Apoſtle plainly ſheweth, that the Lord hath added his oath to his promiſe, not to the end that in it ſelfe it ſhould be confirmed, or needed any confirmation on Gods part (for his bare word is yea and *Amen,* ſo infallible & ſure, that though *Heauen and earth paſſe away and periſh, yet not one iot or title of his word ſhall faile till all things be fulfilled*) but to the end that we to whom the promiſes are made, might be aſſured of the ſtableneſſe of his counſaile, and thereby receiue ſtrong conſolation, and might reſt our ſoules in the tempeſts of tentations vpon firme hope, as it were vpon a ſtedfaſt and ſure anchor. Now what ſtabilitie, what ſtrong conſolation, what ſtedfaſtneſſe of hope, if wee are ſtill vncertain of our election, ſometimes hoping, as when wee looke vpon Gods mercie and Chriſts merits, and ſometimes doubting, as when we looke vpon our owne ſins and vnworthineſſe? For what is this but to be ſhaken from our anchor-hold, and to be toſſed vp and downe with the waues of doubting, till at laſt wee daſh againſt the rockes of deſpaire, and ſo make ſhipwracke of our ſoules?

*Matth.*5.18.

§. *Sect.*4.
Particular teſtimonies prouing this point.

And thus you ſee that the couenant of grace was therefore made with vs, that wee might be aſſured of our election, and that the whole Goſpell is nothing elſe but Gods ambaſſage, whereby hee certifieth vs of his free and vndeſerued loue in Ieſus Chriſt. But let vs further conſider of ſome ſpeciall teſtimonies whereby this aſſurance is confirmed. *Rom.*5.1. it is ſaid, that being *iuſtified by faith, wee haue peace towards God through our Lord Ieſus Chriſt.* But what peace can

*Rom.*5.1.

we

*Rom.*8.38.
Verſe 32.
*Epheſ.*3.12.
*Heb.*4.16.
and 10.22.
*Heb.*6.19.
1.*Pet.*1.13.
1.*Iohn* 3.14.
and 5.13.
2.*Tim.*1.12.

we haue, if we be not aſſured of our election, but haue our minds diſtracted and racked betweene faith and doubting, hope and deſpaire? *Rom.*8.38. the Apoſtle profeſſeth, that *he is perſwaded that neither death nor life, nor angels, nor principalities, &c. nor any other creature ſhould bee able to ſeparate vs from the loue of God which in Chriſt Ieſus our Lord.* It is true (will the tempter ſay) that *Paul* had this aſſurance of his election and ſaluation, but it was by ſome ſpeciall reuelation, and not ordinarily; and therfore it followeth not hereof that euery particular Chriſtian can haue this aſſurance. I anſwere, that the Apoſtle groundeth not his faith on reuelations in that place, but on a foundation common with him to all true Chriſtians, namely on the death of Chriſt, *Verſ.*32. on Gods free juſtification, *Verſ.*33. and vpon Chriſts interceſſion, *Verſ.*34. & from hence hee confirmeth his and our reſolution, that nothing ſhould ſeparate vs from the loue of Chriſt, *Verſ.*35. that is, from the loue of God in him. Whoſoeuer therefore with *Paul* beleeueth that Chriſt died for him, that God freely juſtifieth him through Chriſts merits, and that our Sauiour ſitteth at the right hand of his Father to make interceſſion for him, he may be aſſured of Gods loue, and conſequently of his election. Secondly, *Paul* ſpeaketh this not of himſelfe alone, but alſo of all the faithfull, and therefore hee vſeth the plurall number, *I am perſwaded that nothing ſhall be able to ſeparate vs.* So *Epheſ.*3.12. the Apoſtle ſaith, that wee haue through Chriſt *boldneſſe and entrance with confidence by faith in him.* And *Heb.*4.16. he *exhorteth vs to goe boldly vnto the throne of grace, that we may receiue mercy, &c.* And *Chap.*10.22. *Let vs draw neere with a true heart in aſſurance of faith, &c.* But I would faine know what entrance with confidence, what boldneſſe and aſſurance of faith, when wee draw neere vnto God, and preſent our ſelues before his throne of Majeſtie, if wee remayne doubtfull of his loue and our election? So *Heb.*6.19. he ſaith that *our hope is a ſure and ſtedfaſt ancher of the ſoule*; but what certaintie or ſtedfaſtneſſe is there in it, if it wauer and ſtagger through doubtfulnes, ſo often as we looke vpon our ſinnes and vnworthineſſe? The Apoſtle *Peter* alſo doth tell vs, that the truſt which we haue through Ieſus Chriſt muſt *bee perfect*, that is, *entire and perpetuall, till we enioy the thing which we hope for*, 1.*Pet.*1.13. And 2.*Pet.*1.10. hee exhorteth vs *to vſe all diligence that wee may make our calling & election ſure*, which if we could not doe, he ſhould perſwade vs to the vndertaking of a needleſſe labour. Nay, he plainly aſſureth vs, that *if wee doe theſe things* (to wit, *if we ioyne vertue with our faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlineſſe, and with godlineſſe brotherly kindneſſe; and with brotherly kindneſſe loue*) *wee ſhall neuer fall*; becauſe theſe are effects and vndoubted ſignes of our election. And the Apoſtle *Iohn* would not haue it a matter doubtfull, whether wee are elected and ſhall bee ſaued or no; but certainly knowne and vndoubtedly beleeued: and therefore hee aimeth principally at this marke, and propoundeth this as the chiefe end of his Epiſtle, namely to ſhew how wee might know ordinarily, and be fully aſſured that we are beloued of God, elected, and ſhall be ſaued. So 1.*Iohn*.3.14. *We know that we are tranſlated from death to life, becauſe wee loue the brethren.* And therefore in the latter end of his Epiſtle he ſaith, that he had written it to this end, that *we might know that we haue eternall life, Chap.*5.13. Seeing then the Scriptures doe commend vnto vs a ſtedfaſt and aſſured faith, whereby wee particularly are aſſured and perſwaded of our election and ſaluation, notwithſtanding our ſinnes and vnworthineſſe: therefore let not the tempter perſwade vs to caſt away this certaine perſwaſion, and to wauer in doubting; but let vs ſay with the Apoſtle *Paul*, 2.*Tim.*1.12. Though I am vnworthy, yet *I know whom I haue beleeued, and I am perſwaded that he is able to keepe that which I haue committed to him.*

§. *Sect.*5.
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Iohn 3.16.

But againſt that which hath beene ſaid the tempter objecteth, that the promiſes of the Goſpell are generall and indefinite, and therefore no man can gather out of them any certaine aſſurance of his particular election. I anſwere that this conſequence is falſe: for out of a generall and indefinite propoſition wee may truly and by the Lawes of reaſon gather and inferre a particular concluſion, though not contrariwiſe. For example; if I thus conclude; all men are reaſonable creatures: but I am a man; therefore I am a reaſonable creature: it is rightly and truely inferred. Though therefore the promiſes of the Goſpell be contained in generall propoſitions, yet may euery faithfull man as certainly conclude, that they belong vnto him, as if they were particularly applied vnto him by name. For when the Lord by his Ambaſſadours maketh this generall propoſition in the preaching of the Word; Whoſoeuer truly beleeue in Chriſt, they are all elected vnto euerlaſting life; the faithfull hearer maketh this aſſumption in his minde, But I by the grace of God, and by the preaching of his Word made effectuall by his Spirit, haue a true faith begotten in mee, whereby I beleeue in Chriſt my Sauiour; and therefore Gods promiſe of life and ſaluation belongeth vnto mee. And thus alſo doth the conſcience of man out the generall curſes of the Law conclude that hee is accurſed; for when the Law deliuereth this propoſition in generall,

ag.26.
3.10.

tall, *Curſed is euery one who abideth not in all things which are written in the booke of the law to doe them*; euery particular man maketh this aſſumption in his owne conſcience, But I haue not continued in all to doe it, nay, in ſtead of doing all, I haue neglected all, in ſtead of continuing in obedience, I haue been continually diſobedient, in ſtead of doing the duties commanded, I haue committed the ſins forbidden, & therefore by the ſentence of the law I am accurſed. So that though both the threatnings of the law, and the promiſes of the Goſpell be generall and indefinite, yet doth euery mans conſcience truly informed by Gods Word, gather out of them moſt certaine particular concluſions.

Sect.6. at we may aſſured that e are the thfull, vnto om the promiſes of the ſpell are de.

But here the tempter will obiect further; It is true indeed that euery faithful man may apply the generall promiſes of the Goſpell vnto himſelfe, but all the queſtion is whether thou canſt know that thou haſt faith or no, ſeeing many who continue in their infidelity, bragge moſt of their faith. I anſwere, that it cannot be denied but that many are deceiued, by contenting themſelues with their carnall ſecuritie, in ſtead of a liuely faith; but hence it followeth not, that becauſe many are deceiued with an opinion of faith, therefore thoſe that beleeue indeed cannot be aſſured that they haue faith; no more then this followeth, ſome men dreame that they are rich, and are not ſo indeed when they awake, therfore no man knoweth whether he be rich or no; for what is their ſecure opinion, but an idle dreame of their owne braines, which hath no warrant out of Gods Word? where as faith certainly and euidently perſwadeth, and like a Candle doth not onely manifeſt other things, but alſo it ſelfe appeareth by his own light. So that as a man who ſeeth and feeleth the fire and the heate thereof, doth certainly know that he ſeeth & feeleth it, ſo he that beleeueth in Chriſt doth know that he beleeueth indeed: yea as much more certaine is this knowledge, as the knowledge of faith grounded vpon Gods Word which is infallible, is more certaine then the knowledge of the ſenſes, which are often deceiued. Furthermore, if wee could not be aſſured that wee haue faith, then to what purpoſe ſerues the admonition of the Apoſtle, 2.*Cor*.13.5. *Trie your ſelues whether you are in the faith, examine your ſelues: know you not your owne ſelues, how that Ieſus Chriſt is in you, except ye be reprobates?* In which words the Apoſtle plainly implieth, that we may know that we haue a true and liuely faith, or elſe this triall and examination were vaine; nay, he plainly ſaith that we may know that Chriſt is in vs, except we bee reprobates, and conſequently that wee haue faith; for this only is the hand whereby we apply Chriſt vnto vs and all his benefits. So 1.*Cor*.11.28. the Apoſtle willeth vs to examine our ſelues before wee come to the Lords Table, that ſo wee be not vnworthy gueſts; in which examination the chiefe thing which we are to reſpect, is whether we haue a true faith; for this is the mouth of the ſoule, whereby wee feed vpon the body and bloud of our Sauiour Chriſt; and therefore vnleſſe we can know whether wee haue faith when wee are truely indued therewith, this admonition of the Apoſtle were to no purpoſe; neither can wee haue any aſſurance to our owne ſoules, that we are worthy gueſts of the Lords Table, & conſequently we reſt doubtfull whether we receiue the Sacrament to our ſpirituall good and ſaluation, or to our iudgement and condemation. Thirdly, wee are aſſured of this by Gods Word, that *whatſoeuer is not done of faith is ſinne. Rom.14.23.* And *without faith it is impoſſible to pleaſe God, Heb.11.6.* If therefore wee cannot be aſſured that we haue faith, wee can haue no aſſurance that our beſt actions, our calling vpon Gods Name, our hearing of his Word, and all other duties of Pietie and Iuſtice, are any better then ſinnes, and odious in Gods ſight: whereof it muſt needs follow that theſe actions, how good ſoeuer in themſelues, will be done of vs in doubting, becauſe wee know not whether they bee done in faith, and being done doubtingly they become ſins indeed, and therefore diſpleaſing in Gods ſight. Laſtly, if I can know whether I beleeue a man vpon his word, and whether I truſt and relie my ſelfe vpon his promiſe or no; why may I not much more know whether I beleeue Gods gracious promiſes made vnto all repentant ſinners, and amongſt the reſt vnto my ſelfe, namely, that for the obdience and merits of Chriſt, I ſhall haue remiſſion of my ſinnes and euerlaſting life? ſeeing this faith is not out of our ſelues, but a gift of God wrought in vs by his holy ſpirit, which is not idle in vs, for it *purifieth the heart, and worketh by loue*, it mooueth vs to hate and flie from thoſe ſinnes wee haue loued, and to imbrace and loue that holineſſe and righteouſneſſe of life, which heretofore hath beene loathſome vnto vs. As therefore the fire is knowne by his heate, the Sunne by his light, the good tree by his fruits; ſo when our cold hearts are inflamed with the loue of God, and a feruent zeale of his glory, when our blind vnderſtandings are inlightned with the knowledge of God, and of his true religion, when wee bring forth the fruits of our profeſſion in a godly and Chriſtian life, then may we certainly know that wee are indued with a true and liuely faith.

Cor.13.5.
1.Cor.11.28.
*Rom.*14.23.
*Heb.*11.6.
Acts 15.9.
Gal 5.6.

§. Sect.7. A tentation grounded vpon our aſſurance of faith, anſwered.

But heere the tempter will take occaſion to perſwade the weake Chriſtian and the troubled conſcience, that hee hath no faith, ſeeing hee doth not certainly know that hee hath it, nor diſcerneth theſe ſignes and fruits of faith in himſelfe. To this ſuggeſtion wee are to anſwere, that wee doe not ſay that the weake Chriſtian may be aſſured at all times, that he hath faith by his preſent ſenſe; for firſt when we are newly conuerted, and the ſeeds of faith are ſowne in our hearts, wee doe not preſently diſcerne it. But as the Corne which is caſt into the ground, is for a time couered, and after ſpringeth vp the blade, and then the eare, ſo faith being ſowne in our hearts, which firſt like fallow grounds are plowed vp, and as it were harrowed and broken with the threatnings of the Law, and apprehenſion of Gods anger due vnto our ſinnes, doth in the time of our humiliation and contrition, lie couered ſo as we cannot diſcerne it, till being more and more watered with the water of the ſpirit, and the heauenly promiſes of the Goſpell, which in the preaching of the Word, like ſweet dewes and pleaſant ſhowers diſtill vpon it, it ſendeth forth the blade, namely an holy deſire and earneſt endeuour to ſerue God, & afterwards the fruit, euen a plentifull harueſt in godlineſſe and righteouſneſſe of life. And ſecondly, ſometime after that faith is begun in vs, and wee haue ſeene the fruits thereof to our comfort, it is after hid from vs againe, as when either wee wound our conſcience by committing ſome grieuous ſinne againſt knowledge wittingly and willingly, or when it pleaſeth the Lord to exerciſe vs in the ſpirituall conflict of tentations; for then ſometimes it commeth to paſſe that our faith for a time lieth hid vnder the aſhes of our corruptions; and the cloud of our ſinnes, and the apprehenſion of Gods anger, doth ſo ouer-ſhadow the eyes of our vnderſtanding, that we cannot diſcerne the beames of Gods loue and fauour ſhining vpon vs. Although when the conflict is ended, our faith againe flameth out in the loue of God, and zeale of his glory, and the louing countenance of the Lord ſhineth graciouſly vpon vs when theſe clouds of tentations are ouer-paſt. And therefore though we doe not certainly know our faith by the fruits thereof, either ſoone after our conuerſion, or in the time of tentation, yet this muſt not diſcourage vs, becauſe theſe are no fit times to judge thereof: onely when we want this knowledge and full aſſurance, let vs vſe all good meanes ordained of God that we may attaine thereunto, if we neuer had it; or recouer and againe renew it, if after wee haue once had it, wee loſe the ſenſe and feeling thereof, either by falling into hainous ſins, or by the violence of Satans tentations.

CHAP. IX.

That we may be aſſured of our election, proued by diuers arguments.

§. Sect. 1.
First, becauſe the Goſpell
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AND thus haue I ſhewed by plaine teſtimonies of Scriptures, that we may infallibly bee aſſured of our election. Now I will alſo prooue the ſame by ſtrong arguments, drawne from the ſame fountaine. Firſt, therefore we may thus reaſon; Whatſoeuer is manifeſtly ſhewed vnto vs in the Goſpell, that wee are bound to beleeue, and of that wee may be aſſured: but it is manifeſtly declared in the Goſpell, that we are elected vnto euerlaſting life: and therefore wee are bound to beleeue it, and may bee aſſured that wee are elected. The propoſition or firſt part of this reaſon containeth two branches: the firſt is, that we are bound to beleeue whatſoeuer the Goſpell reuealeth: the ſecond, that we may be aſſured of it; both which are euident truths. For that which Chriſt commandeth, that we are bound to performe: but he commandeth vs to beleeue the Goſpell, *Marke* 1.15. *Repent and beleeue the Goſpell.* So *this is his commandement that we beleeue, &c.* 1. *Ioh.* 3.23. The breach of which Commandement is puniſhed with euerlaſting death. *For hee that will not beleeue ſhall be damned*, as it is *Mark.* 16.16. And as wee are bound to beleeue it, ſo wee may alſo come to be aſſured thereof; ſeeing the Goſpell commandeth vs nothing, which it doth not alſo by the inward and ordinary co-operation of Gods Spirit enable vs to performe. For this difference is betweene the Commandements of the Law and the Commandements of the Goſpell: the Law ſheweth vs the duties which we ſhould performe, but miniſters vnto vs no power whereby we may be enabled to performe them; but the Goſpell being aſſiſted with the operation of Gods Spirit, doth command, and withall giueth vs abilitie to performe the Commandement, for the words of the Goſpell *are ſpirit and life*, as our Sauiour ſpeaketh, *Ioh.* 6.63. and with the preaching thereof the Spirit inwardly worketh, quickning and ſtrengthening vs to performe that which it enjoyneth. The aſſumption or ſecond part of the reaſon is alſo cleer, namely, that the Goſpell manifeſteth vnto vs our election. For what elſe is the whole Goſpell but a declaration of Gods loue, and of our election and redemption in and by Ieſus Chriſt? What is it elſe but the ambaſſage whereby God reconcileth vs vnto himſelfe? What elſe is contained therein, but Gods mercifull promiſes of life and ſaluation, made on no other condition but on the condition of faith, which wee need not feare to performe, ſeeing it is commanded vs of God. And therefore though wee had no other reaſon to beleeue, yet we ſhould beleeue in obedience to Gods Commandement, ſeeing hee commandeth nothing which is not good in it ſelfe, tending to his owne glory and our ſaluation; and if we doe beleeue, though our vnworthineſſes bee neuer ſo great, yea though our faith be neuer ſo weak and ſmall, yet may we thereby be aſſured of our election and ſaluation. For this is Gods *will, that who-*

Marke 1.1
1. *Iohn* 3.2
Marke 16.1
Iohn 6.63.

.40.
6.
5.10.

whoſoeuer beleeueth in his Sonne ſhall haue euerlaſting life, as it is *Iohn* 6.40. So *Iohn* 3.36. *He that beleeueth in the Sonne hath euerlaſting life.* But moſt notable is that place, 1. *Iohn* 5.10. *He that beleeueth in the Sonne of God, hath the witneſſe in himſelfe:* that is, they need no other reaſons to perſwade them that the teſtimony which God hath giuen of his Sonne (namely, that whoſoeuer beleeueth in him ſhall haue euerlaſting life) is true; for they haue a full and ſufficient aſſurance hereof by their faith. Whoſoeuer therefore can be aſſured that they beleeue in Ieſus Chriſt (as all may who bring forth the fruites of faith in ſanctification and holineſſe of life, or at leaſt deſire and endeuour to ſerue the Lord in the duties of pietie and righteouſnes) they may be aſſured, nay, they are bound by Gods expreſſe commandement, vndoubtedly to beleeue that they are elected and ſhall be ſaued, becauſe all the promiſes of the Goſpell are made vnto them without any other condition.

Sect.2.
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Secondly, whoſoeuer are bound to beleeue that Ieſus Chriſt is their Sauiour and Redeemer, they are alſo vndoubtedly to beleeue, and may alſo be aſſured of their election; but euery Chriſtian is bound by Gods expreſſe commandement to beleeue that Ieſus Chriſt is their Sauiour and Redeemer, as appeareth 1. *Iohn* 3.23. and therefore they are vndoubtedly to beleeue, and may be aſſured of their election. The propoſition is manifeſt, ſeeing all thoſe and thoſe onely are ſaued and redeemed by Chriſt, who are elected to ſaluation in Gods eternall decree.

8.36.
tth.25.34.
13.48.

The aſſumption is moſt certaine, for whereas God commands vs to beleeue in Ieſus Chriſt, he doth not onely enioyne vs to beleeue that hee is a Sauiour of his Church in generall, or of the Patriarches, Prophets, and Apoſtles alone, for this alſo the diuels beleeue as well as we; but we are to beleeue that hee is our Sauiour and Redeemer, and to applie all the promiſes of life and ſaluation made in him, particularly vnto our ſelues; for otherwiſe how ſhould we haue that aſſurance of faith, and that bold confidence when we approach vnto the throne of grace, which the Apoſtle requireth of vs, if we cannot be aſſured that hee is our Sauiour and Redeemer, in whom God loueth and hath elected vs?

b.4.16.
10.22.

Sect.3.
hat our aſſurance ſhould
t be mixt
ith doubting.

m.4.20.

Neither muſt this faith and aſſurance of our election and ſaluation bee mixt with doubting, as the Papiſts would beare vs in hand, who make doubting not an infirmitie, but a commendable vertue of their faith: for faith and doubting though they are often mixt in Gods children, yet in reſpect of their owne natures, they are oppoſed in the Scriptures one againſt the other. So it is ſaid of *Abraham, that hee doubted not of Gods promiſe through vnbeleefe, but was ſtrengthened in the faith*, *Rom.* 4.20. Where the Apoſtle ſheweth, that doubting is a fruite of vnbeleefe, and not a commendable vertue; yea, hee oppoſeth it to faith, ſaying, that hee doubted not of the promiſe, but was ſtrengthened in the faith.

Iames 1.5.

So the Apoſtle *Iames*, chap. 1.5. ſaith, *If any man lacke wiſedome, let him aske in faith and wauer not*; where hee oppoſeth faith to wauering or doubting.

Matth.21.21.

And our Sauiour Chriſt alſo maketh this oppoſition, *Matth.* 21.21. ſaying, *If yee haue faith and doubt not*, So that though faith and doubting are not oppoſed in reſpect of the ſubiect wherein they are, for euen the moſt deare children of God haue their faith often mixt with doubting, they being partly fleſh and partly ſpirit; yet theſe two in their owne natures are oppoſed one againſt the other; and euen in reſpect of their ſubiect they thus farre diſagree, that though they haue their ſubſiſtence in the ſame ſubiect, yet not in the ſame part; that is, though they bee in the ſame man, yet not in the ſame part, for faith is in the regenerate and ſpirituall part, doubting in the vnregenerate or fleſhly part.

Doubting a fruit of vnbeleefe oppoſed vnto faith.

Doubting then is no vertue of faith, but oppoſed thereunto as a fruit of vnbeleefe; it proceedeth not from the ſpirit but from the fleſh: and as a fruite of the fleſh it is condemned in Gods word, though the Papiſts highlie commend it.

Matth.14.31.

So *Matth.* 14.31. our Sauiour reprehendeth *Peter* for his doubting; *O thou of little faith, wherefore diddeſt thou doubt?*

Luke 12.29.

And *Luk.* 12.29. hee telleth vs that wee muſt not ſtand in doubt, or (as the word μὴ μετεωρίζεσθε ſignifieth) *be not like vnto meteors* which are carried about in the aire with euerie winde.

Iames 1.7.

And the Apoſtle *Iames*, chap. 1.7. compareth him that wauereth or doubteth, to a waue of the ſea toſt of the wind & carried away. And *Paul* is ſo farre from commending doubting for a vertue, that hee doth not onely condemne it as a ſinne in it ſelfe, but alſo as a cauſe which maketh our actions which are indifferent or good in themſelues to become ſinnes. So the eating of this or that meate is a thing indifferent and lawfull if it be receiued with prayer and thankſgiuing, but yet the Apoſtle telleth vs,

Rom.14.23.

Rom. 14.23. that he *who doubteth is condemed if hee eate*; and he rendreth this reaſon; *becauſe he eateth not of faith, and whatſoeuer is not of faith is ſinne.* So that by this hee ſheweth, that hee who doubteth, eateth not of faith; and whatſoeuer is not done of faith is ſinne. Seeing therefore doubting is oppoſed vnto faith, and is in it ſelfe not onely a ſinne, but alſo a cauſe of ſinne; let vs not entertaine it though it bring letters commendatorie from the Pope and all his ſhauelings; but labour to baniſh it out of our hearts, and ſtriue after faith and full aſſurance of our election and ſaluation in Chriſt Ieſus: And though we find our great vnworthineſſe of the leaſt of God mercies, and cannot ſee any reaſon in our ſelues why wee ſhould beleeue that we are elected and ſhall be ſaued, yet let vs hope againſt hope, and beleeue againſt beleefe, for it is not a thing left to our choice but enioyned vs by God, as the chiefe and maine dutie required in the Goſpell: And therefore laying aſide all reaſoning and diſputing, let vs reſolue to beleeue in obedience to Gods Commandement; and then though wee are neuer ſo full of corruptions, yet will this faith purifie vs; though wee are moſt backward in performing any good worke, yet will it be fruitfull in vs, and will worke by loue; though we be moſt vnworthy, it will make vs more worthy, by applying vnto vs the righteouſnes of Chriſt and the merits of his death and bloudſhed, which wil not onely free vs from the guilt and puniſhment of ſinne, but will alſo purge vs from the vices and corruptions themſelues.

Acts 15.9.

*Gal.*5.6.

Q. *Sect.* 4.
Thirdly, faith is a certaine & particular perſwaſion, & not a doubtfull opinion or generall notion.

Thirdly, the certaintie of our election may bee prooued, by an argument drawne from the nature of faith: which is not a doubtfull opinion, but a certaine perſwaſion; not a generall notion, but a particular aſſurance, whereby wee doe apply and appropriate vnto our ſelues thoſe things which we doe beleeue. Whoſoeuer therefore hath true faith, he doth certainly beleeue and is particularly aſſured of his election, iuſtification and ſaluation. That faith is a certaine perſwaſion, it may appeare firſt by thoſe properties and names which are giuen vnto it in the Word. *Heb.*11.1. faith is ſaid to bee ὑπόστασις, that is, a ſubſiſtence or preſent being of things hoped for; ſo that hope waiteth for them in time to come, but faith enjoyeth them as being preſent, namely, in reſpect of the certaine aſſurance and particular application of the promiſes vnto our ſelues. And therefore the Apoſtle ſaith, that *hereby wee may know* (not that we ſhall haue, but) *that we haue eternall life*, 1. *Iohn* 5.13. not in poſſeſſion, but in aſſurance of faith. It is called ἔλεγχος in the ſame place, which word is quite contrary to doubting, as ſignifying a manifeſt demonſtration which doth not only ſhew a thing probably, but alſo doth conuince with ſtrong arguments, and make that truth cleere and manifeſt, which was otherwiſe obſcure and ſecret, and therefore in the text it is called a demonſtration of things not ſeene. So there is aſcribed vnto it fulneſſe of perſwaſiō: *Heb.*10.22. *Let vs draw neer with a true heart*, ἐν πληροφορίᾳ πίστεως, *in full aſſurance of faith*: and alſo boldneſſe with confident truſt, *Epheſ.*3.12. *by whom wee haue boldneſſe and entrance with confidence* (not by extraordinary reuelations, but) *by faith in Chriſt*: which full aſſurance, boldneſſe and confidence wee could not haue, if wee were not aſſured of Gods loue and our election, but remained doubtfull whether wee were beloued of God and elected or no. To theſe names and properties of faith, we may adde ſome plaine teſtimonies of Scriptures, which cleerly ſhew that faith is not a doubtfull hope, but a certaine perſwaſion. 1. *Iohn* 3.14. The Apoſtle ſaith, that *we know that wee are tranſlated from death to life* (not by reuelation but) *becauſe wee loue the brethren*; hee doth not ſay that we know that wee ſhall be, but that we are tranſlated from death to life, to note the certainty of this knowledge and perſwaſion, *Rom.*5.2. the Apoſtle ſaith, that *by Chriſt we haue acceſſe through faith vnto Gods grace, wherein wee ſtand and reioyce vnder hope*, or, as the word ſignifieth, glory and triumph with joy. So that wee doe not wauer & ſtagger, but ſtand firmely through faith; we doe not feare and timerouſly hope, but euen glory and triumph in our rejoycing: ſaying with the Apoſtle, *Rom.*8.33. *Who ſhall lay any thing to the charge of Gods choſen? it is God that iuſtifieth.* 34. *Who ſhall condemne? it is Chriſt which is dead: yea, or rather which is riſen againe, who is alſo at the right hand of God, and maketh requeſt for vs.* 35. *Who ſhall ſeparate vs from the loue of Chriſt*, &c. So, that though our ſinnes be manifold, our vnworthineſſe great, and our faith weake; yet if it be true, it may alſo be certaine in the aſſurance of Gods loue and our election: becauſe it is not grounded on our worthineſſe, but vpon Gods free iuſtifying and accepting of vs, as righteous in Chriſt, and vpon Chriſts death, reſurrection and interceſſion for vs vnto God his Father; which is a moſt ſure foundation that cannot faile. Indeed if our faith and the anchor of our hope did pitch, reſt, and faſten it ſelfe, vpon the light and hollow ſands of our owne merits and worthineſſe; the ſurging waues and boyſterous blaſts of Satans tentations, would diſanchor and toſſe vs to and fro, till at length we ſhould make ſhipwracke of our faith, againſt the rockes of deſpaire: but ſeeing we take hold and reſt vpon the firme and ſure anchor-hold Chriſt Ieſus his merits and righteouſneſſe; well may the tempeſts of Satans tentations ſhake vs, but they ſhall neuer remoue vs from our firme hold and certaine aſſurance which wee haue in Chriſt; becauſe we apprehend him, nay rather, *are apprehended or taken hold of by him*, as the Apoſtle ſpeaketh, *Phil.*3.12. *And no man* (no not the whole power of Hell) *is able to plucke vs out of his hands*, as our Sauiour aſſureth vs, *Iohn* 20.28. For though they bee mighty to deſtroy, *yet Chriſt is almighty to ſaue*, as it is *Eſay* 63.1. and therefore let vs not ſuffer our ſoules to be racked betweene hope and feare, but let vs *truſt perfectly on the grace that is brought vnto vs by the reuelation of Ieſus Chriſt*, as the Apoſtle exhorteth, 1. *Pet.*1.13.

*Heb.*11.1.

*Heb.*11.1.

1. *Iohn* 5.13.

*Heb.*10.22.

*Epheſ.*3.12.

1. *Iohn* 3

*Rom.*5.

*Rom.*8.33
35, 38.

*Heb.*6.18.

*Philip.*3.1

Iohn 10.28.
Eſay 63.1.

1. *Pet.*1.13.

Laſtly, that wee may bee moſt certaine of this

Q. *Sect.* 5

certaintie
aith pro-
by the ex-
ples of be-
uers.
4.18,19,
21,22,23.

this certaintie of faith, we will adde to theſe teſtimonies, ſome examples of beleeuers mentioned in Gods Word. And firſt let vs conſider the faith of *Abraham:* which was not wauering and doubtfull, but moſt certaine and aſſured; for aboue hope hee beleeued vnto hope, and hee was not weake in faith, neither did hee doubt of the promiſe of God through vnbeleefe, but was ſtrengthened in the faith, and gaue glory vnto God, being fully aſſured that he which had promiſed was able to performe it; and therefore it was imputed vnto him for righteouſneſſe; as the Apoſtle ſetteth it downe, *Rom.*4.18,19,20,21,22. Now *Abraham* was not only a bare beleeuer, but the Father of the faithfull; neither was his faith propounded vnto vs as a wonder to admire at, but as an example for all his ſonnes to imitate. And therefore it is ſaid, Verſe 23. *That this is not written for him only that* his faith *was imputed to him for righteouſneſſe.* 24. *But alſo for vs to whom it ſhall be imputed for righteouſneſſe, which beleeue in him, who hath raiſed vp Ieſus our Lord from the dead.* But it may bee obiected, that *Abraham* is not ſaid heere to beleeue thus certainly his owne election or ſaluation, but that hee ſhould haue a ſonne, and become a Father of many Nations: I anſwere, though this were the next and immediate obiect of his faith, yet this was not the chiefe and principall; but the promiſe of bleſſedneſſe and happines, which was made to him and all the Nations of the earth, in his ſeed Chriſt. For *Abraham* could not be iuſtified by beleeuing that hee ſhould haue a Son, but by beleeuing in the *Meſſias,* which ſhould come out of his loines, by whoſe righteouſneſſe and obedience hee ſhould bee ſaued. And therefore the Apoſtle, *Gal.*3.16. doth appropriate that promiſe made vnto *Abraham, Gen.*22.18. *In thy ſeed ſhall all the Nations of the earth be bleſſed,* vnto the promiſed ſeed Ieſus Chriſt. Looke alſo vpon the Prophet *Dauid* and you ſhal ſee that though his faith was often ſhaken with doubting, yet in it ſelfe it remayned certaine: like a tree ſhaken with the winds, which is not ouerthrowne, but taketh more firme and deep root: *Pſal.*23.4. *Though I walke thorow the valley of the ſhadow of death, I will feare no euill, for thou art with me.* So *Pſal.*27.1. *The Lord is my light and my ſaluation, whom ſhall I feare? The Lord is the ſtrength of my life, of whom ſhall I be afraid?* Neither had he only this aſſurance in himſelfe, but ſheweth that it is alſo the ſtate of all the faithfull, *Pſal.*125.1. *They that truſt in the Lord ſhall be as mount Sion, which cannot be remoued, but remaineth for euer.* So *Iob* in the middeſt of his afflictions ſheweth his certaine aſſurance & faith, ſaying, *Iob* 13.15. *Lo, though he ſlay me yet will I truſt in him.* And Chap. 19.25. *I am ſure that my Redeemer liueth, and he ſhall ſtand the laſt on earth.* 26. *And though after this skin, wormes deſtroy this body, yet ſhall I ſee God in my fleſh,* &c. And *Paul* ſpeaking not only of his owne aſſurance of Gods loue, but of all the faithful, ſaith, that he is perſwaded, *that nothing in the world ſhould be able to ſeparate vs from Gods loue in Chriſt, Ro.*8.

l.3.16.
n.22.18.
l.23.4.
l.27.1.
l.125.1.
13.15. &
,25,26.

Rom.8.38.

§. *Sect.*6. That faith particularly perſwadeth vs of our election

And thus haue I ſhewed, that faith is a certaine aſſurance of Gods loue and fauour in Chriſt. Now I will alſo proue that it particularly perſwadeth vs of our owne election and life euerlaſting. For firſt, ſuch a faith is begot now in our hearts, by the preaching of the Word, as was begot in the hearts of men, by our Sauiour Chriſt himſelfe; for as there is but one God, ſo there is but one true and iuſtifying faith, *Epheſ.*4.5. but by that faith they were particularly perſwaded of the remiſſion of their ſinnes, and conſequently of their iuſtification and ſaluation, as appeareth, *Luke* 7.42,50. where our Sauiour ſaith thus to the woman: *Thy ſinnes are forgiuen thee, thy faith hath ſaued thee, goe in peace.* So *Matth.*9.2. hee ſaith to the ſicke of the Palſie, *Be of good comfort, thy ſinnes are forgiuen thee, goe in peace.* So *Matth.* 9.2. hee ſaith to the ſicke of the Palſie, *Be of good comfort, thy ſinnes are forgiuen thee.* And therefore the faith which is now begot in vs by the preaching of the Word, doth alſo particularly perſwade vs of our ſinnes and eternall ſaluation. For as our Sauiour Chriſt by his owne abſolute authoritie, did remit the ſinnes of thoſe that did beleeue; ſo hee hath left this authoritie to his Miniſters (not abſolutely by their owne power to remit ſins, which the man of ſinne doth challenge vnto himſelfe, but) to declare and pronounce their ſinnes forgiuen who truly beleeue in the Son of God, and repent them of their ſinnes: the which their ſentence is ratified in Heauen, according to that *Matth.*16.19. *I will giue vnto thee the keyes of the Kingdome of heauen, and whatſoeuer thou ſhalt bind in earth ſhall be bound in heauen, and whatſoeuer thou ſhalt looſe in earth ſhall bee looſed in heauen.* Which authoritie is not giuen to *Peter* alone and his ſucceſſors, as the Papiſts dreame; but as *Peter* anſwered, not only for himſelfe, but alſo in the behalfe of all the reſt, ſo he receiueth this power both for himſelfe and for all the Apoſtles; yea, for all Gods true Miniſters, the vndoubted ſucceſſours of the Apoſtles, as our Sauiour expoundeth himſelf, *Iohn* 20.23. where hee giueth this authoritie to all the Apoſtles; ſaying, *Whoſe ſins ſoeuer ye remit, they are remitted vnto them, & whoſe ſins ſoeuer yee retaine, they are retained.* So that the Miniſters of Gods Word, by the preaching thereof, may aſſure men particularly of the remiſſion of their ſinnes: for when hee maketh this generall propoſition, Whoſoeuer beleeueth and repenteth him of his ſinnes ſhall haue them remitted, and be made an

Epheſ.4.5.
Luke 7.42,50.
Matth.9.2.
Matth.16.19.
Iohn 20.23.

heire of euerlaſting life; and the particular hearer doth truly aſſume that hee beleeueth and repenteth, the Miniſter hath authoritie giuen him of God to make this concluſion: Therefore be thou aſſured that thy ſinnes are forgiuen thee in Chriſt, and that thou art an vndoubted heire of euerlaſting life. Secondly, as the Lord doth offer vnto vs his gracious promiſes of life and ſaluation, ſo doe we receiue them by faith; but the Lord doth not only generally in the Word offer theſe his gracious promiſes to all that will receiue them, but alſo particularly in the right vſe of the Sacraments to euery faithfull receiuer. For in the Sacraments we muſt conſider a relation and correſpondency between the outward ſignes and things ſignified: as therefore the Miniſter doth offer and giue, and I receiue and eate the outward ſignes of Bread and Wine; ſo am I as certainly to beleeue that God doth offer and giue, and that I doe receiue and feed vpon Chriſt Ieſus and all his benefits, with the hand and mouth of faith, vnto the nouriſhing of my particular ſoule to euerlaſting life, as my body is nouriſhed with theſe outward Elements of Bread and Wine. Laſtly, the Apoſtle ſaith, that through faith we *haue entrance vnto God with boldneſſe and confidence*, and therefore by faith the beleeuer is particularly perſwaded of the remiſſion of his ſinnes, and of his reconciliation with God. For with what boldneſſe or confidence can the poore ſinner come before God, who is terrified with the threatnings of the Law, with the tentations of Satan, and with the conſideration of his owne vnworthineſſe and ſelfe-guiltineſſe; if hee be not particularly aſſured that his curſe is borne by Chriſt, that hee is forgiuen the whole debt of his ſinnes, and reconciled vnto God? What aſſured comfort can hee receiue, if hee beleeue that God hath elected *Peter* and *Paul* and all his Church, if he be not alſo aſſured that he is in this number? If a whole Citie ſhould rebell and commit high treaſon againſt a Prince, and the Prince ſhould ſend out a Proclamation, declaring that vpon ſuch conditions hee would receiue them to mercy; with what boldneſſe or confidence can any in this City come before him, if hee be not aſſured that hee hath performed theſe conditions? But this is our caſe, we haue rebelled againſt God, and hee hath proclaimed in his Goſpell the pardon of our ſinnes; ſo we lay hold vpon Chriſt by a true and liuely faith, and repent vs of our ſinnes; If therefore wee could not be aſſured that we haue a liuely faith and true repentance, and conſequently that Gods mercifull promiſes belong particularly vnto vs; with what boldneſſe or confidence can we come before him? But the Apoſtle ſaith, that by faith we haue this boldneſſe and confidence, and therefore it followeth that we may be aſſured that we haue faith and repentance, and thereby may certainly be perſwaded of Gods loue and of our particular election.

Epheſ.3.12.

§. Sect.5. The fourth argument, drawne from the doctrine vſe of the Sacraments.

Fourthly, that we may certainly be aſſured of our election, it may be proued by an argument drawne from the doctrine and vſe of the Sacraments; for the Lord hath added to the couenant of grace, his Sacraments as ſeales, not to confirme Gods promiſes in themſelues, which are ſo vndoubtedly true that they need no confirmation, but to ſtrengthen our faith in this ful aſſurance that they belong particularly vnto vs. For whereas in the Word the promiſes of grace and ſaluation are generally propounded to all beleeuers; in the vſe of the Sacraments, they are particularly applyed to euery worthy receiuer; to the end that all doubting being remoued, they may certainly be aſſured that all the promiſes of the Goſpell doe belong particularly vnto themſelues. Now if the Lord would haue vs doubt of our election and ſaluation, and if this doubting were a vertue of faith, as the Papiſts teach, then ſurely there were no vſe of the Sacraments; for the Word is ſufficient to beget that generall faith which is mixt with doubting; and the Sacraments which doe further aſſure vs and apply vnto vs Gods promiſes, would be rather hurtfull then profitable, becauſe they take away doubting, which is a vertue of their faith. But we are otherwiſe inſtructed by Gods Truth, namely, that the Lord would not haue vs doubt of his promiſes: and therefore hee hath not onely written his Couenant, but alſo hath confirmed it by his Seale, and hath thereby particularly applyed it to the vſe and benefit of euery one who receiueth it by the hand of a liuely faith, that there may be no place left to doubting. And hence it is that the Sacrament of Circumciſion is called *the ſeale of the righteouſneſſe of faith*, *Rom.4.11.* becauſe thereby as by a ſeale *Abraham* was confirmed in the truth of Gods promiſes, and aſſured that the righteouſneſſe of faith, that is, the righteouſnes of Chriſt, who was the promiſed ſeed, did belong vnto him. And anſwerable to this Sacrament is Baptiſme, wherein Chriſt and all the gracious promiſes of life and ſaluation made in him, are particularly applyed to the party baptized; and therefore the Apoſtle ſaith, that *all that are baptized into Chriſt haue put on Chriſt*, *Galath.3.27.* where hee compareth Chriſt to a garment which by the hand of faith is put on by euery particular beleeuer. So in the adminiſtration of the Lords Supper, the Bread and Wine is particularly deliuered vnto all the Communicants, to ſignifie vnto them, that euery one who ſtretcheth forth the hand of faith doth receiue Chriſt and all his benefits, whereby his ſoule is nouriſhed vnto euerlaſting life. Whoſoeuer therefore hath faith, hee may be

Rom.4.11.

Gal.3.27.

aſſured that he receiueth Chriſt; and whoſoeuer receiueth Chriſt, he may be aſſured of his election and ſaluation; for *to as many as receiue him, to them he giueth power to be the ſonnes of God*: and who are thoſe? *euen thoſe that beleeue in his Name*, as it is *Iohn* 1.12. *And whoſoeuer eats his fleſh and drinkes his bloud hath eternall life*, as our Sauiour ſaith, *Iohn* 6.54. Now if we would know how we feed vpon him, it is by the mouth of faith, as he expoundeth himſelfe, *Verſe* 47.

n1.12.
n 6.54.47.

. *Sect*. 8.
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m prayer.
Ioh.5.14,15.

Fiftly, whatſoeuer wee are bound to pray for; that wee may bee aſſured of, nay, wee ought ſtedfaſtly to beleeue that wee ſhall receiue it: and this is euident, 1. *Iohn* 5.14. *This is the aſſurance that wee haue in him, that if we aske thing according to his will he heareth vs.* 15. *And if we know that hee heareth vs whatſoeuer we aske, we know that we haue the petitions that wee haue deſired of him.* And the Apoſtle *Iames* would haue vs to *aske in faith without wauering*, that is, not doubting *to receiue that we aske*. But we are taught to pray for the remiſſion of our ſins: and therefore we are certainly to beleeue that our ſins are remitted, and conſequently that wee are iuſtified, called, elected, and ſhall be ſaued; for *whom he did predeſtinate, them alſo he called, and whom he called, them alſo he iuſtified, and whom he iuſtified, them alſo he glorified.*

.1.5.
atth.6.12.
n.8.30.

. *Sect*. 9.
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Sixtly, whatſoeuer we profeſſe in the Articles of our faith, that wee ſhould beleeue, and of that wee may and ought particularly to be aſſured: but euery man profeſſeth that he beleeueth the remiſſion of ſins and life euerlaſting, that is, that the Lord doth not onely forgiue ſinne, and granteth vnto ſome the fruition of euerlaſting life, for this the Deuils beleeue as well as we, but alſo that he doth particularly forgiue mee my ſins, and that hee will make mee an heire of eternall happineſſe: for this is the nature of faith, to aſſure vs particularly of that which wee beleeue, as we haue ſhewed: therfore we ought to be aſſured of the remiſſion of our ſins, and that we ſhal attaine vnto euerlaſting life, and conſequently that wee are elected, ſeeing none enjoy it but Gods choſen. But it may be objected, that if euery one be bound to beleeue as an article of his faith that his ſins are forgiuen, and that hee is an heire of euerlaſting life, then ſome are bound to beleeue that which is falſe, for thoſe who liue and die in their ſins without repentance, ſhall neuer obtaine either the one or the other. I anſwer, that we are not bound to beleeue, being deſtitute of a true and a liuely faith, for this were rather fondly to preſume, then ſurely to be perſwaded of the promiſes of the Goſpell, but wee are firſt bound to haue a true, liuely and iuſtifying faith, and ſo to beleeue and apply vnto our ſelues the promiſes of the Goſpell. But thoſe that liue in their ſins without repentance, they are altogether deſtitute of true faith, which whereſoeuer it is purifieth the heart, and worketh by loue, mouing the beleeuer to endeuour and ſtriue to mortifie his corruptions, and to riſe from the death of ſin to newneſſe of life. And therefore well may they ſecurely preſume, but it is impoſſible that they ſhould truly beleeue, becauſe they are vtterly deſtitute of a liuely faith, and where the cauſe is not the effect cannot follow: and conſequently for their infidelity they are ſubject to eternall plagues and puniſhments, becauſe they doe not that which they are bound to performe. Neither muſt we thinke that euery kind of Faith, or rather euery fond perſwaſion of faith is enjoyned vs, but ſuch a faith as is grounded vpon Gods Word; but the Word of God doth teach vs; that *whoſoeuer liue in the fleſh cannot pleaſe God, and if wee liue after the fleſh wee ſhall die, Rom*. 8.8.13. *That the vnrighteous ſhall not inherit the Kingdome of God*, 1. *Cor*. 6.9. That the *workers of iniquitie ſhall be reiected of Chriſt, Matth*. 7.23. And that *no vncleane thing, nor whatſoeuer worketh abomination and lies ſhall enter into the Kingdome of Heauen, Reuel*. 21.27. And therefore thoſe who liue in the fleſh, thoſe who are workers of iniquity, vnrighteous and vncleane, in which ranke are all thoſe who liue in their ſinnes without repentance, fulfilling the luſts of the fleſh, and falling continually into ſinne with pleaſure and delight, are not bound ſimply and abſolutely to beleeue, ſo long as they reſolue to continue in this ſtate, for ſo ſhould they be bound to beleeue that which is falſe and repugnant to Gods Word; but they are bound to haue a true faith, which being wrought in their hearts will mooue them to forſake their ſins by vnfained repentance, to hunger after righteouſneſſe, to endeuour to ſerue the Lord in holineſſe and newneſſe of life, and ſo beleeue in Chriſt as their Sauiour and Redeemer, which fruits if our faith bring not forth, wee cannot bee aſſured that wee haue true faith, or doe truely beleeue. For though in nature faith be before repentance, yet in our ſenſe and feeling it alwayes followeth it: neither doth faith euer ſoundly and truly perſwade vs of Gods loue, till we haue ſorrowed for our ſinnes, and at leaſt in purpoſe of heart haue forſaken them. So that whoſoeuer liueth ſtill in his ſins with pleaſure and delight, and yet beleeueth that hee is elected to ſaluation, and that hee is in Gods fauour, and ſhall continuing in this ſtate be made an heire of eternall life, hee is not indued with true faith, but with fond preſumption and carnall ſecuritie, which maketh him to beleeue that which is falſe and repugnant to Gods Word. Though then all men, euen carnal worldlings and reprobates are bound to beleeue, and becauſe they doe not, are ſubject to condemnation, as committing a great

Rom 8.8,13.
1.*Cor*.6.9.
Matth.7.23.
Reuel.21.27.

Iohn 3.18. & 16.8,9.

and fearefull ſinne; as appeareth, *Iohn* 3.18. and 16.8,9. where our Sauiour ſaith, that the Holy Ghoſt *ſhould reproue the world of ſin, becauſe they beleeue not in him*: yet they are not bound to beleeue continuing in worldlineſſe, and reſoluing to goe on in their ſins, for ſuch a faith were but fond preſumption; but they are bound ſo to beleeue as that their faith may bee grounded vpon Gods Word, which it can neuer poſſibly be if it be ſeuered from true repentance, and for want of this faith they are condemned.

CHAP. X.

The laſt argument grounded vpon the teſtimony of Gods Spirit.

§. Sect. 1.

LAſtly, whatſoeuer the Spirit of God doth teſtifie in the heart and conſcience of a man, and doth fully aſſure him thereof, that he is to beleeue, and of that hee ought vndoubtedly to be aſſured: but the Spirit of God doth teſtifie to the faithfull, and doth fully aſſure them that they are the ſonnes of God by adoption and grace, and conſequently that they are elected; for none are the ſonnes of God but thoſe who are predeſtinate to be adopted through Ieſus Chriſt, as it is *Epheſ.* 1.5. and therefore the faithfull are to beleeue, and ought vndoubtedly to bee aſſured that they are the ſonnes of God elected to euerlaſting life. The propoſition is manifeſt; for what more certaine truth can be imagined, then that which the Spirit of God witneſſeth vnto our ſpirits, and confirmeth vnto vs, ſeeing all the properties required in a true witneſſe, doe concurre in him in the higheſt degree, namely knowledge, truth, and faithfulneſſe? for knowledge, hee is infinite and knoweth all things, euen the eternall counſell and decree of God concerning our election, as appeareth, 1. *Cor.* 2.10. *The Spirit ſearcheth all things euen the deepe things of God; and this Spirit doe wee receiue that wee may know the things that are giuen to vs of God.* As it is, *Verſ.* 12. What fitter witneſſe therefore can be imagined in this reſpect then Gods Spirit, who wholly and only knoweth all his ſecret counſels? In reſpect of truth hee is moſt true, yea, Truth it ſelfe, and in regard hereof hee is called *the Spirit of truth which leadeth vs into all truth. Iohn* 16.13. And therefore as in reſpect of his knowledge he cannot be deceiued, ſo in reſpect of his truth hee cannot deceiue. In reſpect of faithfulneſſe he is moſt *faithfull and iuſt in all his wayes*, *Pſal.* 145.17. 1. *Cor.* 1.9. eſpecially in his Word; for *his teſtimony is ſure*, as it is, *Pſal.* 19.7. and therefore he cannot lie, neither will he conceale the truth for any reſpect of perſons; and conſequently, whatſoeuer this al-knowing true and faithfull witneſſe teſtifieth, wee are vndoubtedly to beleeue as being moſt ſure and certaine. If an Angell ſent from Heauen ſhould aſſure vs from God that wee are elected, euen the Papiſts themſelues could not deny, but that wee might be aſſured thereof by ſuch a reuelation without any manner of doubting: but the teſtimony of Gods Spirit witneſſing to our ſpirits that wee are the ſonnes of God, is ſo much more certaine and without exception then the teſtimonie of Angels, as the Spirit of God better knoweth the counſels of God then Angels, as it excelleth them in truth and faith, as the teſtimonie which is imprinted in the heart is more firme then that which is ſpoken in the eare, which may eaſily bee begotten. And therefore if by their doctrine we might be aſſured of our election by the extraordinary reuelation of an Angell; then much more certainly may we be aſſured hereof by the ordinary teſtimony of Gods Spirit which he witneſſeth in the hearts and conſciences of the faithfull.

Epheſ. 1.5.

1. Cor. 2.10,11.

Iohn 16.13.

Pſal. 145.17.
1. Cor. 1.9.
Pſal. 19.7.

§. Sect. 2.
That Gods Spirit teſti-fieth that w
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of God.

The propoſition being manifeſt, let vs proue the aſſumption; which containeth two branches, firſt that the Spirit of God teſtifieth to our ſpirits, that we are the ſonnes of God; and ſecondly, doth fully aſſure vs of this teſtimony that it is moſt vndoubted true; both which are manifeſt by Gods Word. Firſt, that Gods Spirit giueth this teſtimony in the hearts of the faithfull, it is euident, *Rom.* 8.15,16. *For yee haue not receiued the ſpirit of bondage to feare againe; but yee haue receiued the ſpirit of adoption, whereby wee crie Abba Father: the ſame Spirit beareth witneſſe with our ſpirit, that we are the children of God.* So *Galath.* 4.6. *Becauſe yee are ſonnes, God hath ſent forth the Spirit of his Sonne into your hearts which crieth Abba Father.* Which places doe ſo euidently proue this point, that there needs no more reaſons or allegations; for firſt hee excludeth the ſpirit of bondage, which like the Papiſts faith cauſeth vs to feare and doubt of our election and ſaluation; and then he telleth vs that we haue receiued the ſpirit of adoption, which beareth witneſſe vnto our ſpirit, that we are the children of God.

Rom. 8.15,16.

Gal. 4.6.

§. Sect. 3.
That Gods
Spirit is the
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option and
ſaluation.

Secondly, becauſe we are exceeding weake and the graces in vs ſhadowed with imperfections and our faith mixt with doubting: becauſe *we are ſaued as yet but by hope*, as it is, *Rom.* 8.24. And *wee walke by faith and not by ſight*, as it is, 2. *Cor.* 5.7. and this our faith is continually ſhaken with manifold tentations, therefore leſt we ſhould doubt of Gods loue and our election, adoption and ſaluation, the Lord hath giuen vs his Spirit to ſeale, and further to confirme this aſſurance in our hearts; and that it might be an earneſt and a ſure pledge vnto vs, whereby hee might ſecure vs concerning the couenant which hee hath made with vs. The truth whereof appeareth in many places of the Scripture. 2.*Cor*.1.22. *Who hath ſealed vs and hath giuen the earneſt of the Spirit in our hearts.* So *Epheſ*.1.13. *In whom alſo ye haue truſted, after that ye heard the word of truth, euen the Goſpell of our ſaluation, wherein alſo after that ye beleeued, yee were ſealed with the holy Spirit of promiſe.* 14. *Which is the earneſt of our inheritance, vntill the redemption of the poſſeſſion purchaſed vnto the praiſe of his glory.* And *Epheſ*.4.30. the Apoſtle exhorteth vs not to *grieue the holy Spirit of God, by whom we are ſealed vnto the day of our redemption.* And 2.*Cor*.5.5. hee ſaith that *God hath giuen vnto vs the earneſt of his Spirit.*

Cor.1.22.
heſ.1,13.
heſ.4.30.
Cor.5.5.

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Which wordes doe miniſter vnto euery faithfull man no ſmall conſolation, if they be rightly weighed; for firſt wee vſe to ſeale thoſe things which we would haue moſt certaine and out of all controuerſie; as when a man hath made a promiſe or couenant with another, for his better ſecuritie he doth commit it to writing, and leſt yet there ſhould any ſcruple or doubt reſt in his minde, he doth confirme it by adding his ſeale, to put the matter out of all queſtion; ſo the Lord hath added to the written couenant of his Word, whereby he hath aſſured vs of our election, adoption and ſaluation, the outward ſeale of the Sacraments, and the inward ſeale of his Spirit, whereby hee hath ratified it, not in it ſelfe, but in our hearts, that ſo all cauſe of doubting being taken away, wee might certainly be aſſured of his promiſes, that they belong vnto vs not after a generall manner as the Papiſts teach, but particularly, euen as this aſſurance is particularly ſealed by Gods Spirit in the heart of euery true beleeuer, *Rom*.4.11. The end therefore why wee are ſealed to ſaluation by Gods Spirit, is not that we ſhould doubt thereof, but that it might be out of all queſtion fully ratified and confirmed vnto vs: for this is ſignified by this metaphor here vſed of ſealing, as may appeare not only by the ordinary cuſtome amongſt vs, but alſo by the vſe thereof in former times. So when *Ahaſhueroſh* would haue letters written in the Kings Name, which no man might reuoke, hee commandeth that they ſhould bee ſealed with the Kings Ring. *Heſt*.8.8. And *Iohn* 6.27. it is ſaid that God the *Father had ſealed our Sauiour Chriſt*, that is, confirmed him in his office of mediation, by giuing euident teſtimonies and manifeſt ſignes that the people might not doubt of his calling & anointing, *Matth*.3.17. and 17.5. and *Iohn* 1.32. So, whereas the Holy Ghoſt in the faithfull is called the earneſt of our inheritance, this miniſtreth vnto euery true beleeuer no ſmall conſolation, nor doubtfull aſſurance of his ſaluation; for wee know that an earneſt is giuen amongſt men to ratifie and bind a bargaine, ſo as they cannot go from their agreement after earneſt is giuen and receiued. The word *arrhabo*, which is here tranſlated earneſt, hath alſo other ſignifications which miniſter vnto Gods faithfull ones the ſame aſſurance and the like true comfort, *Geneſ*.38.17,18. this word is vſed to ſignifie a pledge or pawne, then the which there can bee no better aſſurance of performing promiſe; and 2.*King*.14.14. it ſignifieth a hoſtage in wars, which is giuen for aſſurance to confirme couenants agreed vpon. Whereas therefore Gods Spirit in the faithfull is called *arrhabo*, which ſignifieth an earneſt, pawne and hoſtage: wee are hereby aſſured that the Lord will performe his couenant betweene vs and him; that he will not miſſe a day in the performing of his promiſe; that howſoeuer we were enemies, yet now being reconciled by the death of his Sonne, hee hath giuen vs an hoſtage to aſſure vs of eternall peace, euen his holy Spirit. And therefore let not Satan nor al his aſſiſtants cauſe vs to doubt of Gods couenant, wherein he hath aſſured vs of our election, adoption and ſaluation; ſeeing hee hath ſealed this couenant with his Spirit, and hath giuen vnto vs this earneſt and pawne, to aſſure vs that he wil performe his promiſe and bargaine.

m.4.11.
Heſt 8.8.
n 6.27.
Gen.38.17,18.
2.*King* 14.14.

§. *Sect*. 5.
That wee may
diſcerne Gods
Spirit by the
effects thereof.

But here the tempter obiecteth, that wee cannot know and diſcerne whether we haue the Spirit of God, vnleſſe it ſhould bring forth in vs ſome extraordinary effects: and though it ſhould be granted that wee were endued therewith, yet wee cannot diſcerne the teſtimonie thereof from our owne thoughts, vnleſſe it be by ſome ſpeciall reuelation. To the firſt I anſwere, that though many lulled aſleepe with carnall ſecuritie, do vainly dreame that they haue Gods Spirit, and ſo are deluded with their owne phantaſies; yet this hindereth not, but that hee who hath the Spirit of God indeed, may certainly be aſſured that it dwelleth in him. For it ſealeth in vs the aſſurance of Gods couenant, and who can receiue this ſeale and not feele the impreſſion. It is an earneſt, and who receiuing an earneſt cannot know whether he hath receiued it? for otherwiſe how can it aſſure vs of our bargaine, if of it ſelfe we haue no aſſurance. It is a pawne of Gods loue & our ſaluation, and who hauing a pawne in his cuſtody cannot know that hee poſſeſſeth it. It is a heauenly light which doth illuminate our vnderſtandings, which were blind and ignorant in the knowledge of Gods Truth, and who cannot diſcerne betweene blindneſſe and ſight, light and darkneſſe? It is a water which purgeth vs from our corruption, and who that is thus waſhed and clenſed, can doubt that this water hath touched him. It is a fire which inflameth our cold frozen hearts with a zeale of Gods glory, and loue of our brethren, and how can

2.*Cor*.1.22.
Epheſ.1. 17,18.
Eſay 44.3.
Ezech.16.9.
Matth.3.11.
Acts 2.3.

fire which is carried in our breaſts be hidden from vs. It is a precious oile which mollifieth our hard ſtony hearts, and maketh them flexible and plyable to Gods will, which before were ſo ſtiffe and obdurate that they would rather haue broken then bowed to obedience; it ſuppleth alſo our ſtiffe joynts, and maketh them actiue and nimble in the works of holineſſe and righteouſneſſe, and who finding thoſe ſtrange alterations in himſelfe, may not be aſſured that hee is anointed with this oyle? It is the Lords Champion fighting in vs againſt the fleſh, and ſubduing the luſts thereof, and who feeling this inteſtine warre in his owne bowels can doubt that the Combatants haue their reſidence in him? In a word, it is onely this ſpirit which reſtraineth vs from the euill, which naturally wee loue, and prouoketh vs to imbrace that good, which through naturall corruption we lothe and abhorre: if therefore ſinne grow vnpleaſant vnto vs, and vertue and true godlineſſe delightfull, wee may bee aſſured that this is the worke of Gods Spirit dwelling in vs. Would wee then bee aſſured that we are endued with the Spirit of God? Why then let vs conſider if our eyes blinded with ignorance are inlightned in any good meaſure, with the knowledge of Gods Truth; if our ſoules polluted with the filth of ſinne, are purged in ſome ſort from our corruptions; if our cold hearts are inflamed with the zeale of Gods glory and the loue of our brethren; if our hearts more hard then adamant, and more inflexible then ſteele, are ſoftened and made obſequious to Gods will; and if the other members of our body, which were benummed and as it were taken with a dead palſie, be made nimble and actiue in the workes of holineſſe and righteouſneſſe; if wee feele a fight and combat betweene the fleſh and the Spirit, the one ſtriuing to leade vs captiue vnto ſinne, the other reſiſting and drawing vs out of this captiuitie; if the ſins which heretofore wee haue loued, be now lothſome vnto vs, and the vertues which wee haue abhorred be delightfull and pleaſant; and then wee may aſſure our ſelues that it is the light of Gods Spirit which hath ſhined vpon vs, it is this heauenly water which hath waſhed vs, it is this diuine fire which hath inflamed vs, it is this precious oyle that hath mollified and ſoftned vs, it is this Champion of the Lord of Hoſts which maketh warre againſt our traiterous fleſh, and ſubdueth the luſts thereof; in a word, it can bee nothing but Gods Spirit, which makes vs hate that ſin which naturally wee ſo dearely loue, and to loue vertue and godlineſſe which by nature is lothſome and bitter vnto vs.

Gal.5.17.

And thus it is manifeſt that wee may bee aſſured that we haue Gods Spirit, by the ordinary fruits thereof in euery faithfull man.

§. Sect. 5.
How wee may diſcerne the teſtimony of
Gods Spirit from our ow presumptio

Now let vs conſider how we may know the teſtimony of this Spirit, witneſſing in our hearts that we are elected, adopted and ſhall be ſaued, from our owne phantaſies cauſed through carnall ſecurity and vaine preſumption. And to this end we are to know, that the preaching of the Goſpell is *the miniſtery of the ſpirit*, whereby wee are ſealed and confirmed in the aſſurance of our ſaluation, as appeareth, 2.*Cor.*3.6. And hence it is that the Preachers of the Goſpell are called *the Miniſters by whom the people beleeue*, 1. *Cor.*3.5. And the words of the Goſpell are called by our Sauiour Chriſt *ſpirit and life*, becauſe it is the miniſtery of the ſpirit which quickneth vs, as it is *Iohn* 6.63. And *Gal.*3.2. the Apoſtle ſaith that wee haue *receiued the ſpirit by the hearing of faith*, that is, the doctrine of faith preached in the miniſtery of the Goſpell. If therefore the teſtimony of ſaluation in the minds of the faithfull, be conceiued by the preaching of the Goſpell applyed vnto them by faith, then is it moſt certainly the teſtimony of Gods Spirit; for the inward teſtimony of Gods Spirit is not different from the outward teſtimony of the Word; but if this perſwaſion be not grounded vpon Gods Word, as theirs is not who perſwade themſelues that they are elected, adopted, and ſhall be ſaued, notwithſtanding that they liue in their ſinnes without repentance, making no conſcience of their wayes, nor endeuoring to ſerue the Lord in holineſſe, and righteouſnes of life; then is it not the teſtimony of Gods Spirit, but a preſumptuous phantaſie, and a ſecure and carnall imagination: for the teſtimony of Gods Spirit in the conſcience, is the ſame with the teſtimony of the Word, and therefore it doth not beare witneſſe nor giue any aſſurance that they are ſaued, which Gods Word pronounceth to be in the ſtate of damnation. When therefore this teſtimony is giuen in a faithfull man, and agreeable to Gods Word; it is the teſtimony of the Spirit which ſealeth vs in the full aſſurance of that we beleeue: according to that *Epheſ.*1.13. where the Apoſtle ſaith, that after the faithfull *had receiued the Word of truth, euen the Goſpell of their ſaluation, and beleeued therein, they were ſealed with the holy ſpirit of promiſe.* But thoſe who make no conſcience of hearing the Goſpell preached, and when they heare it, doe not beleeue it, nor apply it to themſelues by a true and liuely faith, nor bring forth any fruits thereof in a holy and Chriſtian life, they haue neither Faith nor Gods Spirit: and therefore if they haue any perſwaſion of their election and ſaluation, it is not the teſtimony of Gods Spirit, but their owne phantaſie, and a vaine opinion ariſing from carnall ſecuritie and preſumption.

2.Cor.3.6.

1.Cor.3.5.

Iohn 6.63.
*Gal.*3.2.

*Epheſ.*1.13.

§. Sect
Another

Secondly, the teſtimony of Gods Spirit may hereby be knowne: firſt, in that it thoroughly

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roughly perſwadeth the faithfull of their election and ſaluation: ſecondly, by the manner of perſwading them: thirdly, by the effects of this teſtimony and perſwaſion. For the firſt, the Spirit of God doth not onely giue this bare teſtimony that we are elected, adopted, and ſhall be ſaued: but alſo doth fully perſwade vs heereof, as being a thing moſt certaine and without queſtion. So 1. *Corinth.* 2.12. the Apoſtle ſaith that *wee haue receiued the ſpirit of God, that we might know the things that are giuen to vs of God.* And *Epheſ.* 1.17,18. Gods Spirit is called *the ſpirit of wiſdome and reuelation, which doth inlighten the eyes of our vnderſtanding, that we might know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints; and what is the exceeding greatneſſe of his power,* particularly *towards vs that beleeue, according to the working of his mightie power.* So the Apoſtle *Iohn* ſaith, *hereby we know that Chriſt abideth in vs, euen by the ſpirit which hee hath giuen vs,* 1. *Iohn* 3.24. So that wee may be aſſured that wee haue Gods Spirit, and thereby bee thorowly perſwaded that Chriſt dwelleth in vs, and conſequently that wee are elected and ſhall bee ſaued. And Chap. 4.13. *Hereby know we that we dwell in him and he in vs, becauſe he hath giuen vs of his ſpirit.* And the Apoſtle *Paul* by the Spirit of God was ſo ſtedfaſtly aſſured of Gods loue, that he profeſſeth that hee was firmely perſwaded that nothing could ſeparate him from it, *Rom.* 8. 38,39. So that the Spirit of God thoroughly perſwadeth the faithfull that they are elected and ſhall bee ſaued; whereas the wicked who are deſtitute of Gods Spirit, may well haue a fond opinion and a fooliſh conceit, that they are highly in Gods loue & elected to ſaluation, through carnall ſecuritie and vaine preſumption; but they are neuer thoroughly perſwaded hereof; for when any affliction of body or minde is inflicted on them, their vain perſwaſion vaniſheth away, and nothing remaineth but doubting, which in the end bringeth them to vtter eſperation.

or.2.12.
heſ.1.17,18.
Iohn 3.14.
d 4.13.
m.8.38,39.

. Sect.7.
he perſwaſi-
n of the ſpi-
t not alwaies
iſcerned in
ur ſenſe and
eling.

But here the tempter will take occaſion to diſcourage the weake Chriſtian, and to perſwade him that he hath not Gods Spirit, ſeeing hee doth not feele in himſelfe this firme perſwaſion of Gods loue and his election & ſaluation. To which we are to anſwere, that Gods Spirit doth throughly perſwade, although not at all times, neither in our preſent ſenſe and feeling; for immediatly after our conuerſion when wee are newly regenerate, and like new borne babes in Chriſt, the motions of the Spirit are but weak in vs, and we are not skilfull in vnderſtanding this heauenly language of the Spirit, wherewith we haue beene altogether vnacquainted; but the ſpirit waxing ſtronger in vs, and we growing to a ripe age in Chriſt, doth cry in our hearts, Abba father, and teſtifieth to our ſpirits that we are the ſonnes of God; which wee then being better acquainted with this heauenly ſpeech, do well vnderſtand, and are throughly perſwaded thereby. And ſecondly, when the poore Chriſtian who hath receiued a great meaſure of the ſpirit is exerciſed in the ſpirituall conflict, the hideous noiſe of Satans tentations which like Canon-ſhot ſound in his eares, and the tumultuous outcries of his owne paſſions do ſo diſturbe and wholly poſſeſſe him, that hee cannot heare the voice of the ſpirit perſwading him that he is the childe of God; till the skirmiſh bee paſt and the noyſe of tentations ceaſed, and then againe as in former times he heareth to his comfort the Spirit of God perſwading him of Gods loue, and hereby hee is againe aſſured thereof. So that wee are not to iudge of the hauing of Gods Spirit in the time of our Chriſtian infancie and ſpirituall nonage, nor yet according to our preſent ſenſe in the time of tentation, but when wee are come to perfect age, and when the conflict of tentations is ceaſed.

§. Sect. 8.
That the teſtimony of the ſpirit is known by the manner of perſwading vs.

Secondly, the teſtimony of Gods Spirit perſwading vs of his loue and our election, is knowne by the manner whereby it perſwadeth vs: namely, it perſwadeth vs hereof with arguments grounded vpon Gods word, and drawne not from any worthineſſe in our ſelues, but from Gods free grace and vndeſerued mercy, and from the righteouſneſſe & merits of Chriſt; whereas Satan and our own fleſh neuer vſe ſuch reaſons, but either moue vnto a bare and vaine opinion which hath no ground at all but ſelfe-loue, which maketh men eaſily beleeue that which they deſire; or elſe with ſome arguments drawne from ſome outward cōmon benefits beſtowed indifferently vpon the good and bad; or laſtly, from a Phariſaicall conceit and falſe opinion of our owne worthineſſe and deſerts.

§. Sect. 9.
The third meanes to diſcerne the ſpirit, namely by the fruits thereof.

Laſtly, the teſtimony of Gods Spirit is knowne and diſcerned by the effects thereof; for after that it hath effectually perſwaded vs, that we are elected and the deare children of God, wee are mooued thereby to truſt wholly in God, and to loue him as our gracious Father. From which loue proceedeth a zeale of his glory, and a true hatred of ſin, becauſe thereby our heauenly Father is diſhonoured and diſpleaſed with vs; and a true loue and hearty endeuour of imbracing holineſſe and righteouſneſſe, becauſe thereby our gracious father is glorified and wel pleaſed with vs. If therefore theſe effects and fruits follow this perſwaſion of Gods loue and our election, we may be aſſured that it is the Spirit of God which doth perſwade vs; but if wee haue no ſuch truſt and affiance, no ſuch loue of God, no zeale of his glory, no hatred of ſin, no loue nor deſire of imbracing righteouſneſſe, but remayne as carnall, worldly, and prophane as euer we were, then let vs bragge as much as we will of our perſwaſion of Gods loue and our election, yet it is moſt certaine that this perſwaſion is not wrought in vs by Gods Spirit, but is a vaine conceit and fond opinion which proceedeth from ſelfe-loue, carnall ſecuritie, and fond preſumption, which in the end vaniſhing away will leaue vs in deſpaire.

CHAP. XI.

Of the meanes whereby we may be aſſured of our election.

§. Sect. 1. The firſt meanes the teſtimony of the Holy Ghoſt,

AND thus haue I prooued that thoſe who are conuerted vnto God, iuſtified, & in ſome meaſure ſanctified, may ordinarily attaine vnto the aſſurance of their election: Now I will ſhew the means & ſignes wherby we may be thus aſſured. The firſt and principall meanes which aſſureth vs of our election, is the inward teſtimony of Gods Spirit which *crieth in our hearts Abba Father, and witneſſeth vnto our ſpirits that wee are the children of God*, as it is *Rom*. 8.15,16. Which teſtimony it doth not giue by extraordinary reuelation, but by a ſecret application of the promiſes of the Goſpell vnto vs, and by an inward co-operation whereby it maketh the outward miniſtery of the word effectuall for the begetting of faith in vs, whereby as with an hand we do appropriate the generall promiſes of the word vnto our owne ſelues. And when the Miniſters vſe reaſons to perſwade vs of Gods loue in Chriſt, then the holy Ghoſt openeth our deafe eares, and inlighteneth our blinde vnderſtandings, and powerfully inclineth our wils, ſo that wee may attentiuely heare, truly vnderſtand, and bee fully aſſured of that truth which is deliuered, not onely in reſpect of the whole Church, but alſo of our ſelues particularly, ſo as we can ſay, I beleeue that theſe promiſes of God are true, and that they belong to all the faithfull, and conſequently vnto mee who doe beleeue and am aſſured of them, ſeeing they are promiſed on no other condition.

Rom. 8.15,16.

Diuers differences betweene the teſtimony of the ſpirit and preſumptuous ſecuritie.

But the tempter will obiect, that many through carnall preſumption doe perſwade themſelues, that all the promiſes of the Goſpell doe belong vnto them, and therefore we may eaſily bee deceiued, not being able to diſcerne betweene the teſtimony of the ſpirit and preſumptuous ſecuritie. I anſwere, that thoſe who are indued with Gods Spirit, may eaſily diſcerne the teſtimony of the ſpirit from the carnall language of preſumption, as it is euident by that which before I haue deliuered; and alſo may more plainly appeare by manifeſt differences, if the one be compared with the other. For preſumption is a fruit of originall corruption which accompanieth vs from our mothers wombe, till it be beaten downe with Gods ſanctifying Spirit; but the teſtimony of the ſpirit is a thing ſupernaturall, which no man euer feeleth before his conuerſion vnto God, when as by the preaching of the word hee is humbled vnder the burthen of ſinne, ſorrowing and grieuing for his ſins paſt, and deteſting them from his heart, and purpoſing to leaue and forſake them in the time to come. If therefore we haue had alwayes this teſtimony in our minds that we are in Gods fauour and elected, and neuer felt our conuerſion, nor diſcerned any fruits thereof; then doth this teſtimony proceed from carnall preſumption and not from Gods Spirit. Secondly, thoſe who haue the teſtimony of the Spirit make conſcience of the diligent and carefull vſe of the outward meanes of ſaluation, as the hearing and reading of the word, the receiuing of the Sacraments, and other holy duties of Gods ſeruice, becauſe they know that the inward teſtimony of the Spirit is not ordinarily ſeuered from the outward teſtimony of the word; and the aſſurance of Gods loue and our election is not wrought immediatly in vs by reuelation of the Spirit, but by the preaching of the word & vſe of the Sacraments, made effectuall by the inward cooperation of the holy Ghoſt. But preſumption as it ariſeth not from the vſe of theſe meanes made thus effectuall, but from carnall ſecurity, ſo is it not confirmed thereby: for the leſſe that the preſumptuous man heareth the word and performeth the duties of pietie and Gods ſeruice, the more confidently doth he boaſt of his faith and full aſſurance; and therefore hee maketh no conſcience of vſing theſe meanes ordained of God; yea, contrariwiſe hee will not ſticke to affirme, that the hearing of the word too often is the cauſe that troubleth mens minds and afflicteth their conſciences, mouing them to doubt of Gods mercie, which before they neuer called into queſtion. And why is this, but becauſe hereby men are rouzed out of their ſleepe of ſecuritie, and haue their confident preſumption beaten downe? If then we are carefull to vſe all holy meanes ordained of God to aſſure vs of our ſaluation, that aſſurance and teſtimony which followeth is the teſtimony of Gods Spirit: otherwiſe it is nothing elſe but fond preſumption. Thirdly, preſumption is moſt confident, and neuer doubteth nor maketh any queſtion of his election and ſaluation who thus preſumeth; but this teſtimony of the Spirit is much aſſaulted with doubting, and oftentimes thereby ſo exceedingly weakened that wee cannot heare the voice thereof: as wee may ſee in the example of *Iob*, *Dauid*, the father of the poſſeſſed child, the two Diſciples who journied to Emaus, and in all Gods children who haue not yet attained vnto fulneſſe of perſwaſion, vnto which none can come but by degrees. And therefore if we can bragge with ſecure worldlings, and ſay with the proud Phariſie, I neuer was troubled I thank God with any doubting of mine election and ſaluation, as many are; but alwayes haue had a ſtrong beleefe that I am in Gods loue and ſhall vndoubtedly bee ſaued: wee may aſſure our ſelues that this is the voice of preſumption, and not the teſtimony of Gods Spirit. Fourthly, preſumption is joyned with worldlineſſe and prophaneneſſe, but the teſtimony of Gods Spirit is neuer ſeuered from ſanctification, or at leaſt from an earneſt deſire and holy endeuour of ſeruing the Lord in holines and righteouſneſſe: for (as I ſaid) the teſtimony of the Spirit in the conſcience is neuer contrary to the teſtimony of the Spirit in the Word, neither doth it beare witneſſe that thoſe are in Gods loue and elected to ſaluation, which the Scriptures witnes to be in Gods diſpleaſure and in the ſtate of condemnation, namely, all vnrepentant ſinners continuing in their vnrepentancie. And therefore if the aſſurance which wee haue of our election and ſaluation bee not joyned with a deſire to leaue our ſinnes, and with an earneſt endeuour of ſeruing God in the duties of holineſſe and righteouſneſſe, then it doth not proceed from the teſtimony of Gods Spirit, but from carnall ſecuritie and fond preſumption. Laſtly, preſumption no longer perſwadeth men of Gods loue and fauour, then they enjoy the outward benefits of this life; but when the Lord layeth vpon them any grieuous affliction, either outwardly in body and ſtate, or inwardly in minde; then this perſwaſion vaniſheth, and nothing remayneth but doubting, which commonly endeth in vtter deſpaire: but the teſtimony of the Spirit is conſtant and permanent; and howſoeuer we cannot by reaſon of the grieuouſneſſe of afflictions, and the violent noiſe of our owne paſſions heare the voice thereof at ſome times, yet afterwards againe it crieth aloud in our hearts Abba Father, and witneſſeth vnto our ſpirits that we are the ſonnes of God. So that the chiefe meanes whereby we are aſſured of our election is the Spirit of God. But ſeeing we haue it not naturally in our ſelues, how may wee attaine vnto it? Surely wee are to haue our recourſe vnto the Father of lights by earneſt prayer, *from whom deſcendeth euery good and perfect gift*, hauing our faith grounded vpon Gods gracious promiſe, namely, that if wee aske wee ſhall receiue, and more eſpecially, that *hee will giue his holy ſpirit to them that aske it*, as it is *Luke* 11.13.

am.1.17.
ath.7.7.
k.11.13.

§.Sect.2.
he ſecond meanes, the hearing of the word.

The ſecond meanes whereby wee may attaine to the certainty of our election, is the hearing of the Word, wherein the Lord manifeſteth his grace and good will to all beleeuing and repentant ſinners, and whereby alſo he ordinarily begetteth this faith and repentance in all his children. For howſoeuer *Paul* may plant, and *Apollos* may water, but God alone giueth the increaſe; yet Gods bleſſing ordinarily accompanieth his owne ordinance, making it effectuall by the inward operation of his Spirit, for thoſe ends for which he hath ordained it. And though the word may long ſound in our eares before it peirce the heart, or beget any ſauing grace in vs, vnleſſe the Lord open our hearts and make the ſeed of his word fruitfull: yet thoſe who make conſcience of hearing the word, with diligence, reuerence and attention, and pray for the aſſiſtance of Gods ſpirit, whereby it may become profitable to their ſaluation, may conſtantly expect the bleſſing of God vpon his owne Ordinance, which they carefully vſe in obedience to his will. Whereas thoſe who neglect and contemne Gods Word haue no ſuch aſſurance, becauſe it is the means and inſtrument which is ordained of God for this purpoſe, without which the Spirit of God doth not ordinarily beget faith, or any ſauing grace in vs. Though therefore we doe not after long hearing of the word, feele this aſſurance of Gods loue & our election, yet let vs not giue it ouer but expect Gods bleſſing vpon it, & waite his leaſure, aſſuring our ſelues that in the end, hee will make this his owne Ordinance effectuall for thoſe ends, for which he hath ordained it.

1.Cor.3.6.

§.Sect.3.
The third meanes, the vſe of the Sacraments.

The third meanes whereby wee may attaine to the aſſurance of our election, is the frequent and religious vſe of the Sacrament of the Lords Supper, whereby our faith is more and more confirmed in the truth of Gods promiſes. For the Lord to the preaching of his word which is the Couenant of grace, hath added theſe Seales that we might bee the more thoroughly aſſured of his loue and fauour; and therefore if wee conſcionably frequent this holy Sacrament, the Lord will bleſſe alſo this his owne Ordinance. Moreouer they who worthily receiue theſe holy myſteries, doe receiue Chriſt Ieſus, and haue the vnion and communion which is betweene him and them, more and more ſtrengthened and confirmed, for *hee that eateth his fleſh and drinketh his blood dwelleth in Chriſt, and Chriſt in him*, As it is *Iohn* 6.56. *Now there is no condemnation to thoſe that are in Chriſt Ieſus*, and therefore they need not doubt of their election and ſaluation.

Iohn 6.56.
Rom.8,1.

§.Sect.4.
The fourth meanes, the effects of our election.

The fourth meanes whereby wee may be aſſured of our election, are the effects of Gods predeſtination, which are the vndoubted ſignes thereof; for the effects argue the cauſe, as the cauſe the effects, and that not

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Zanch. de Attrib. l. 5, cap. 2.

onely in naturall things, but alſo in thoſe which are ſupernaturall and ſpirituall. And therefore as certainly as we know that there is fire becauſe it caſteth forth heate, and the Sunne by his caſting forth of bright rayes whereby the world is lightned; and that a tree is good by the good fruites which it bringeth forth; ſo alſo may we as certainly be aſſured that we are elected of God, when we find in out ſelues the effects and vndoubted ſignes of our election. Neither are theſe effects bare ſignes onely of our election, but alſo manifeſt ſeales which by their plaine impreſſion, doe euidently aſſure vs thereof: ſo that though wee doe not directly and immediatly know Gods election, predeſtination, and eternall decree of ſaluation in God himſelfe, electing, predeſtinating, and decreeing that we ſhall be ſaued; yet we may plainly ſee apparant ſeales and impreſſions hereof in our ſelues, liuely reſembling that which is ſecret in Gods hidden counſell. And as we not ſeeing the ſeale which maketh the impreſſion, doe eaſily diſcerne the forme, faſhion, and quantity thereof by the print which it hath made, ſo wee not ſeeing Gods ſecret decree of predeſtination, may notwithſtanding attaine to the euident knowledge thereof, by that impreſſion which it maketh in vs. This alſo may further be illuſtrated by a familiar ſimilitude; namely, as the Sun-ſhining vpon vs with his bright beames, doth imprint as it were in our eyes the Image of his light, whereby wee ſee the Sun and the light thereof (the beames of the Sun which are caſt vpon vs, being reflected backe againe to the Sun it ſelfe) ſo the fore-knowledge of God whereby he hath decreed that we ſhall be ſaued before all eternitie, is ſecret in it ſelfe, ſo that we cannot ſee nor vnderſtand it directly, but yet whileſt God doth acknowledge vs for his elect, hee doth expreſſe the Image and forme of this his fore-knowledge in thoſe whom he hath elected, whereby we doe alſo acknowledge him our gracious God who hath elected vs; and ſo it commeth to paſſe that by the true knowledge of God, which is communicated vnto vs, whereby we acknowledge him for our God and Father, wee alſo know his fore-knowledge, whereby hee knoweth and acknowledgeth vs for his ſonnes and children. For firſt God knoweth vs, and then by the light of this knowledge communicated vnto vs, he enlightneth our hearts with the true knowledge of himſelfe, as the Sun firſt inlightneth our eyes, and by this light wee ſee the Sun it ſelfe. And this our Sauiour Chriſt intimateth, *Iohn* 10.14. where firſt hee ſaith hee *knoweth his ſheepe*, and then hee addeth that he *is alſo knowne of them.* As though he ſhould ſay, whileſt I know and acknowlege them for my ſheepe, hereby I bring to paſſe that they in like manner by the participation of this my light and knowledge, doe acknowledge mee for their true Paſtor. If therefore we know and acknowledge God, for our gracious God and louing Father in Chriſt, it is a moſt certaine ſigne, that he alſo by his fore-knowledge, doth know and acknowledge vs for his people and children. But if we remayne in our ignorance, without the knowledge of God, and his Sonne Chriſt, we can gather no aſſurance vnto our ſelues of our election; for if the fore-knowledge of God had ſhined vpon vs, the beames thereof would haue illuminated our hearts, ſo as wee ſhould by their light haue knowne God alſo. The like may be ſaid of Gods eternall loue, wherewith hee hath loued vs in Chriſt; for God louing vs, hath imprinted the Image of his loue in our hearts, whereby we loue him againe: and when this heauenly heate of Gods loue hath deſcended on vs, and warmed our cold hearts, frozen in the dregs of ſinne, then doe wee reflect ſome of thoſe beames of Gods loue towards him againe. And this the Apoſtle *Iohn* plainely ſheweth, 1. *Iohn* 4.19. where hee ſaith *that we loue God becauſe he loued vs firſt*; that is, by that eternall loue wherewith God loued vs in Chriſt, there is imprinted in our hearts the loue of God. And hence it is that hee ſaith, Verſe 7. that loue commeth from God: becauſe wee can neither loue God, nor our neighbours aright, till his loue towards vs hauing ſhined vpon vs, hath inflamed our hearts. So the Apoſtle *Paul* ſaith, *Rom.* 5.5. that *the loue of God is ſhed abroad in our hearts, by the holy Ghoſt which is giuen vnto vs*, whereby loue towards God is begotten in vs. If therefore the loue of God be in our hearts, wee may bee aſſured that it is but an impreſſion which is made in vs, by the ſeal of his loue towards vs; but a little ſparke kindled by this heauenly flame and a ſmal modell or little counterfeite reſembling the infinite loue of God, wherewith from all eternitie he hath loued vs in Chriſt. Thus alſo Gods eternall election, whereby before all worlds hee hath choſen vs in Chriſt, doth make an impreſſion, and ſealeth in our hearts the forme or Image thereof, whereby we make choice of the true God *Iehouah*, amongſt all the gods of the Nations to bee our onely God, whom we will ſerue and worſhip, and therefore if we haue made this election, and dedicated our ſelues wholly to Gods worſhip and ſeruice alone; it is a moſt certaine ſigne of our election, whereby God hath choſen vs; for our chooſing of God is an effect of his chooſing of vs, and an impreſſion or print wherewith by his election hee hath ſealed vs.

Iohn 10.14.

Gods loue cauſe of o loue.

1. *Iohn* 4.19.

Verſe 7.

Rom. 5.5.

§. *Sect.* 5.
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And thus it appeareth that the effects of Gods election doe not only as ſignes ſignifie, but alſo as ſeales confirme vnto vs the aſſurance thereof. But let vs further conſider

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are elected.

the ſpeciall effects of our election, whereby wee may bee aſſured that wee are choſen of God. The firſt effect, is our Sauiour Chriſt himſelfe ſet apart of God to be the Mediator to reconcile all Gods elect vnto him, dwelling in vs by his Spirit; who may juſtly bee called the firſt effect of Gods election, becauſe all the other, namely our vocation, juſtification, ſanctification, and ſaluation, are by him and through him alone. Whoſoeuer therefore are aſſured that Chriſt dwelleth in them, and they in him, they haue a moſt vndoubted ſigne of their election: and whoſoeuer haue not Chriſt dwelling in them by his Spirit, can haue no aſſurance that they are choſen, as the Apoſtle plainly ſheweth, 2. *Cor.13.5. Know you not* (ſaith he) *that Ieſus Chriſt is in you except you be reprobates?* but how ſhall wee know whether Chriſt dwelleth thus in vs and we in him? the Apoſtle telleth vs, *Rom.8.1. that thoſe who are in Chriſt Ieſus walke not after the fleſh but after the ſpirit*, that is, thoſe who doe not willingly ſubmit themſelues to be ruled and led by the luſts of the fleſh, but labour and ſtriue to reſiſt and ſubdue them, ſtudying and endeuouring to liue a ſpirituall life, in holineſſe and righteouſnes. For in whomſoeuer Chriſt dwelleth by his ſpirit, thoſe he regenerateth and raiſeth from the death of ſin, to newnes of life; and his bloud is effectuall, not onely to purge them from the guilt of ſin, but alſo to cleanſe them in ſome meaſure from the corruptions themſelues.

or.13.5.

n.8.1.

Sect.6.
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The ſecond effect of our election, is our effectuall calling; whereby we are ſeparated from the world, and ingrafted into Chriſt, and made liuely members of his body: and this is done ordinarily by the diligent and attentiue hearing of the word, joyned with the inward operation of Gods Spirit. If therefore wee haue heard Gods Word preached diligently and attentiuely; if thereby we haue attained vnto the knowledge of the worke of our redemption wrought by Ieſus Chriſt, and are delighted therewith; if by this meanes wee haue our hearts ſomewhat weaned from the world, and fixed vpon our Sauiour and heauenly things; and thinking it ſufficient to haue ſpent the reſt of our liues paſt in the luſt of the Gentiles, do liue henceforward after the will of God: then are wee truly and effectually called; for thoſe are Chriſts ſheepe that heare his voice and follow him, *Iohn* 10.4. Thoſe are ingrafted into his body, who bring forth no fruites of godlineſſe. For as the branch can bring forth no fruit except it abide in the Vine, ſo neither can wee bring forth any fruits of pietie and righteouſnes except we abide in Chriſt; and therefore if wee doe bring forth theſe fruits, it manifeſtly appeareth that we are in Chriſt, and conſequently truly called and elected, *for without him wee could doe nothing*, as it is, *Iohn* 15.4,5.

t.4.3,3.

n 10.4.

Iohn 15.4,5.

§.*Sect.*7.
The third effect is our iuſtification.

The third effect of Gods election, is our juſtification, conſiſting in the remiſſion of our ſins, and the imputation of Chriſts righteouſneſſe: and to this is required a true and liuely faith, which aſſureth vs of the remiſſion of our ſins, and applyeth vnto vs Chriſts righteouſneſſe. If therefore we beleeue that our ſins are forgiuen, and by faith apply vnto vs Chriſt and his righteouſneſſe, wee may be aſſured that wee are juſtified, and conſequently elected. Now this perſwaſion and liuely faith, is diſcerned by the fruits thereof; for *it purifieth our hearts*, and *worketh by loue*; and it worketh in vs an hatred of ſin, and loue of righteouſneſſe, which is our ſanctification.

Acts 15.9.
*Gal.*5.6.

§.*Sect.*8.
The fourth effect is our ſanctification, which is the touchſtone of all the reſt.

So that our ſanctification which is the laſt effect of Gods election wrought in vs in this life, is the true touch-ſtone of all the reſt: whereby wee may certainly know whether wee be effectually called, that is, ſeparated from the World, and ingrafted as liuely members into the body of Chriſt; and whether wee bee truly juſtified, that is, purged from the guilt and puniſhment of our ſinnes by Chriſts bloud, and adorned with his righteouſneſſe imputed vnto vs. For if we be ſeparated from the world, then doe we not ſet our minds vpon worldly things, but haue *our conuerſation in Heauen from whence we looke for a Sauiour, euen the Lord Ieſus Chriſt*. If we are ingrafted into the body of Chriſt who is the true Vine, then doe we bring forth the ſweet grapes of holineſſe and righteouſneſſe in our liues and conuerſations, as it is *Iohn* 15.5. If wee haue by a true faith the aſſurance of the remiſſion of our ſins, then will we loue God who hath forgiuen vs ſo great a debt, and labour to expreſſe our loue by glorifying his Name, in cauſing our light to ſhine before men. And if the bloud of Chriſt be effectuall vnto vs for the purging away of the guilt and puniſhment of ſin, then will it alſo in ſome meaſure purge away the corruptions themſelues. For *wee are grafted with him into the ſimilitude of his death and reſurrection, and our old man is crucified with him, and the body of ſin deſtroyed, that from henceforth wee ſhould not ſerue ſinne*, as it is *Rom.*6.5,6. And as our ſanctification is the onely vndoubted ſigne of our vocation and juſtification; ſo alſo of our election; for the Lord hath choſen vs *that wee ſhould be holy*, *Epheſ.*1.4. And therefore if we be holy wee haue a manifeſt effect and inſeparable fruit of our election; if we be not holy nor make any conſcience of ſeruing the Lord in the duties of Pietie and Chriſtianitie, wee haue no aſſurance that we are elected: for though the foundation of God remayneth ſure on Gods part being ſealed and confirmed in his eternall counſell, yet it is not ſealed in our hearts vntill we *depart from iniquitie*, as it is

*Phil.*3.20.

Iohn 15.5.

*Rom.*6.5,6.

*Epheſ.*1.4.

2.*Tim.*2.19.

is 2.*Tim.*2.19. Though then there bee no place vnto our ſanctification in Gods Decree, as being any cauſe thereof; and therefore when the queſtion is asked why we are elected, wee muſt anſwere, not for any deſerts or holineſſe in our ſelues, but becauſe of Gods good pleaſure and vndeſerued grace; and when it is demanded in whom wee are elected, we muſt reply in Chriſt Ieſus onely; yet there is chiefe place vnto our ſanctification in the aſſurance of our election, ſo that when the queſtion is asked who are elected, anſwere is to be made, thoſe onely who are alſo ſanctified in Gods good time by his gracious Spirit; for *without this holineſſe no man ſhall euer ſee God*, as it is *Heb.*12.14.

*Heb.*12.14.

§. *Sect.* 9. Wherein our ſanctification conſiſteth, And that thoſe who will be aſſured of their election muſt begin their aſſurance at their ſanctification.

Now our ſanctification doth principally conſiſt in a loue of righteouſneſſe, and a true hatred of ſin; from whence proceeedeth an earneſt deſire, and hearty endeuour of forſaking that which is euill, and of cleauing vnto that which is good: and for the better effecting hereof, a carefull ſtudie of mortifying the fleſh and the luſts thereof, and painfull diligence in vſing all good means wherby the ſpirit may bee ſtrengthened, and the gifts and graces thereof increaſed, that ſo we may not bee ſo prone to fall into that ſinne which wee hate; nor ſo backward in imbracing and following that righteouſneſſe and holineſſe which wee loue. And this is the ſanctification which is an inſeparable fruit and effect of Gods election in al his children, which though it bee the laſt in nature and next vnto ſaluation it ſelfe, for firſt God electeth, and thoſe whom hee hath elected, in his good time he calleth, and whom he calleth thoſe he juſtifieth, and laſtly, whom hee juſtifieth thoſe he ſanctifieth and ſaueth; yet when wee are to gather aſſurance of our election, we are not to obſerue this order, but to begin where the Lord endeth, and ſo aſcend from the loweſt degree till wee come to the higheſt. For as it is a fooliſh thing for a man to thinke that he can leape to the top of an high ladder at the firſt ſtep, and therefore euery one beginneth with the loweſt ſtaffe, and ſo aſcendeth ſtep by ſtep till he come to the higheſt: ſo it is a fooliſh thing for a man to imagine that hee can leape into Heauen, and there ſearch the vnſearchable counſels of God, and ſo know whether hee is elected or no; but wee muſt begin at the loweſt ſtep, namely, our ſanctification which being attained vnto, we may aſcend a ſtep higher in our aſſurance, namely, that we are juſtified, and ſo the next, that wee are effectually called, and laſtly, to the higheſt that we are elected. Otherwiſe if wee curiouſly diue into the bottomleſſe ſecrets of Gods counſels, we ſhall be drowned and ouer-whelmed; if wee approach vnto this approachable light, the eye of our vnderſtanding will be dazled, yea ſtarke blinded; if we preſume to vnderſtand beyond ſobrietie, we ſhall by the juſt judgement of God bee infatuated, and thruſt our ſelues into an endleſſe labyrinth, out of which we ſhall neuer find way, wanting the line of Gods Word to guide vs. And therefore if we would haue any true aſſurance of our election, wee muſt examine our ſelues whether we be ſanctified; and if we find in our ſelues ſanctification by the fruits therof, we may vndoubtedly conclude that wee are juſtified, called, elected, and ſhall be ſaued. If we walke not after the fleſh but after the ſpirit, wee may bee aſſured that wee are in Chriſt Ieſus, and therefore there is no condemnation belonging vnto vs. If wee bring forth the fruits of righteouſneſſe and holineſſe, wee may be aſſured that wee are good trees of Gods owne planting. If wee bee fruitfull branches wee may aſſuredly know, that we are ingrafted into the true Vine Ieſus Chriſt, *Iohn* 15.4,5.

*Rom.*12.3.

*Rom.*8.1.

*Math.*7.17.

Iohn 15.4,5.

§. *Sect.* The vſe of former doctrine.

Seeing then our ſanctification aſſureth vs of our election and ſaluation, and without it there is no aſſurance; what ſtronger argument can be imagined to make vs flee ſinne, and labour after mortification and newneſſe of life? What keener knife can bee vſed to cut in ſunder the cords of vanitie, wherein naturally wee are fettered and intangled? What ſharper ſpurre to pricke vs forward in the courſe of godlineſſe, then to know and conſider that by our ſanctification and holineſſe of life, wee are certainly aſſured that God hath elected vs, to be heires of the vnſpeakable joyes of his Kingdome, and that by our wickedneſſe and prophaneneſſe wee haue no leſſe certaine aſſurance that we ſhall haue our portion for euer in the lake that burneth with fire and brimſtone? For if wee liue holily like true Chriſtians on earth, wee ſhall liue happily like glorious Angels in Heauen: but if here wee lie frozen in the dregges of our ſinnes, without any ſenſe of ſorrow for thoſe which are paſt, or any deſire and purpoſe of heart to forſake them in the time to come, wee ſhall bee thruſt from the Lord amongſt the workers of iniquitie, and the wrath of God ſhall purſue, ouertake and conſume vs. What ſinne therefore can be ſo pleaſant to our taſte, which this conſideration will not make more bitter then Worme-wood? What dutie of holineſſe and righteouſneſſe ſo diſpleaſant and grieuous, which this will not make ſweet and delightfull?

§. *Sect.* Diuers ki of counte holines wh giueth no rance of election.

Now that wee may not deceiue our ſelues with a counterfeit holineſſe, in ſtead of true ſanctification, we are to know that this aſſurance of ſaluation, doth not proceed from euery kind of holineſſe, but from that which is true and vnfained: for there is an holines of the tongue, ſeuered from the holineſſe of the heart, in ſhew but not in deed, in profeſſion but not in practice. There is an holines in performing outward duties of Gods ſeruice, ſeuered from righteouſneſſe towardes our brethren. There is an holineſſe in leauing ſome or the moſt ſins, without any deſire or purpoſe to forſake ſome one or two ſins by which we receiue greateſt pleaſure or profit. There is an holineſſe in tything Mint and Cummin, which neglecteth the waightie things of the Law, and which maketh cleane the out-ſide of the platter and cup, leauing the in-ſide full of rapine and exceſſe; and outwardly maketh a glorious golden ſhew, when as within there is nothing but putrifaction and rotteneſſe. There is an holineſſe which conſiſteth in the Phariſaicall cenſuring of poore Publicans, and in extolling our owne vertues. The firſt kind is of thoſe whom the Prophet reproueth, *Eſay* 29.13. who *drew neer vnto God with their lips when as their hearts were far from him*: & of thoſe whom the Apoſtle brandeth, 2. *Tim.* 3. 5. who *make a ſhew of godlineſſe, but in their liues deny the power thereof*: in which ranke many profeſſors alſo in theſe dayes may fitly march. The ſecond kind is of thoſe who are content to ſerue God in the outward duties of his worſhip, becauſe they find them good cheape, yea often gainfull; but cannot away with righteouſnes, becauſe that is ſometimes painfull and ſometimes requireth coſt. And theſe men in ſtead of making godlineſſe their gaine, make a gaine of godlineſſe. The third kind is *Herods* holineſſe, who heard *Iohn* gladly and did many things, yet could not abide to leaue his inceſt: and ſuch holineſſe is in ſome now adayes, who will be content to leaue all groſſe outward ſins, ſo they may continue in their couetouſneſſe and voluptuouſneſſe. The fourth is the holineſſe of thoſe Phariſies which are moſt zealous in ceremonies and their owne traditions but keycold in thoſe duties which moſt concerne Gods glory and their neighbours good. The laſt kinde was the holineſſe of the ancient Phariſies, and is the holineſſe of our new Browniſts, who place the moſt of their religion in cenſuring and condemning the corruptions of the Church, and miſdemenours of priuate men, not looking into their owne, pride, bitterneſſe, enuy, and want of charitie.

But none of theſe, no nor yet all theſe joyned together, will euen giue vnto vs any ſound aſſurance of our election; but it is that true ſanctification indeed, which beginneth not in the mouth but in the heart, and ſanctifieth our will and affections, making vs to loue and imbrace to our vttermoſt power, vertue and godlineſſe, and to abhorre and flee from ſinne and iniquitie. And from the heart it proceedeth to the tongue and hands, making the Word of God and all holy conferences hony in the mouth, and inciting vs to the practice of that which wee profeſſe. It alwayes approoueth golden piety to bee pure, and without mixture of the droſſe of hypocriſie, by the touchſtone of righteouſneſſe; it is as carefull in approuing the heart and ſecret actions vnto God, as the outward actions vnto men; it cauſeth vs to hate as well one ſin as another, and that ſin moſt of all into which wee are moſt prone by nature to fall, though it bring neuer ſo much pleaſure and profit; it imbraceth afflicted godlines, attended with loſſe, pouerty, & ſhame as wel as when it is waited vpon with gaine, pleaſure, and the praiſe of men; it is very charitable in cenſuring the faults of others, but moſt ſeuere and ſtrict in judging and condemning the ſinnes which our ſelues haue committed. And therefore if our ſanctification haue theſe properties, we may moſt certainly be aſſured thereby that we are elected & ſhall be ſaued; but if theſe be wanting, it is but a counterfeit holines which affoordeth no ſuch aſſurance.

§. *Sect.* 13. The miſerable eſtate of thoſe who haue not ſo much as a ſhew of godlineſſe.

Now if this be true, what hope can they haue who haue not ſo much as a ſhew of godlineſſe? How deſperate is their ſtate, who euen in outward appearance ſhew nothing but wickedneſſe and prophaneneſſe? If the figge tree which beareth faire greene leaues be accurſed, what curſes, what miſery and wretchedneſſe are they to beare and ſuffer, who haue not ſo much as leaues, that is, an outward profeſſion of godlineſſe? If *Herod* be a damned wretch in Hell, who heard *Iohn* the Baptiſt willingly, and did many things according to his doctrine, becauſe hee nouriſhed one ſin in his boſome; what fearefull condemnation are they to expect, who contemne and neglect Gods Word, not thinking it worth the hearing, and cannot find in their hearts to ſubmit themſelues to the obedience of any part thereof neither will be brought to forſake any one ſin wherewith they are delighted, till it leaue them? And yet ſuch is the blind ignorance, carnall ſecuritie, and vaine preſumption of ſuch men that they will not ſticke to brag that they are ſure of Gods loue, and that they are elected to ſaluation, though there be no ſhew of reaſon, whereupon they may probably ground their fooliſh perſwaſion. But the truth is, that whileſt they continue in this damnable eſtate, conſolation it ſelfe cannot giue vnto them any true comfort, for without ſanctification there is no hope of election or ſaluation. And ſeeing the Lord hath elected vs that wee ſhould be holy, therefore without holineſſe there is n no aſſurance that wee are elected: ſeeing hee hath ſworne that all thoſe whom he hath redeemed and ſaued, out of the hands of their ſpirituall enemies, Hell, Death and the Deuill, *ſhall worſhip him in holineſſe and righteouſneſſe all the dayes of their life*; what hope of redemption and ſaluation can they conceiue, who liue in impiety & vnrighteouſnes, ſeeing by Gods oath they are excluded from both, whileſt they continue in this ſtate?

*Epheſ.*4.14.

Luke 1.74,75.

Chap. XII.

Of the ſignes and infallible notes of our election.

§. *Sect.*1. The firſt ſigne an earneſt deſire after the meanes of our ſaluation.

WEE haue ſet downe the meanes whereby wee may bee aſſured of our election: Now let vs conſider of ſome ſpeciall ſignes which are infallible notes of thoſe that are elected. The firſt ſigne is an earneſt deſire after the meanes of our ſaluation and a conſcionable endeauour in vſing them after we enjoy them. For the end and the meanes are neuer ſeparated in Gods Decree, & therefore thoſe that carefully vſe the meanes may bee aſſured that they ſhall attaine vnto the end. For example, the hearing of Gods Word is the chiefe meanes of our conuerſion, being made effectuall by the inward operation of Gods Spirit; and as thereby we are begotten vnto God, ſo alſo it is that bread of life, wherewith our ſoules are nouriſhed and ſtrengthened in all ſpirituall graces. So that whomſoeuer God hath elected, thoſe he hath decreed to call ordinarily by theſe meanes; and by the ſame alſo to furniſh with his graces being called. Whoſoeuer therfore labour to purchaſe this precious pearle, whoſoeuer hunger after this heauenly Manna, and are content to enjoy it not onely when it is good cheape, but alſo when it is very chargeable; whoſoeuer enjoying it do attentiuely & diligẽtly heare it & receiue it with delight, they vſe the means of their ſaluation, & therefore may be aſſured that they are elected, for the means and the end goe together. And that this is a note of Gods child it appeareth, *Iohn* 10.3,4. where our Sauiour ſaith, that his *ſheepe heare his voice*. And *Matth.* 13.45. he compareth the true member of the kingdome of grace to a Merchant who rather then hee would want the precious pearle of Gods Word, ſelleth all he hath to buy it. Thoſe therefore who make this precious account of Gods Word, and carefully, diligently and attentiuely heare it when they enjoy it, may to their comfort aſſure themſelues that they haue an vndoubted ſigne of their election. And on the other ſide, thoſe who had rather be without it then enjoy it, thoſe who will beſtow no coſt to obtaine it, nor forgoe any pleaſure or commoditie that they may heare it, nor when they doe heare it are affected with any delight, but are glutted with loathing ſatietie, hearing no part of the Sermon with any pleaſure but the concluſion onely; they can haue no aſſurance of their election, becauſe they neglect the meanes of their ſaluation, which are joyned with the end in Gods eternall Decree. The like alſo may be ſaid of other meanes, as Prayer, the receiuing of the Sacraments, meditating in Gods Word, the workes of holineſſe and righteouſneſſe, and the reſt.

Iohn 10.3,4.

*Matth.*13.45.

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The ſecond ſigne of thoſe that are elected, is the ſpirit of ſupplication, when as they powre forth their ſoules in feruent and effectuall prayer vnto the Lord, confeſſing their ſinnes, and imploring his grace, and mercie: for this is a notable fruit of Gods Spirit working in vs, which we cannot by any naturall meanes attaine vnto; *for of our ſelues wee know not what to pray as we ought, but the ſpirit helpeth our infirmities, and maketh requeſt for vs with ſighes which cannot be expreſſed*, as it is *Rom.*8.26. Prayer therefore is a moſt inſeparable fruit and vndoubted ſigne of Gods Spirit, and Gods Spirit certainly aſſureth vs of our election and adoption, for *it beareth witneſſe with our ſpirits that we are the ſonnes of God*, as it is Verſe 16. So *Rom.*10.13. it is ſaid, that *whoſoeuer call vpon the Name of the Lord ſhall be ſaued*. But this prayer muſt proceed from faith; for, as it followeth, *How ſhall they call on him in whom they haue not beleeued?* and muſt be performed in ſpirit and truth, and not with deceitfull lips; for it is to no purpoſe to draw neere vnto God with our mouthes, if our hearts be farre from him, *Eſay* 29.13.

*Rom.*8.26.

Verſe 16.

*Rom.*10.1

Eſay 29.1

§. *Sect.*
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The third ſigne of thoſe who are elected & adopted to be the children of God, is, when as their hearts are ſomewhat weaned from the World, and ſeated in Heauen minding the things that are aboue; and when their tongues being ſet a worke by the heart, doe gladly entertaine godly and religious conferences; for there as the treaſure is, there will the heart be alſo, and with whatſoeuer the heart is affected, the tongue is delighted. Now that theſe holy meditations, and religious diſcourſes are ſignes of the childe of God, hereby it plainly appeareth; in that they cannot poſſibly proceed from our corrupt nature, to which they are irkſome and tedious, but from the Spirit of God dwelling in vs, and guiding and directing vs in our thoughts and words; and whoſoeuer are thus *led with the Spirit of God, they are the ſonnes of God*, as it is, *Rom.*8.14. He that is right heire to a Royall Kingdome, and not yet poſſeſſed thereof, is neuer weary of thinking on it, nor glutted with ſuch diſcourſes as tend to the extolling the riches & glory which there attend him, or ſhew the meanes whereby he may be aſſured to come into ſpeedy and peaceable poſſeſſion of his right: and ſo thoſe who are elected by God, and adopted to be the heires of his euerlaſting Kingdome of glory, are neuer ſatisfied in meditating and ſpeaking of the riches and joyes of this heauenly inheritance, or of the meanes whereby they may be aſſured vndoubtedly to obtaine it, whereas thoſe who haue no ſuch intereſt nor hopes, thinke and talke of theſe things with loathſome wearineſſe,

*Rom.*8.14.

neſſe, as being matters not concerning them; and therefore when ſuch thoughts come into their mindes, they vaniſh as ſuddenly as a flaſh of lightning, and when they are preſent at any ſpirituall diſcourſes the time ſeemeth long, and they ſit vpon thornes vntill they be ended; and they remaine dumbe as though they were tongue-tied, vnleſſe they take occaſion to interrupt ſuch holy conferences, and to diuert them to ſome worldly affaires.

Sect. 4. fourth is the of ſinne ſorrow

The fourth ſigne of the child of God who is elected to ſaluation, is, when hee ſeeth his ſins and imperfections, and truly repenteth of them, that is, bewaileth thoſe which are paſt; and endeuoureth to forſake them in the time to come. For naturally wee are blind, and yet do not perceiue our blindnes, we are moſt ſinfull and miſerable, and yet doe not ſee our ſins and miſery, but with the proud Phariſie, and juſticiary Papiſt, we think our ſelues righteous, and with the Church of the Laodiceans we imagine that we are *rich, and haue need of nothing*, not knowing that wee are *wretched, miſerable, poore, blind and naked*; vntill it pleaſe the Lord to annoint our eyes with the eye-ſalue of his ſpirit, whereby we are inabled to diſcerne the pure gold of Chriſts merits, which onely maketh rich, from the droſſe of our owne workes, and the white raiment of Chriſts obedience from the polluted ragges of our owne righteouſneſſe. And though we ſee our ſins, yet naturally we are not ſorry for them, nay, we delight our ſelues with their remembrance; or if we ſuſtaine any griefe, it is not for the ſin, but for the puniſhment which either wee feele preſently inflicted, or feare as being hereafter threatned, vntill it pleaſe the Lord to adopt vs for his ſonnes, and to giue vs the ſpirit of adoption, which mooueth vs to grieue and ſorrow for our ſins not ſo much for feare of puniſhment, as for ſonne-like affection, becauſe by our ſins wee haue diſhonoured and diſpleaſed our gracious and louing Father: and becauſe we cannot wholly mortifie them ſo long as we continue in this life, we lamentably cry out with *Paul, Wretched man that I am who ſhall deliuer mee from this body of death?* And becauſe we know that we ſhall be neuer freed from it altogether ſo long as we liue, we wiſh earneſtly with the Apoſtle that wee may bee ſpeedily diſſolued, being contented to part with our liues, becauſe we can no otherwiſe part with our ſins. Whoſoeuer therefore hath this ſorrow for ſinne, he may be aſſured of his election and ſaluation: for as it is 2. *Cor.* 7.10. *this godly ſorrow cauſeth repentance vnto ſaluation not to bee repented of, whereas worldly ſorrow cauſeth death*; and all the promiſes of life and eternall happineſſe, are made onely to ſuch repentant ſinners, and to them only they appertaine. And as Gods children are grieued for their ſins paſt, ſo doe they hate and deteſt them, as in all others ſo eſpecially in themſelues, which hatred cauſeth them to flee from them, and auoid all occaſions which might cauſe them to fall into the like wickedneſſe, ſtriuing and endeauouring to mortifie their luſts and euill concupiſcences, and to lead their liues in holineſſe and righteouſneſſe, becauſe herewith their heauenly Father is well pleaſed. Whereas the wicked man, if hee bee not reſtrained with a ſeruile feare of Gods judgements, or of temporary puniſhments, goeth on in his ſins with pleaſure and delight, adding drunkenneſſe vnto thirſt, and drawing iniquity vnto him with the cords of vanity. Whoſoeuer therefore haue this ſonne-like care, and holy endeuour of forſaking their ſins, and betaking themſelues to ſerue the Lord in the duties of holineſſe and righteouſneſſe, they may be aſſured that they are elected and adopted to be the ſonnes of God; but thoſe who haue no ſuch purpoſe can neuer haue this aſſurance; for if they were the ſonnes of God, they would bee affected like louing children to ſuch a gracious Father.

§. Sect. 5. The fift ſigne is an hungring deſire after Chriſts righteouſneſſe.

The fifth ſigne of the child of God elected to ſaluation, is, when as feeling his owne miſery and wretchedneſſe, he earneſtly deſireth, and euen as it were hungreth and thirſteth after Chriſts righteouſneſſe, looking for life and ſaluation in him alone; for ſuch as theſe our Sauiour Chriſt calleth vnto him: *Iohn* 7.37. *If any man thirſt let him come vnto me and drinke*; and to ſuch he promiſeth euerlaſting happineſſe, *Reuel.* 21.6. *I wil giue to him that is athirſt of the wel of the water of life freely, of which whoſoeuer drinketh ſhall neuer be more a thirſt, but it ſhall be in him a well of water ſpringing vp vnto euerlaſting life.* And to this we may adde alſo, an high and incomparable eſtimation of Chriſt and his righteouſneſſe, after that we are aſſured of them, whereby we priſe and value them ſo much aboue all worldly things, that with *Paul* we eſteeme them all but droſſe & dung in reſpect of gaining Chriſt, *Phil.* 3.8. and are content not onely with the Merchant to ſell all we haue that we may buy theſe precious pearles, but alſo to ſuffer tribulation, anguiſh, perſecution, famine, nakedneſſe, perill, ſword, yea death it ſelfe, rather then we would be ſeparated from the loue of Chriſt, as the Apoſtle ſpeaketh, *Rom.* 8.35.

Iohn 7.37.
Reuel. 21.6.
Iohn 4.
Phil. 3.8.
Rom. 8.35.

§. Sect. 6. The ſixt ſigne is the inward fight betweene the fleſh and the ſpirit.

The ſixt ſigne of the child of God, is the inward combat which they feele, betweene the fleſh and the ſpirit, whereby on the one ſide they are drawne vnto ſinne, and on the other ſide incited vnto holy obedience; now delighted in the Law of God, and yet ſoone after led captiue vnto ſinne; one while rowing againſt the tide of their carnall affections, and another while carried violently downe the ſtreame, by reaſon of their weakneſſe, and the ſtrength of their inbred corruption.

ruption. For naturally wee goe all one way without any ſtop, oppoſition or reſiſtance, euen the broad way which leadeth to Hell and deſtruction: naturally wee ſerue ſinne, and willingly ſubiect our ſelues to liue in the bondage of our ſpirituall enemies, vntill the Lord do with his holy Spirit renew our wil, and ſanctifie our affections, working in vs an earneſt deſire to come out of this miſerable captiuity, that we may attain to the glorious liberty of the ſonnes of God. Which renuing and ſanctification, becauſe it is done but in part, therefore is it oppoſed by the contrary corruption which we haue by nature, ſo that what the ſpirit loueth the fleſh hateth, what the ſpirit imbraceth the fleſh abhorreth, what the ſpirit would haue vs doe, the fleſh hindreth and inforceth vs to leaue vndone, with whatſoeuer the ſpirit is delighted, with that the fleſh is vexed and diſpleaſed; and this ſpirituall fight is in all Gods children, as appeareth, *Rom.*7.23. *Galath.*5.17. which ſhould be ſo farre from diſcouraging vs, that nothing more can aſſure vs of our election; for naturally wee are all fleſh, wholly ſubmitting our ſelues to be ruled by Satan, neither is there any fight or oppoſition in vs; for Satans kingdome is not diuided againſt it ſelfe, and whilſt the ſtrong man wholly keepeth the houſe, all that hee poſſeſſeth is in peace, vntill our Sauiour Chriſt, by the operation of his ſpirit, thruſteth him out of his poſſeſſion, and ſeeketh to rule in vs by the ſcepter of his Word; and then the Deuill rageth and ſtriueth to keepe his hold, and the fleſh ſtormeth, deſiring ſtill to ſerue his old maſter. When therefore we feele this inward fight within our ſelues, wee may be aſſured that Chriſt is come to dwell in our hearts by his holy Spirit, and conſequently, that we are the children of God, and heires of euerlaſting life, for *as many as receiue him, to them hee giues power to be the ſonnes of God, euen to them that beleeue in his name,* as it is *Iohn* 1.12.

*Rom.*7.23.
*Gal.*5.17.

Luke 11.21.

Iohn 1.12.

§. Sect. 7.
The ſeuenth ſigne, is new obedience.

The ſeuenth ſigne of the child of God is new obedience, when as he applyes his heart to the keeping of Gods Commandements, deſiring and indeuouring to ſerue the Lord in holineſſe and newneſſe of life; for *if any man keepeth Gods Word, in him is the loue of God perfect indeed, and hereby wee know that wee are in him,* as it is, 1.*Iohn*.2.5. *And whoſoeuer abideth in him ſinneth not, whoſoeuer ſinneth hath not ſeene him, neither hath hee knowne him,* as it is Chap.3. Verſe 6. So Verſe 10. *In this are the children of God knowne and the children of the Deuill, whoſoeuer doth not righteouſneſſe is not of God, &c.* So that our new obedience is a ſigne of the child of God, and the neglect thereof a marke of the child of darkneſſe. But we are not to vnderſtand this of that exact obedience which is required in the Law; for thereby none liuing can haue any aſſurance of their election and ſaluation, but rather of reprobation and damnation: but it is to be vnderſtood of an Euangelicall obedience, which conſiſteth in an holy deſire and earneſt endeauour of keeping all Gods Commandements; with which the children of God are ſo wholly poſſeſſed, that after their true conuerſion it is impoſſible that they ſhould fall into any knowne ſin, with full conſent of will and with their whole hearts. And this is the obedience which the Goſpell requireth, and of which the Apoſtle ſpeaketh, and thus wee neuer ſin, but keepe all Gods Commandements, namely, in reſpect of our deſire and earneſt endeuour. This is that righteouſneſſe which is accepted, as though it were perfect before God, who ſpareth vs as a man ſpares his ſonne whom hee tenderly loueth, as hee profeſſeth, *Malach.* 3.17. and therefore meaſureth our obedience not according to our actions, but according to our affections, and accepteth of the will for the deed, as before I haue ſhewed.

1.*Iohn* 2.5.

*Chap.*3. *Verſe* 6.10.

*Mal.*3.17.
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But yet that we may not deceiue our ſelues with a counterfeit ſhew, we are to know that this Euangelicall obedience hath theſe properties; firſt, it muſt be totall, and that both in reſpect of the ſubiect and of the obiect; that is, we muſt not ſhare our ſelues betweene God and the World, giuing one the tongue, the other the heart; one our outward actions, and the other our inward affections; but wee muſt performe our obedience with our whole hearts, yea with the whole man, body ſoule and ſpirit: for though we be regenerated and ſanctified but in part, yet is there no part of the whole man vnregenerate and vnſanctified, howſoeuer the fleſh and the corruption of nature be ſpread likewiſe and mixed therewith throughout the whole body and ſoule. And therefore though all our obedience ſauour of the fleſh, and is mingled with manifold imperfections, yet it doth proceed from the whole man body and ſoule, becauſe regeneration from which it proceedeth is not of any part alone, but of the whole man. So alſo it muſt bee totall in reſpect of the obiect; for it is not ſufficient that with *Herod*, wee obſerue diligently many things, if wee nouriſh willingly any one ſinne taking therein pleaſure and delight, but we muſt deſire and endeuour to forſake all our ſinnes, and to performe obedience vnto all Gods Commandements; for if we nouriſh one ſin in our hearts, it will open a doore to let in more when wee are tempted vnto them; as wee may ſee in the example of *Herod* and *Iudas*, the one harbouring inceſt, the other couetouſneſſe: if we neglect willingly, obedience to one precept of Gods Law, it will ſo harden our hearts and ſeare our conſciences, that ſoon after we ſhall neglect all. If therefore we would haue our

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our obedience acceptable vnto God, we muſt with the Prophet *Dauid*, *Pſal.*119.6. haue *reſpect vnto all Gods Commandements*; for, *hee that faileth in one is guilty of all*, as it is, *Iam.*2.10.

19.6.

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Secondly, this obedience muſt be perpetuall, continuing in a conſtant courſe from the time of our conuerſion to the end of our liues; for we are not to iudge of our ſelues or others, by one or two or many actions whether they be good or euill, but by the whole tenour and courſe of our liues, ſo that he who in this reſpect is holy and righteous, he is ſo accepted before God, notwithſtanding his many falls and great infirmities; hee that in the courſe of his life is wicked and profane, is ſo eſteemed of God, although he ſeeme to himſelf and others religious by fits, and performeth many excellent duties and good workes. It is not therefore ſufficient that we begin in the ſpirit, if we end in the fleſh, *Gal.*3.3. It is not ſufficient to profeſſe and practice godlineſſe in our youth, if wee breake off in our age; it is not enough that we enter into the Chriſtian race and runne well in the beginning, if wee ſtand ſtill in the midſt, or before we come to the goale; *for hee only that endureth to the end ſhall be ſaued*, as it is *Matth.*24.13. As for him *that layeth his hand on the plough and looketh backe, hee is not fit for Gods Kingdome*, as our Sauiour affirmeth, *Luke* 9.62.

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Laſtly, our obedience muſt be grounded vpon Gods Word, and therefore performed becauſe the Lord hath enioyned ſuch duties vnto vs; it muſt proceed from faith, which firſt purifieth the heart, and then worketh by loue; it muſt not bee done for any worldly reſpect, but of a conſcionable care of performing our duties, and in a feruent zeale of Gods glory which is magnified when as our lights ſhine before men; which zeale will make vs goe forward in our courſe of godlineſſe, *through euill report, and good report, honour and diſhonour*. And if our obedience ſpring from theſe fountaines, and bee referred to this end that God thereby may be glorified; then will we make no leſſe conſcience of ſecret, then of open ſins; then will we be no leſſe ready to ſerue God in the duties of piety and righteouſneſſe, when there is no witneſſe of our actions, then if all the world ſhould looke vpon vs; then will wee be as fearefull to offend God in the breach of any of his Commandements in our ſecret Chambers in the darke night, as in the Church or market place at noone day.

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The eight ſigne of the child of God, is the loue of our brethren in obedience to Gods Commandement; when as a man loues intirely a Chriſtian, becauſe he is a Chriſtian, and ingrafted into the ſame body of Chriſt whereof he is a member. For as it is impoſſible that one member of the body ſhould not loue, cheriſh, and defend another, becauſe they are quickned by the ſame ſoule and gouerned by the ſame head; ſo it is not poſſible but that one true Chriſtian ſhould loue, cheriſh, and defend another, becauſe they are quickned by the ſame ſpirit and ruled by the ſame head Ieſus Chriſt. And this is made a marke of Gods child by the Apoſtle *Iohn*, 1.*Iohn* 3.14. *We know that wee are tranſlated from death to life, becauſe wee loue the brethren*: as the want of this loue is a ſure note of the child of wrath; for as it followeth in the ſame Verſe, *he that loueth not his brother abideth in death*.

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1.*Iohn* 3.14.

Now the vndoubted ſignes of loue and Chriſtian Charitie are two; giuing to thoſe that want, and forgiuing thoſe that offend: for it is a propertie of true loue to be bountifull, 1.*Cor.*13.4. as to all, ſo eſpecially to thoſe that are of the houſhold of faith, as it is *Gal.*6.10. and on the otherſide, *He that hath this worlds good, and ſeeth his brother haue need and ſhutteth vp his compaſſion from him, he is deſtitute of the loue of God*, and conſequently of the loue of his brethren, which is but a ſtreame iſſuing from this fountaine, 1.*Iohn* 3.17. And this Chriſtian liberalitie as it is a ſigne of true loue, ſo alſo of our election and ſaluation; for our Sauiour Chriſt hath ſhewed vs, that according to theſe fruits of charitie, and actions of Chriſtian liberalitie, he will pronounce the ſentence of euerlaſting ioy and happineſſe at the day of iudgement, *Matth.*25.34,35,36. and on the other ſide, that hee will pronounce the ſentence of condemnaton againſt the neglectors of theſe duties of Chriſtian charitie, Verſe 41.42,43. The ſecond ſigne of true loue is forgiuing, when as we are ready for Gods ſake, and in obedience to his commandement to remit and pardon thoſe iniuries which are offered vs, for *loue is not prouoked to anger*, and therefore much leſſe to reuenge; *it ſuffereth all things, it indureth all things*, as it is, 1.*Cor.*13.5,7. Nay, it doth not only not render euill for euill, but it ouer-commeth euill with goodneſſe, leauing reuenge vnto God, and to his Deputies and Vice-gerents the Magiſtrates, as wee may ſee in the example of our Sauiour Chriſt, and the bleſſed Martyr *Steuen*, who prayed for their perſecutors; whoſe example we are to imitate, as the Apoſtle exhorteth, *Rom.*12.14. *Bleſſe them that perſecute you, bleſſe I ſay and curſe not*. And ſo ſhall we haue a certaine ſigne of true loue, and an vndoubted note of Gods Spirit dwelling in vs of the remiſſion of our ſins, and conſequently of our election and ſaluation. For naturally wee are Wolues, Leopards, Lions, yea, Cockatrices who kill with their lookes, as the Prophet ſpeaketh, *Eſay* 11.6,8. and like bruite and ſauage beaſts willing to offer all iniuries, but impatient of ſuffering any: and therefore

The ſignes of true loue.

1.*Cor.*13.4.

Gal 6.10.

1.*Iohn* 3.17.

*Matth.*25.34, 35.&c.

1.*Cor.*13.5.7.

*Rom.*12.19,21.

*Rom.*12.14.

Eſay 11,6,8.

when our ſauage crueltie is turned into charity, and wee become as meeke and harmeleſſe, as the Lambe, Calfe, or little Childe, it is a manifeſt ſigne that our ſtout courages are abated and beaten downe with the rod of Chriſts mouth, that wee are borne anew and quickened by his Spirit, and that now we are ſeated in the mountaine of his holineſſe, and ſhall be heires of his Kingdome of glory. So alſo hereby wee are aſſured of the remiſſion of our ſins, when wee find our ſelues ready and willing to forgiue our neigbours; for our Sauiour Chriſt hath promiſed, that if wee *doe forgiue men their treſpaſſes, our heauenly Father will alſo forgiue vs, Mat.6.14.* & conſequently we may aſſuredly gather, that we are juſtified, called, elected, & ſhalbe glorified.

Matth.6.14.

§. *Sect.* 10.
The ninth ſigne, is the loue of Gods Miniſters.

The ninth ſigne of the child of God elected to ſaluation is the loue of Gods true Miniſters and Ambaſſadours, not onely becauſe they are Chriſtians, but alſo becauſe they are ſent of God to execute theſe holy functions, for the gathering together of Gods elect. And this our Sauiour Chriſt declareth, *Matth.10.41. He that receiueth a Prophet in the name of a Prophet, ſhall haue a Prophets reward*; that is, euerlaſting joy and vnſpeakable happineſſe in Gods Kingdome; for, *they that turne many vnto righteouſnes, ſhall ſhine as the ſtars for euer and euer.* And becauſe none ſhould pretend that by reaſon of their pouerty they cãnot ſhew their loue to Gods Miniſters, therefore the Lord encourageth euen the pooreſt, to ſhew their good will and affection vnto them, *Matth.10.43.* ſaying, *Whoſoeuer ſhall giue to any of theſe little ones to drinke, a cup of cold water onely, in the name of a Diſciple, verily, I ſay vnto you he ſhall not loſe his reward,* namely, in Gods Kingdome. Moreouer, thoſe that loue Gods Ambaſſadours, doe prooue vnto themſelues and ſhew vnto the world, that they haue receiued good by their ambaſſage, euen reconciliation with God, peace of conſcience and aſſurance of ſaluation, which maketh them to thinke no worldly benefit ſufficient to requite theſe ſpirituall graces, which by their meanes and Miniſterie they haue receiued: and therfore with the Galathians they could be content, if it were poſſible to doe them good hereby, *to pull out their owne eyes*, and to giue them vnto them, ſeeing by their meanes the blinde eyes of their vnderſtandings, are inlightened with the knowledge of God and Chriſt their Sauiour. And becauſe they haue receiued from them to their comfort the glad tidings of peace and good things; therefore *their feet*, that is, their approaching and comming vnto them, ſeeme *beautifull* and delightfull, as the Apoſtle ſpeaketh, *Rom.10.15.* If an Ambaſſadour were ſent from a mighty Prince, who was our enemy in time paſt, and able at his pleaſure to deſtroy vs and our Country, to the end he might conclude a peace; and not only ſo, but to offer vs the free vſe of all the riches and commodities of his Kingdome; who would not receiue him with joy, and giue him royall entertainment, if they were perſwaded of the truth of his ambaſſage? But we by our ſins had made the glorious of Heauen and Earth our enemy, who is able euery minute to deſtroy vs with the breath of his noſtrils; and it hath pleaſed the Lord to ſend his Ambaſſadours, not only to offer peace, but alſo to beſeech vs that wee would bee reconciled vnto him, as the Apoſtle ſpeaketh, 2.*Cor.*5.20. and vpon this reconciliation, he aſſureth vs of the riches of his Kingdome; who therefore receiuing and beleeuing this ambaſſage, will not loue the Ambaſſadours that bring theſe bleſſed tidings vnto them? Who can be aſſured of ſuch ineſtimable benefits, and yet ſhew no token of thankfulneſſe towards them, who are the meanes whereby they are deriued vnto them?

Matth.10.41.

Dan.12.3.

Matth.10.43.

Gal.4.15.

Rom.10.15.

2.*Cor.*5.20.

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Whereby the way wee may note, how few the number is in theſe dayes, who receiue the Lords ambaſſage to their ſpirituall comfort; how few they are to whom it is effectuall for the begetting in them the graces of Gods Spirit; how few hereby come to the true aſſurance of the remiſſion of their ſinnes and euerlaſting happineſſe: ſeeing the number is ſo exceeding ſmal who loue and reſpect the Lords Ambaſſadours in regard of their ambaſſage. Nay, rather the moſt, euen for their Miniſtery ſake doe contemne thoſe, whom otherwiſe in reſpect of their learning, wiſdome and other excellent gifts of body and minde, they would reſpect and highly eſteeme if they were not of the Miniſtery. So that their honourable calling, which aboue all things ſhould commend them, doth aboue all things make them baſe and contemptible; and no maruell, ſeeing the moſt are fleſh and not ſpirit, the children of *Mammon*, and not the children of God: and therefore, ſauouring only the things of the fleſh, and not perceiuing the things of the Spirit of God, they ſeeme fooliſhneſſe vnto them, and the Preachers of them fooles, and men of ſhallow conceits. But let ſuch know, that *God hath choſen the fooliſh things of the world to confound the wiſe, and weake things to confound mighty things; and vile things of the world, and things that are deſpiſed hath God choſen and things that are not, to bring to nought things that are, that no fleſh ſhould reioyce in his preſence,* as it is, 1.*Cor.*1.Verſ. 27,28. Let them know that this their contempt, or at leaſt ſmall regard of Gods Ambaſſadors, is a moſt manifeſt ſigne that they neuer receiued good by their ambaſſage: for had they receiued from them ſpiritual things, they would neuer grudge to beſtow vpon thẽ their worldly things, which in the true Chriſtians eſteeme are not to be cõpared with thẽ, and

1.*Cor.*2.14.

1.*Cor.*1.27,2

and much leſſe would they againſt their own conſcience defraud them of their own right, which by the Lawes of God and man is due vnto them, whereby it commeth to paſſe that whereas all men being induſtrious and frugall, may liue plentifully euen of their meaneſt trades, only the Lords Ambaſſadours, though neuer ſo painfull in their callings, liue in want and miſery.

).Sect.11.
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uel.22.20.
atth.6.10.

The laſt ſigne of Gods child elected to ſaluation, which I will ſpeake of, is their earneſt deſire that our Sauiour Chriſt ſhould come to judgement: whence proceedeth that patheticall prayer, *Come, Lord Ieſus, come quickly*, *Reuel.*22.20. and that prayer which our Sauiour hath taught all the faithfull to pray daily, *let thy kingdome come*, *Matth.*6.10, Now that this is a note of thoſe that are elected to ſaluation, it appeareth plainly, 2.*Tim.*4.8. where the Apoſtle ſaith, that *a crowne of righteouſneſſe is laid vp for all thoſe that loue his appearing*. And *Rom.*8 23. he telleth vs, that thoſe who haue the firſt-fruits of the Spirit, doe euen ſigh in themſelues, waiting for the adoption euen the redemption of their bodie, when as their corruption ſhall put on incorruption, and their mortall body immortalitie, as hee ſpeaketh, 1.*Cor.*15.53. So our Sauiour Chriſt hath told vs, that his faithfull children ſhould at his comming, *looke vp and lift vp their heads, becauſe their redemption draweth neere*, *Luk.*21.28. and on the other ſide, *that the kinreds of the earth ſhall mourne*, and that the prophane worldlings and reprobates *ſhall ſay to the mountaines and rockes, Fall on vs, and hide vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe*, *Reuel.*6. Verſe 16. So that by theſe places it is manifeſt that if we loue the appearing of the Lord Ieſus, and deſire his comming to judgement; wee are the children of God indued with his Spirit, which aſſureth vs of our ſaluation. For naturally wee abhorre to thinke of this fearefull day, and tremble with feare when mention is made of the appearing of our Iudge, becauſe by our ſins wee haue deſerued euerlaſting damnation: but when the Spirit of God by the Miniſtery of the Word, hath begot faith in vs, whereby we apply vnto our ſelues Chriſt Ieſus, and all his merits, by whom we are reconciled vnto God and made friends who before were enemies, and ſonnes of God and heires of euerlaſting happineſſe who before were the children of wrath and firebrands of Hell, then doe we earneſtly deſire the company of our heauenly Father; when wee are aſſured that our Iudge ſhall bee our Sauiour, then can we go boldly to his judgement ſeate without feare of condemnation; when we are aſſured that we are the beloued Spouſe of Chriſt, then wee long for nothing more then for the comming of our Bridegroome; when we are certainly perſwaded that by Gods Spirit we are ingrafted into the body of Chriſt, and are become liuely members of his body; then doe we heartily wiſh with the Apoſtle to bee diſſolued, that wee may be with Chriſt our head in his kingdom of glory, where together with him we ſhall receiue, and be fully ſatisfied with ſuch incomparable joyes, as *neither eye hath ſeene nor eare heard, nor the heart of man conceiued*.

.Tim.4.8.
m.8.23.
.Cor.15.53.
uke 21.28.
Matth.24.30.
Reuel.6.16.
1.Cor.2.9.

CHAP. XIII.

The obiections alleaged againſt the aſſurance of our election anſwered.

§. Sect. 1.
Anſwers vnto teſtimonies alleaged.

AND thus much concerning the ſignes whereby wee may be aſſured of our election. Now I will anſwere ſuch objections as are brought againſt this doctrine by the enemies of Gods truth. And theſe are of two ſorts, firſt teſtimonies of Gods Word, & ſecondly, reaſons: the teſtimonies of Scriptures are diuers: firſt, they object ſuch places as theſe; 1.*Cor.*10.12. *Let him that thinketh he ſtandeth take heed leſt he fall.* *Prou.*28.14. *Bleſſed is the man that feareth alwayes.* *Rom.*11.20. *Bee not high-minded but feare.* *Phil.*2.12. *Make an end of your ſaluation with feare and trembling.* 1.*Pet.*1.17. *Paſſe the time of your dwelling here in feare*; to all which and many other ſuch like places, wee may anſwere generally, that the Holy Ghoſt would not hereby take away our certainty of faith, but carnall ſecuritie; hee would not depriue vs of the aſſurance of the remiſſion of our ſins and our election, but rather by theſe admonitions as with a bridle he curbeth in our vnruly affections, and reſtraineth vs from running into all licentiouſneſſe vnder this pretence that we are aſſured of our election; hee would not haue vs doubt of God grace, but he would not haue vs too much truſt and rely on thoſe graces which wee haue receiued. And therefore he putteth vs in minde of our owne weaknes and infirmity, not to the end wee ſhould doubt of our election, and deſpaire of, or feare our perſeuerance, but to the end that diſtruſting our owne ſtrength we may wholly relie vpon the power, loue and promiſes of God, and thereby gather ſo much more certaine aſſurance of our election and perſeuerance, as the power of God is aboue the power of man. Laſtly, he giueth vs not theſe admonitions to bring vs into doubting, but would hereby ſtirre vp our faith vnto the exerciſe of holineſſe and righteouſneſſe, that it may not through idleneſſe faint and waxe ſtiffe and benummed, and vnable to performe theſe holy actions, whereby this aſſurance and certainty of our election,

1.Cor.10.12.
Prou.28.14.
Rom.11.20.
Phil.2.12.
1.Pet.1.17.

on, would bee infeebled and not ſo ſenſibly diſcerned. And therefore theſe and ſuch like ſpeeches tend not to this end that wee ſhould doubt of our electiō, but rather that we ſhold be preſerued from doubting; to which, carnall ſecurity, ſelfe-confidence, negligence in the duties af holineſſe and righteouſneſſe, & continuance in ſinne, would in the end bring vs; all which the Spirit of God by theſe admonitions and exhortations preuenteth. Secondly, I anſwere that theſe and ſuch like admonitions, are not directed only to the faithfull, who may and ought to be aſſured of their election, but in generall to the whole Church, wherein there are many Hypocrites who content themſelues with a bare ſhew of godlines, and many worldly men who pleaſe themſelues with carnall ſecurity, and a carcaſſe of faith, which neuer ſo much as breatheth, and much leſſe performeth any actions of holineſſe and righteouſneſſe: and therefore as it was neceſſary that the faithfull ſhould bee more and more confirmed with the promiſes of the Goſpell, ſo was it requiſite that Hypocrites and ſecure Worldlings ſhould be rouzed out of their ſecuritie, with theſe and ſuch like admonitions and comminations.

§. Sect. 2. Admonitions and comminations profitable for Gods children.

Neither were they neceſſary for Hypocrites and Worldlings alone, but euen for the deare children of God: who becauſe they are partly fleſh and partly ſpirit, therefore as they haue need that the ſpiritual man ſhould be comforted and their faith confirmed againſt diffidence and doubting, with the ſweet promiſes of the Goſpell; ſo had they need to haue their vnruly fleſh curbed in, and reſtrained from falling into wretchleſſe ſecurity, by theſe admonitions and comminations. And becauſe by reaſon of this diuiſion which is in our ſelues, we are readie as it were to mutiny, one part of our forces being ready to march cheerefully to the land of promiſe, the other to forſake the way, ſomtimes on the one ſide being ready to turn back again, as vtterly deſpairing of attaining to the end of our iourney, when we conſider the ſonnes of *Anakim* our ſpirituall enemies, in reſpect of whoſe ſtature and ſtrength we are but as Graſhoppers, and the mightie oppoſitions which are made againſt our weake force; and ſometimes to goe on in a way which God hath not appointed, preſuming vpon our owne ſtrength and abilities. Therefore that we may keepe the ſtrait way without declining on either hand, God doth as it were hedge vs in on both ſides, to reſtraine vs from wandring; on the one ſide with ſweet promiſes, that we may not deſpaire, but relie our ſelues on his ſtrength and aſſiſtance; on the other ſide with ſtrict admonitions & fearefull comminations, that wee may not truſt too much vnto our owne power, nor preſume vpon our owne abilities. And by meanes of the one, he doth as it were pricke vs forward in our iourney, keeping vs from once thinking of ſtanding ſtill, or returning againe into Egypt; and by the other as with an hand hee doth vphold vs, when wee are weary and ready to faint, hauing an eye to the crowne of glory, and the garland of happineſſe, which is prepared for vs at the end of our courſe, and race of Chriſtianitie. And as a ſkilfull Pilot, when his ſhip is in a tempeſtuous and ſtraight Sea, in danger to runne on the rockes, or to ſinke in the ſands, doth caſt out anchor on both ſides, or more carefully looke vnto the ſterne to keepe it in an euen courſe: ſo wee ſailing in the tempeſtuous ſea of this miſerable World, are in danger on the ſide to daſh vpon the rockes of preſumptuous ſecuritie, and on the other ſide to ſinke in the ſands, and to plunge into the gulfe of deſperation: and therefore the Lord doth ſtay vs from both, as it were with two ſtrong cables; the firſt is legall comminations and ſtrict admonitions, to keepe vs from carnall ſecurity, and hypocriticall preſumption; the other is ſweet promiſes, whereby he keepeth vs from falling into doubting and deſperation: neither doth one of theſe hinder another, but both ſtay vs from falling into theſe extremes.

§. Sect. 3. The true meaning of theſe ſeuerall places obiected.

So that theſe admonitions are not giuen to make vs doubtfull of our election, but partly to take away the preſumption and ſecurity of hypocrites and carnall worldlings, and partly to bridle and reſtraine the fleſh from running head-long into ſin, and from growing inſolent ouer the ſpirit euen in Gods children, whereby indeed their aſſurance of ſaluation would be abated, and languiſh. The truth whereof appeareth if we examine the ſeuerall places. For firſt, whereas the Apoſtle, 1. Cor. 10. 12. ſaith, *Let him that thinketh hee ſtandeth, take heed leſt hee fall;* he doth not moue thoſe that are faithfull, to doubt of their perſeuerance, but thoſe that want true faith, not to deceiue themſelues with vaine preſumption, and with an opinion of faith in ſtead of true faith indeed: and therefore hee ſaith not ſimply, let him that ſtandeth, but let him that thinketh hee ſtandeth, that is, hee that doth not ſtand in deed but in his owne fond opinion. Neither can it neceſſarily be proued, that this falling is to be vnderſtood of finall falling away from God; but rather as the coherence of the text ſheweth, of falling into thoſe ſinnes which the Iſraelies fell into: and though it were, yet is it but an admonition to take away carnall ſecurity, not giuen to make vs doubt of our ſtanding, but to preſerue vs from falling.

1. Cor. 10. 11.

Secondly, whereas the wiſeman ſaith, *Pro. 28. 14. Bleſſed is the man that feareth alwayes:* hee doth not vnderſtand thereby a doubtfull feare of our election, but a feare to ſinne,

Prou. 28. 14.

ſinne, and a conſcionable care of auoiding thoſe things which are diſpleaſing in Gods ſight; which feare is oppoſed to carnal ſecuritie and hardnes of heart, as appeareth in the ſame place where this is added, *But he that hardneth his heart ſhall fall into euill.* As though hee ſhould ſay, that man is bleſſed which feareth the Lord, for this will worke in him a conſcionable care of auoiding ſin, which is odious in the eyes of God, and of imbracing holineſſe and righteouſnes, which being acceptable vnto God, he will reward with eternall bleſſedneſſe; but he that hardneth his heart and continueth in carnall ſecuritie, runneth head-long into the euill of ſinne, and conſequently the euill of puniſhment, euen euerlaſting condemnation.

,11.10.

Thirdly, whereas the Apoſtle, *Rom.*11.20. exhorteth vs *not to be high-minded but feare*; hee doth not meane that wee ſhould doubt of our election & ſaluation, but doth hereby beate downe our ſpirituall pride, and opinion of our owne righteouſneſſe and holineſſe, whereby wee are ready to inſult ouer the Iewes, as though wee were choſen and preferred before them, for ſome excellencie or worthineſſe in our ſelues, and ſo derogate from the free grace and goodneſſe of God, whereby he hath choſen vs without any reſpect of our deſerts. And that this is the meaning of theſe words, appeareth in the eighteenth Verſe, where he willeth the Gentiles not to boaſt themſelues againſt the Iewes who were the naturall branches. Neither doth the Apoſtle write this to the faithfull onely, but to the whole Church of the Gentiles, in which were many Hypocrites and carnall men, who contenting themſelues with a bare name of Chriſtians, would inſult ouer the Iewes, whom God had caſt off from being his Church and people whom he warneth, not to be puft vp in pride, as though in this reſpect their ſtate were moſt ſecure & out of all danger; for as (ſaith he) they were caſt off for their infidelity, euen when they were naturall branches, ſo ſhall you much more be reiected, who being wild branches were grafted in their places (that is, called to be the members of the viſible Church) if you continue in the like infidelitie, contenting your ſelues with vaine confidence and fond preſumption, in ſtead of a liuely faith.

Sect. 4.
il.2.12,

Fourthly, whereas the Apoſtle, *Phil.*2.12. doth exhort vs to worke out *our ſaluation with feare and trembling*; he doth not hereby take away from vs aſſurance of our election and ſaluation, but carnall ſecuritie and ſelfe confi-dence, that ſo deſpairing of our owne ſtrength, as being vnable of our ſelues to thinke a good thought, or to will that which is good, we may in all humility reſt and relie our ſelues wholly vpon the Lord. And that this is his meaning, appeareth by the reaſon which hee adjoyneth in the Verſe following: for ſaith he, *it is God which worketh in you both the will and the deed.* As though he ſhould ſay, there is no reaſon why you ſhould be ſecure, as though you were able to ſtand by your owne ſtrength; there is no cauſe why you ſhould be lifted vp with fond preſumption, or be carried away with ſelfe confidence, for of your ſelues, you are not able ſo much as to will that which is good, or to performe it though you ſhould will it, vnleſſe it pleaſe the Lord of his owne good pleaſure and free will to worke both in you; and therefore reſpecting your owne infirmities and imperfections, you ſhould be ſo farre from carnall ſecurity or ſelfe confidence, that contrariwiſe you ſhould continually feare, leaſt through your corruption, you ſhould be ouer-taken of ſin, and ſo diſpleaſe the Lord which is your ſoueraigne King and gracious Father. So that the Apoſtle doth not here exhort vs to doubt of our election and ſaluation, but to a godly feare that we doe not fall into ſin: hee would not haue vs to doubt of Gods grace and free promiſes, but of our own ſtrength, by which we are altogether vnable to ſtand if hee leaue vs to our ſelues: he would not haue vs feare leſt we ſhould be rejected and damned, after we are truly conuerted vnto God, but leſt wee fall into ſin, and neglect that dutie which we owe to our heauenly Father. Theſe two therefore may well ſtand together: for the more wee diſtruſt our owne weakneſſe, the more firmely we reſt vpon the power and aſſiſtance of God, and the more we relie vpon him, the more ſure wee are of ſtanding vnto the end: the ſurer wee are of Gods loue and fauour, the more wee loue him againe; and the more we loue him, the more fearefull we are to diſpleaſe him: the more wee ſee our proneneſſe to ſin, the more wee feare leſt we ſhould fall into it; and the more we ſuſpect our ſelues, the more earneſtly wee implore the aſſiſtance of Gods Spirit, whereby wee are inabled to withſtand tentations. And therefore *Dauid* joyneth theſe together, *Pſal.*2.11. *Serue the Lord in feare, and reioyce in trembling*; noting thereby that Gods children feare, yea, euen tremble in regard of their owne infirmities and corruptions, and yet at the ſame time they rejoyce and are filled with conſolation, in reſpect of that full aſſurance which they haue of Gods loue and fauour, and their election and ſaluation. And as he joyneth them in precept, ſo alſo in his owne practice, *Pſal.*5.7. *I will* (ſaith he) *come into thine houſe in the multitude of thy mercy; and in thy feare will I worſhip towards thy holy Temple*: ſo that at the ſame time, when as hee was incouraged by the conſideration of Gods great mercie, to goe boldly and with a liuely faith vnto the throne of grace; hee was alſo touched with a godly feare in regard of his vnwor-

Feare and diſtruſt in our owne weakeneſſe, and aſſurance of our election may well ſtand together.

Pſal.2.11.

Pſal.5.7.

thineſſe and imperfections; not that he doubted leſt hee ſhould not bee accepted of God, but leſt in worſhipping God hee ſhould bewray his corruption, and not doe it in that manner and meaſure which God requireth.

§. *Sect.* 5.
Obiection.
1.*Iohn* 4.18.

But againſt this it may bee objected that *Iohn* ſaith, 1. *Epiſt.* 4.18. *There is no feare in loue, but perfect loue caſteth out feare, &c.* I anſwere, that there is a twofold feare mentioned in the Scriptures; the firſt is a ſeruile feare proceeding from incredulity, whereby men feare God as a ſeuere Iudge, who is ready to inflict on them thoſe iuſt puniſhments which by their ſinnes they haue deſerued, which feare is expelled when as we are aſſured of Gods loue and loue him againe. The other is a ſonne-like feare, which is a fruit of faith, whereby wee doe not feare God as an enemy or an angry Iudge, but as a gracious Father, whoſe diſpleaſure wee would by no meanes incurre; not that we feare his wrath and vengeance, as though it were ready to fall vpon vs; but becauſe wee would not thus abuſe his mercie and goodneſſe towards vs, nor doe any thing which might cauſe him to looke vpon vs with a frowning countenance, or if we doe feare Gods judgements, it is as they are inflicted on another ſubject, and not as being ready to fall vpon vs. For this difference is betweene the feare of the wicked and Gods children; they like malefactors which are led out to puniſhment, are filled with horrour and feare when they thinke of the torments which they are to endure, but yet did neuer feare to commit ſuch crimes as deſerued the puniſhments, and though they ſhould eſcape, yet this would be no warning for the time to come; but Gods children ſeeing the judgements which are exerciſed vpon the wicked, doe feare, not leſt they ſhould be inflicted vpon them preſently, but leſt they ſhould ſo offend and deſerue the like puniſhments, firſt auoiding ſin, that they may not receiue the wages thereof. And this ſon-like feare is commended vnto vs in the Scriptures, as being a part of the honour and ſeruice which wee owe vnto God, as appeareth, *Malac.* 1.6. *A ſonne honoureth his Father, and a Seruant his Maſter; if I be a Father, where is mine honour; if I be a Maſter, where is my feare ſaith the Lord?* So *Pſalme* 34.9. *Feare the Lord yee his Saints, for nothing wanteth to them that feare him.* And *Pſalme* 112.1. *Bleſſed is the man that feareth the Lord and delighteth greatly in his Commandements.* In which places we are not to vnderſtand a ſeruile and ſlauiſh feare, but an ingenious and ſon-like feare, which drawes vs backe from falling into ſinne, and incites vs to performe all good duties of holineſſe and righteouſneſſe to God and our brethren, becauſe would not incurre the diſpleaſure of our heauenly Father, but doe thoſe things which are acceptable in his ſight. Laſtly, whereas the Apoſtle *Peter*, 1. Epiſt. 1.17. exhorteth vs *to paſſe the time of our dwelling here in feare*; hee doth not vnderſtand ſuch a feare as maketh vs to doubt of our election and ſaluation, but ſuch an one as prouoketh vs to obey Gods Commandements, and reſtraineth vs from wallowing and defiling our ſelues in ſin: for with this feare in the Verſe following he ioyneth certaine knowledge of our redemption, and conſequently of our election and ſaluation, *knowing* (ſaith hee) *that yee were not redeemed with corruptible things, as ſiluer and gold from your vaine conuerſation, &c. but with the precious bloud of Chriſt.* So that this feare doth not take away the certaine knowledge of our election and redemption, but this knowledge cauſeth vs to feare leſt we fall into ſinne after we are aſſured of this great benefit of our redemption, and thereby diſpleaſe our gracious God, and defile our ſoules after they are purged with the precious bloud of Ieſus Chriſt.

Mal. 1.6.

Pſal. 34.9. and 112.1.

1.*Pet.* 1.17.

§. *Sect.* 6.
Other pla
obiected an-
ſwered.

Beſides theſe places, there are others alſo objected, as that *Iob* 9.21. *Though I were perfect, yet I know not my ſoule; therefore I abhorre my life.* To which I anſwere, that *Iobs* ſcope and drift in this place is to ſhew, that euen the moſt juſt and holy man cannot ſtand before Gods judgement ſeate in his owne righteouſneſſe and holineſſe, which is polluted and imperfect, and that therefore it behoueth euery one to deſpaire in himſelfe and his legall righteouſneſſe, as not being able to juſtifie him in Gods ſight, in reſpect of whoſe puritie euen the very Heauens are vncleane, that ſo hee may wholly relie vpon Gods mercy and Chriſts merits: and this appeareth, Verſe 2, 3. *I know verily* (ſaith he) *that it is ſo*, (that is, that God is juſt and all men are ſinners, who are righteouſly puniſhed for their demerits, as *Bildad* had reaſoned in the former Chapter) *and therefore how ſhould man compared vnto God be iuſtified?* 3. *If he would diſpute with him, he could not anſwere him one thing of a thouſand.* And Verſ. 20. *If I would iuſtifie my ſelfe, mine owne mouth ſhould condemne me; if I would be perfect, he ſhall iudge me wicked.* 21. *And though I were innocent or perfect*, (that is, though I ſeemed juſt in mine owne eyes, and knew nothing by my ſelfe) *yet I know not mine owne ſoule*, nor what ſecret corruptions may lurke in it, *and therefore* I will not heereby looke to be juſtified, nay, in this reſpect *I abhorre my life*, and caſt mine owne righteouſneſſe from mee as a polluted clout. By which manner of reaſoning hee confuteth *Bildads* objection, who affirmed that *Iob* and his ſonnes were puniſhed of God for their ſins and that juſtly, and therefore they were not ſo juſt and innocent as they had ſeemed. To this *Iob* anſwereth, that

Iob 9.2.

Verſe 3.

Verſe 20.

it is true indeed he could not juſtifie himſelfe in reſpect of his owne righteouſneſſe, if hee compared himſelfe with Gods exact juſtice, but muſt needes condemne himſelfe for a wretched ſinner; yet hence it followed not that therefore God thus afflicted him, ſeeing this was the ſtate not of him onely, but of all men whatſoeuer: and therefore this could not be the onely cauſe of his extraordinary afflictions. So that this place makes nothing againſt the aſſurance of our ſaluation, which is grounded vpon Gods free mercy and Chriſts merits; but againſt that preſumption which relieth it ſelfe in whole or in part, vpon our owne legall righteouſneſſe.

.Sect.7.
Cor.4.3,4.

The like place to this is that ſaying of *Paul* which they object, 1.*Cor*.4.3,4. *I iudge not mine owne ſelfe, for I know nothing by my ſelfe, yet am I not thereby iuſtified, but hee that iudgeth mee is the Lord.* For anſwering whereof, wee are to know, that there were diuers in the Church of *Corinth*, who cenſured *Pauls* Miniſtery and diſgraced his gifts; againſt which detractions hee bendeth his ſpeech and maketh an apologie for himſelfe, ſaying, that hee would not take vpon him to judge himſelfe, concerning the excellencie and worth of his Miniſterie and gifts, but would leaue the judgement and approbation thereof vnto God, whoſe Ambaſſadour hee was; and though hee knew nothing which might be objected againſt him in regard of his Miniſterie, yet hereby he would not look to bee juſtified in Gods preſence. So that if this be the ſenſe of the words, as appeareth by the coherence and the drift of the place, it maketh nothing for Popiſh doubting. But let it be granted that *Paul* ſpeakes not of his Miniſterie, but of his righteouſneſſe and obedience to the Law, yet this maketh nothing againſt the certainty of our election; for the Apoſtle ſpeaking of his owne righteouſneſſe and innocency, doth diſclaime it from being any cauſe of his juſtification: neither doth he ſay that in regard thereof he doubteth, as the Papiſts would expound him, but he affirmeth directly that he is not thereby juſtified, and rendreth this as a reaſon, that it is God who judgeth him: and therefore though hee were vnblameable before men, yea though hee knew nothing by himſelfe, yet hee could not hereby be juſtified before the juſt judgement ſeate of God, who requires ſuch perfection and exact obedience as can be found in no man liuing; for he that *once only breaketh but one Commandement, is guiltie of all*, as it is, *Iames* 2.10. And therefore it behoued the Apoſtle and all others, not to ſeeke for juſtification in themſelues and their owne righteouſneſſe, but in the righteouſneſſe and obedience of Chriſt, which we may boldly preſent before Gods exact judgement ſeate, and there be accepted as righteous. And of this juſtification the Apoſtle ſpeaketh, not doubtfully or timorouſly, but boldly and certainly, *Rom*.5.1. *Being iuſtified by faith, we haue power towards God through our Lord Ieſus Chriſt.* 2. *By whom alſo wee haue acceſſe through faith vnto his grace wherin we ſtand, and reioyce vnder the hope of the glory of God.* So *Rom*.8.33. *Who ſhall lay any thing to the charge of Gods choſen? It is God that iuſtifieth.* 34. *Who ſhall condemne? It is Chriſt who is dead, yea rather which is riſen againe, &c.*

2.10.

Rom.5.1,2.

Rom.8.33.

§.Sect.8.

Moreouer, they object theſe places to moue vs to doubt of our election and ſaluation. *Ioel* 2.14. *Who knoweth if hee will returne and repent;* and *Amos* 5.15. *It may be that the Lord God of hoſts will be mercifull vnto the remnant of Ioſeph.* And *Ionas* 3.9. *Who can tell if God will turne and repent, and turne away from his fierce wrath that we periſh not?* To which I anſwere, that the Prophets in theſe places doe not ſpeake of the election or eternal ſaluation of thoſe that truly repent, but of their deliuery from outward afflictions and temporary calamities threatned againſt them for their ſinnes: Which ſometimes the Lord doth inflict on his children after their true repentance, either for their chaſtiſement, that they may thereby hate ſinne for the time to come, when they feele the ſmart of it, or elſe for their triall. And ſometimes alſo the Lord after he hath threatned them againſt the wicked, doth notwithſtanding hold backe his hand, and as it were put vp his ſword of juſtice againe into the ſcabberd, which hee had drawne out to puniſh their ſinnes, vpon their outward humiliation and fained repentance, that hee may ſhew hereby how highly hee eſteemeth the true repentance of his children, as appeareth in the example of the Nineuites, and of *Ahab*, 1.*King*.21.29. And therefore ſeeing the Lord keepeth no certaine courſe in theſe temporary chaſtiſements, but ſometime inflicteth them vpon the repentant whom he dearely loueth, and ſometime ſpareth the wicked when they but outwardly humble themſelues before him; therefore the Prophets ſpeake doubtfully and exhort to repentance, referring the euent to Gods wiſe and gracious prouidence. And thus doubtfully doth *Dauid* ſpeake in this reſpect, 2.*Sam*.12.22. *Who can tell* (ſaid hee) *whether God will haue mercy on mee that the childe may liue?* and Chap.16.12. *It may bee the Lord will looke vpon mine affliction;* and yet though he were doubtfull whether he ſhould be freed from theſe temporall croſſes, he was notwithſtanding certainly perſwaded of his election and ſaluation; as he profeſſeth, *Pſal*.16.11. So that theſe places ſpeaking of temporary chaſtiſements, make nothing againſt the certainty of our election.

Ioel 2.14.
Amos 5.15.
Ionas 3.9.
1.Kings 21.29.
2 Sam.12.22. & 16.12.
Pſal.16.11.

§.Sect.9.
Acts 8.22.

And like vnto theſe, is that which they alleage to the ſame purpoſe, *Acts* 8.22. where

Peter exhorteth *Simon Magus to repent of his wickedneſſe, and to pray vnto God, that if peraduenture the wicked thought of his heart might be forgiuen him.* To which I anſwere, firſt, that the originall word εἰ ἄρα, which is tranſlated, *if peraduenture*, and in our Bibles, *if it be poſſible*, ſometimes alſo ſignifieth, *that truly*, and in this ſenſe it maketh nothing for doubting. Secondly, though we vnderſtand it as a ſpeech of doubting, yet it maketh not for their purpoſe; for it is not to be referred vnto God, as though it were doubtfull whether he would forgiue the ſins of the Magician, if he did truly repent and call vpon him; for he hath certainly aſſured vs by his gracious promiſe, that whoſoeuer truly repenteth him of his wicked wayes, he will receiue to mercy, *Ezech.* 33.11. But it is to be referred to *Simon Magus*, of whoſe repentance and liuely faith *Peter* might well doubt, leſt either they would be none at all, or elſe fained and hypocriticall, ſeeing his heart was not right in the ſight of God, but in the gall of bitterneſſe and bond of iniquitie. Laſtly, though it ſhould be a doubtfull ſpeech and be referred alſo to God, yet it maketh nothing againſt the certaintie of faith; for the Apoſtle ſeeing him in the gall of bitterneſſe and bond of iniquitie, thought it not fit to raiſe him vp ſuddenly, by applying vnto him the ſweet promiſes of the Goſpell, nor to caſt thoſe precious pearles before ſuch a filthy Swine, vnleſſe he preſerued them as it were in the cabinet of a doubtfull and perplexed ſpeech, from being trampled vnder his bemired feet, till he had waſhed them in the teares of vnfained repentance. Moreouer, he thus doubtfully ſpeaketh to giue him a more cleere inſight of the hainouſneſſe of his ſin, as though it might be well doubted of, whether the Lord would forgiue it or no, that ſo his mind hereby being perplexed, he might by the conſideration of his horrible ſinne be beaten downe and truly humbled, and becauſe thoſe things which are hardly obtained are more earneſtly ſought, therefore *Peter* intimateth vnto him by this doubtful ſpeech, that it was no eaſie matter to obtain forgiueneſſe for ſuch outragious wickedneſſe, that he might hereby work in the Magician more earneſt and hearty repentance, and incite him to call vpon the Lord for mercy with more vehemencie and feruencie of ſpirit. It is not therefore the Apoſtles meaning to ouerthrow the cerainty of faith, or to call into queſtion Gods mercy, whether hee will extend it or no to hainous offenders who truly repent of their ſinnes and beleeue, for this were contrary to the whole courſe of the Goſpell; but hee vſeth this doubtfull ſpeech to this deſperate ſinner, that hee might not make the ſoueraigne ſalue of Gods gracious promiſes baſe and contemptible, by applying it to the feſtred ſores of a filthy Dogge, which were neuer cleanſed with the ſharpe corraſiues of the Law; and alſo for the good of this malicious ſinner, for he doth not abſolutely aſſure him of mercy and forgiueneſſe, that hee might bee ſtirred vp with more earneſtneſſe and care to ſeeke it; for the eaſines of obtaining maketh the ſuiter careleſſe and negligent in ſeeking and ſuing. Neither doth he abſolutely exclude him from all hope of grace, leſt hee ſhould neuer labour after it, but deſperatly run on in his wickedneſſe; for when hope is cut off, the deſire alſo fainteth, and therefore hee vſeth a perplexed and wiſe tempered ſpeech, which on the one ſide might preſerue him from ſecure preſumption, and on the other ſide from falling into helliſh deſperation.

Ezech.33.11.

§.Sect.1

Ecclus.5.5.

Laſtly, they obiect that ſaying, *Ecclus.* 5.5. which they thus reade: *De propitiato peccato noli eſſe ſine metu, neque adijcias peccatum ſuper peccatum*: That is, be not without feare concerning ſinnes forgiuen, neither adde ſin vnto ſin. To which, firſt I anſwere, that this Booke is not Canonicall Scripture, and therefore not to be alleaged for the determining of queſtions in controuerſie, nor for the confirming of the doctrines of faith. Secondly, I anſwere, that they haue corruptly tranſlated the originall text, for he willeth vs not to feare concerning our ſins forgiuen, but concerning the forgiueneſſe of them before they are remitted, leſt we ſhould ſecurely adde ſinne vnto ſinne, becauſe forgiuenes is promiſed whenſoeuer we repent, and ſo abuſe the mercy and long ſuffering of God to our iuſt condemnation. So that hee forbiddeth not to beleeue certainly, that our ſinnes are remitted whē God hath pardoned them, but hee forbiddeth vs to runne on in ſinne ſecurely preſuming vpon forgiuenes, as plainly appeareth by the originall text and the whole drift and ſcope of the place. For in the Verſe going before he vſeth this ſpeech: *Say not I haue ſinned, and what euill hath happened vnto me, for the Lord is long ſuffering, but yet he will not diſmiſſe or acquite thee*; and in this Verſe hee biddeth vs not to bee without feare concerning the forgiueneſſe of ſin, adding ſin vnto ſin, that is, we muſt not goe on in ſin preſuming vpon forgiueneſſe: and Verſe 6. *Doe not ſay that his mercie is great, he will forgiue my manifold ſinnes*: 7. *For mercie and wrath are ſwift with him; but vpon ſinners his indignation ſhall reſt*. 8. *Doe not deferre to turne vnto the Lord, neither put it off from day to day; for ſuddenly the wrath of the Lord ſhall breake forth, & in thy ſecuritie thou ſhalt be deſtroyed, and thou ſhalt periſh in the time of vengeance.* In all which words he doth not take away the aſſurance of the forgiueneſſe of our ſins after we haue truly repented of them, but carnall ſecurity and vaine preſumption, whereby men deferre their repentance vpon hope of mercy and forgiueneſſe whenſoeuer they repent. Laſtly, though this place were to be vnderſtood concerning ſins forgiuen, yet the ſcope thereof is not to hinder our aſſurance of forgiuenes when wee haue truly repented, but only that we doe not after wee haue obtained remiſſion of our ſins, take occaſion thereby of falling into ſin againe, and ſo abuſe the mercy and goodnes of God, vſing it as an argument to moue vs to goe on in ſin, because the Lord vpon our repentance is alwayes ready to receiue vs to mercie.

CHAP. XIV.

The reaſons alleaged againſt the aſſurance of our ſaluation, anſwered.

Sect.1.
it is not
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ſalua-

ANd ſo much concerning the teſtimonies of Scripture, which are alleaged againſt the certaintie of faith: Now let vs conſider their reaſons. Firſt, they obiect that it is proud arrogancie and hereticall preſumption for a miſerable Sinner, without all doubting to aſſure himſelfe that hee is elected and ſhall be ſaued. To which I anſwere, that if with the Phariſaicall Papiſts and proud Iuſticiaries, wee did build our aſſurance vpon our owne merits and worthineſſe, it were indeed intolerable arrogancie and proud preſumption, not only certainly to beleeue, but euen to doubt whether wee are elected and ſhall be ſaued (for whereas doubting is, there is ſome hope alſo) whereas the Sciptures peremptorily conclude, that they who *looke for righteouſneſſe and ſaluation by the Law, are vnder the curſe, Galath.3.10.* and that *by the workes of the Law ſhall no fleſh be iuſtified in Gods ſight, Rom.3.20.* and that *wee are iuſtified not by our deſerts* in whole, or in part, *but freely by Gods grace through the redemption which is in Chriſt Ieſus*, as it is, Verſe 24. But ſeeing wee wholly diſclaime our owne righteouſneſſe, and humbly acknowledging our miſery and wretchedneſſe, doe wholly rely our ſelues vpon the gracious promiſes of God, and the merits of Chriſt Ieſus; ſeeing we become nothing in our ſelues in the worke of our ſaluation that God may be all in all; ſeeing wee caſt away all glory from our ſelues, that wee may wholly glory in the Lord; according to that *Ierem.9.24. Let him that glorieth glory in this, that hee vnderſtandeth and knoweth me:* This is not proud arrogancy nor hereticall preſumption, but Chriſtian humility which giueth all glory vnto God, leauing nothing to our ſelues but the comfort which is wrought in our hearts, by the aſſurance wee haue of Gods promiſes. Nay, the more vndoubtedly wee truſt in Gods promiſes, the greater is our humility; for the more wretched we are in our owne eyes, the more wee ſee our imperfections, yea our nothing in Gods ſight; and hereby we are moued to go out of our ſelues, to ſeeke for ſaluation onely in Gods free grace and Chriſts merits, and to reſt in them with full aſſurance, as being in themſelues al-ſufficient without our workes and worthineſſe. On the other ſide the more wee doubt of our ſaluation, in reſpect of our vnworthineſſe, the more is our pride and arrogancie. For we would not doubt in regard of our vnworthineſſe, vnleſſe we looked for ſaluation by our worthineſſe, and therefore we come ſo farre ſhort in faith and hope, as wee finde our ſelues ſhort in merits. And whence can this proceed but from arogancie and pride, which maketh men to looke for ſaluation in themſelues, & to doubt of Gods mercie and Chriſts merits, vnleſſe they find that they haue deſerued them by their owne workes and worthineſſe? Let vs therefore abhorre this proud humilitie of the Papiſts, which maketh them doubt of Gods mercifull promiſes, and conſequently of his truth; for as it is, 1.Iohn 5.10. *Hee that beleeeueth not God, hath made him a lier*; and alſo of the ſufficiencie and value of that ineſtimable price, which Chriſt Ieſus hath giuen for our redemption, as though it were imperfect in it ſelfe, vnleſſe it bee itched and parched vp with our owne merits and worthineſſe: and though we are moſt abiect, wretched, and in a deſperate caſe in reſpect of our ſelues, yet let vs haue aſſured truſt and confident boldnes, yea a triumphant boaſting and glorying in reſpect of our Sauiour Chriſt, as the Apoſtle ſpeaketh, *Epheſ.3.12. Rom.5.2.* Notable is the ſaying of *Auguſtine* to this purpoſe, *Ideo præſume non de operatione tua, ſed de Chriſti gratia*, preſume therefore (ſaith hee) not of thine owne working, but of Chriſts grace, for yee are ſaued by grace, ſaith the Apoſtle; therefore here is no arrogancy but faith, to ſhew what thou haſt receiued; it is not pride but deuotion. So in another place, *Hoc dixit Deus, hoc promiſit, ſi parum eſt, hoc iurauit*: The Lord hath ſaid this, he hath promiſed it, and if this be not enough hee hath ſworne it. Becauſe therefore the promiſe is ſure and confirmed, not according to our merits, but according to his mercie, let no man profeſſe that with feare, of which hee cannot doubt. But they further vrge, that humble doubting is better then preſumptuous aſſurance; I anſwere, firſt that their doubting is full pride, which maketh them looke for ſaluation in their owne worthineſſe, rather then in Gods free mercie and Chriſts merits. Secondly, that our faith and certaine aſſurance is full of humilitie; for wee freely confeſſe our owne vnworthineſſe, and dare not offer before the ſeate of Gods iuſtice that righteouſneſſe which is in vs,

1.Iohn 5.10.

Epheſ.3.12. Rom.5.2.

Serm. 21. de verbis Domini. Omnia tibi peccata tua dimiſſa ſunt.

In Pſal.88.

Doubting proceedeth from pride & arrogancie.

*Pſal.*143.2.

1.*Cor*.4.4.

vs, as deſiring in whole or in part to be iuſtified thereby; nay, rather we pray with the Prophet, *Pſal.*143.2. *Enter not into iudgement with thy ſeruant, for in thy ſight ſhall none that liueth be iuſtified*; and *though wee know nothing by our ſelues*, yet doe wee plainly affirme with the Apoſtle, that *we are not hereby iuſtified,* 1.*Cor*.4.4. But this humility doth not abate our faith and certaine aſſurance, yea rather it doth confirme and increaſe it, for it maketh vs to goe out of our ſelues, as finding no hope of ſaluation wherupon wee may reſt, and mooueth vs to ſeeke for ſaluation in Chriſt, who is ſuch a ſure anchor-hold, that whoſoeuer pitch the anchor of their hope on him, ſhall finde it ſure and ſtedfaſt, and whoſoeuer build their faith on this foundation & corner ſtone, the power of Hell ſhall neuer preuaile againſt them.

§. *Sect.* 2.
Our vnworthineſſe no cauſe why we ſhould doubt of our election

Secondly, they obiect that we are vnworthy of Gods loue, or to be elected, and therfore we cannot be aſſured thereof. I anſwere, this were true if Gods election depended vpon our worthineſſe and deſerts; but ſeeing the Lord reſpecteth not any thing in vs, but elected vs freely of his vndeſerued grace and meere good will; our vnworthineſſe in our ſelues may well ſtand with the aſſurance of our election. For thoſe who are moſt vnworthy need not to doubt of Gods loue and their election and ſaluation, ſo that they wholly rely vpon Gods mercy and Chriſts merits by a true and liuely faith; for as much as they are not grounded vpon their worthineſſe, and therefore cannot be ouerthrowne by their vnworthineſſe. Notable is the ſaying of *Auguſtine* to this purpoſe. There are three things (ſaith hee) which ſo ſtrengthen and confirme my heart, that no merits, no conſideration of mine owne vileneſſe, no eſtimation of the heauenly bleſſedneſſe, can deiect me from the height of my hope: vpon them my ſoule is ſurely ſettled. Wilt thou know what they are? I conſider three things vpon which my hope wholly relieth, to wit, the loue of adoption, the truth of the promiſe, the abilitie of performance. Let now my fooliſh cogitation murmure as much as it will, ſaying, but who art thou, or how great is that glory, or with what merits doeſt thou hope to obtaine it? And I will boldly anſwere, I know whom I haue beleeued, and I am aſſured, becauſe God hath adopted me in great loue, becauſe hee is true in his promiſe, becauſe he is powerfull in performance, for he may doe what he will.

*Tria ſunt quæ ſic roborant & confirmant cor meum, vt nulla me penuria meritorum, &c. Aug.Manual, cap.*23.

§. *Sect.* 3.
Weakneſſe of faith and certainty may well ſtand together.

Thirdly, they obiect that our faith is weak and feeble, and by reaſon thereof the faithfull (as appeareth by continuall experience) are aſſaulted with doubting, and grieuouſly ſhaken with Sathans tentations, ſo as there can be no ſuch certaintie of faith as we ſpeak of. To which I anſwere, that weakneſſe of faith is not oppoſed as contrary to certainty, but to ſtrongneſſe and full perſwaſion, and therefore weakneſſe and certainty may well ſtand together. Neither doe we imagine ſuch a certainty of faith which is neuer ſhaken with doubting, nor aſſaulted with tentations; yea, rather we teach that thoſe whom God endueth with moſt faith, he moſt exerciſeth in the conflict of tentations, like a wiſe Captaine who ſetteth that ſouldier which is beſt armed and ſtrongeſt, to beare the brunt in the fore-front of the battell. And the Deuill is moſt readie to aſſault thoſe who moſt reſiſt him, and moſt violently to ſtrike where he ſeeth the ſhield of faith held vp to defend; and therefore our Sauiour hath taught all his faithfull children to pray, *lead vs not into tentation, but deliuer vs from euill.* But withall wee affirme that though this weake faith be aſſaulted with Satans tentations, yet is it neuer ouercome; though it be oppoſed with doubting, yet it neuer falleth from aſſurance and certaine perſwaſion; though it be ſometimes ſhadowed, and the ſhining light thereof dimmed, yea though it be for a time hid and couered, yet in it owne nature it remayneth firme and ſtedfaſt; like the Sun which alwayes ſhineth, though oftentimes by reaſon of the interpoſition of the clouds or the earth, we cannot diſcerne the beames thereof; or like vnto the fire which being hid vnder the aſhes doth retaine his naturall heate, although we feele it not: So our faith retaineth in it ſelfe his certaintie and aſſurance, as it were his light and heate, when as it is ſhadowed with the clouds of doubting, and couered vnder the aſhes of Sathans tentations.

§. *Sect.*
A weak
doth a
aſſure
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ſtronge

But it may bee demanded how a weake faith aſſaulted with Sathans tentations, can continue certaine, ſeeing the ſtrongeſt faith can doe no more but certainly perſwade? I anſwere, that our certainty reſpecteth not our faith it ſelfe, but the obiect thereof, namely, Gods mercy and Chriſts merits. And therefore ſeeing a weake faith doth as well apply vnto vs the mercies of God and merits of Chriſt as a ſtronger, therefore alſo it certainly perſwadeth vs as well and truly, though not ſo ſtrongly and fully of our election and ſaluation, as a ſtronger doth. So that when we haue the leaſt ſparke of faith, it doth illuminate our mindes, ſo as wee can truly diſcerne the louing countenance of the Lord ſhining vpon vs though ſomewhat dimly, and as it were afarre off; euen as he that is pore-blind doth as certainly ſee the Sunne, as hee who is moſt ſharp-ſighted, though not ſo cleerly. And as he who is in a darke dungeon doth diſcerne the light as ſurely at a little hole, though he be compaſſed about with blacke darkneſſe, as he who is in the open fields; ſo when wee are as it were pore-blind, and compaſſed about with the darke miſt of ignorance, yet by the dim ſight of faith wee certainly diſcerne Gods loue and fauour ſhining vpon vs, though the more wee increaſe in knowledge and faith, the more cleerely wee perceiue it, till at laſt hauing attained vnto fulneſſe of faith we ſee him neere at hand, and as it were face to face. True it is that our faith which is in it ſelfe weake and feeble, and compaſſed about with the darkneſſe of ignorance, is mixt and turmoiled with much feare & doubting, by reaſon of our naturall inclination vnto diffidence and incredulity, the manifold tentations of Satan, and the burthen of our ſins lying heauy vpon our conſciences: which maketh Gods deere children to grone and complaine, yea ſometime to murmure and repine againſt God himſelfe, as though hee were their enemy, becauſe he ſuffereth them thus to be vexed; but ſtill it riſeth after it hath receiued a foile, and gathereth new ſtrength againſt all new aſſaults, vntill in the end it obtaineth full victory, ſo as all the faithful may ſay with the Apoſtle, 2.*Cor.*4.8 *We are afflicted on euery ſide, yet are wee not in diſtreſſe; in pouertie but not ouercome of pouertie.* 9. *We are perſecuted, but not forſaken, caſt downe but wee periſh not.* For though their faith be weake, and their tentations vehement and violent, yet this bruiſed reed is not broken, this ſmoking flax is not quenched; but as the reed in a boyſterous tempeſt is blowne downe euen to the ground, but when the tempeſt is paſt riſeth vp againe to his former eſtate; ſo though the boyſterous blaſts of Satans tentations beate vs downe euen to the earth, yet by faith wee riſe againe when the ſtorme is ouer-blowne.

4.8.9.

Sect.5.
our faith
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Secondly, it may be demanded how the faith of Gods children can be ſaid to be certaine, ſeeing it is continually aſſaulted and often foiled with doubting, which is oppoſed to the certainty of faith. To which wee may eaſily anſwere, if wee know and remember that euery Chriſtian is diuided into two parts, the fleſh and the ſpirit, which continually fight and ſtriue the one againſt the other. And as they themſelues are thus oppoſed, ſo are their qualities and fruits, for in the ſpirit is faith, loue, hope, zeale, ioy in the Holy Ghoſt, and ſuch other ſanctifying graces; in the fleſh is doubting, and infidelitie, hatred of God, preſumption and deſperation, coldneſſe, dulneſſe, yea, deadneſſe in religion, feare, horrour and ſuch like corruptions, ſo as we may ſay with the Apoſtle, *I know that in my fleſh*, that is, my vnregenerate part, *dwelleth no good thing, Rom.*7.18. Now as there is a continuall warre betweene the fleſh & the ſpirit, ſo alſo betweene their qualities and fruits; for faith is continually aſſaulted with doubting and infidelity; loue of God with the hatred of God, hope with preſumption and deſperation; zeale with coldneſſe and dulneſſe in religion; the ioy in the Holy Ghoſt with horrour and feare of Gods anger, the curſe of the Law and condemnation; and ſometimes the one, ſometimes the other hath the vpper hand, both in the meane time retaining their nature and properties, although (as we ſay) *remiſſis gradibus*, not exerciſing them in that meaſure and degree, as they doe when they haue victory and giue the other the foile. For example, when in ſome grieuous affliction, the hatred of God doth aſſault the loue of God in our heart, and doth ſo foile and wound it, that we can ſcarſe diſcerne that it breatheth or retaineth life, yet notwithſtanding the loue of God euen at that inſtant is not turned into hatred, nor receiueth any properties thereof, but ſtill retaineth his owne nature and properties, which againe cleerely appeare and ſhew themſelues when the conflict is ended. The like may be ſaid of our hope, zeale, ioy in the Holy Ghoſt, and other graces, when they are moſt foiled by the corruption of the fleſh, which fights againſt them, ſo as they cannot poſſibly exerciſe their owne actions and functions, yet doe they not receiue any carnall properties, nor loſe any of their own, but retaine ſtill their owne nature, which againe manifeſteth it ſelfe when the aſſault is ended. Euen as fire couered ouer with aſhes retaineth ſtill his owne nature of light and heate, though then by reaſon of the aſhes the light be not ſeene, nor the heat felt; but when the aſhes are remoued and new matter added vnto it, then it ſhineth, and burneth, and heateth as much as it did before: ſo when the graces of Gods Spirit are couered (as it were) vnder the aſhes of our corruption, they are not diſcerned by their properties and effects; but when the corruptions are remoued by vertue of Gods Spirit, and the graces nouriſhed with hearing of the Word, Prayer, holy conferences, and ſuch like ſpirituall exerciſes, as it were with new matter added vnto them, then doe they againe ſhine in their brightneſſe, and exerciſe their wonted ſtrength in all good duties to God and our Neighbour.

*Q. Sect.*6.
Faith aſſaulted with doubting, retaineth his owne nature and properties.

And as it is with all other graces, ſo alſo with faith, which is often aſſaulted with doubting and infidelitie, and ſometimes alſo ſo foiled that wee can hardly diſcerne any breath or life in it; but yet euen then it retaineth it owne nature and properties, and doth not receiue the nature & properties of doubting, but as the tree which is ſhaken with boyſterous blaſts of winde and is not ouerthrowne, doth in the middeſt of the tempeſt liue and ſucke nouriſhment out of the earth, and ſtill retaines his owne nature and properties; ſo when our faith is ſhaken with the boyſterous blaſts of Sathans tentations, and with our own naturall doubting and infidelitie, yet it ſtill liueth and ſucketh nouriſhment out of Gods gracious promiſes, and

.18.

ſtill it retaineth his owne propertie of certaine perſwaſion, though then it doe not exerciſe it in action, ſo manifeſtly as before and after the conflict of tentations. And as the ſhaking of the tree is not of the nature thereof, for of it ſelfe it ſtandeth firme and ſteady, but by outward accident, namely, the winde blowing vpon it: ſo is not vncertaine wauering and vnconſtant doubting of the nature of faith, for of it ſelfe it is firme and certaine, but it commeth by outward accident from the boyſterous blaſts of infidelitie, and the tentations of Satan, which (as it were) violently blow vpon it, which being paſt, it remayneth like the tree firme and conſtant. And as the graces of Gods Spirit, and the fleſh and the corruptions thereof doe ſtill retaine in themſelues their owne nature and properties, ſo alſo doe they moſt commonly ſhew themſelues in their diuers fruits and effects, and that oftentimes in the conflict and time of tentation, ſo that the regenerate man, may at the ſame time feele in himſelfe contrary affections and actions; for the Spirit acknowledging Gods goodneſſe, mercie and truth in his promiſes, is repleniſhed with joy, being in hope to enjoy them; on the other ſide the fleſh feeling preſent miſery, and the ſharpneſſe of afflictions, ſorroweth and grieueth. The Spirit apprehending and applying vnto it the ſweet promiſes of the Goſpell, doth quietly reſt vpon them; the fleſh ſeeing it owne corruption, and the huge waight of ſin that preſſeth it downe, feareth and doubteth. The Spirit being aſſured of euerlaſting happineſſe, triumpheth with joy, deſiring nothing more then to be diſſolued and to bee with Chriſt; the fleſh finding it ſelfe guilty of ſin, and in this reſpect ſubject to the anger of God and condemnation, feareth and trembleth to thinke vpon death. The Spirit conceiueth of God as of a mercifull Father in Chriſt, and in all neceſſities flieth vnto him by hearty prayer; the fleſh conceiueth of him as of an angry and ſeuere Iudge, and therefore flieth from him, deſiring rather to ſeeke for helpe any where elſe then of the Lord. So that the Chriſtian by reaſon hereof, at the ſame time findeth in himſelfe oppoſition betweene action and action, affection and affection. For at the ſame inſtant, while the fleſh, hauing in it the conſcience of ſin and ſenſe of guiltineſſe, doth murmure, repine and complaine againſt God, as an enemy which is ready to deſtroy vs; the ſpirit doth flie vnto God by a liuely faith, and committeth it ſelfe to his prouidence, will and protection, expecting ſaluation from him only; which it could neuer doe, if it were not aſſured that wee were in his loue & fauour. And in this the Chriſtian may not vnfitly be compared to a child, who hauing beene ſharply corrected by his Father, doth auoid his preſence as though he were his enemie; but if at the ſame time ſome ſudden danger affright him, before all other he runneth to his Father for ſafegard and protection: ſo when our heauenly Father hath ſharply corrected vs, either with ſome outward or inward afflictions, we flie from his preſence as though he were our enemy; but when an imminent danger ouer-taketh vs, and we be in perill to bee ſupplanted with Satan and his aſſiſtants, who are our enemies indeed, then the ſon-like affection which is wrought in our hearts by Gods Spirit, doth mooue vs to run vnto him before all other, deſiring and crauing his aide and aſſiſtance. And thus it appeareth, that though the fleſh and the ſpirit bee mixt together, yet they retaine their owne natures, properties and effects; and though faith which is a grace of the Spirit, be mingled with doubting, yet this doubting is not of the nature of faith, which in it ſelfe is certaine and aſſured, nay, it is not an infirmity of faith, as lameneſſe is an infirmity of the joynts, and dimneſſe of the ſight, for it is not any way incident to the nature thereof. And therefore much leſſe is it a commendable vertue of faith, as the Papiſts teach, but a fruit of vnbeliefe which is in the part vnregenerate, and oppoſed vnto faith, as appeareth, *Rom.4.20.* And conſequently, though faith be aſſaulted with doubting, yet in it owne nature it may and doth remaine certaine and aſſured,

Rom.4.20.

Fourthly, they object that it is raſh preſumption, and proud boldneſſe for any man to ſearch into the myſtery of Gods ſecret counſels, or to take vpon him peremptorily to determine that he is one whom God hath elected. *For who hath knowne the minde of the Lord?* as it is *1.Cor.2.16.* I anſwere that it is true indeed, whoſoeuer prieth into Gods hidden counſels and ſecret Decree of Predeſtination, is proud and preſumptuous, & ſhal in the end receiue the puniſhment of both, being giuen ouer of God to fall into many errours and in the end vtter deſperation. And therefore it is very dangerous, yea pernicious to our ſoules, if we labour after the aſſurance of our election by vſing theſe meanes, and judge of Gods Decree, according to the conceit of our owne reaſon and doubtfull ſpeculations. But yet though the will of God be in it ſelfe ſecret and not to be ſearched into; this muſt not hinder vs from looking into his will reuealed, though wee can gather no certainty of our election by ſearching into his ſecret Decree, yet this is no impediment why wee may not gather it out of his Word, where hee hath reuealed his Decree and the execution thereof: though wee can haue no aſſurance by our owne ſpeculations, yet we may attaine vnto it by the teſtimony of Gods Spirit, *which witneſſeth to our ſpirits that we are the ſonnes of God, which alſo ſearcheth all things, euen the deepe things of God,*

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1.Cor.2.1

Rom.8.16.

10,12.

God, and is giuen vnto vs that wee alſo might know the things which God hath giuen vs, as the Apoſtle teacheth vs, 1.*Cor.*2.10,12. and therefore it is no pride or preſumption to be certaine and aſſured of that which the Lord hath reuealed in his Word, to this end that we might be certainly aſſured thereof. But it may be demanded how this certainty can be gathered out of the Scriptures? I anſwere, that if wee would attaine vnto it, wee muſt not ſeeke it in the Law, where the promiſes of life and ſaluation are made vpon the condition of our owne works and worthineſſe, which condition we can neuer performe, and therefore can neuer be aſſured of the promiſe: but out of the Goſpell, which doth not onely ſhew that ſome are predeſtinated to life, and ſome rejected, neither doth it only ſpeake of our election, as it was ordained in Gods ſecret Decree in it ſelfe, or reuealed in his Word, but alſo it ſetteth out vnto vs the execution of the Decree, with the cauſes, meanes, ſignes and effects of our election, and how it is accompliſhed for the bringing vs to thoſe joyes to which God hath choſen vs. Firſt, therefore it ſheweth the Decree of God concerning our election. Secondly, Gods Decree concerning our redemption by the death and obedience of Chriſt our Mediatour. Thirdly, the Decree of God concerning the calling of his Church by the Miniſtery of the Word, that they may be ingrafted into the body of Chriſt, and ſo participate with him in all his benefits to their ſaluation. Fourthly, the Decree concerning the ſending of his Spirit into the hearts of his choſen, by the inward operation whereof the Word is made effectuall for the begetting of faith and repentance. Fiftly and laſtly, his Decree concerning the juſtifying and ſauing of thoſe who repent truly of their ſins, and apprehending and applying vnto themſelues by a liuely faith, Chriſt and his merits and obedience, doe approch vnto the throne of grace to receiue mercy and forgiueneſſe. And all theſe are ſo linked together that they can neuer poſſibly be ſeuered, ſo that he who is aſſured of one, may be aſſured of all; whoſoeuer is certaine that hee hath faith and repentance, may be certaine alſo of his election, though hee neuer preſumptuouſly ſearch into Gods ſecret coūſell.

Sect. 8.
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eth vs of
lection.

Fiftly, they object that there is no certainty of faith which is not grounded vpon Gods Word: but there is no place of Gods Word which aſſureth vs of our particular election & ſaluation, & therfore we can haue no certainty of faith concerning our particular election & ſaluation. I anſwere, though the Lord giue vs no particular promiſe in his Word, yet hee giueth vs that which is equiualent and of like force; namely his generall promiſe without any limitation, exception or condition, but the condition of faith and repentance, with a commandement to apply the ſame. And becauſe naturally we are vnable in our ſelues to performe this, therefore hee hath ordained the Miniſtery of the Word, and the vſe of the Sacraments, which he maketh effectuall by the inward operation of his Spirit, for the begetting and confirming of our faith and ſtirring vs vp to repentance; which being wrought in vs, wee may as certainly bee perſwaded that the generall promiſes belong vnto vs, as if they were made vnto vs particularly & by name.

§. *Sect.* 9.
That our aſſurance of election dependeth not vpon the ſufficiency of our faith & repentance.

Sixtly, they object that wee cannot be aſſured of the ſufficiencie of our faith and repentance, and therefore we can haue no certaine aſſurance of our election and ſaluation: I anſwere; this reaſon were good if our election and ſaluation depended vpon the worthineſſe or meaſure of our faith and repentance; but ſeeing they depend not thereupon, but vpon Gods free mercy, and the worthineſſe and ſufficiencie of Chriſts merits and obedience, therefore though our faith be neuer ſo weake, and our repentance but in ſmall meaſure, yet ſo they be true and vnfained, not diſſembled and hypocriticall, wee may certainly be aſſured of our election and ſaluation, for a weake faith doth apply Chriſt and all his benefits vnto vs as well as a ſtrong, though not in ſo ſtrong and perfect a manner, as ſhall appeare hereafter. But yet wee muſt not content our ſelues with a ſmall and weake meaſure, but labour to grow vp from faith to faith, till wee become perfect men in Chriſt.

§. *Sect.* 10.
The ſight of our imperfections no cauſe why we ſhould doubt of our election.

Seuenthly, they object that though there were no cauſe of doubting, ſo long as wee looke vpon Gods mercy and truth in his promiſes, and Chriſts obedience and merits; yet at leaſt there is cauſe of doubting when we looke vpon our ſelues, and find our great indiſpoſition to performe the condition of faith and repentance, which God requireth of all who ſhall be partakers of his promiſes, and our manifold imperfections & great vnworthineſſe of the leaſt of Gods mercies. And thus theſe Iugglers play faſt and looſe, making their faith like vnto the *ignis fatuus*, or going fire, which interchangeably ſometimes ſhineth cleerely, and ſometimes vaniſheth and leaueth behinde it nothing but blacke darkneſſe. But let vs conſtantly oppoſe our ſelues againſt ſuch inconſtancie, and in no wiſe admit of ſuch mutable varietie in our faith, which maketh it more changeable then the Moone, which one while ſhineth with full brightneſſe, and in ſmall diſtance of time cannot be diſcerned. And to this end let vs know, firſt, that though in our ſelues we be not worthy of the leaſt of Gods mercies, yet our vnworthineſſe maketh vs not vncapable of the greateſt; for all Gods benefits are his free gifts, which hee promiſeth and beſtoweth without any reſpect of our worthineſſe or deſerts, of his meere grace & vndeſerued loue. And therefore as when we are moſt worthy in our owne conceit, there is no reaſon why wee ſhould preſume the more; ſo when we find our ſelues vnworthy, there is no cauſe why wee ſhould hope the leſſe, or bee more weakly aſſured of Gods promiſes; for as they are not made vpon the condition of our worthineſſe, ſo they are not diſanulled and made void by our vnworthineſſe, otherwiſe no man liuing could haue aſſurance of them, ſeeing all men liuing are vnworthy of them. But the Lord hath made all his promiſes vnto vs in Chriſt, who was ſent to be our Mediatour, to the end that wee who were altogether vnworthy in our ſelues, might be made worthy in him of all Gods mercies and benefits. And therefore whoſoeuer lay hold vpon Chriſt, with a true though a weake faith, and bring forth the fruits thereof in repentance, they may certainly be aſſured of their election and ſaluation, notwithſtanding their vnworthineſſe. Secondly, wee are to know that our faith doth not reſpect our ſelues in our ſelues, neither are we the object thereof, but Chriſt, his merits and obedience; whom our faith doth not behold ſtanding aloofe off (as the Papiſts dreame) but as hee is vnited vnto vs, and become our head and wee his members; ſo as now wee cannot looke vpon our ſelues, but we muſt looke vpon Chriſt, becauſe he is in vs and we in him. And therefore when we conſider the greatneſſe of our ſinnes wee deſpaire not, becauſe now we looke vpon them as they are tranſlated from vs and laid vpon Chriſt, who hath fully ſatisfied his Fathers juſtice by his alone, and al-ſufficient ſacrifice vpon the Croſſe; when wee behold our imperfections we doubt of Gods promiſes, becauſe they are couered with his perfect righteouſneſſe; when wee thinke vpon our vnworthineſſe wee are not diſcouraged, ſeeing by communicating of Chriſts worthineſſe we are made worthy; when we conſider that in our ſelues wee are ſubject to the curſe of the Law, the anger of God and eternall condemnation, wee are neuertheleſſe aſſured of euerlaſting life and ſaluation, becauſe we are vnited to Chriſt our head, who hath taken away our curſe and nailed it to his Croſſe, borne his Fathers diſpleaſure to reconcile vs vnto him, and was condemned and ſuffered death to free vs from death and condemnation, and to make vs heires of life and ſaluation. So that now we behold the huge debt of our ſins, but as it is diſcharged and cancelled with his merits and full ſatisfaction; wee behold our imperfections, but as perfected by his perfections; wee looke vpon our vnworthineſſe, but as it is ennobled with his worthines; and when wee ſet before vs the curſe of the Law, the anger of God and ſentence of condemnation, wee conſider them as taken away and ſwallowed vp of Chriſts death and full obedience; becauſe now wee are vnited vnto Chriſt, and hee is become ours, that we might become his; he hath taken vpon him our ſinnes and vnworthineſſe, that he might make vs partakers of his righteouſneſſe and worthineſſe. And therefore thoſe things which God hath wiſely joyned together, let not our faith fondly ſeparate; for if it be vnlawfull in carnall marriages, then much more in the ſpirituall marriage betweene Chriſt and his Church. But let vs looke vpon our ſelues, not in our ſelues, but as wee are vnited vnto Chriſt, and then our ſelfe worthineſſe of Hell and deſtruction will not abate our aſſurance of life and ſaluation.

§. Sect.
Hereticks
worldlings
boaſting
faith, no
why theſe
ſhould
who truly
leeue.

Eightly, they object that euery Heretick, Epicure and Worldling, continuing in their ſins and wickednes, may faine to themſelues ſuch a perſwaſion of the certainty of election. But this is nothing to the purpoſe; for the queſtion is not of Epicures and Worldlings, who haue no faith or a dead faith, but of true beleeuers, who bring forth the fruits of their faith, at leaſt in an holy deſire and endeuour of ſeruing the Lord in holineſſe and righteouſneſſe. For they that cannot bee aſſured that they haue faith, cannot haue any certainty of their election; but none can haue any aſſurance of faith, vnleſſe they bring forth the fruits of their faith in dying to ſin and riſing againe to newneſſe of life, for faith purifieth the heart and worketh by loue: and therefore ſuch as liue in their ſinnes without repentance hauing no faith, can haue no certaintie of their election, though they may delude themſelues with a fond perſwaſion which hath no other ground but carnall ſecurity and fond preſumption. But hence it followeth not, that becauſe a dead faith affoordeth no true certainty, therefore a liuely faith doth it not; becauſe a prophane Epicure or carnall Worldling, deceiueth himſelfe with a vaine opinion, therefore thoſe that are truly conuerted, mortified vnto ſin, and raiſed vp to newneſſe of life, can haue no certainty of their election and ſaluation. For what ſimilitude is there betweene light and darkneſſe, righteouſneſſe, and vnrighteouſneſſe, the children of God and the children of *Beliall*, the repentant and vnrepentant, faith and no faith?

§. Sect.
That thi
ctrine ope
no way to
curitie & p
ſumption.

Laſtly, they object that if they teach this doctrine of the certainty of election, men wil abuſe it to nouriſh in them carnall ſecuritie and preſumption. To which I anſwere, that wicked men abuſe the whole doctrine of the Goſpell to their deſtruction; for when they are taught that God is moſt gracious and mercifull, that Chriſt hath died for vs, and giuen himſelfe as a ſufficient price to redeeme vs out of the power of ſin, Satan, death and damnation, and maketh interceſſion for vs

to

a.16.
r.1.18.

to God his Father; that the Lord is ſlow to wrath and ready to forgiue, they take occaſion hereby of continuing in their ſins, and deferring their repentance, till God take them away and conſume them in his heauy diſpleaſure. But hence it followeth not that the Goſpell muſt not be taught, becauſe carnall men abuſe it to their juſt condemnation; for though to theſe it be the ſauour of death vnto death, yet to thoſe who are ſaued, it is the ſauour of life vnto life, as it is, 2.*Cor*.2.16. Though it be fooliſhneſſe to thoſe that periſh, yet it is the power of God to thoſe who are ordained to ſaluation, and God is no leſſe glorified in the one by ſhewing his mercy, then in the other by ſhewing his juſtice. Though worldly men abuſe it to carnall ſecuritie, yet the godly are the more incited thereby to ſerue the Lord in holines and newnes of life. For like louing children, the more they are aſſured of the loue of their heauenly Father, and ſecured of his mercie and bountifull benefits, the more they loue him againe, the more they loue him, the more zealous they are of his glory, and the greater their zeale is, the greater is their care in making the light of their godly and Chriſtian liues to ſhine before men, that their heauenly Father may be glorified. So that it is not the fault of this precious ſeed, but the barrenneſſe of the ground which maketh it fruitleſſe, or elſe for good wheate, ſendeth tares, cockle and darnell; it is not any defect or ill diſpoſition in this ſweete ſmelling flower, but the venemous nature of theſe Spiders which turne hony into poyſon: and therfore the ſeed muſt be caſt vpon the earth, though there bee ſtones with the good ground which will neuer bring forth fruit; the flowers of ſweet conſolation muſt not be pulled vp by the rootes and caſt away: for though the Spider gathereth poyſon, yet the profitable Bee will gather honie out of them. Secondly, when we teach the certainty of election, we doe not teach that men muſt gather it out of Gods ſecret counſaile, but from their owne ſanctification, by which they may be aſſured that they are juſtified, called and elected: and therefore whoſoeuer are not ſanctified but continue in their ſins without repentance, can haue no aſſurance by our doctrine that they are elected or ſhall be ſaued; yea contrariwiſe, wee teach out of Gods Words that *whoſoeuer liue in the fleſh ſhall die, Rom*.8.13. that they which performe *the luſts thereof ſhall neuer inherit the kingdome of God, Gal*.5.19,20,21. that none who continue in their vnrighteouſneſſe and vncleanneſſe ſhall enter into the heauenly Ieruſalem, 1.*Cor*.6.9,10. *Reuel*.21.27. but ſhall haue their portion in the lake which burneth with fire and brimſtone; as it is Verſe 8. Now what ſtronger bridle to curbe in our vnruly fleſh, when it is ready to run into ſin, then to be aſſured that if we liue in ſin, and fulfill our carnall luſts, wee are in the ſtate of condemnation? What ſharper ſpurre to pricke vs forward when wee are ready to faint, or ſlack our pace in the Chriſtian race of holines and righteouſnes, then to conſider that our ſanctification and newnes of life, is the onely meanes whereby we may come to the aſſurance of our election and ſaluation?

CHAP. XV.

Of our Redemption.

§. *Sect*. 1. That whom God hath elected, vnto thoſe alſo he giueth Chriſt to be their Redeemer.

THe next cauſe of our ſaluation is our redemption by Ieſus Chriſt: for as the Lord hath from all eternitie elected vs to ſaluation of his meere mercy without any reſpect of our workes or worthineſſe; ſo he hath ordained in this his eternall Decree, our Sauiour Chriſt to be the Mediatour, who ſhould worke the worke of our ſaluation, and as it were the conduit whereby he would conuey his grace, mercie and euerlaſting ſaluation vnto vs; and hath ſet him apart to be our Sauiour and Redeemer, who ſhould ſaue and deliuer vs out of the captiuitie and bondage of our ſpirituall enemies, and reſtore vs to the glorious libertie of the ſonnes of God. This our redemption is an effect of Gods election, whereby our Sauiour Chriſt (being ſet apart of his Father for this purpoſe) hath freed and deliuered all Gods elect out of the captiuitie of their ſpirituall enemies, ſin, death and the Deuill; by offering himſelfe for the price of their redemption, and a ſufficient ſacrifice for ſin, for the appeaſing of his Fathers diſpleaſure and ſatisfying of his juſtice; to the end that being deliuered, they may glorifie him by ſeruing him in holines and righteouſnes all the dayes of this life, and afterwards may inherit the Kingdome of glory, and the crowne of eternall happineſſe which is purchaſed for them.

Redemption what it is.

The definition explaned.

Firſt, I ſay, that it is an effect of Gods election; for whom hee had choſen to euerlaſting life in Chriſt, thoſe by Chriſt hee hath ſaued and redeemed, and thoſe onely as wee ſhall ſee afterwards.

Secondly, I ſhew who is our Sauiour and Redeemer, namely Chriſt Ieſus, who onely saueth vs from our ſinnes, as it is *Matth*.1.21; *Neither is there ſaluation in any other*, as it is *Acts* 4.12. For *as there is but one God, ſo there is but one Mediatour betweene God and man, which is the man Ieſus Chriſt*, as it is, 1.*Tim*.2.5. *And by him alone wee haue redemption through his bloud, euen the forgiueneſſe of ſinnes*, and that without reſpect of our worthineſſe, but *according to his rich grace, Epheſ*.1.7. And though wee doe not ex-

Matth.1.21.
Acts 4,12.
1.*Tim*.2.5.
Epheſ.1.7.
Luke 1.18.

exclude God the Father, frō the work of our redemption, for he is the author & firſt cauſe, who hath ſo loued vs that hee ſent his Sonne to ſaue and redeeme vs; nor the Holy Ghoſt who applieth vnto vs the merits and efficacie of Chriſts death, making them effectuall for our ſaluation; yet if wee ſpeake properly, our Sauiour Chriſt only can bee called our Redeemer, and that in theſe reſpects; firſt, becauſe hee alone was ordained and deputed to perfect the worke of our Redemption; ſecondly, becauſe he onely was God and man, both which were neceſſarily required in our Mediatour and Redeemer, that hee might haue full right and abilitie to redeeme vs; thirdly, becauſe he alone gaue himſelfe to be the price of our redemption; and laſtly, becauſe in him onely there is perfect redemption as being our head, who not only hath ſaluation in himſelfe, but alſo deriueth it to all the members of his body.

Thirdly, I ſet downe the captiuitie it ſelfe out of which wee were redeemed; namely, not the captiuitie of Egypt or Babylon, not out of the ſlauery of the Turke, Spaniard, or any other earthly Tyrant, whoſe thraldome might well be bitter but not long, becauſe our liues are ſhort and grieuous to the body, but extendeth not to the ſoules: but Chriſt hath deliuered vs out of the bondage of ſin, Satan, Hell and Death, in which we ſhould haue beene enthralled and fearefully tormented for euer and euer, not in body alone but in ſoule alſo.

§. Sect. 2.
1. Pet. 1. 18.
How Chriſt is ſaid to haue bought vs with a price.

Fourthly, I ſhew the price which he hath giuen for our redemption, namely, not ſiluer and gold, or any corruptible thing, but himſelfe; euen his body to be crucified and his bloud to be ſhed, that ſo his Fathers iuſtice being ſatisfied and his wrath appeaſed, wee might be ſet free out of the thraldome of our ſpirituall enemies. But it may be demanded, how it can truly be ſaid that Chriſt hath redeemed vs by paying the price of our redemption, ſeeing the Scriptures teſtifie that by his power hee hath forcibly deliuered vs out of the hands of our ſpirituall enemies. So *Heb.* 2. 14. it is ſaid, *that Chriſt deſtroyed him who had the power of death, that is the Deuill.* And *Col.* 2. 15. the Apoſtle ſheweth, that he *hath ſpoiled principalities and powers, and hath led them openly and triumphed ouer them.* And *Luke* 11. 22. he is compared to a valiant Champion who hath thruſt the ſtrōg man Satan out of his poſſeſſion: by which it may appeare, that our Sauiour hath not redeemed vs by giuing a price after a legall manner, but by force, and as it were by conqueſt. I anſwere, that Chriſt hath both paid the price of our redemption, and alſo hath deliuered vs forcibly by his power; for hee paid the price vnto God to whom he offered the ſacrifice of himſelfe, that it might be a full ſatisfaction for ſin, and a ſufficient price to redeeme vs out of the captiuity of our ſpirituall enemies, and to purchaſe the fauour of God, and our heauenly inheritance in his Kingdome: and therefore in reſpect of God the Father, to whom our Sauiour offered himſelfe, hee is ſaid to haue redeemed vs by giuing a ranſome for vs. But when Gods iuſtice was fully ſatisfied, Chriſt dealt not with our ſpirituall enemies by intreatie, (much leſſe offered hee this price of our redemption to Satan; for if no ſacrifice might lawfully be offered vnto any ſaue God alone, much more vnlawfull was it that this ſacrifice of Chriſts body, ſhould be offered vnto the Deuill) but by his Almighty power hee ouercame the power of darkneſſe, vanquiſhed Satan, ſubdued Death, and broke open the priſon of the graue, and ſo by ſtrong hand ſet all Gods elect at liberty. For after that the debt of our ſins was diſcharged, our ranſome paid, and the hand-writing of Ordinances cancelled and nailed vnto the Croſſe, theſe our ſpirituall enemies had no iuſt intereſt vnto vs, nor any thing to alleage why they ſhould longer hold vs in their captiuitie; but yet the ſtrong man who had taken poſſeſſion would not willingly loſe it, vnleſſe hee were ouercome with a greater ſtrength: & therefore our Sauiour Chriſt hauing bought vs of his Father, and ſo become our true owner, buckled with our ſpirituall enemies, ouercame theſe principalities and powers, triumphed gloriouſly ouer them, and freed vs out of their tyrannicall iuriſdiction.

§. Sect. 3.
That the pri
of redemptio
was not pay
vnto Satan
but vnto God.

But if it may bee obiected that wee were captiues vnto Satan, and therefore the price of redemption was to bee paied vnto him, and not vnto God the Father who held vs not in his captiuitie. I anſwer, that though Satan held vs in his captiuitie, yet not in his owne right, for wee had not ſinned againſt him to whom wee were not bound to performe obedience, nor were indebted vnto him; but wee had ſinned againſt God, whoſe ſeruants wee were by right of creation, and had infinitly runne into his debt, which wee were altogether vnable to pay. And therefore like a iuſt Iudge he condemned vs to the perpetuall priſon of death, and committed vs to the cuſtodie of Satan, as vnto a Iaylor, to bee kept in his bondage, till we had ſatisfied for our ſinnes and diſcharged our debt, which being impoſſible to vs, our Sauiour Chriſt hauing aſſumed our nature and become our ſuretie and Mediatour paied that we owed, and ſuffered that which we had deſerued, and ſo fully ſatisfying his fathers iuſtice, hath purchaſed our redemption; So as now Satan had no more authoritie to retaine vs in his captiuitie, then the Iaylor hath of holding him in priſon who by the Iudge is releaſed, or the executioner of hanging him whō the Iudge hath acquitted or pardoned.

And therefore tyrannically exerciſing ſtill his juriſdiction, our Sauiour by ſtrong hand ouercame him and all the power of Hell, that ſo he might ſet vs at libertie whom his Fathers juſt ſentence had acquitted and his mercie pardoned.

ect. 4.
e end
Chriſt
redee-
s.

The laſt thing to be conſidered is the end of our redemption, namely, that we ſhould no longer ſerue ſin and Satan, out of whoſe bondage we are releaſed; but become the ſeruants of Chriſt, who hath redeemed vs, ſeruing him in holineſſe and righteouſneſſe all the dayes of our liues; that ſo glorifying him here on earth, he may glorifie vs in Heauen, and make vs partakers of thoſe euerlaſting joyes, which by his death and bloud-ſhed he hath purchaſed for vs.

CHAP. XVI.

Satans tentations concerning our redemption, wherewith he moueth the worldling to preſumption, anſwered.

ect. 1.
ni tenta-
grounded
e vniuer-
of re-
tion.

HAuing ſhewed what our redemption is; let vs now conſider of thoſe tentations of Satan which he ſuggeſteth into the mindes of men, whereby he laboureth to depriue them of this great benefit, and to keepe them ſtill in his captiuitie, or to pull them back againe when they are eſcaped. And theſe are of two ſorts, the firſt leading to ſecuritie and preſumption, the other to doubting and deſperation. For if hee haue to deale with worldly men; who were neuer truly conuerted vnto God, hee laboureth to perſwade them that they are redeemed by Chriſt, and therefore though they liue in their ſins, yet they ſhall be ſaued, for Chriſt came into the world to ſaue Sinners: but when he aſſaulteth the true Chriſtian, who is indeed the redeemed of the Lord; then hee moueth him to doubt and deſpaire, either of the ſufficiencie or of the efficacie of the worke of our redemption wrought by Ieſus Chriſt. That he may continue the worldly man in his carnall ſecuritie, and fond preſumption, he vſeth two principall reaſons; the firſt, that the redemption wrought by Chriſt is vniuerſall, and effectuall for the ſaluation of all the World; out of which he frameth this tentation. Chriſt hath ſhed his precious bloud, and ſuffered death for all the World, and hath redeemed all mankind which were loſt in *Adam*, out of the bondage of Satan, Death and Hell; why therefore ſhouldeſt thou bee ſo ſtrict in flying ſin, with which thou art ſo much delighted? Why doeſt thou ſtriue againſt the ſtreame of thy corruptions? And wherefore ſhouldeſt thou take any great paines in the workes of holineſſe and righteouſnes, which are ſo bitter and vnpleaſant to thy taſte and appetite? For Chriſt came into the world to ſaue all men, and not thoſe only who are ſo ſtrict in their wayes; he came to redeeme the whole world, and gaue himſelf as a ſufficient ranſome for all men. And therefore doubtleſſe he will not loſe his labour, nor ſpill his bloud in vaine; he will not willingly let any periſh, whom he hath purchaſed at ſo high a rate, and redeemed with ſo deare a price: hee is alſo ſo powerfull that nothing ſhall be able to pull them out of his hand, and ſo wiſe that he would not ſhed his bloud, for thoſe whom hee would not ſaue. And who can imagine that God who is moſt juſt will impute thoſe ſins vnto thee for which Chriſt hath ſuffered, inflict death on thee for whom Chriſt died, and require that debt againe which is already diſcharged? Or who can imagine that God, who is immutable, ſhould ſhew ſuch inconſtancie as to ſend his ſonne into the World, to ſuffer death for the redemption of thoſe whom he now will not ſaue; for if hee would, who could reſiſt his will or withſtand his power? And therefore if hee hath redeemed all, ſurely hee will ſaue all, and conſequently thee amongſt the reſt, though thou liue as thou liſt and follow the luſts of thine owne heart: for thy ſins and vnbeliefe cannot make his purpoſe void, nor annihilate the worke of thy redemption; yea the more thy ſins abound, the more his grace will abound alſo.

Iohn 10.28.

§. *Sect.* 2.
The anſwere to the former tentation.

For the anſwering of which tentation, we are to know, that vniuerſall redemption which is the ground and foundation thereof, is an idle dreame of mans braine, which cannot bee juſtified by the Word of God the touchſtone of all truth; neither hath our Sauiour Chriſt redeemed any other, then thoſe whom hee effectually calleth vnto the ſauing knowledge of their redemption, indueth with true faith and vnfained repentance, juſtifieth, ſanctifieth, and laſtly ſaueth, if we reſpect the purpoſe of God, and the will of our bleſſed Sauiour; although indeed the price hee gaue for our redemption, was of ſufficient value for the ſinnes of all the World, if it were applied by a liuely faith.

Teſtimonies of Scripture alleged againſt vniuerſall redemption.

But becauſe this doctrine hath many enemies, it is not ſufficient to propound it vnleſſe I proue it: and therefore I will ſhew firſt by teſtimonies of Scriptures and after by ſtrong reaſons, that our Sauiour Chriſt hath died for, and by his death redeemed thoſe only whom hee indueth with true faith and vnfained repentance, and not for all the world, as they imagine. *Matth.* 20.28. it is ſaid, that *hee came into the world to giue his life a ranſome for many.* And 26.28. that his bloud *was ſhed for many for the remiſſion of ſinnes.* And *Eſay* 53.11. that Chriſt *ſhould iuſtifie many by bearing their iniquities.* So that hee hath not giuen his life a ranſome,

Matth. 20.28. & 26.28.

and ſhed his bloud, and by bearing their iniquities juſtified all, but many, that is, part of all. *Luke* 2.34. *Simeon* ſaith, that Chriſt *was appointed by Gods Decree for the fall and riſing againe of many*, that is, for the fall of many reprobates, and the riſing againe of many who are elected, and therefore not for the redemption of all. So Chriſt ſaith that *hee layeth downe his life for his ſheepe*, and therefore not for his wicked enemies; *for vs*, that is, for the company of the faithfull beleeuers, and therefore not for the Synagogue of Satan and wicked vnbeleeuers. So he is ſaid to be the Sauiour of *his people*, and not of aliants and ſtrangers; and to haue giuen himſelfe for *his Church*, and not for thoſe who haue no fellowſhip in the communion of Saints; that he *ſhould die for the Nation*, that is, as *Iohn* ſaith for all Gods children Iewes and Gentiles, and therefore not for the wicked, and the children of Satan. So the Apoſtle ſaith, that *the righteouſneſſe of God* (that is, the righteouſneſſe of Ieſus Chriſt imputed vnto vs by God, or the righteouſneſſe of Chriſt God and man) *is manifeſted vpon all, and vnto all that beleeue*; that God hath ſet *forth Chriſt to be a reconciliation through faith in his bloud*. And *that he is the iuſtifier of him, which is of the faith of Ieſus*. Where the imputation of Chriſts righteouſneſſe, reconciliation with God, and juſtification, is reſtrained to the beleeuers only. And to the ſame purpoſe is that of the Apoſtle, *Heb.*5.9. where Chriſt is ſaid *to be the author of eternall ſaluation vnto all that obey him*, and therefore not vnto them who continue in their rebellion not obſeruing his will, nor ſubmitting themſelues to bee ruled by the ſcepter of his Word. And as by theſe places it is apparant, that Chriſt and his benefits are reſtrained to the faithfull, ſo alſo in other places the vnbeleeuers and ſuch as continue in their wickedneſſe, are flatly excluded from the participation of them, *Iohn* 3.18. *He that beleeueth in him ſhall not be condemned, but he that beleeueth not is condemned alreadie.* And Verſe 36. *He that beleeueth in the Sonne hath euerlaſting life, and he that obeyeth not the Sonne ſhall not ſee life, but the wrath of God abideth on him.* So *Rom.*8.9. *If any man haue not the Spirit of Chriſt, the ſame is not his*; and conſequently it followeth that if hee bee not Chriſts, then Chriſt and his benefits belong not vnto him. And the Apoſtle 1.*Iohn* 3.8. plainly affirmeth, *that hee who committeth ſinne* (that is, hee who liueth in ſin without repentance) *is of the Deuill, and that he who is borne of God* (that is, regenerate by his Spirit) *ſinneth not*, that is, liueth not in his ſinnes, neither committeth them with full conſent of will. And *Paul* willeth *Timothy* to inſtruct his hearers, that they *might come to amendment out of the ſnare of the Deuill*: whereby it is manifeſt that thoſe in whom ſin raigneth, are not of Chriſt but of Satan, and that notwithſtanding Chriſts death they are ſtill in the ſnare of the Deuill, till they come to amendment of life; becauſe the bloud of Chriſt is not effectuall to free any out of their ſpirituall bondage, till it be applied vnto them by a liuely faith.

Luke 2.34.
John 10.15. & 15.13.
*Rom.*8.32,33.
*Matth.*1.21.
*Epheſ.*5.25.
Iohn 11.52.
*Rom.*3.22,23, 25,26.
*Heb.*5.9.
Iohn 3.18.
Verſe 36.
*Rom.*8.9.
1.*Iohn* 3.8.
2.*Tim.*2.26.

§. Se
Reaſons
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And thus it appeareth by plaine teſtimonies, that the redemption wrought by Chriſt belongeth onely to the faithfull; which alſo by vertue of Chriſts death and bloudſhed, haue their ſins and corruptions in ſome meaſure mortified; and not vnto the wicked, who liue and die in their ſins without repentance.

1.*Reaſ*

Now I will alſo confirme this truth by ſtrong reaſons: Firſt, thoſe who were neuer knowne of Chriſt (that is, acknowledged for his) were neuer redeemed by his precious bloud-ſhed; neither is it probable that the Father would giue his welbeloued Sonne, & that the Sonne would giue himſelfe for the redemption of thoſe, whom in his eternall counſell he had decreed to reject, or (as all confeſſe) whom hee foreſaw ſhould periſh: but our Sauiour will *profeſſe to the workers of iniquitie that he neuer knew them*, *Mat.*7.23. and therefore he neuer gaue himſelfe for their redemption.

*Matth.*7.2

2.*Reaſ*

Secondly, our Sauiour Chriſt gaue himſelfe for none but thoſe whom his Father eternally loued, and out of this loue elected to life eternall, for theſe are the firſt and principall cauſes of ſaluation vpon which all the other depend as ſubordinate vnto them, and the effect cannot extend it ſelfe further then the cauſe which produceth it. Chriſt therefore gaue himſelfe for none, but thoſe alone whom God his Father loued, and out of this loue gaue vnto him to be ſaued by that all-ſufficient Sacrifice which he ſhould offer for the ſatisfying of his juſtice; and theſe were thoſe only that ſhould beleeue in him; according to that of our Sauiour; *So God loued the World that he gaue his only begotten Son, that whoſoeuer beleeueth in him, ſhould not periſh but haue euerlaſting life.* And they who are thus giuen vnto Chriſt by his Father, and for whom hee gaue himſelfe are ſaued by him and cannot periſh. For being redeemed by him they become his, and he *being ſtronger then all, none is able to pull them out of his hand*, who by right of redemption belong vnto him. Now God loueth none but whom hee electeth, nor electeth any whom he doth not alſo ſaue; and on the other ſide hee firſt rejecteth whom hee afterwards condemneth, and hateth thoſe whom he rejecteth; according to that, *Iacob haue I loued, but* Eſau *haue I hated.* And therefore ſeeing God out of this loue hath choſen the leaſt part of the World to eternall life; it followeth that Chriſt hath giuen himſelfe as a price of redemption for the leaſt number.

Iohn 17.6.
Iohn 3.16.
Iohn 17.1
Iohn 10.2
*Rom.*4.13.
*Matth.*20.1
& 7.13,14.
Luke 12.3

For how abſurde is it to thinke, that Chriſt would ſo loue thoſe whom his Father hateth, as to giue himſelfe for them vnto the death? or that he would be ſo vnwiſely prodigall of his precious bloud, as to powre it out in vain *for the veſſels of wrath fitted to deſtruction, who were before of old ordained to this condemnation, and to whom is reſerued the blackneſſe of darkneſſe for euer?* as it is, *Iude Verſe* 4.13.

4.22.

Reaſon.

Thirdly, for whomſoeuer Chriſt hath offered a ſacrifice vnto his Father, for them alſo hee maketh interceſſion and is become their Aduocate; neither is it probable that Chriſt would die for thoſe, for whom hee will not intreate, and that hee would offer the ſacrifice of his body for thoſe, for whom he would not offer the ſacrifice of his lips. Beſides, it was the office of the ſame High Prieſt, to offer Sacrifice, and to pray for the people, and conſequently of our Sauiour Chriſt, as appeareth, 1. *Iohn* 2.1,2. where he is ſaid as well to be our Aduocate, as the propitiatory ſacrifice of our ſinnes; and the Apoſtle *Paul* ſaith, that as Chriſt died for vs, ſo he maketh interceſſion for vs. But our Sauiour Chriſt flatly excludeth, from all participation of the fruit of his interceſſion, all thoſe who are of the World, that is, all meere Worldlings. *Iohn* 17.9. *I pray not for the world, but for them which thou haſt giuen me;* and the Apoſtle ſaith, that as he perfectly ſaueth, ſo alſo hee maketh *interceſſion* for thoſe *who come vnto God by him,* that is, true beleeuers only: and therefore for them alone hee hath offered himſelfe a ſacrifice vnto his Father.

n 2.1,2.

8.35.

17.9.

7.25.

Reaſon.

Fourthly, Chriſt hath died for thoſe alone, in whom he hath attained vnto the end of his death; for whatſoeuer attaineth not his end is done in vaine, which argueth want of wiſdome, or power, in the agent and efficient, neither of which without blaſphemy can be aſcribed vnto Chriſt, who is in both infinite: but the end of Chriſts death (that is, the eternall ſaluation of thoſe for whom hee died) is attained vnto only in the elect and faithfull; for as it is *Mark.* 16.16. *He that ſhall beleeue, ſhall be ſaued; but hee that will not beleeue, ſhall be damned.* And *Iohn* 3.36. *He that beleeueth in the Sonne hath euerlaſting life, and he that obeyeth not the Sonne ſhall not ſee life, but the wrath of God abideth on him:* And therefore, Chriſt hath died for thoſe alone, who beleeue & bring forth the fruits of their faith in obedience, and not for the vnbeleeuers and diſobedient.

rk 16.16.

3.36.

Reaſon.

Fiftly, if all were redeemed by the death of Chriſt, then ſhould they alſo bee ſaued: for what ſhould hinder them from ſaluation, who are redeemed, ſeeing they haue receiued the pardon and remiſſion of their ſinnes, as appeareth, *Epheſ.* 1.7. *In whom wee haue redemption through his bloud, euen the remiſſion of our ſinnes:* *Col.* 1.14. And conſequently whoſoeuer are redeemed are juſtified, and alſo heires of eternall bleſſedneſſe; for *bleſſed are thoſe whoſe iniquity is forgiuen, and whoſe ſinne is couered,* as it is *Pſal.* 32.1. Seeing alſo Chriſt who hath redeemed vs is ſtronger then Satan and all the power of Hell, and therefore *all* their ſpirituall enemies conjoyned together, cannot plucke thoſe whom he hath redeemed out of his hand violently and againſt his will, neither can wee with any probable ſhew of reaſon imagine that he would willingly loſe thoſe whom he hath redeemed with the ineſtimable price of himſelfe, neither will it ſtand with the juſtice of God to impute the ſinnes of any to their condemnation for which Chriſt hath fully ſatisfied: nor to exact that debt againe which hee hath paid: and therefore if Chriſt had died for all, God in his juſtice could not chuſe but ſaue all: and Chriſt might well ſay to his Father, To what purpoſe haue I died, if thou deſtroyeſt thoſe whom I haue ſaued? What profit is in my bloud, if thou condemneſt thoſe whom I haue redeemed?

ſ.1.7.

Col. 1.14.

Pſal. 32.1.

6. *Reaſon.*

Laſtly, if he died and by his death redeemed all; then alſo he died for and redeemed the Pagans, Turks, Atheiſts and Epicures, who were out of the Church and Couenant of grace; and ſo juſtification, redemption and ſaluation ſhould bee out of the Church, and be extended to thoſe whom God neuer receiued into his Couenant; which is quite contrary to the whole courſe of the Scriptures, where it is ſaid, that all who are ſaued are alſo added vnto the Church, *Acts* 2.47: and that Chriſt *hath giuen himſelf only for his Church, Epheſ.* 5.25. Yea, if Chriſt died for all, and by his death redeemed them, then it muſt neceſſarily follow that hee had redeemed euen thoſe damned ſoules, who were in Hell before his comming, which is moſt abſurd to be imagined; for if they were redeemed, how did they againe fall into condemnation, ſeeing they being once become Chriſts can neuer periſh, neither is any able to pull them out of his hands, as it is *Iohn* 10.28.

Acts 2.47.

Epheſ. 5.25.

§. *Sect.* 4.
In what ſenſe Chriſt is ſaid to haue died for all men,

But againſt this it is objected, that in the Scriptures Chriſt is ſaid to haue died, and to haue giuen himſelfe a ranſome for all men, 1. *Tim.* 2.6. *Who gaue himſelfe a ranſome for all men.* And *Heb.* 2.9. he is ſaid to haue *taſted death for all men;* and 1. *Iohn* 2.2. hee is ſaid to be *a reconciliation for the ſinnes of the whole world.* To which I anſwere; firſt, that theſe ſpeeches are not to be vnderſtood of all and ſingular men, but of all the faithfull which are gathered out of the whole world; for the drift of the Apoſtle is to ſhew, that our Sauiour Chriſt died not onely for the beleeuing Iewes, but for the Gentiles alſo, of what Country, Nation or condition ſoeuer they were. And ſo theſe generall ſpeeches are expounded, *Iohn* 11.52. where our Sauiour Chriſt is ſaid to haue died, not onely for the Iewiſh Nation, but that alſo he might gather together in one, the children of God which were ſcattered. So alſo he is ſaid, *Reuel.* 5.9. to *haue redeemed vs* (that is, all the faithfull) *vnto God by his bloud, out of euery kinred, tongue, people and Nation*: and *Galath.* 3.26. that *all are the ſonnes of God by faith in Chriſt Ieſus*; and Verſe 28. *That there is neither Iew nor Grecian, bond nor free, male nor female, but all are one in Chriſt Ieſus.* So that theſe places are not to bee vnderſtood of all and ſingular men, but of all beleeuers, of what Nation or condition ſoeuer they bee. For all the promiſes and benefits promiſed in the Goſpell, which is the Couenant of grace, are to be reſtrained to the condition of the Couenant, be they neuer ſo generall and vniuerſall; and this condition is ſometimes expreſſed, and ſometimes vnderſtood, but neuer excluded. So *Iohn* 3.16. *So God loued the world, that he hath giuen his onely begotten Sonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue life euerlaſting.* And the Apoſtle ſaith, that *the righteouſnes of God by faith in Ieſus Chriſt, is giuen to all that beleeue.* And that *the Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould bee giuen to them that beleeue.* So alſo *Acts* 10.43. It is ſaid that *through his Name whoſoeuer beleeueth in him ſhall haue remiſſion of ſinnes.* Secondly, I anſwere, that Chriſt in ſome ſenſe may bee truely ſaid to haue died for all the world, namely, in reſpect of the ſufficiency of his death, though not in reſpect of the efficacie; for by his death he payed a ſufficient price for the ſins of all the world, and a full ranſome for all mankind, if all would or could apply his merits and obedience vnto themſelues by a liuely faith: but in reſpect of Gods counſell, Chriſts will, and the euent, his death was not effectuall for the redemption of all, but the faithfull onely. And as a ſoueraigne ſalue, may haue ſufficient vertue in it ſelfe to cure innumerable wounds & ſores, but yet it is effectuall for the healing of thoſe onely to which it is applyed; ſo the precious balme of Chriſts bloud, is of ſufficient vertue to heale the wounds of all ſinners whatſoeuer, but notwithſtanding it is effectuall to thoſe onely, to whom it is applyed by a true and liuely faith. Yea, but the Apoſtle *Iohn* ſaith indefinitely of all men, that if *any* whatſoeuer *ſinne, we haue an Aduocate with the Father Ieſus Chriſt the righteous, and he is the propitiation for our ſins; and not for ours only, but alſo for the ſins of the whole world.* To this I anſwere, that he writeth not this to all men indefinitely, but to the faithfull and the true members of the Church alone vnto whom his Epiſtle is directed and no other; neither doth hee caſt theſe holy things vnto Dogges, or theſe precious pearles of Chriſtian conſolation before Swine, who would trample them vnder their filthy feet, but vnto thoſe beleeuers who laboured vnder the heauy burthen of their ſins, and deſired eaſe. For he reſtraineth thoſe indefinite words, if any man ſinne, only to the faithfull in that which followeth, *we haue an Aduocate*; and he is the *propitiation for our ſinnes*, joyning himſelfe with all other beleeuers. Neither can they be extended to the wicked and reprobate, ſeeing Chriſt is not an Aduocate to plead for them, nor is a propitiatory Sacrifice vnto God his Father for their ſinnes. For he is heard for all for whom he pleadeth, and God is propitious, reconciled vnto, and well pleaſed with them for whom he offereth this ſacrifice to this end, or elſe it ſhould be offered as vaine, as not attaining the end for which it is offered. But (ſay they) the Apoſtle extendeth this propitiation by Chriſt generally to all, for hee ſaith *not for ours only*, that is, for all the faithfull, but *alſo for the ſinnes of the whole world.* I anſwere, that the Apoſtle by *ours*, vnderſtandeth the faithfull to whom hee writeth, and by the whole world all other beleeuers that either then liued or ſhould afterwards liue in all ages and in all places throughout the world, of what language or kinred, country or condition ſoeuer they were, as it is expounded in the ſong of the foure and twenty Elders. *Apocalyp.* 5.9.

Iohn 11.52.
Reuel. 5.9.
Gal. 3.26,28.
Iohn 3.16.
Rom. 3.22.
Gal. 3.22.
Acts 10.43.
1.*Iohn* 2.1,2.
Apoc. 5.9.

But it is further vrged that it is plainely ſaid in the Scriptures, that hee died for all without exception. I anſwere, that it is an vſuall thing in Gods Word, to put this word (all) for many, or for all thoſe which are of one kind. So it is ſaid that *all the country of Iudea, and they of Ieruſalem, went out vnto Iohn the Baptiſt, and were baptiſed of him*; that is, not euery man without exception, but great multitudes. That our Sauiour *Chriſt healed euery diſeaſe and ſickneſſe amongſt the people*, that is, many that were diſeaſed, or diſeaſes of all kinds. And that *Chriſt healed all that were oppreſſed by the Deuill*, that is, very many, for otherwiſe great numbers oppreſſed of the Deuill neuer came into our Sauiours preſence. Thus alſo it is ſaid that there was in the ſheet which *Peter* ſaw in his Viſion (πάντα τὰ τετράποδα) *all forefooted beaſts*, that is, beaſts of all kinds. And thus ſometimes, by (all) wee are to vnderſtand all the elect and them onely, and ſometimes all the reprobate and them alone. In the firſt ſenſe are theſe places to be vnderſtood. *Iohn* 12.32. our Sauiour ſaith, that after hee *is crucified, he will draw all men vnto him*, that is, all the faithfull and elect, for they only are conuerted vnto God, and drawne vnto Chriſt. So it is ſaid, *Eſay* 54.13. *that all ſhall be taught of God.* And *Ier.* 31.34. that *all ſhall know him from the leaſt to the greateſt*. And *Ioel* 2.28.

§. Sect.
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Marke 1.5.
Matth. 4.23.
Acts 10.38.
Verſe 12.
Iohn 12.32.
Eſay 54.13.
Ier. 31.34.
Ioel 2.28.

28. the Lord ſaith, that in *the latter times he will powre out his ſpirit vpon all fleſh*, which places cannot bee vnderſtood of the reprobates and wicked, but of all Gods elect and faithfull. Sometimes alſo wee are hereby to vnderſtand all the reprobate and wicked. So *Phil.* 2. 21. the Apoſtle ſaith, *that all ſeeke their own, and not that which is Ieſus Chriſts*, that is all worldlings and wicked men. And *Iohn* 3. 32. the Baptiſt ſaith, *that no man hath receiued Chriſts teſtimony*, that is, none of the wicked and reprobate, for all the faithfull and elect receiue it and beleeue. By all which places it is euident that this word (all) ſometimes ſignifieth many, and ſometime all of one kinde; and therefore in thoſe places where it is ſaid, that Chriſt hath died for all men, wee may vnderſtand it of many, as it is expounded *Matth.* 26. 28. or of all the faithfull, as in many places it is reſtrained.

ect. 6.
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Secondly, it is objected, that Chriſt died euen for the wicked and damned; for it is ſaid, that *ſome ſhall deny the Lord who hath bought them*, 2. *Pet.* 2. 1. that ſome who *are purged afterwards become blind and forgetfull*, 2. *Pet.* 1. 9. that he may be *deſtroyed* for *whom Chriſt died*, *Rom.* 14. 15. that they who are *ſanctified* may count *the blood of the Teſtament an vnholy thing*, *and tread it vnder their feet*, *Heb.* 10. 29. To which I anſwere, that theſe and ſuch like places are to be vnderſtood of men, not as they are in truth, and in Gods ſight, but as they are in outward ſhew, profeſſion, and in the eſtimation of men, who according to the rule of charitie judge the beſt, when they ſee not euident reaſon to the contrary: or it may be vnderſtood of hypocrites as they are in their owne opinion, or according to their vaine boaſting; and ſo thoſe that are in ſhew, or in their owne opinion redeemed by Chriſts death, may be reprobates & condemned, but not any who are redeemed in truth. Secondly, thoſe Hypocrites that are in the outward viſible Church are ſaid bee redeemed, in reſpect that they are numbred for a time amongſt the faithfull, till they bewray their hypocriſie, and depart from the communion and fellowſhip which they haue outwardly with the Saints, though they are not in truth redeemed, vnleſſe they be of the Church, and members of Chriſts Bodie.

Sect. 7.
all are
redeemed
hriſt, who
hed in

Laſtly, it is objected, that *as in* Adam *all die, euen ſo in Chriſt ſhall all be made aliue*, as the Apoſtle ſpeaketh, 1. *Cor.* 15. 22. but all died in *Adam*, and therefore all are made aliue in Chriſt. I anſwere, that the Apoſtle here vnderſtandeth all the faithfull, of whoſe reſurrection hee here diſputeth; and it is as much as if hee had ſaid, as all the faithfull died in *Adam*, ſo all ſhall be made aliue in Chriſt; or though it be vnderſtood of all, that they died in *Adam*, yet it proueth not that all are redeemed by Chriſt, for then the ſenſe is thus much; as *Adam* deriued death vnto all his, by naturall propagation, ſo Chriſt hath deriued life to al his by grace. And this appeareth in the Verſe following, where he ſaith, that firſt Chriſt roſe, and afterwards they that are of Chriſt ſhall riſe at his comming: now they onely are Chriſts who are led by his Spirit; and therefore they who haue not their part in the firſt reſurrection, whereby being ſanctified they riſe againe from the death of ſinne to newneſſe of life, ſhall not haue their part of the ſecond reſurrection, whereby they riſe to inherit thoſe joyes which Chriſt hath purchaſed for them.

But it may be further vrged, that if all doe not liue in Chriſt who died in *Adam*, *Adams* ſin ſhall be of more force then Chriſts death and ſatisfaction, and *Adam* ſhall be more ſtrong to deſtroy, then Chriſt to ſaue. I anſwere, that their power and ſtrength is not to be meaſured by the number of thoſe who are deſtroyed and ſaued; but according to the manner whereby they were deſtroyed and ſaued, or according to the vertue and force required to ſauing and deſtroying: for it is farre more eaſie to hurt many, then to helpe a few, to kill a multitude, then to reſtore one to life; for euen bruit beaſts can kill and deſtroy, but neither man, Angell, nor other creature can giue life ſaue God alone. And ſo it was no hard matter for *Adam* to plunge all mankind into the gulfe of perdition, but to ſaue and deliuer vs out of this wretched eſtate, neither hee nor any other could performe ſaue Chriſt alone. And therefore though our Sauiour had freed and reſtored to life but only one, and *Adam* by his ſinne deſtroyed all the reſt, yet Chriſts death was ſtronger, and of more vertue in ſauing, then *Adams* ſinne in deſtroying. Secondly, I anſwere, that Chriſts death is as ſufficient for the redemption of all the world, as *Adams* ſinne for their condemnation, in reſpect of the infinite value and price thereof; if, as *Adams* ſinne was deriued vnto all by naturall propagation, ſo Chriſts death and merits were applyed vnto them by faith. For there is no want of vertue in this precious ſalue to heale, but the cauſe why it healeth not, is becauſe it is rejected and caſt away through incredulitie. Thirdly, Chriſts death is of farre more vertue and force then *Adams* ſinne, in that it bringeth vnto vs farre better things then we loſt in *Adam*; for wee loſt by *Adam* but earthly benefits, but we haue deriued vnto vs by Chriſt heauenly glory, and euerlaſting happineſſe. *Adam* caſt vs out of the poſſeſſion of the earthly Paradiſe, but Chriſt giues vs poſſeſſion of the heauenly Ieruſalem. *Adam* made vs of the ſeruants of God, the bond-ſlaues of Satan, but Chriſt made vs of the bond-ſlaues of Sathan the ſonnes of God, and heires of his Kingdome.

Chap. XVII.

That all who are redeemed are alſo ſanctified.

§. *Sect.* 1.
Satans tentation to perſwade men to all licentiouſneſſe.

ANd thus I haue taken away the ground of Satans firſt tentations, whereby he moooueth carnall men ſecurely to continue in their ſins, becauſe Chriſt hath redeemed, and will ſaue the wicked as well as the godly, by prouing that Chriſt hath redeemed the faithfull only. The ſecond tentation which hee vſeth to the ſame purpoſe, he thus frameth; Chriſt hath redeemed all, at leaſt who beleeue in him, be their ſinnes neuer ſo many and grieuous: and therefore thou mayſt continue in thy ſinnes with pleaſure and delight, and ſatisfie the luſts of thine owne fleſh; only belieue and thou ſhalt be ſaued, for Chriſt requireth no other condition. Neither is there any other end of Chriſts comming, but that hee ſhould by his ſuffering take away thy ſins; and therefore why ſhouldeſt thou vexe and torment thy ſelfe, in imbracing bitter mortification and newneſſe of life, and in ſhunning thy ſweet and pleaſing ſinnes, ſeeing Chriſt redeemeth the greateſt ſinners as well as the leaſt.

The anſwere.

To this wee are to anſwere, that there are no ſinnes ſo innumerable in multitude, and ſo hainous in their qualitie and nature, which will exclude vs from the benefit of our redemption wrought by Chriſt, ſo we applie his death and merits vnto vs, by a true and liuely faith. But yet notwithſtanding, this can be no incouragement for any to continue in their ſinnes; for firſt, we are to know, that none haue part in this redemption wrought by Chriſt, but thoſe only who are made partakers thereof by a true and liuely faith; which is neuer ſeparated from the fruits thereof, true repentance and holineſſe of life, neither is it poſſible that any ſhould bee aſſured of Gods loue, but this aſſurance will make them to loue God againe, and this loue will worke in their hearts a zeale of his glorie, and a care to glorifie his name, by cauſing the light of their godly liues to ſhine before men. It is not poſſible that any who truely beleeue that they are redeemed with the precious bloud of Chriſt, ſhould not highly eſteeme and bee exceedingly thankfull to Chriſt for this ineſtimable benefit, which none can doe who tread the blood of Chriſt vnder their feet, and voluntarily caſt themſelues into the bondage of ſinne, out of which we are redeemed with ſo precious a price, and ſo ſcorne this benefit, and deſpite our Sauiour who hath beſtowed it. It cannot be that any ſhould be ſo fooliſh to ſell their ſoules vnto ſinne for euery vaine pleaſure and trifling commoditie, if they be aſſured that Chriſt redeemed them with the price of his precious blood which was of more value then many worlds; and therefore whoſoeuer make no conſcience of ſinne haue no true faith, and conſequently the worke of our redemption wrought by Chriſt, doth not appertaine vnto them.

§. *Sect.*
That whom Chriſt rede-meth thoſe ſanctifieth.

Secondly, whomſoeuer Chriſt redeemeth with his blood, thoſe he ſanctifieth with his ſpirit; and in whomſoeuer his death is effectuall for the taking away of the guilt and puniſhment of ſin, in them it is effectuall for the mortifying of their corruptions and the ſin it ſelfe, for, being the members of Chriſt, *we are grafted with him into the ſimilitude of his death and reſurrection, and our old man is crucified with him, that the body of ſinne might be deſtroyed, that henceforth we ſhould not ſerue ſinne*, as it is *Rom.* 6. 5.6. And as our Sauiour Chriſt *is our wiſedome, righteouſnes and redemption*, ſo he is our *ſanctification alſo* as it is 1. *Cor.* 1. 30. So that whomſoeuer he redeemeth and iuſtifieth, thoſe alſo hee ſanctifieth, as it may further appeare by many & euident teſtimonies. *Tit.* 2. 14. he is ſaid to haue giuen *himſelfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himſelfe zealous of good workes. Luk.* 1. 74. 75. the Lord bindeth it with an oath, that *whomſoeuer hee redeemeth out of the hands of their ſpirituall enemies, they ſhall worſhip him in holineſſe and righteouſneſſe all the dayes of of their life.* 1. *Pet.* 2. 24. the Apoſtle ſaith, that our Sauiour *bare our ſinnes in his bodie on the tree, that we being deliuered from ſinne ſhould liue in righteouſneſſe.* And *Paul* ſheweth *Rom.* 6. 18. that aſſoone as wee are freed from the bondage *of ſinne, we are made the ſeruants of righteouſneſſe.* So *Heb.* 9. 14. it is ſaid that the *bloud of Chriſt doth purge our conſciences from dead workes, that wee may ſerue the liuing God*; neither are wee only juſtified, but alſo ſanctified by the offering of the body of Chriſt once made, as it is Chap. 10. Verſe 10. 14. And as hee is appointed of God to be a Prince and Sauiour to giue remiſſion of ſinnes, ſo alſo to giue repentance, as appeareth, *Acts* 5. 31. So the Apoſtle ſaith, that Chriſt gaue himſelfe for his Church, not that it might continue ſtill in pollution and the filthineſſe of ſinne, but that he might *ſanctifie it and cleanſe it by the waſhing of water through the word, Epheſ.* 5. 25, 26. If therefore *we walke in the light as he is in the light, then his bloud purgeth vs from all our ſinnes*, 1. *Iohn* 1. 7. If we are *ſprinkled in our hearts from an euill conſcience*, then we may *draw neere with a true heart in aſſurance of faith*, *Heb.* 10. 22. But if we continue in our ſinnes without repentance

Rom. 6. 5, 6.
1. *Cor.* 1. 30.
Titus 2. 14.
Luke 1. 74,
1. *Pet.* 2. 24.
Rom. 6. 18.
Heb. 9. 14
Heb. 10. 10.
Acts 5. 31.
Epheſ. 5.
1. *Iohn* 1. 7.
Heb. 10. 22.

tance and commit them with delight and greedineſſe, then let vs brag as much as we will that we are redeemed by Chriſt, yet we are ſtill in the bondage of the Deuill; for *Chriſt appeared*, not onely to free vs out of his captiuitie, but alſo *that he might looſe the workes of the Deuill*, as appeareth 1. *Iohn* 3. 8. He hath redeemed vs out of the thraldome of Satan, that wee might become his owne ſeruants, whom he will rule and gouerne by his Word and Spirit. And therefore if wee haue not this ſpirit to lead vs, we are none of his, as it is *Rom.*8.9. if wee will not ſubmit our ſelues to the ſcepter of his Word, we are none of his ſubiects, but continue ſtill the ſeruants of ſinne and Satan. Seeing then it is manifeſt by Gods Word, that whoſoeuer are redeemed are alſo ſanctified, and whomſoeuer Chriſt hath waſhed with his bloud, from the guilt and puniſhment of ſinne, hee doth alſo purge and cleanſe them by vertue of the ſame bloud, from the ſinnes and corruptions themſelues; and ſeeing hee hath redeemed vs out of the hands of our ſpirituall enemies, to the end wee ſhould become his ſeruants, worſhipping him in holineſſe and righteouſneſſe all the dayes of our life: let vs neuer bee perſwaded by Sathans tentations, fooliſhly to imagine that wee may the more ſecurely liue in our ſinnes, becauſe Chriſt Ieſus hath paid a ſufficient price for our redemption. For firſt, what horrible ingratitude is this vnto God, to take occaſion by this ineſtimable benefit the more to offend him? What a blaſphemous imagination is this againſt Ieſus Chriſt; to thinke that hee came into the World, to be a bolſter wherevpon wee may more ſecurely ſleepe in ſinne; and that hee ſhed his precious bloud to purchaſe libertie for vs, that wee may liue in all wickedneſſe; that he reconciled vs vnto his Father by his death, that we might the more freely offend him; that hee hath redeemed vs out of the bondage of Satan, that wee may more diligently ſerue him; that he hath with his bloud waſhed vs from the filth of ſinne, that wee may more ſecurely wallow in this ſtinking puddle againe? For, what were this but to make Chriſt another *Siſiphus*, who aſſoone as hee hath ended his labour is new to begin againe? What is it but euery day to crucifie the Lord of life afreſh, and to tread his precious bloud vnder our feet as an vnholy thing? What is it but to contemne & baſely to eſteeme of the ineſtimable price of our redemption, if wee will not ſticke to ſell againe our ſoules vnto ſinne, for euery beaſtly pleaſure and baſe commoditie, which Chriſt hath purchaſed at ſo high a rate? Secondly, as hereby we ſhall ſhew horrible ingratitude againſt God and our Sauiour Chriſt, ſo alſo ſhall wee be moſt iniurious to our owne ſoules, ſeeing we can neuer attaine vnto any true aſſurance of our redemption, till wee find our ſelues freed in ſome meaſure from the power of ſinne, and ſanctified by Gods Spirit: for the Lord who is truth it ſelfe hath ſaid it, and if this be not enough he hath ſolemnely ſworne it, that all *thoſe whom hee hath redeemed out of the hands of their ſpirituall enemies, ſhall worſhip and ſerue him in holineſſe and righteouſneſſe all the dayes of their life.* And therefore as well may God ſpeake, nay, ſweare an vntruth, as thoſe may bee redeemed who liue in their ſinnes, deſtitute of all holineſſe towards God, and righteouſneſſe towardes their Neighbour.

Iohn 3.8.

8.9.

ke1.75.

Luke1.74,75.

§. *Sect.* 3.
A two fold end of our redemption, Gods glory and our happineſſe.

Thirdly, we are to conſider that the Lord hath redeemed vs to a twofold end: the firſt and principall is his owne glory, the ſecond which is ſubordinate vnto the other, is our ſaluation, and euerlaſting happineſſe: both which concurre in all thoſe, to whom the redemption of Chriſt is made effectuall. Now God is not glorified by redeeming ſuch as continue in their rebellion towards him, and will not by any meanes leaue the ſeruice of ſinne and Sathan, but rather in ſhewing his iuſtice and power, in puniſhing their ſinnes which they commit with greedineſſe: but he is glorified when hee mercifully deliuereth repentant ſinners, out of the bondage of ſinne and Satan, who are weary of their captiuitie, and deſire nothing more then freedome, that they may in the reſt of their liues ſerue him their Redeemer in the duties of holineſſe and righteouſneſſe. And therefore they who liue in their ſinnes without repentance, continuing ſtill Traytors to God, and ſeruants of Sathan, can haue no aſſurance of their redemption; for the Lord hath therefore bought vs *with a price, that wee ſhould glorifie him both in our bodies and ſoules.* And therefore thoſe who in ſtead of letting their lights of holineſſe and righteouſneſſe ſhine cleerely before men, that their heauenly Father may be glorified, doe nothing elſe but diſhonour him by their ſinnes and wicked conuerſation, ſhew plainly that the redemption wrought by Chriſt doth not as yet appertaine vnto them.

1.Cor.6.20.

§. *Sect.*4.
Three degrees of our redemption which alwayes concurre.

Fourthly, we are to know that the worke of our redemption wrought by Chriſt, conſiſteth of three parts or degrees; for firſt Chriſt redeemed vs by paying the price of our redemption, and thus hee is ſaid in the Scriptures to haue redeemed vs with his bloud. Secondly, hee redeemeth vs when as hee applyeth this benefit of our redemption vnto vs in particular, and doth thereby free and deliuer vs from the Deuill, Sinne and Death, ſo as wee are no longer in their bondage, ſubiect to their power & gouernment, although wee bee continually aſſaulted and often foiled by them. Thirdly, he redeemeth vs when as he perfectly freeth vs, not only from the power and gouernment, but alſo from the aſſaults and moleſtations of our ſpirituall enemies, and giueth vs eternall peace in his kingdom. The firſt was wrought immediatly by himſelfe, when as hee paid a ſufficient price for our redemption, and therby fully ſatisfied his Fathers juſtice. The ſecond he worketh by his owne Spirit, whereby he doth diſpell out of our minds & hearts the darke miſts of ignorance and infidelitie, and by the glorious light thereof doth illuminate our vnderſtandings, with the beames of true knowledge and a liuely faith, ſo that wee know, acknowledge and beleeue that Chriſt is our Sauiour and Redeemer, and are aſſured that hee hath freed vs from the bondage of our ſpirituall enemies after which aſſurance hee begetteth in vs an earneſt deſire of being more and more freed from them actually, and an holy endeauour of withſtanding all their aſſaults and tentations, whereby they labour againe to bring vs into their captiuity, and withall enableth vs with ſome meaſure of ſtrength, to withſtand and ouercome them; and reneweth and confirmeth this ſtrength receiued, when in the conflict of tentation we are weakned, and haue receiued the foile, that we may riſe vp againe and afreſh maintaine the fight. Laſtly, our Sauiour Chriſt redeemeth vs, when as he perfectly freeth and deliuereth vs from our ſpirituall enemies at his ſecond comming, when as we ſhall not onely not be ouercome nor foiled of them, but alſo not ſo much as once aſſaulted. And of this redemption our Sauiour ſpeaketh, *Luke* 21.28. *When* (ſaith hee) *theſe things begin to come to paſſe, then looke vp and lift vp your heads; for your redemption draweth neere.* And theſe are the three degrees of our redemption, which alwayes follow one another, for, for whomſoeuer Chriſt hath giuen himſelf as the price of their redemption, to thoſe alſo hee giueth his holy Spirit, which doth illuminate the eyes of their vnderſtanding blinded with ignorance, and ſanctifieth their will and affections, working in them a deſire and holy endeuour of ſeruing the Lord in holineſſe and righteouſneſſe, and of withſtanding the tentations of the fleſh, the World and the Deuill. And whomſoeuer hee thus redeemeth out of the power and gouernment of their ſpirituall enemies, thoſe hee will perfectly redeeme and deliuer from all their malicious attempts, and giue them the eternall peace of his kingdome. But thoſe who haue not their part in the ſecond degree, that is, thoſe who continue in their blind ignorance, and in the naturall pollution of their will and affections, willingly ſubjecting themſelues to the ſeruice of ſinne and Satan, and ſtubbornely withdrawing their ſtiffe neckes out of the yoke of holy obedience vnto Gods Commandements; they can neuer haue any aſſurance that Chriſt hath redeemed them by paying the price of his bloud, nor will deliuer them at his ſecond comming out of the bondage of Satan, in which they haue liued all their life time, with pleaſure and delight. For, whomſoeuer hee ranſometh with the price of his bloud, thoſe he freeth out of the gouernment of their ſpirituall enemies, Sin, Death, and the Deuill; and therefore they that ſtill liue in ſinne with pleaſure and delight, are ſtill the ſeruants of ſinne, as our Sauiour ſaith, *Iohn* 8.34. yea the ſeruants of Satan alſo, as the Apoſtle teacheth, 1. *Iohn* 3.8. *For their ſeruants we are to whom we obey, whether it be of ſinne vnto death, or of obedience vnto righteouſneſſe*, as it is *Rom.* 6. 16. and thoſe who ſtill remayne in the ſeruice and ſlauery of ſinne and Satan, haue no part in the firſt redemption, wrought by the ſhedding of his bloud, nor ſhall haue any part in the laſt redemption, at his ſecond comming to judgement.

Luke 21.28.

Iohn 8.34.
1. *Iohn* 3.8.
Rom. 6.16.

§. *Sect.* 5.
That Chri
hath rede-
med the wh
man,

Laſtly, wee are to know that Chriſt hath redeemed the whole man, bodie and ſoule, and hath freed and deliuered euery part and facultie of them, out of the bondage of our ſpirituall enemies, that all and euery of them may performe ſeruice vnto God. For example, our vnderſtandings were captiued in the darke priſon of ignorance and blindneſſe, as appeareth, *Epheſ.* 4.17,18. but our Sauiour Chriſt hath redeemed vs, and hath diſpelled theſe miſts of darkneſſe with the preaching of the Goſpell, which like a glorious ſunſhine hath appeared vnto vs, and by the operation of his holy Spirit, he hath cauſed the ſcales of ignorance to fall from the eyes of our vnderſtanding, ſo that wee can ſee the myſtery of our redemption, and worke of our ſaluation wrought by him, as it is *Luke* 1.77,78,79. Our wils which were ſo inthralled that we could not ſo much as deſire any thing pleaſing and acceptable vnto God, as appeareth *Phil.* 2.13. hath our Sauiour redeemed and freed out of this ſpirituall bondage, and by the good motions of his holy Spirit doth ſo rule and encline them, that to will is preſent with vs, and we are delighted in the Law of God concerning the inner man, as the Apoſtle ſpeaketh of himſelfe, *Rom.* 7.18.22. And though the law of our members and corruptions of the fleſh, doe rebell againſt the law of our minde, leading vs captiue to the law of ſinne; yet doe we abhorre this ſin, and earneſtly deſire to be freed from it, and to ſerue the Lord in holines and righteouſneſſe; endeuouring and ſtriuing to mortifie the fleſh and the corruptions thereof, and to riſe againe to newneſſe of life. Our affections alſo were wholly corrupted and diſordered, ſo that we hated God, and loued the World, feared man, and not the Lord, truſted vpon the inferiour meanes, neuer regarding the fountaine of all goodneſſe, in a word we were giuen ouer to our owne hearts

Epheſ. 4.17,1
Luke 1.77,7
Rom. 7.18,2

luſts,

.1.24,26.
l.5.24.
m.6.19.
m.6.12.
Cor.6.20.
Pet.1,18,19.
m.6.19.
Verſe 22.

luſts, and vnto vile affections, as it is *Rom.1.24.26.* but by the redemption wrought by Chriſt becomming his, and being quickned and ſtrengthned by his holy Spirit, we haue crucified the fleſh with the affections and luſts thereof, as the Apoſtle ſpeaketh, *Galath.* 5. 24. Laſtly; the members of our body were *ſeruants to vncleanneſſe, and iniquity, to commit iniquitie. Rom.* 6.19. our eyes full of adultery, our tongues forges of lies, our feet ſwift to ſhed bloud: but our Sauiour Chriſt redeeming vs hath deliuered our bodies alſo from the thraldome of ſinne and Satan, ſo as though ſinne dwell, yet it ſhall no longer *raigne in our mortal bodies, that we ſhould obey the luſts thereof*, as appeareth *Rom.6.12.* In a word, both body and ſoule were in miſerable captiuity to our ſpirituall enemies: but our *Sauiour hath bought vs with a price, to the end we may gloriſie God in our bodies and in our ſpirits, for they are Gods*, as it is, 1.*Cor.6.20.* And *hath redeemed vs not with corruptible things, as ſiluer and gold from our vaine conuerſation, but with his owne moſt precious bloud*, as *Peter* teacheth vs, 1.*Pet.*1.18,19. If therefore we are redeemed by Chriſt, then our blind vnderſtandings are inlightned by the preaching of the Goſpell, and we freed from our former ignorance: our wils which were rebellious are inclined to obedience, ſo as wee earneſtly deſire to leaue our ſinnes, and to ſerue the Lord in the duties of ſanctification, and haue an endeuour of mortifying our ſins, and riſing againe to newneſſe of life; our affections alſo are purged from their corruptions, ſo that we loue, feare, truſt in, hope, and expect all good from him, who is the fountaine of all goodneſſe; our bodies *which were giuen as ſeruants vnto ſinne, are now become the ſeruants of righteouſneſſe vnto holineſſe*; In a word, both in body and ſoule we are freed from ſinne, and made ſeruants vnto God. But if our vnderſtandings are ſtill blind and ignorant, our wils backward to imbrace any goodneſſe, and moſt prone vnto all euill, our affections as corrupt as euer they were, and our bodies the ready inſtruments to act all ſinne and wickedneſſe, then haue wee as yet no fruit of the redemption wrought by Chriſt. For it is not a titulary but a powerfull redemption, which indeed and truth deliuereth vs euen in this life, from our ſpirituall enemies: ſo that though they may aſſault, and grieuouſly vexe vs, yet they ſhall neuer gouerne and raigne ouer vs. And therefore whoſoeuer feel not the redemption wrought by Chriſt, powerfull in this life to free them in ſome meaſure, from the rule and juriſdiction of Sinne, Satan, the World and the Fleſh, ſhall neuer find it fruitfull and effectuall to free and deliuer them, from condemnation, Hell and deſtruction in the life to come.

CHAP. XVIII.

Of thoſe tentations which Sathan vſeth againſt the faithfull concerning their redemption.

§.*Sect.* 1.
That it is not repugnant to Gods iuſtice to puniſh Chriſt for vs.

WE haue ſpoken concerning thoſe tentations which Sathan ſuggeſteth into mens minds to nouriſh in them carnall ſecuritie: Now wee are to conſider of thoſe which hee vſeth to mooue men to doubting and deſperation. Firſt, therefore he obiecteth that it is a thing vnreaſonable and vtterly repugnant to Gods juſtice, that Chriſt who was innocent ſhould be puniſhed for vs who are guilty; that wee ſhould deſerue the blame, and hee ſuffer the ſtripes; that the righteous ſhould bee condemned, and the wicked acquitted; that wee who like *Barrabas* were cruell murtherers & wicked Sinners ſhould be let looſe, & the immaculate Lambe of God in whom there was no fault ſhould be deliuered vp to be crucified. For what were this but to make the juſt God like vnjuſt *Pilate*? what were this, but to denie his owne Word, hauing ſaid that the righteous ſhould liue in his righteouſnes, and the Sinner die in his iniquitie? To which I anſwere, firſt, that it would not indeed haue ſtood with Gods juſtice, to haue puniſhed Chriſt as he was innocent and righteous, nor to haue acquitted and abſolued vs who were vnrighteous and wicked, but hee puniſhed Chriſt in reſpect that he had taken vpon him the ſins of all the faithfull, and abſolueth vs as wee are freed from our ſins, and clothed with his righteouſneſſe and obedience. Hee puniſhed Chriſt, not as he was moſt juſt and free from ſinne, but as he was our ſuretie who had taken vpon him to diſcharge our debt, and to ſatisfie for our ſins. And thus the Creditor may juſtly require his debt of the ſuretie, though in reſpect of himſelfe hee owed him nothing; and thus hee may, yea ought to releaſe the principall, when the ſuretie hath already diſcharged the debt. Secondly, I anſwere that it had beene injuſtice in God, if hee had forced our Sauiour Chriſt, who was juſt and innocent, to vndergoe the puniſhments which were due vnto vs, who were Malefactors & offenders; for this were to condemne the righteous, and to juſtifie the wicked: but our Sauiour Chriſt of his owne free accord, did voluntarily offer himſelfe to ſtand in our place, and to diſcharge that debt which we owed, and to make ſatisfaction to his Father, by ſuffering that puniſhment which we had deſerued. And this appeareth, *Iohn* 10.18. where our Sauiour ſaith, that *no man tooke his life from him, but that hee layed it downe of himſelfe.* And the Apoſtle telleth vs that *hee humbled himſelfe, and became obedient vnto death, Phil.*2.8. In which reſpect, his death is called a ſacrifice or free oblation, which he voluntarily offered vnto

Iohn 10.18.
Phil.2.8.

Heb 9.14.

his Father, *Heb.9.14.* And therefore the Lord might juſtly take that which Chriſt freely gaue, yea, it had beene cruelty and injuſtice if hee ſhould haue refuſed the payment of ſuch a ſufficient ſurety, when he voluntarily offered it for our diſcharge, chuſing rather ſtill to haue kept vs in priſon, bound in the chaines of euerlaſting death. Laſtly, there might haue beene ſome ſhew of rigour and injuſtice, if Chriſt the innocent had bin ouer-whelmed, in ſuffering the puniſhments which were due vnto vs, who were the offenders; but being not only man which ſuffered but God alſo, and therefore of infinite power and majeſtie, hee was able to pay our great debt, and yet is neuer the poorer; to ſuffer death and ouercome it by ſuffering, and by yeelding a while to the malice of our ſpirituall enemies, he finally vanquiſhed and gloriouſly triumphed ouer them all. And therefore it was not injuſtice in God to ſuffer our Sauiour Chriſt, to vndergoe that which hee was ſure to ouercome; but vnſpeakable mercy towards vs, in ſending his Sonne to pay that debt which wee could neuer haue diſcharged, and to ſuffer puniſhments for a time, which otherwiſe wee ſhould haue endured for euer. By this then it appeareth, that God might juſtly receiue the price of our redemption, which Chriſt freely offered. But ſeeing by the lawes of redemption there is required, not onely that the Redeemer pay a price or ranſome, but alſo that hee haue right to that which he doth redeeme, it may be demanded what right our Sauiour had ouer vs, that hee ſhould pay this price for vs? I anſwere, that as our Sauiour Chriſt conſiſteth of two natures, ſo alſo hee had a twofold right vnto vs; for as he was God, he had the right of propriety, and was our true owner, hee was our Lord, and therefore had right to redeeme his owne ſeruants; hee was our King, and therefore had right to redeeme vs who were his ſubjects; yea, hee was our Creatour, and therefore hee had more right then any Lord or King to redeeme vs who were his creatures; as he was a man he was our kinſman, fleſh of our fleſh, and bone of our bone; yea hee was our brother, as it is *Heb.2.11,12.* and *Iohn 20.17.* and therefore had alſo the right of propinquitie, which was required by the Law of Redemption, *Leuit.25.25.*

Heb.2.11,12.
Iohn 20.17.

Leuit.25.25.

§. *Sect.* 2.
That Chriſt hath offered a ſufficient price for our redemption.
Acts 20.28.

Secondly, Satan may object that the death of Chriſt is not a ſufficient price for our Redemption; for how could the death of one, be a ſufficient ſatisfaction for the ſinne of all the faithfull, ſeeing euery one by their innumerable ſinnes, had deſerued innumerable deaths. And how could the temporary and ſhort puniſhment which Chriſt indured, free vs all that belieue frõ the euerlaſting puniſhments of Hell fire, ſeeing the juſtice of God requireth that there ſhould bee ſome proportion, betweene the puniſhment which wee deſerued, and the ſatisfaction which Chriſt made and offered? I anſwere, that Chriſt who ſuffered for vs, was not man only but God alſo; in which reſpect it is ſaid, that *God purchaſed his Church with his bloud;* not that God hath bloud, but becauſe he that ſhed his bloud, was not only man but alſo God; and therefore his ſhort ſufferings were of more worth, vertue and value, then the euerlaſting ſufferings of all the World; for they ſhould euer haue ſuffered, but could thereby neuer haue ſatiſfied, becauſe our ſins deſerued infinite puniſhments, in that wee had by them offended the infinite juſtice and Majeſtie of God; which becauſe finite creatures could not beare, Gods juſtice required that they ſhould be infinite in time and euerlaſting, ſeeing they could not be infinite in meaſure. But the ſufferings of Chriſt, though ſhort in time, yet were they infinite in value, worth and merit, becauſe hee was not man alone, but God alſo; and therefore at once he put away ſin by the ſacrifice of himſelfe, and *by his owne oblation hee tooke away the ſinnes of many*, as it is *Heb.9.26,28.* As therefore *Adams* ſinne, which in it ſelfe was finite, as proceeding from a finite creature, notwithſtanding deſerued infinite puniſhment, becauſe God whom by his ſin he offended was infinite; ſo contrariwiſe Chriſts ſufferings were but of ſhort continuance in reſpect of time, but yet of infinite merit and worth, becauſe hee that ſuffered was not man alone, but alſo God, and therefore infinite. Neither did Gods juſtice primarily require eternitie in our ſufferings but ful payment of our debt; which becauſe we were vnable to doe in any time our debt being infinite, therefore in the ſecond place it exacted that becauſe they could not bee equiualent in quantitie; they ſhould be in time. But our Sauiour paid our whole debt at once, as the Apoſtle ſheweth, and thereby more fully ſatisfied Gods juſtice than all the World could haue done though they ſhould haue ſuffered euerlaſting puniſhment, ſeeing the debt would haue beene euer in paying, but neuer fully ſatisfied. Euen as an able ſuretie ſhould better ſatisfie a Creditour, who would at once wholy pay the debt, of a 1000. pound, then the debter that ſhould be euer in paying of it in his whole life, but bee neuer able wholly to diſcharge it.

Acts 20.1

Heb.9.26.

§. *Sect.*
That Ch
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Laſtly, the tempter will object that Chriſts death and merits, though they be in themſelues a ſufficient price for our redemption, yet they doe not belong vnto vs, neither will be effectuall for our ſaluation. Let it be granted (will he ſay) that the death and merits of Chriſt are ſufficient for the ſaluation of all: yet what comfort canſt thou receiue hereby, ſeeing thou canſt haue no aſſurance that they belong vnto thee, or will be effectuall for thy redemption. For either he hath redeemed all, or but ſome only; if all, then ſome who are redeemed may periſh notwithſtanding, ſeeing the Scriptures ſhew that the greater part of the world are the children of deſtruction, and it is not vnlikely but that thou art in the greateſt number. But if he haue redeemed ſome only, how canſt thou conclude that thou art one of theſe whom hee hath redeemed, ſeeing out of meere particular propoſitions thou canſt not inferre any ſound conſequence? For example, if thou doeſt thus conclude, ſome men are redeemed by Chriſt, but I am a man, therefore I am redeemed: thou mighteſt as well reaſon thus. Some men are Kings, but I am a man, therefore I am a King. To this we muſt anſwere, that though Chriſt hath only redeemed ſome, yet we may after a more ſound manner conclude that we are in this number, not vſing the helpe of Sathans abſurd fallations; but inferring our concluſion out of generall propoſitions grounded vpon Gods Word after this manner; Whoſoeuer beleeue in Chriſt, thoſe he hath redeemed and will ſaue; for this is the voice and promiſe of Chriſt in the Goſpell: but I (may euery faithfull man ſay) doe truly beleeue in Chriſt; and therefore I am redeemed and ſhall eternally bee ſaued.

§. Sect. 4. atans tentations againſt the particular application of Chriſts merits anſwered. *Epheſ.5.25,27.*

But againſt this particular application of Chriſt and his merits vnto vs, the tempter vrgeth diuers obiections; firſt, that Chriſt only ſaueth and redeemeth his own body which is his Church, and that this his Church is glorious without ſpot or wrinkle, holy and vnblameable, as it is *Epheſ.5.25,27.* and therefore (will he ſay) what hope of redemption or ſaluation canſt thou haue, who art defiled not only with originall corruption, but alſo with innumerable actuall tranſgreſſions? To this wee muſt anſwere that the Apoſtle ſaith not, that the Church which Chriſt redeemeth and ſaueth, is now alreadie without ſpot or wrinkle; but that he hath by giuing himſelfe for it, redeemed it, that hereby he might waſh & clenſe it from all ſpots, and might make it holy and without blame; either by his merits and righteouſneſſe imputed vnto it, which is done in this life; or by freeing it altogether from corruptions, and the filthy ſpots of ſin, wherewith naturally it is defiled; which is begun in this life, but ſhall not be perfected vntill the life to come.

Our falling into ſinne, no reaſon to proue that we are not redeemed. *Col.1.14.*

Secondly, he obiecteth, that if Chriſt had redeemed vs out of the thraldome of ſinne, then wee ſhould not ſtill be ouercome thereby, nor ſo often, will we nill we, tranſgreſſe Gods Commandements. To which wee are to anſwere, that our Sauiour Chriſt hath deliuered vs from our ſins; firſt in regard that for his merits and ſatisfaction ſake, the Lord hath pardoned and remitted them, ſo as they ſhall neuer be imputed vnto vs, nor ariſe vp in judgement to our condemnation, neither in this world nor in the world to come. Secondly, he doth deliuer vs from our ſinnes, whileſt he doth giue vnto vs his holy Spirit, whereby our ſinnes are in ſome meaſure mortified, and the ſtrength of them abated, ſo that they doe not raigne and rule in vs as in former times, although we cannot wholly expell them from dwelling in vs, according to that *Rom.6.12.* *Sinne ſhall not raigne in your mortall body that you ſhould obey it in the luſts thereof.* And though we cannot vtterly ſubdue this Cananitiſh brood of our corruptions, but that ſtill whileſt wee continue in this life, they are as thornes in our ſides, alwayes vexing and grieuing vs: yet by the helpe of Gods Spirit aſſiſting vs, we weaken their force, abate their courage, and make them become tributaries. And if at any time they rebell, we curbe them in, and giue them the ouerthrow; yea, though ſometimes they gaine ground, and giue vs the foile, yet wee riſe againe by vnfained repentance, and recouer our ſelues, being aſſiſted with the freſh ſupply of Gods Spirit, till at laſt by death we obtaine a finall victorie.

Rom.6.12.

§. Sect. 5. That our obedience to the Law, prooueth not that wee are not redeemed. *Gal.3.13.*

Thirdly, he obiecteth that we are ſtill vnder the Law, and tied to the obedience therof, and therfore Chriſt hath not freed vs from it. I anſwere, that though Chriſt hath not freed vs from the obedience of the Law, yet hee hath freed vs from the curſe and malediction, as it is *Gal.3.13.* ſo as although wee doe not perfome it in that exact manner and meaſure which God requireth, yet our tranſgreſſion ſhall not be imputed vnto vs; for he hath perfectly fulfilled the Law for vs, that his righteouſneſſe might become our righteouſneſſe, and he hath ſuffered death, that by his bloud hee might waſh away our ſins. And thus *when the Law was impoſſible to be performed, by reaſon of the weaknes and corruptions of our fleſh, the Lord ſent his Sonne in the ſimilitude of ſinfull fleſh, and for ſinne condemned ſinne in the fleſh, that the righteouſneſſe of the Law might be fulfilled in vs*, as it is *Rom.8.3,4.* Moreouer, we are not now tied to performe obedience to the Law, to the end that thereby we may be juſtified, nor yet ſhall we for the imperfections of this our obedience be in danger of condemnation, but now onely it is a meanes before our conuerſion to bring vs to Chriſt, by ſhewing vnto vs our ſinnes and inſufficiencie in our ſelues, and after our conuerſion it ſerueth for a rule or ſquare, according to which wee are to frame our liues in holineſſe and righteouſneſſe, that ſo wee may ſhew our thankfulnes vnto our heauenly Father for his ineſtimable benefits, by glorifying his Name in a godly life. And becauſe this alſo is bitter and vnpleaſant to fleſh and bloud, therefore the Lord hath alſo granted and giuen vnto vs his holy Spirit, which mortifieth our corruptions,

Rom.8.3,4.

ons, whereby we are made leſſe prone vnto ſinne; and quickeneth vs in the inner man, inabling vs to performe obedience in ſome meaſure to the Law of God, with alacritie and cheerefulneſſe, ſo that now *his commandements are not grieuous vnto vs*, as the Apoſtle ſpeaketh, 1.*Iohn* 5.3. but his yoke which ſo much galled vs while wee were rebellious and like vntamed Oxen, is now become eaſie, as our Sauiour telleth vs, *Matth.* 11.30.

1.*Iohn* 5.3.

*Matth.*11.30.

§. *Sect.* 6.
That God is not angry with the faithfull, though he ſeemeth to frowne vpon them.

Fourthly, the tempter may object to the weak conſcience which laboureth vnder the burthen of ſin, that our Sauiour Chriſt hath not redeemed vs from the anger of God due for ſin, ſeeing we ſtill ſee his frowning countenance, and apprehend the ſcorching heat of his wrath inflamed againſt vs: but let all know, that if they truly beleeue in Chriſt, and only rely themſelues vpon this their Mediatour, if their ſins paſt grieue them, and they purpoſe for the time to come, to labour that they may forſake them; then they are reconciled vnto God by Chriſt, and in him hee is become their louing and gracious Father, as the Apoſtle telleth vs, *Col.*1.20,21. Let not ſuch therefore be diſcouraged, if God ſeeme to frowne vpon them for a time, for he will not frowne for euer, nor alwayes retaine his anger, as the Pſalmiſt ſpeaketh, *Pſal.*103.9. Yea in truth hee is not angry with vs at all as a Iudge to puniſh, but as a Father to correct and amend vs: and if wee will ſpeake properly, he alwayes loueth and delighteth in vs. For as hee is well pleaſed with Chriſt our head, ſo is hee alwayes well pleaſed with vs in him, as being members of his body: notwithſtanding as a tender Father when his Sonne offendeth, maketh ſemblance as though his Wrath were kindled, to the end that hee may bee carefull in the time to come, to auoide the like fault, and to amend: ſo the Lord who is our gracious Father, ſeemeth oftentimes to bee grieuouſly diſpleaſed with his children when they haue ſinned againſt him, hiding from them his amiable louing countenance, and ſhewing nothing but ſignes of wrath, not that he hath in truth caſt them out of his loue and fauour; (for hee neuer falleth out with thoſe whom Chriſt hath reconciled vnto him, neither can hee ceaſe to loue the members of Chriſt, nor Chriſts members ceaſe to be his members after they are once ingrafted into his bodie by his holy Spirit and a liuely faith) only like a wiſe Father he frowneth vpon them, and ſeemeth angry, to make them in the time to come forſake their ſinnes, whereby they haue incurred his diſpleaſure.

*Col.*1.20,21.

*Pſal.*103.9.

§. *Sect.* 7.
That though Satan tempt vs, yet we may be aſſured that

Fiftly, the tempter will object that we are not freed and deliuered out of his power and juriſdiction, ſeeing he doth often aſſault and ouercome vs with his tentations, and leadeth vs captiue faſt bound in the fetters of ſin. To which wee muſt anſwere, that our Sauiour Chriſt by his *death hath deſtroyed him that had the power of death, that is the Deuill; that he might deliuer all them, which for feare of death were all their life time ſubiect to bondage*, as the Apoſtle ſheweth, *Heb.*2.14, 15. That God *hath deliuered vs from the power of darkneſſe, and hath tranſlated vs into the kingdome of his deare Sonne*, as it is *Col.*1.13. That our Redeemer Ieſus *Chriſt hath ſpoyled the principalities and powers, and hath made a ſhew of them openly, and hath triumphed ouer them vpon his Croſſe, and that not only for himſelfe, but for all his members, Col.*2.15. That hee hath now broken the Serpents head, ſo that well may hee hiſſe againſt vs, but yet hee cannot ſting vs. And whereas heretofore he was the Prince of the World, who did rule and gouerne vs at his pleaſure, and according to his will, now hee is caſt out by the Prince of Princes, as it is *Iohn* 12.31. and our Sauiour Chriſt hath eſtabliſhed his Kingdome in vs, ruling and gouerning vs with the ſcepter of his Word and holy Spirit. Whereas hee was the ſtrong man who quietly kept his poſſeſſion in vs, our Sauiour Chriſt who is ſtronger then hee, hath ſpoiled him of his armour wherein hee truſted, and hath thruſt him out of his poſſeſſion. Whereas he was a cruell Tyrant who held vs faſt bound in his captiuitie, our Sauiour Chriſt hath redeemed vs out of his thraldome, ſo as now hee cannot hurt vs though hee neuer ceaſeth to aſſault vs. And though hee goeth like a roring Lion ſeeking whom he may deuoure, yet now we are enabled by Gods Spirit to reſiſt him ſtedfaſtly in the faith, and ſo armed with the coat-armour of Gods ſpirituall graces, that though he may with the violence of his aſſaults foile vs, yet ſhall he neuer be able to ouercome vs. God doth indeed ſuffer this wicked enemy to make warre againſt euen his deareſt children, and that ſometimes after a ſtrange and extraordinary manner, not that he will giue them ouer againe vnto his thraldome, out of which he hath purchaſed them with ſo deare a price, but partly to driue them hereby to flie vnto him by earneſt and effectual prayer, imploring his aide againſt Satans crueltie, and that hauing receiued it, they may aſcribe the whole glory of the victory to him alone, by whoſe ſtrength they haue ouercome; and partly to ſhew vnto thē their own weaknes, that they may not relie nor reſt vpon it. Somtimes hee ſuffereth them to be thus aſſaulted, that his power may bee magnified in their weakneſſe; and ſometimes that the graces which hee hath beſtowed vpon them, may ſhine glorioſly to all the World. Sometimes for the confirmation of others who ſhall hereafter be tried with the like tentations, when they haue in their brethren often experience

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*Heb.*2.14.

*Col.*1.13.

*Col.*2.15.

*Luke*11.21.

1.*Pet.*5.9.

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the good of
his children.

perience of Gods loue & power and fatherly aſſiſtance; and ſometimes that they may the more ſtrengthen themſelues in his ſpirituall graces, and confirme them more fully in the aſſurance of his loue and their ſaluation. For as a Citie which hath once beene beſieged and not ſacked, will euer after be more ſtrong to hold out if it be aſſaulted by the like danger, becauſe the Citizens will carefully fortifie their walls and increaſe their bulwarks; and as he who hath beene once robbed by theeues, will euer after ride better prouided to make reſiſtance, that he doe not againe fall into their hands; ſo thoſe who are beſieged and aſſaulted by their ſpirituall enemies, will euer after more carefully arme themſelues againſt them with the graces of Gods Spirit, that they may not be ouercome nor foiled by them. Wee know that whileſt men quietly enjoy their poſſeſſions and inheritance they reſt ſecure, keeping their writings in a boxe without euer looking on them from yeere to yeere, but when their title and right is called into queſtion, & ſome man labours to thruſt them out of their poſſeſſion, then they peruſe their Writings and Deeds with all diligence: and not ſatisfied with their owne judgement they reſort to skilfull Lawyers, crauing their counſell how they may mayntaine their right, and anſwere the plea which their aduerſarie makes againſt them. Whereby oftentimes it commeth to paſſe that they make their title not only much more ſtrong in it ſelfe, but alſo more cleere and euident vnto all others, ſo that afterwards none dare once aduenture to trouble them againe, or call their right into queſtion: ſo whileſt we neuer doubt of our heauenly inheritance we reſt ſecure, and let the Booke of God which is our beſt Deed and Euidence, lie vnder our cupboords till it mould for want of vſe; but when Satan by his tentations doth call our title into queſtion, and pleads that wee haue no right to Gods Kingdome, then doe wee moſt carefully and diligently peruſe the Booke of God, then doe wee goe vnto Gods Miniſters, deſiring their counſell how wee may anſwere Satans plea and cleere our title, then doe wee moſt carefully vſe all good meanes to increaſe our knowledge, that therby wee may throughly informe our ſelues of our right, and confirme our aſſurance againſt all cauils and objections. And hereby it commeth to paſſe, that thoſe who before had very weake titles to their heauenly inheritance, whileſt they remained wretchleſſe & ſecure, and had but ſlender aſſurance euer to enjoy it; now, by their care, paines and diligence, haue ſo confirmed it vnto themſelues, and ſo cleered it to all the World, that Sathan dare neuer after call it into queſtion, vnleſſe he do it (like many contentious men in theſe daies) rather that hee may trouble and vexe them with a tedious ſuit, then for any hope of preuailing in the end. And thus you ſee that Chriſt hath redeemed all the faithfull out of Satans thraldome, notwithſtanding that he ſtill aſſaulteth them with his tentations, neither doth hee hereby ouercome them and againe inthrall them in his captiuitie, but rather by Gods bleſſing they ſerue to ſtrengthen them in the ſpirituall graces of Gods Spirit, and to confirme them in the full aſſurance of their ſaluation.

§. *Sect.* 8. That though we die, yet we are redeemed from death.

Sixtly, the tempter will object that wee ſtill die, and therefore are not redeemed and deliuered out of the bondage of death. To which we may anſwere, that Gods juſt ſentence once denounced could not be reuoked, *Ge.3.19. Duſt thou art & into duſt thou ſhalt returne*; & therfore the Apoſtle ſaith, *Heb.9.27. It is appointed vnto all men that they ſhall once die.* But as *Ahaſhuerus* though hee could not reuoke the ſentence of death againſt the Iewes after it was once pronounced, becauſe it was a Decree of the Medes & Perſians which might not be altered; yet at *Heſters* ſuit ſent out another Decree, whereby hee armed and ſtrengthened the Iewes againſt their enemies, to the end they might reſiſt, ouercome and deſtroy them: ſo the Lord hauing pronounced the ſentence of death againſt all the ſonnes of *Adam*, could not reuoke his Decree and Sentence, as being farre more vnchangeable then the Decree of the Medes and Perſians, yet at the ſuit of our Sauiour Chriſt hee made another Decree, whereby we might be armed againſt our enemy Death, and ouercome him. So that now though we die, yet are wee not ſubject vnto death, neither ſhall we be held vnder the dominion thereof; though we are not wholly exempted from death, yet now the nature thereof is quite altered. For heretofore it was vnconquerable, but now eaſily ouercome; heretofore it was a curſe for ſinne, but now turned into an exceeding bleſſing, as deriuing vnto vs many benefits. For firſt it freeth vs from all our afflictions, with which in this life wee are ſo much moleſted; it deliuereth vs from the irkſome company of prophane wicked men, who grieue the very ſoules of the righteous, and make them to cry out with *Dauid, Woe is me that I remaine in Meſhech, and dwell in the tents of Kedar*; it wholly freeth vs from ſinne, and purgeth away thoſe corruptions which in this life cleaue ſo faſt vnto vs. So that though heretofore there was great amitie betweene ſinne and death, (for ſinne was the only cauſe which inlarged deaths dominions, and made all the World to become his tributaries,) yet now they are at oddes, and death now is the meanes to free vs out of ſins thraldome and vtterly to deſtroy it. And thus hath the viper ſinne, bred a young one which eateth out it owne belly; for ſinne brought forth death, and death deſtroyed ſinne: had it not beene

*Gen.*3.19.
*Heb.*9.27.
*Heſt.*8.
*Pſal.*120.5.

for ſinne, death had neuer entred into the world, and were it not for death, ſin would neuer goe out of the World. Moreouer, by death wee obtaine a full and perfect victorie ouer the Fleſh, the World, and the Deuill; for whereas in this life we are in a continuall fight, and ſometimes *Ameleck*, ſometime *Iſrael* hath the vpper hand: death puts an end to this battell, and giueth vs full victory ouer the Fleſh, the World, and the Deuill; ſo as they ſhall neuer afterwards not onely not preuaile, but not ſo much as aſſault or trouble vs. And thus doth euery Chriſtian, with *Dauid* cut off *Goliahs* head with his owne ſword; for Death was the weapon which Satan vſed to deſtroy vs, and with this weapon wee giue Satan a finall ouerthrow. Laſtly, Death which heretofore was the high way to Hell and deſtruction, is now become the ready entrance into Gods Kingdome, and like a foule gate whereby wee enter into a faire Palace; heretofore it was a fiery Serpent which by ſtinging killed and deſtroyed vs, but now our Sauiour hauing pulled out the ſting, it is become ſo harmeleſſe that wee may ſafely put it into our boſome, without receiuing any hurt. And in this reſpect it may not vnfitly bee compared to the brazen Serpent, which looked like other Serpents, but in ſtead of wounding it preſently cured, in ſtead of killing it preſerued life; ſo though death retaine his former ſhape, ſo that wee are afraid and ready to flee from it, yet it is but in outward appearance; for in ſtead of an euer liuing death, it giueth vs poſſeſſion of a neuer dying life and endleſſe happines. Heretofore it was the Deuils Sergeant to arreſt and carry vs without baile, into the perpetuall priſon of vtter darkneſſe; but now it is the Lords Gentleman vſher to conduct and place vs in the Kingdome of Heauen. Heretofore it was like the Deuils cart wherein we were carried to execution; but now it is like *Elias* fiery Chariot whereby wee mount vp into Heauen. And this *Paul* ſheweth. 2.*Corinth*.5.1. ***Wee know*** (ſaith hee) ***that if the earthly houſe of this tabernacle be deſtroyed, we haue a building giuen vs of God, a houſe not made with hands, but eternall in the Heauens.*** Why therefore ſhould we feare, yea, why ſhould we not deſire death, ſeeing now it is vnto vs aduantage? Why ſhould we not deſire to be diſſolued and to be with Chriſt, ſeeing that is beſt of all? For now wee may ſay, not that we die, but that wee depart and goe to our Father, as our Sauiour ſpeaketh, *Iohn* 8.21. But yet we muſt take heed that wee doe not imagine, that death in it owne nature worketh and procureth for vs theſe great benefits; for in it ſelfe this temporary death is but a ſtep to euerlaſting death, and as it were a fearefull Prologue to a more fearefull Tragedie. But our Sauiour Chriſt it is alone who hath gathered ſome Honey out of this pernicious poyſon, and by mingling the fleſh of this venemous Serpent with his owne moſt precious bloud, he hath made thereof a holeſome Triacle.

2.Cor.5.1.

Phil.1.21.

Verſe 23.

Iohn 8.21.

§. Sect.
That thoſe
who are
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And thus haue I proued, notwithſtanding Satans tentations and objections, that Chriſt hath perfectly redeemed vs, out of the hands of all our ſpirituall enemies; now in the laſt place Satan ſuggeſteth, that though Chriſt hath once redeemed vs, yet we may come into their bondage againe; and then there is no hope of a ſecond redemption. But we are to know that our Redeemer is God Omnipotent, whoſe power all the power of Hell cannot withſtand; & therefore nothing ***is able to pluck vs out of his hand***, as himſelfe ſpeaketh. *Iohn* 10.28. neither are we to thinke, that he wil eaſily & willingly loſe them, which he ſo intirely loues that he ſpared not his precious bloud, but freely gaue it as a price of their redemption. And therefore, as he ***is able, perfectly to ſaue all thoſe who come vnto God by him; becauſe he euer liueth to make interceſſion for them***, as it is *Heb*.7.25. ſo we need not doubt of his will, ſeeing hee hath redeemed vs with ſo deare a price: For if he would not loſe vs when wee were his enemies, much leſſe will he ſuffer vs to periſh when wee are become his ſubjects, yea his Spouſe, nay, members of his owne body. And therefore we may aſſure our ſelues that if our Sauiour, our Spouſe and Head hath once redeemed vs, then he hath alſo ***obtained eternall redemption for vs***, as the Apoſtle affirmeth, *Heb*.9.12. So that though the Deuill rage like a roaring Lion, and the fleſh betray vs and harbour whole legions of vnlawfull luſts which fight againſt our ſoules, and the world ſometime frowne, and ſometime fawne, and all of them by all meanes labour to deſtroy vs; yet our Omnipotent Redeemer, our louing and carefull Spouſe and Head, will not ſuffer vs to be loſt whom hee hath ſo dearely bought, but will giue vs the poſſeſſion and fruition of that heauenly inheritance, and thoſe vnſpeakable joyes which he with his own moſt precious bloud hath purchaſed for vs.

Iohn 10.28.

Heb.7.25.

Heb.9.12.

CHAP. XIX.

Of our Vocation.

§. Sect.
Of Calling,
what it is,
the kinds
thereof.

AND thus much concerning our Redemption; the next cauſe of our ſaluation is our vocation: for, whomſoeuer the Lord hath elected vnto euerlaſting life, thoſe alſo hee hath redeemed out of the hands of their ſpirituall enemies; and whom he hath redeemed, thoſe in his good time he effectually calleth, and applyeth this great benefit of their Redemption vnto them, by ſeparating them from the World, and ingrafting them into the body of our cal-

of Chriſt, whereby they become his, and he with all his benefits becommeth theirs. In ſpeaking hereof, I will ſhew firſt what this calling is, and afterwards anſwere Satans tentations, whereby hee laboureth to make it fruſtrate and vnprofitable vnto vs. For the firſt, our vocation or calling is an effect of Gods election, whereby our Sauiour Chriſt, God and Man, doth by his Kingly authority call and inuite vs whileſt wee liue here, vnto the participation and imbracing of the ineſtimable benefit of our Redemption, that thereby we may attain vnto euerlaſting life. And thus we are called ſometimes ſooner, & ſometimes later, when it ſeemeth good vnto the Lord: as appeareth in the Parable of the Houſhoulder, who hired labourers into his Vineyard, ſome at the dawning of the day, others at the third, ſixth, and ninth houre, others at the eleuenth houre, not long before Sun-ſetting, as it is, *Matth.* 20. Moreouer, this our calling, is either common and generall, or elſe ſpeciall and effectuall. The generall calling is, whereby all indifferently, good and bad, elect and reprobate, are outwardly inuited by the Miniſtery of the Goſpel, to imbrace the benefit of our redemption wrought by Chriſt: which outward calling is vneffectuall to the wicked and reprobates, becauſe being inuited to the ſupper of the King they refuſe to come, that is, they either altogether neglect the hearing of the heauenly ambaſſage of the Goſpell, or elſe contemne thoſe ineſtimable benefits which are therein offered, preferring before them Honours, Riches and Pleaſures of this life; whereby it commeth to paſſe, that the Word of God findeth no place in their hearts, but vaniſheth away, leauing nothing behind it but the ſauour of death, to their more deepe condemnation.

h.20. fold g, gene- nd effe-

Sect. 2. our ef- all calling

The ſpeciall and effectuall calling is, that which is proper to Gods elect, when as with the outward Miniſterie of the Word, wherein grace and ſaluation is offered to all beleeuers, our Sauiour Chriſt ioyneth the inward operation of his holy Spirit; which openeth our deafe eares, enlighteneth our blind vnderſtandings, and ſoftneth and ſanctifieth our hard and corrupt hearts, ſo as we attentiuely heare, truly vnderſtand, and by a liuely faith apply, the doctrine of grace and ſaluation which is preached vnto vs: whereby alſo wee are ſeparated from the World, giuen to Chriſt and he to vs, wherevpon followeth that neere vnion, whereby we being ingrafted into his body, myſtically doe become his members, and he our Head. That this effectuall calling is proper to thoſe that are elected and ſhall be ſaued, it appeareth by the Parable of the Supper, where many, outwardly inuited to the great Supper of the King, refuſe to come, and therefore are excluded from the Marriage. *Matth.* 22. 3,8. And *Rom.* 8.30. the Apoſtle ſaith, that *whom he did predeſtinate, them alſo he called, and theſe alſo he iuſtifieth.* So *Acts* 13.48 it is ſaid, that *as many as were ordained to euerlaſting life, beleeued* at the preaching of *Paul* and *Barnabas*, and therefore theſe only were effectually called. And *Iohn* 6.45. our Sauiour ſaith, that *euery one who hath heard and hath learned of the Father, commeth vnto him.* So that, outward hearing is not ſufficient to bring vs to Chriſt, vnleſſe the Father alſo inwardly inſtruct vs with his holy Spirit, opening our deafe eares, enlightning our blind vnderſtandings, enclining our wils, & ſanctifying our affections, that wee may attentiuely heare, truly vnderſtand, and heartily imbrace the Goſpell preached vnto vs. And this appeareth in the example of *Lydia*, *Acts* 16.14. whoſe heart the Lord is ſaid to haue opened, that ſhee might attend vnto the things which *Paul* ſpake, and be conuerted: by which ſpeech the Holy Ghoſt implyeth thus much, that her heart was (as it were) cloſe ſhut, and faſt locked vp, ſo as ſhe could not receiue the Word preached, till the Lord had opened it by the inward operation of his holy Spirit. Which matter needs not ſeeme ſtrange vnto vs, ſeeing it is continually confirmed by our owne experience: for how comes it to paſſe that many amongſt vs, heare the Word preached from day to day, and yeare to yeare, and yet are neuer the neerer, but ſtill remaine as ignorant in their minds, as peruerſe in their wils, as corrupt in their affections, as prophane in their liues as euer they were? On the otherſide, how happeneth it that ſome attentiuely heare Gods Word, treaſure it vp in their memories, and thereby haue their minds inlightned with the knowledge of God, their wils inclined to holines and righteouſneſſe, their affections ſanctified, their liues reformed? Surely becauſe the Lord doth ioyne in theſe, the inward operation of his Spirit, with the outward Miniſtery of his Word, making it effectuall for their true conuerſion; whereas hee leaueth the other to their owne corrupt affections and hardneſſe of heart.

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th.22.3,8.

Rom. 8.30.

Acts 13.48.

Iohn 6.45.

Acts 16.14.

And thus it appeareth that the elect onely are effectually called: as for the wicked and reprobate, though they heare the outward preaching of the Word, by which they are inuited vnto Chriſt; yet they ſtubbornly refuſe to come vnto him, and reject all the gracious promiſes of the Goſpell, to their eternall perdition; becauſe the Lord leaueth them to their owne luſts and corruptions, not opening their hard hearts, nor inclining their peruerſe wils, nor ſanctifying their corrupt affections.

§. *Sect.* 3. Of the parts of effectuall calling, and

In the next place let vs conſider, the parts of our effectuall calling; the firſt is our ſeparation from the World, of which in former time we were Citizens & true members, that from first, of our ſeparation from the world.

Iohn 15.19.

*Epheſ.*2.19.

That the Lord calleth vs, not for any reſpect of our owne worthineſſe.

Eſay 65.1.

*Epheſ.*2.1,3,12.

1 *Cor.*6.11.

1.*Pet.*4.3.
Eſay 53.6.

from henceforth wee ſhould bee of Gods houſhold and family: for naturally wee are meere worldlings, dead in our ſins, and to euery good worke reprobate, liuing without God and ſeruing Satan, the world, and the corrupt luſts of our fleſh, vntill it pleaſe the Lord to make choice of vs among many other, calling and ſeparating vs from this corrupt maſſe of mankind, that hee may make vs ſubiects firſt of his Kingdome of grace, and afterwards of his Kingdome of glory. Of this our Sauiour ſpeaketh, *Iohn* 15.19. *If you were of the world, the world would loue his owne; but becauſe you are not of the world, but I haue choſen you out of the world, therefore the world hateth you.* And the Apoſtle ſaith, that after our calling and conuerſion, we are *no more ſtrangers and forreiners, but Citizens with the Saints, and of the houſhold of God.* Now the Lord maketh his choiſe of vs before others, not for any reſpect of worthineſſe or excellencie in vs more then in them, but of his meere mercie, vndeſerued grace, and free good will; neither doth hee therefore intertaine vs into his Church and Family, becauſe wee are alreadie, or becauſe hee knoweth wee will be hereafter holy and righteous; but hauing freely called vs without any our deſerts, he doth alſo of his owne vndeſerued loue giue vs his holy Spirit, whereby wee are purged from our corruptions, ſanctified, and raiſed vp from the death of ſinne to newneſſe of life; ſo that our holines is not a cauſe of our calling, but Gods election and calling is a cauſe of our holineſſe. And this appeareth both by teſtimonies of Scripture and examples. For the firſt, the Lord profeſſeth, *Eſay* 65.1. that he offered himſelfe *to thoſe that asked not after him, and was found of them that ſought him not, &c.* The Apoſtle, affirmeth that euen thoſe who are the Church and people of God, were before their calling and conuerſion, not ſicke onely, but euen *dead in their ſinnes, in which they walked according to the courſe of the world; that they were by nature the children of wrath as well as others, and that they were without Chriſt, aliants from the Common-wealth of Iſrael, ſtrangers from the couenant of promiſe, and had no hope, and were without God in the world.* So 1.*Cor.* 6.11. hee ſaith, that thoſe who were now ſanctified and juſtified, were in time paſt fornicators, idolaters, adulterers, wantons, buggerers, &c. The Apoſtle *Peter* likewiſe writing to the Church of Chriſt, ſaith both of himſelfe and them alſo, that they had ſpent the time paſt before their conuerſion, after *the luſt of the Gentiles, walking in wantonneſſe, luſt, drunkenneſſe, gluttonie, and in abominable idolatries*, 1.*Pet.*4.3. And the Prophet *Eſay* ſaith, that we all were wandring ſheepe, vntill the Lord gathered vs into his ſheepfold. So that it was ſo farre off, that wee ſhould deſerue any grace or mercie at Gods hand that in his juſtice he might rather haue conſumed vs as his enemies, then called vs to be his Church and people. This alſo is plaine in the examples ſpecified in the Booke of God: for, what excellencie or worthineſſe was in *Abraham* who before his calling was an idolater? or in *Rahab* who had ſpent her time in luſt and filthines? or in *Manaſſes* who was a cruell idolater, a murtherer, a ſorcerer? or in *Matthew* who was a Publican? or in *Paul* who was a bloudie perſecutor? or in the thiefe, who had ſpent his life in all outrage and wickedneſſe? what excellencie or deſert was in any of vs, who haue not ſo much as a thought, or inclination to any good thing, or any power to performe it? And therefore we muſt conclude with the Apoſtle, that *wee are called with an holy calling, not according to our workes, but according to his owne purpoſe of grace, &c.* 2.*Tim.*1.9.

2.*Tim.*1.9.

§. *Sect.*

Of the ſec
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nation.

The ſecond part of effectuall calling, is that reciprocall donation whereby God the Father giueth Chriſt Ieſus his onely begotten Sonne, truly and effectually to all his elect, to be their Head, Redeemer, and Sauiour; & alſo whereby he giueth his elect vnto Chriſt to become his members, that ſo they may be ſaued and redeemed by him. Whereupon all Gods elect may truly ſay, that this Chriſt Ieſus, God and Man, is mine Head, my Sauiour and Redeemer; and all his merits, obedience and benefits, purchaſed by both, are become mine by this right, as being a member of his bodie; and our Sauiour alſo, may as truly ſay of Gods elect, that they are his whom he hath right to redeeme and ſaue, becauſe he is their Head, and they his members. Of this mutuall donation and gift, the Scriptures ſpeake euidently; and firſt that Chriſt is giuen vnto vs; *Eſay* 9.6. *Vnto vs a child is borne, and vnto vs a Sonne is giuen.* *Iohn* 3.16. *So God loued the world, that hee gaue his onely begotten Sonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life.* *Rom.*8.32. Secondly, that wee are giuen vnto Chriſt, it is manifeſt, *Iohn* 17.6. *I haue declared thy name vnto the men which thou gaueſt mee out of the world, thine they were and thou gaueſt them me, &c.* So, *Iohn* 10.29. *My Father which gaue them me is greater then all, and none is able to take them out of my Fathers hand.* By which places it plainly appeareth, that Chriſt is giuen vnto vs by God his Father, and wee vnto Chriſt. But in what manner is this mutuall donation made? Surely not groſly and corporally; but ſpiritually and after a celeſtiall manner: for the meanes whereby it is brought to paſſe on Gods part, is his diuine and holy Spirit, and on our part a true and liuely faith.

Eſay 9.6.

Iohn 3.16.

*Rom.*8.32.

Iohn 17.6.

Iohn 10.29.

§. *Sect.*

The third part of effectuall calling, is the vnion

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vnion and communion which is betwixt Chriſt and Gods elect: which followeth vpon the donation before ſpoken of, whereby Chriſt Ieſus and they are myſtically coupled together into one body, he becomming their Head, and they becomming his members. Of this the Apoſtle ſpeaketh, *Epheſ.* 4.15,16. where he exhorteth the faithfull, *to grow vp into him which is the head, that is Chriſt, by whom all the body being coupled together by euery ioynt, &c. receiueth increaſe.* And Chap. 5.30. *We are members of his body, of his fleſh, and of his bones.* And of this our Sauiour Chriſt ſpeaketh in the parable of the Vine, *Iohn* 15.1. where he compareth himſelfe to the ſtocke and root, and all the faithfull to the branches. And the Apoſtle expreſſeth it by a metaphoricall ſpeech taken from a building, comparing Chriſt to the foundation, and the Church to the reſt of the building, *Epheſ.* 2.20,21,22. Now we muſt not conceiue of this vnion, that it is either naturall, as the three perſons in Trinitie are vnited in the ſame diuine nature; or perſonall as the body and ſoule being vnited make one man, or corporall as the parts of a building are coupled one with another: but this coniunction and vnion is made by the Spirit of God, which dwelling in the manhood of Chriſt aboue meaſure, filling it with the graces thereof, is from it deriued vnto all the faithfull and true members of Chriſts Body, filling them with the like graces in meaſure; and on our part by a true and liuely faith, whereby we do apply vnto vs Chriſt Ieſus and all his benefits. And this appeareth *Epheſ.* 2.22. where the Apoſtle ſaith, that *we are the habitation of God by the ſpirit.* And 1. *Iohn* 4.13. *Hereby wee know that wee dwell in him and he in vs, becauſe he hath giuen vs of his Spirit.* So that by the Spirit of God dwelling in vs, we are made one with Chriſt and Chriſt with vs. Now the manner whereby this vnion is made is this; the faithfull man, body and ſoule is vnited vnto whole Chriſt God and man; but firſt and immediatly to the humane nature, and mediatly thereby to the diuine nature. Both which are moſt neceſſary; for life and ſaluation is wrought for vs by vertue and power of the Deitie, but it is deriued and communicated vnto vs by the humane nature of Chriſt. According to that *Iohn* 6.54. *Whoſoeuer eateth my fleſh and drinketh my bloud, hath eternall life, and I will raiſe him vp at the laſt day.* And this is the vnion which is betweene Chriſt our Head and vs his members by vertue whereof wee haue ſure intereſt and iuſt title, both to Chriſt and all his benefits, his obedience, death and merits, by which wee are iuſtified, ſanctified and ſaued.

ſ.4.15.

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15.1.

2.20,21.

ſ.2.22.

4.13.

6.54.

Sect. 6.
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And ſo much concerning the parts of our effectuall calling; the meanes whereby the Lord thus calleth vs, are firſt on Gods part the preaching of the Word, which is made effectual by the inward operation of his Spirit; firſt to mollifie our hard hearts, and truly to humble vs, by ſetting before vs our ſins and corruptions, and this is done by the preaching of the Law: and after we ſee our inabilitie and inſufficiencie of working our owne ſaluation, we are thereby brought out of our ſelues, to ſeeke for ſaluation in Chriſt Ieſus, applying him and his merits vnto vs by a true and a liuely faith, and this is done by the preaching of the Goſpell. The meanes on our part is the ſauing hearing of the Word, whereby our hard hearts are mollified, and wee truely humbled, and brought out of our ſelues to ſeeke for ſaluation in Chriſt, whereby alſo true faith is begot in vs, wherewith we apply Chriſt vnto vs, and rely vpon him alone for our ſaluation. And thus haue I ſhewed what our vocation is, and the meanes thereof. Now let vs conſider of thoſe tentations, which Satan ſuggeſteth into mens minds in reſpect of their vocation, to the end he may hinder them from the participation and fruition of Chriſt and his benefits, whereunto in the preaching of the Word they are called and inuited. And theſe are of two ſorts, firſt, thoſe wherewith he aſſaulted them who are not called: ſecondly, thoſe wherewith hee aſſaulteth them who are truly called and conuerted.

CHAP. XX.

Satans tentations whereby hee ſeeketh to make our calling vneffectuall, anſwered.

§. Sect. 1.
Of the neceſſitie of our effectuall calling.

THoſe who are not called hee tempteth diuers wayes, that hee may hinder their effectuall calling; & firſt hee laboureth to perſwade them, to neglect this their calling, as a thing not neceſſary, and to contemne the Miniſtery of the Word, which is the meanes wherby we are effectually called. But wee are to withſtand theſe tentations: and to this end we are firſt to know, that before our effectuall calling wee are not true members of the Church, though wee may outwardly thruſt our ſelues into this ſocietie; for what elſe is the Church but that company or congregation which is truly called and ſelected out of the World? and from hence it hath it name, for it is called *Eccleſia* ἀπὸ τοῦ καλεῖν, from the calling thereof: vnleſſe therefore wee be called wee are not members of the Church, and if wee be out of the Church there is no ſaluation; for our Sauiour gaue himſelfe for his Church alone, and hee is the *Sauiour of his owne body*, as it is *Epheſ.* 5.23,25. and hee addeth *daily vnto the Church ſuch as ſhall be ſaued*, as it is *Acts* 2.47. Moreouer, vnleſſe

Epheſ. 5. 23,25.

Acts 2.47.

*Rom.*8.30.

*Matth.*22.
Luke 14.

*Pſal.*95.7,8.

*Reuel.*3.20.

*Matth.*8.21.

wee be truly called, wee ſhall neuer be truely juſtified, and if we be not juſtified, we cannot be ſanctified; and without ſanctification there is no glorification: for this is the golden chaine of our ſaluation, as appeareth, *Rom.*8.30. Laſtly, wee can neuer come vnto Chriſt, nor communicate with him in any of his benefits, nor receiue any ſanctifying and ſauing grace of Gods Spirit, till by the grace of God we are made partakers of this holy calling; for naturally wee are meere worldlings, deſtitute of all grace and goodneſſe, & ſo wee remayne till by this holy calling wee are ſeparated from the World, and ingrafted into the body of Chriſt, by whoſe Spirit we are quickned who were dead in our ſinnes, and haue ſanctifying graces begotten, nouriſhed, and increaſed in vs. Seeing therefore this our effectuall calling is ſo neceſſary, let not Satan perſwade vs to neglect it, neither let vs when the Lord inuiteth vs to this royall Feaſt pretend excuſes, one that he muſt go ſee his Farme, another that hee muſt goe trie his Oxen, a third that he muſt goe about his Merchandize, and a fourth that he is hindred by a carnall marriage: for if wee will not come when the Lord inuiteth vs, like vnworthy gueſts we ſhal be ſhut out of the doores, and not ſuffered to be partakers of this banquet of eternall bleſſedneſſe. *Whileſt to day wee heare his voyce let vs not harden our hearts*, for hee hath not promiſed that hee will call againe to morrow; whileſt now he ſtandeth at the doore and knocketh and calleth for entrance, let vs hearing his voice open the doore of our hearts, that hee may come in and ſup with vs and wee with him; for if vnkindly we deny him entertainment, wee can haue no aſſurance that hee will returne againe to ſuch churliſh and vngratefull Hoaſts. In a word, ſeeing the Lord paſſing by many other in the world maketh choice of vs, calling and inuiting vs to the participation and fruition of eternall bleſſedneſſe and happineſſe, let no worldly buſineſſe, though it ſeeme as neceſſary as the burying of our deare Father, hinder vs from hearkening and obeying this heauenly call; let no tranſitorie trifle ſtay vs from comming to God, when he offereth to make vs good aſſurance of his Royall Kingdome: for though many things be conuenient, yet one thing is neceſſary, and thrice happy are they which make choice of the better part.

§. *Sect.*2.
Satans tentations whereby he moueth vs to neglect the meanes of our effectuall calling.

But it is impoſſible that euer we ſhould be truely called, vnleſſe wee carefully vſe the meanes when the Lord offereth them vnto vs, and attentiuely liſten vnto the Lords voice when he inuiteth vs to come vnto him: and therefore Satan laboureth, not ſo much to perſwade vs that our vocation is a thing vnneceſſary to ſaluation, ſeeing this is manifeſtly repugnant to plaine teſtimonies of Scriptures, as to mooue vs to neglect the meanes whereby wee are called, namely the Miniſtery of Gods Word: partly working vpon our inbred corruption, which not conceiuing the things of God condemneth them of fooliſhneſſe, and not being delighted with thoſe things which it vnderſtandeth not, they ſeeme irkſome and tedious; and partly inticing vs with the commodities and pleaſures of the World, which are more pleaſant to carnall men then their meate and drinke, hee cauſeth vs to ſpend that time in our earthly buſineſſes or vaine delights, which we ſhould beſtow in the hearing of Gods Word, wherby we ſhould be effectually called, that is, ſeparated from the World, and ingrafted as liuely members into the body of Chriſt Ieſus.

§. *Sect.*3.
Motiues to perſwade to the dilige hearing of Gods Wor
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*Epheſ.*4.11

*Acts*8.
*Acts*9.6,1

*Acts*10.5,

Let vs therefore ſtrongly arme our ſelues againſt this tentation, as being moſt pernicious vnto our ſoules: and to this end let vs briefly conſider of ſome reaſons, whereby we may be ſtirred vp diligently to frequent Gods holy aſſemblies, to be made partakers of this heauenly ambaſſage. Firſt, therefore we are to know, that the Miniſtery of the Word is Gods owne Ordinance, which hee hath inſtituted and ordained *for the gathering together of the Saints, and building the bodie of his Church*, as appeareth, *Epheſ.*4.11,12. Neither doth he vſe ordinarily any other meanes (eſpecially where this is to bee had) for the true conuerſion of his children, and for the working of the ſanctifying graces of his Spirit in them. And therefore though hee could by extraordinary meanes, haue ſufficiently inſtructed the Eunuch in the wayes of ſaluation, yet he would not, but rather vſeth his owne Ordinance, and ſendeth *Philip* to preach vnto him. Though he could haue illuminated the eies and vnderſtanding of *Paul*, by the immediate worke of his ſpirit, yet he choſe rather to ſend him to *Ananias*. Though hee could by the Miniſtery of his Angell, haue ſufficiently informed *Cornelius* in things neceſſary to ſaluation, yet hee would not offer ſo great diſparagement to his owne Ordinance, but rather cauſeth him to ſend for the Apoſtle *Peter*. And therefore if wee would haue any aſſurance of our effectuall calling and true conuerſion vnto God, let vs with all care and diligence heare the Word of God preached vnto vs.

§. *Sect.*
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Motiue.

2.*Cor.*5.20

2.*Cor.*4.7

Secondly, let vs conſider that it is euen God himſelfe, who ſpeaketh by the mouthes of his Ambaſſadours, and that they come not in their owne names but in Chriſts ſtead, to intreat vs that wee would bee reconciled vnto God. That though they be but *earthen veſſels*, yet they bring from God a heauenly treaſure which heretofore hath bin hid from the World, and is yet hid to thoſe that periſh. And hence it is that the Prophets, being to pronounce their prophecies, ſtill begin with, *The Word of the Lord*, and, *Thus ſaith the Lord*; and God himſelfe ſending

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Ieremy to preach, ſaith, that hee had put *his words into his mouth.* Whoſoeuer therefore refuſe to heare the Word of God preached, refuſe to heare the Lord himſelfe, as our Sauiour plainly affirmeth, *Luke* 10.16. *Hee that heareth you heareth mee, and hee that deſpiſeth you deſpiſeth me*; and what hope can they haue of comming vnto God, who cānot indure to hear his voice calling thē vnto him?

Sect. 5.
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r.5.18.
6.15.
4.3,18.
2.16.
13.26.
h.13.44.
7.4.15.
3.2.
5.12.
5.32.
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Thirdly, the titles which are giuen vnto the Word in the Scriptures, may ſerue as ſtrong arguments to mooue vs carefully to heare the ſame; for it is called the *Miniſtery of reconciliation*, whereby wee are reconciled vnto God, 2. *Cor.* 5.18. and therefore without it, there being no other ordinary meanes of reconciliation, we remayne ſtill Gods enemies. It is called the *Goſpell of peace*, without which wee haue neither peace with God, nor the peace of Conſcience; It is called the *Word of Grace*, becauſe it is the meanes whereby the Lord deriueth vnto vs his grace and mercie, and all the ſpirituall graces of his ſanctifying Spirit; It is called the *Word of life*, and the *Word of ſaluation*, becauſe it is the meanes whereby wee are ſaued out of the hands of ſpirituall enemies, and are certainly aſſured of euerlaſting life and happineſſe. It is called the *Kingdome of God*, becauſe thereby wee are brought, firſt into the Kingdome of Grace, and afterwards into the Kingdome of Glory. It is that *heauenly ſeed* whereby we are begotten vnto God, in which reſpect the Miniſters thereof are called *ſpirituall Fathers*; and therefore without it wee can neuer be regenerated and borne vnto God; It is the food of our ſoules, euen *milke for babes*, and *ſtrong meate* for men of ripe yeares, wherby wee are nouriſhed vnto euerlaſting life; and therefore let vs not refuſe this heauenly food like wayward children when our heauenly Father offereth it vnto vs, for ſo our ſoules being hunger-ſtarued, nothing can follow but eternall death and deſtruction. It is the Phyſicke of our ſoules, whereby being ſicke in ſinne they are cured and reſtored: for as Chriſt is our heauenly Phyſition, ſo is his Word the potion which hee giueth to purge vs from our corruptions, and the preſeruatiue which confirmeth vs in health, and preſerueth vs from the leprous infection of ſinne, yea, this Phyſick is ſo ſoueraigne, that though with *Lazarus* wee haue lien dead in our graues foure dayes, that is, continued long in our naturall corruptions, yet being applied it will raiſe vs vp to newneſſe of life; and therefore thoſe who neglect this diuine Phyſicke, are ſubiect to all infection of ſin, and being infected can neuer attaine to their health againe. It is the ſquare and rule of our liues, from which wee muſt not decline either on the right hand nor on the left. And therefore without it our workes muſt needes be crooked in Gods ſight. *It is a lampe to our feet, and a light vnto our paths*, whereby we are guided in the wayes of holineſſe and righteouſneſſe which lead vs to euerlaſting happineſſe, which being taken away wee ſhall walke in darkneſſe, and be euery ſtep readie to fall into ſin and eternall deſtruction. It is the *Sword of the Spirit*, wherewith we defend our ſelues and offend our ſpirituall enemies, which being neglected, or not skilfully vſed, wee ſhall lie open to all thruſts and blowes, and be eaſily ouercome. In a word, it is profitable for all vſes, as being the only ordinary meanes ordained to conuey vnto vs all good, and to preſerue vs from all euill; and therefore great folly it is for any man to contemne it, or to prefer before it vaine pleaſures, or trifling cōmodities, which alſo are momentanie and vncertaine.

Pſal.119.105.
Epheſ.6.17.

§. Sect. 6.
The fourth
Motiue.

Fourthly, the manifold benefits which by the Word of God are deriued vnto vs, may ſerue as a ſtrong argument to ſtirre vs vp to the diligent and carefull hearing thereof; for firſt thereby we become true members of the Church, out of which there is no ſaluation, and being ingrafted into the body of Chriſt, are made partakers of all his benefits. And this appeareth, *Epheſ.* 4.11,12. where the Apoſtle ſheweth that the end of the Miniſterie is *for the gathering together of the Saints, and for the edification of the body of Chriſt.* A notable example whereof wee haue *Acts* 2.41. where, by one Sermon three thouſand ſoules were added to the Church. Secondly, hereby we are regenerated and begotten vnto God, and therefore in this reſpect *Paul* profeſſeth himſelfe, the Father of the Corinthians, 1. *Cor.* 4.15. and without this regeneration and new birth, none ſhall euer enter into the Kingdome of God, as our Sauiour ſheweth vs, *Iohn* 3.5. Thirdly, vnleſſe the blind eyes of our vnderſtandings be illuminated, wee ſhall fall into a labyrinth of errours, and neuer finde the hard way which leadeth to Gods Kingdome; but the Word of God is that heauenly Light, which ſhineth vnto vs *who ſit in darkneſſe, and in the ſhadow of death, guiding our feet into the way of peace*, as it is *Luke* 1.79. and in this reſpect, Gods Miniſters are called *the light of the world*, becauſe, as Lights, they guide and direct men in the wayes of ſaluation, and reueale vnto them the great Light, euen the Sunne of righteouſneſſe, Chriſt Ieſus. Fourthly, *through faith wee are ſaued, Epheſ.* 2.8. Neither is it poſſible, that without faith wee ſhould euer attaine vnto ſaluation, for this is the condition of all the promiſes of the Goſpell, without which we cannot haue any aſſurance of them, *Iohn* 1.12. and 3.16,18. Moreouer, *whatſoeuer is not done of faith is ſinne, Rom.* 14.23. *And without faith it is impoſſible to pleaſe God, Heb.* 11.6. But the preaching of the Word is the ordinary

Epheſ.4.11,12.
Acts 2.41.
1.Cor.4.15.
Iohn 3.5.
Luke 1.79.
Matth.5.14.
Acts 13.47.
Epheſ.2.8.
Iohn 1.12. & 3.16,18.
Rom.14.23.
Heb.11.6.

Rom.10.17.

meanes of begetting faith in vs, as appeareth *Rom.*10.17. *Faith commeth by hearing, and hearing by the Word of God.* And therefore whoſoeuer contemne or neglect the hearing of Gods Word, they refuſe the meanes of faith; and being without faith, all they doe is ſinne and cannot pleaſe God, neither can they euer haue any aſſurance of Gods promiſes, or their owne ſaluation. Laſtly, by the hearing of Gods Word we are ſaued, and therefore Gods Miniſters in this reſpect are called Sauers of the people, 1.*Tim.*4.16. *Take heed vnto thy ſelfe and vnto learning; continue therein, for in ſo doing thou ſhalt both ſaue thy ſelfe and them that heare thee;* becauſe they are the Miniſters of God, whom hee vſeth as meanes and inſtruments in working the ſaluation of the elect. And therefore ſeeing by the preaching of the Word, we are made members of the body of Chriſt, regenerated and enlightned; ſeeing thereby wee attaine vnto faith, and euerlaſting ſaluation, let vs as we loue our owne ſoules, diligently heare the Word, and not ſuffer our ſelues to bee hindered from frequenting the holy aſſemblies of Gods Saints, with euery vaine pleaſure and baſe commoditie.

1.Tim.4.16.

§.Sect.7. Satans tentations, whereby he withdraweth men from the diligent hearing of Gods Word, anſwered.

But here the tempter will be ready to obiect, that though the Word preached be thus neceſſary and profitable at ſome times when wee are at leaſure, yet this ſhould be no reaſon to mooue vs to neglect our buſineſſe, or abandon our pleaſures; for when once by the hearing thereof wee are conuerted, enlightned (with the knowledge of Gods true Religion, and endued with faith, it is ſufficient if wee but ſeldome heare it; for what in ſubſtance can we learne, which we haue not alreadie learned, or what can the Preacher teach vs, which wee doe not know as well as he? Againſt which tentation, which is ſo common and pernicious, it behoooueth euery Chriſtian moſt carefully to arme himſelfe. And to this end let vs know, firſt, that this neglect of Gods Word is a manifeſt ſigne, that ſuch are not as yet truly conuerted, nor indued with any meaſure of ſauing knowledge and true faith; for *whoſoeuer are of God heare his Word*, *Iohn* 8.47. and all Chriſts *ſheepe heare his voice and follow him*, as it is *Iohn* 10.3,4.27. Whoſoeuer haue attained vnto knowledge, faith and the reſt of the graces of Gods ſanctifying Spirit, they will bee ſo rauiſhed with the excellencie of them, that it is not poſſible for them to content themſelues with a ſmall meaſure, but ſtill they will labour to grow from knowledge to knowledge, from faith to faith, from one grace to another, till they become perfect men in Chriſt. And as thoſe who haue but once taſted of ſome delicious meate, are not ſatisfied therewith, but againe and againe feed vpon it if eaſily they may come by it, becauſe their taſt is exceedingly delighted therewith, ſo if euer wee did but truly taſte of this heauenly Manna, and ſpirituall food of our ſoules, the Word of God, wee would not reſt ſo contented, but when opportunity is offered, we would often feed vpon it, vntill our ſoules were fully ſatisfied, and nouriſhed vnto perfect ſtrength. And for as much as ſo long as wee continue heere, our knowledge is but in part and our faith weake, and Gods graces but in ſmall meaſure, therefore we would continually feed on this heauenly nouriſhment, to the end of our liues, that thereby our knowledge may bee increaſed, our faith ſtrengthened, and all other graces confirmed and multiplied in vs. But if on the other ſide we loathe this heauenly Manna, it is a manifeſt ſigne, wee neuer taſted thereof in truth, or that our ſoules are exceeding ſicke in ſinne, which maketh them that they cannot relliſh this daintie and delicious food, and that wee haue not knowledge, faith, or any grace begotten in vs, neither that our ſelues are begotten vnto God. For as the childe being begotten and conceiued, doth preſently draw nouriſhment from the mother; and the bigger it waxeth, the more it deſireth, till it come vnto perfect age and ſtrength: ſo as ſoone as the graces of Gods Spirit are begotten in vs by the preaching of the Word, they draw nouriſhment from their ſpirituall mother, the Church; and the ſtronger they waxe in grace, the more earneſtly they deſire a greater pittance till they become perfect men in Chriſt. And therefore where there is no deſire of this food, there is no Regeneration nor new birth.

Iohn 8.47. & 10.27.

1.Cor.13.

§.Sect. Gods W the food o our ſoules, ten to bee ceiued.

Moreouer, the Word of God is the food of our ſoules, whereby wee are nouriſhed, and the graces of Gods Spirit confirmed and increaſed in vs; and therefore it is not ſufficient to eate of this food once or twice, but continually, euen as often as the Lord calleth vs to this ſpirituall Banquet. For as the body will waxe faint, and quickly periſh, vnleſſe that which waſteth away bee continually ſupplyed by nouriſhment: ſo will the ſoule languiſh and waxe faint in ſpirituall graces, vnleſſe it bee often nouriſhed with this heauenly Manna. Let not therefore Satan perſwade vs, that ſeldome hearing of Gods Word is ſufficient, where this Banquet is often prouided, for though in the time of ſcarcitie by the extraordinarie bleſſing of God, we may go with *Elias* forty daies in the ſtrength of one meale, yet if we feed no oftner when the Lord granteth vnto vs plentifull prouiſion of this ſpirituall food, our ſoules will be hunger-ſtarued. Neither let our often receiuing of this heauenly nouriſhment, cauſe vs with the vnthankfull Iſraelites to loathe it, or like wayward children, or impatient ſicke patients, ſpit it out of our mouthes againe; for if our appetites be thus cloyed through a ſurfet of ſatietie, ſurely we are to feare, leſt the Lord who is a cunning Phyſition, will preſcribe vs a long faſt, till wee haue recouered our ſtomackes, as hee threatneth, *Amos* 8.11. *I will ſend a famine in the Land, not a famine of bread, nor a thirſt of water, but of hearing the Word of the Lord.* And then wee *ſhall wander from Sea to Sea, and from the North, euen to the Eaſt ſhall we run to and fro to ſeeke the Word of the Lord and ſhall not find it.*

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ect.9.
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ledge.

Laſtly, though it ſhould bee granted that wee had attained vnto ſuch a meaſure of knowledge, that wee ſhould need no more, yet are there many reaſons why wee ſhould need no more; yet are there many reaſons why wee ſhould continually heare Gods Word with as great diligence as euer we did. For the end of our hearing is not onely to know, but alſo to practice; not only to informe our judgements, but alſo to reforme our affections; not only to beget the graces of Gods Spirit in vs, but alſo to nouriſh and increaſe them; not only to teach vs what we ſhould doe, but alſo to ſtir vs vp to the doing thereof; and the Word of God is not onely a light for our feet to ſhew vs the way, but alſo a pricke in our ſides to make vs goe in the way, and a bridle in our mouthes to keepe vs from wandring; it is not only *profitable to teach, but to improue, to correct and inſtruct in righteouſneſſe, That the man of God may be abſolute, being made perfect vnto all good workes*, as it is, 2.*Tim*.3.16. it is not only profitable for doctrine, but for edification, exhortation and conſolation, as appeareth, 1.*Cor*.14.3. And therefore it is not ſufficient to come once or twice to the aſſemblies of Gods Saints, but we muſt aboue all things deſire with the Prophet *Dauid*, that we may dwell in the houſe *of the Lord all the dayes of our life, to behold the beautie of the Lord, and to viſit his Temple, Pſal*.27.4. For though our knowledge be neuer ſo great, yet ſo long as we haue any ſin hanging on, or any grace imperfect in vs, we had need to be continuall hearers of Gods Word, for the ſuppreſſing of the one and perfecting of the other.

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.14.3.

.27.4.

CHAP. XXI.

Satans tentation, whereby he perſwadeth men that the Scriptures are not Gods Word, anſwered.

Sect.1.
tentation.

THe ſecond tentation which Sathan ſuggeſteth into mens minds, to the end hee may mooue them to neglect the hearing of Gods Word, or though they doe heare it, to reject it through vnbeliefe, hee thus frameth. What folly is it to take ſuch paines in hearing the Scripture, and what madneſſe it is ſo ſtedfaſtly to beleeue it, ſeeing thou knoweſt not whether it be Gods Word, or the ſubtill deuice of mans braine, to keepe the people in awe, and to reſtraine them from ſuch ſecret faults, as other humane Lawes ratified and confirmed with temporall and outward puniſhments and rewards cannot keepe them from; becauſe the Lawes of Princes cannot (no more then the Law-giuers themſelues) either fore-ſee, preuent or puniſh any faults and offences, which are not open and manifeſt? Why ſhouldeſt thou thereby be moued to forſake thy delightfull ſinnes, and to imbrace vnpleaſant godlineſſe, to abandon thy pleaſures, and to vndertake an auſtere and ſtrict courſe of life, ſeeing thou knoweſt not whether the Scriptures be true or falſe, the Word of the euerlaſting God or the inuention of mortall man?

The anſwere: that all Religion dependeth vpon the authoritie of the Scriptures.

Againſt which tentation it behoooueth euery man moſt carefully to arme himſelf, as vndermining the very foundation of all true Religion; for take away the authoritie of the Scriptures, and you ſhall open a wide doore to all carnall worldlineſſe, beaſtly Epicuriſme, and Deuilliſh Atheiſme; they being the only true rule of vertue, whereby wee are directed to chuſe the good and refuſe the euill; the Scepter of God whereby he ruleth all the ſubjects of his Kingdome, which being rejected we giue ouer our ſelues to be ruled by the Deuill, and the luſts of our owne fleſh; the light of our eyes, without which we are blind and walke in darkneſſe; the food of our ſoules, which being taken away, they languiſh in all ſpirituall graces, and fall into miſerable death and deſtruction; and the Sword of the Spirit whereby we defend our ſelues, and beate backe our ſpirituall enemies, which being plucked out of our hand, we are eaſily vanquiſhed and led captiue vnto all ſin and wickedneſſe.

§. *Sect*.2.
Reaſons to proue that the Scripture was indited by Gods Spirit.
1. The antiquitie of the Scriptures.

And that wee may bee the better prouided againſt this tentation, let vs propound ſome reaſons whereby gain-ſayers may bee conuinced, and Gods children perſwaded of the truth and authority of the *Scriptures*. The firſt argument to prooue the Scriptures to be written by the motion and reuelation of Gods Spirit, is the antiquitie thereof; for whatſoeuer Religion is moſt ancient, that proceedeth from God: but the Religion contained in the Scriptures, is of all other moſt ancient: and therefore God was the authour thereof. The firſt part of this reaſon is cleere and manifeſt; for ſeeing man was created for Gods glory, to the end hee ſhould worſhip and ſerue him, and could not performe acceptable worſhip and ſeruice vnto God, vnleſſe he reuealed his will vnto him; therefore that man might attaine vnto the end of his Creation, it was neceſſary that the Lord ſhould from the beginning reueale vnto him his true Religion, whereby he might know how to worſhip and ſerue him, according to his will. And conſequently, the firſt and moſt ancient Religion is the true Religion, which proceeded from God; and all other are falſe and counterfeit, which are diſagreeing and repugnant hereunto ſeeing Gods will is one and the ſame, conſtant and immutable. The ſecond part of this reaſon, namely, that the Religion deliuered in the Scriptures is of all others moſt ancient, is of vndoubted truth; for it is within a few dayes as ancient as the World it ſelfe, taking it beginning from mans Creation, and ſo continuing in a conſtant and vnchangeable courſe vnto this day. Now all other Religions are but new and vpſtart in compariſon hereof, taking their beginnings diuers thouſands yeeres ſince the Creation; yea, euen the Gods themſelues worſhipped by them (which in truth were men like themſelues) had their beginning for the moſt part, long ſince the time of *Abraham*, as their owne Hiſtories manifeſtly declare. Neither did any other Religion of the Heathen continue one and the ſame; for that which one receiued another rejected, that which one confirmed another changed, and time hath worne them all out, leauing ſcarce any ſmall remnants or reliques of them. And therefore all other Religions, ſauing that which is deliuered in the Scripture, are falſe and counterfeit; and this only the Truth of God.

§. *Sect.* 3.
2. Reaſons taken from the puritie & perfection of the Scriptures.

Secondly, the puritie and perfection of the Scriptures doe euidently ſhew that they are the Word of God, indited by his holy Spirit; for they manifeſt vnto vs the only true God, and propound him alone vnto vs, to be worſhipped, expreſſing alſo the manner and meanes of his ſeruice, from which wee muſt not decline on the right hand, or on the left: but all other Religions teach vs either to worſhip many Gods, which is a thing abſurde in reaſon, and contrary to the light of nature, as diuers of the wiſeſt Philoſophers well diſcerned; or to worſhip the true God not according to his reuealed will, but according to their falſe imaginations, and erroneous ſuperſtitions. Now, nature, reaſon and experience it ſelfe teach vs, that there is no wiſe King but will ſet downe Rules and Lawes, according to which he will be ſerued and obeyed, and not leaue it to euery ones fantaſie and vaine imagination; and ſhall wee thinke God leſſe wiſe then man, that hee ſhould not haue a perfect Law for the gouernment of his people, but ſuffer euery man to follow his owne blind conceit and ignorant Superſtition?

§. *Sect.* 4.
3. Reaſons taken from the ſinceritie of the Writers of the Scriptures.

Thirdly, the ſinceritie and vprightneſſe of the Writers of the holy Scriptures, is a manifeſt argument that they were guided and directed by Gods Spirit; for they deliuer nothing in their owne name, but in the name of the Lord, not arrogating any prayſe vnto themſelues, but aſcribing all glory vnto God; neither did they in their preachings or writings ſeeke themſelues, or aime at any worldly benefit; yea rather they were content to be contemptible, ſubject to ſcoffes and taunts, yea to offer themſelues to death and depriuation of all worldly felicitie, for the truth of God which they had deliuered. And whereas diuers of them might haue liued in all pompe, if they would haue followed the times, winked at the ſinnes of Rulers, and ſuppreſſed the Word of the Lord, which they had receiued of him; they choſe rather to ſuffer perſecution, yea death it ſelfe, then they would keepe backe any of the counſell of God, as appeareth in the example of *Eſay*, *Ieremy*, *Ezechiel*, *Micham*, *Zacharias*, *Amos*, and many others of the Prophets, and Apoſtles. Neither doe they in their writings abſtaine onely from ſeeking their owne glory and prayſe, but alſo ſet downe thoſe things which might tend to their diſcredit, to the end God might be glorified in their infirmities, the truth confeſſed and preſerued, and the Church of God benefited, when by ſeeing the weakneſſe of the moſt ſtrong, they are kept from preſuming on their owne ſtrength and from deſpairing in Gods mercie. And thus *Moſes* concealeth not the fall of our grand parents, the drunkenneſſe of *Noah*, the inceſt of *Lot*, the lie of *Iſaak*, the whoredome of *Iuda*; yea, which more neerely concerned him, he plainly reuealeth the horrible and bloudy ſin of his grandfather *Leui*, and *Simeon*, in murthering the Sichemites and the curſe of their father *Iacob* pronounced againſt them for this their outrage. Which could not in humane reaſon but be diſhonourable to his ſtock and progeny, and offenſiue to all who were of that tribe. Furthermore hee diſplayeth the corruptions, imperfections, and often rebellions of that people, whoſe ſaluation he preferred before his owne ſoule; he ſpareth not to ſet downe the Idolatry of his owne brother *Aaron*, nor the ſinne of his ſiſter *Miriam* in murmuring againſt him, nor of *Aarons* ſonnes in offering with ſtrange fire. Nay, hee leaueth the remembrance of his owne ſinne of impatiencie and vnbeliefe, for which hee was debarred from entring into the Land of promiſe, vnto all poſterities, as a perpetuall note of his owne weakneſſe and infirmitie. Neither ſought hee at all his owne glory, and the aduancement of his poſteritie, but the glory of God and the good of the Church, as may hereby appeare in that when the gouernment was eſtabliſhed in his hand, he doth not make his own ſonnes his ſucceſſors, but *Ioſua* his ſeruant, becauſe God had ſo appointed it. The like may be ſaid of *Ieremie*, who hath in his prophecie left record of his murmuring and impatiencie. Of *Ionas*,

Gen.49

Ier.20.

who hath ſet downe his owne rebellion, puniſhment, and repining againſt God; Of the Apoſtle *Paul*, who hath not ſpared to call himſelfe a cruell perſecutor and chiefe of all Sinners. Now we know that naturally, we deſire to conceale the faults of our friends & kindred, and we count him an euill bird that defileth his owne neſt; naturally wee ſeeke our owne prayſe and the aduancement of our children, and can brooke nothing leſſe then that our faults ſhould bee diuulged and become table talke; and therefore this detection of their owne and their friends falls and faults could not proceed from nature, or any worldly policie, but from the direction of Gods Spirit which ouer-ruled their affections and tooke away all partialitie.

Sect. 5.
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Fourthly, the wonderfull conſent which is amongſt the diuers Writers of the Scriptures, doth euidently ſhew that they were guided and directed by one and the ſame Spirit of God: for whereas it is truly ſaid of other men, *Quot homines tot ſententiæ*, Looke how many men there bee, and ſo many minds there be; whereof it commeth to paſſe that euery writer almoſt varieth from another, gain-ſaying & confuting that which another hath deliuered, that ſo out of the aſhes of their credit and reputation they may build a monument of their owne fame: the quite contrary is to be obſerued in the Writers of the Scriptures, who ſucceſſiuely writing one after another the ſpace of diuers thouſand yeeres, doe notwithſtanding conſent together in the ſame truth, the latter ratifying and confirming that which the former had deliuered without any alteration, oppoſition or emulation, as though they were diuers hands ſet on worke by the ſame ſoule; which could not poſſibly come to paſſe vnleſſe they were ouer-ruled by Gods Spirit.

Sect. 6.
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Fiftly, the mightie oppoſitions which haue beene made by the Deuill and his wicked Impes againſt this doctrine of the Scriptures, and yet all in vaine, doe euidently ſhew that they are Gods Word and Truth, the patronage and protection whereof hee hath himſelfe vndertaken, aboue all humane reaſon and power. For hath not the Deuill in former times, and doth hee not ſtill at this day oppoſe himſelfe againſt the Word of God? And doe not his curſed inſtruments, vngodly men, the more they exceed in wickedneſſe, the more bend their whole power maliciouſly to oppugne this truth, perſecuting the children of God, for this onely; becauſe they are profeſſours and practiſers of Gods true Religion? And whence proceedeth this malicious oppoſition but from this, that the Scriptures are the Word of God? and therefore as they hate and oppoſe themſelues againſt God himſelf, ſo alſo againſt his Word, and becauſe they know that by this light their workes of darkneſſe are diſcouered, therefore they labour to put it cleane out, that their wickedneſſe may not bedeſcried; becauſe it is pure and holy they cannot endure it, they themſelues being corrupt and wicked; becauſe it is the rule of juſtice which ſheweth the crookedneſſe of their wayes, they would (if they were able) burne it or cut it in peeces; becauſe it is the word by which they are condemned, therfore they loathe as much to heare it, as the priſoner doth abhorre to heare the ſentence of the juſt Iudge. And hence proceedeth their oppoſition and oppugning of the holy Scriptures with all their force and might; but all in vaine, for the more the Deuill and wicked men rage againſt the Word of God, the more by the Almightie power of God ſupporting it, the glory thereof appeareth and ſpreadeth it ſelfe ouer the face of the earth; the more they labour to keepe it downe, the more it flouriſheth. And as they who goe about to ſtop the current of a mighty Riuer, doe but make it to ſwell the higher and ouerflow all the Country, whereas before it was contained within the compaſſe of his owne bankes: ſo when Sathan and his wicked Impes, do ſeeke to ſtay this heauenly ſtreame which floweth from Gods Sanctuary, and labour might and mayne to hinder the paſſage and propagation of Gods Truth, the more it ſpreadeth it ſelfe, maugre their malice, and ouer-floweth the whole earth. And whence can the defeating and the fruſtrating of this powerfull violence proceed, but from a greater power, euen the power of God? for though all men ſhould combine themſelues together, they are vnable to reſiſt Satans rage, or protect the Word of God from vtter ruine: onely the Lord whoſe power is Omnipotent could thus vphold it, and make it preuaile againſt all the power of Hell. And as the Lord by preſeruing and defending the Scriptures, from the beginning vnto this day, doth euidently ſhew that they are his owne Word and reuealed Will: ſo alſo by puniſhing, euen in this life, with vtter ruine and deſtruction, all thoſe who haue moſt violently and malitiouſly oppoſed themſelues againſt it, and perſecuted the Saints of God for the profeſſion hereof; as may appeare notably in the examples of *Antiochus Epiphanes*, *Herod*, *Nero*, *Domitian*, *Diocleſian*, *Iulian* the Apoſtata, and many others; who by their ſhamefull and horrible deaths teſtified and prooued the Scriptures to bee the truth of God, which they had oppugned and perſecuted in the whole courſe of their wicked liues.

§. Sect. 7.
The ſixt reaſon taken from miracles,

Sixtly, the Lord hath approued the Scriptures to be his truth by wonderfull miracles, which Satan himſelfe cannot ſo much as imitate; as by giuing the blind their ſight, raiſing the dead to life, turning backe the courſe of the Sunne in the firmament, diuiding the Sea in two parts, and ſuch like; which miracles were wrought by the Almightie power of God, to this end that the faithfull might bee confirmed in the aſſurance of Gods Truth, and the wicked conuinced. But againſt this, Satan will be ready to ſuggeſt, that there were neuer any ſuch miracles as are recorded in the Scriptures. To which I anſwere, that theſe miracles were not done in a corner, or in hugger mugger, but in the preſence of great multitudes; otherwiſe the Prophets & Apoſtles who were but meane and ſimple, ſhould haue laboured in vaine to haue perſwaded men, to haue imbraced their doctrine and religion (eſpecially being ſo contrary to humane wiſdome, and our naturall diſpoſition and affections) if they had onely themſelues reported, or brought ſome few witneſſes of their miracles wrought, and not publikely ſhewed them to all the people. Moreouer, ſeeing this doctrine hath had ſo many enemies from the beginning, it is not probable but that they would haue exclaimed, and written againſt the writings of the Prophets and Apoſtles, as ſoone as they were publiſhed, for writing ſuch things as were neuer done: but amongſt all thoſe who haue oppoſed themſelues againſt the Scriptures, there is no man ſo impudent as to deny that ſuch miracles were done, of which ſo many were eye-witneſſes. Yea contrariwiſe the Heathen themſelues, who neither knew God nor his true Religion, haue made mention of them in their writings; and the Turkes and Iewes who to this day withſtand the worke of Redemption wrought by Chriſt, doe notwithſtanding confeſſe that ſuch miracles were wrought by Chriſt and his Apoſtles; neither in truth are they able to gainſay them, ſeeing they haue receiued this truth by tradition from their fathers, and therefore they are driuen to confeſſe, that Chriſt was a great Prophet though not the promiſed Meſſias.

§. *Sect.* 8. The ſeuenth reaſon, taken from the teſtimony of Martyrs.

Seuenthly, the conſtant teſtimony of innumerable Martyrs, who haue ſealed this truth with their deareſt bloud, is a notable argument to aſſure vs that it is indeed the Word of God: for it is not likely that ſo many would ſo conſtantly and cheerefully haue ſuffered for their profeſſion, the moſt exquiſite torments that wit and malice could inuent, if the Spirit of God had not certainly aſſured them that it was the Truth of God, and if it had not ſupported them in ſuffering theſe torments aboue all humane power and ſtrength. And whereas it may be obiected, that wicked men haue ſuffered alſo for their Sects, Opinions and Hereſies, wee are to know that there is great difference betweene them; firſt, becauſe the number hath beene few who haue ſuffered for their ſeuerall Sects and Hereſies, but the Martyrs almoſt innumerable who haue ſuffered for the ſame truth. Secondly, the ſame cheerefulneſſe, conſtancie and reioycing in their ſufferings hath not beene in them who haue ſuffered for their errours, which hath alwayes beene obſerued in Gods Saints. And laſtly, theſe Hereticks haue beene confuted and conuinced of their errours and hereſies before their ſufferings, whereas Gods Saints directed by his holy Spirit, haue ſtopped the mouthes of their aduerſaries with the wiſdome of Gods Word, which Satan himſelfe cannot reſiſt, and through violent rage being vnconuicted haue beene ledde to the ſlaughter.

CHAP. XXII.

Other reaſons to prooue that the Scriptures were indited by Gods Spirit, taken from the Scriptures themſelues.

§. *Sect.* 1. The eight re- ſon taken fro the argume which they handle.

THE eight reaſon to prooue that the Scriptures are the Word of God is the argument which they handle, and the end whereunto they tend. For the ſubiect whereof they intreate are the great workes of the euer-liuing God, how hee exerciſeth his mercie towardes his children in ſuſtaining, defending, and ſauing them from all their enemies: and his iuſtice towardes the wicked in turning their counſailes to fooliſhneſſe, in ouerthrowing their deſignes and purpoſes, curbing in their rage and violence, and in puniſhing & deſtroying them. Now if you conſider and peruſe all other writings in the World beſides, you ſhall find no ſuch matter contained in them. For ſome labour in poliſhing humane Arts; ſome ſet out large Hiſtories of the actions, counſailes, ſucceſſe, policies, enterpriſes and perturbations of men like themſelues: ſo that at the firſt ſight we may know that they are indited by the ſpirit of man, ſeeing they are wholly ſpent in humane affaires, neuer intermedling with any ſpirituall matter appertaining vnto God. Moreouer, the Scriptures attribute the gouerning and wiſe diſpoſing of all things to Gods all-ruling prouidence, that hee may haue the whole prayſe of his owne workes; as when they ſpeake of ſome famous victory, they doe aſcribe it neither to the wiſdome of the Captaine, nor to the valour of the common Souldier, but vnto the Lord of hoſts alone; neither doe they make Poems in the prayſe of *Moſes, Ioſua, Dauid, Ezechias*, or any other of the Kings and Leaders, but in the prayſe of the Lord, who by his owne ſtrong arme hath giuen his children victory ouer their enemies. Now whence can this proceed but from the Spirit of God inditing them, who contrary to the nature of man which deſireth rather all prayſe himſelfe, doth moue him to refuſe all glory attributed to himſelfe, that all the prayſe may be aſcribed vnto God? So when they ſpeake of any be-

benefit receiued by the Church, they doe not attribute it to wordly friends, their good fortune, or their owne induſtry and labour, but to the bleſſing of God proceeding of his meere mercie and goodneſſe towards them. And contrariwiſe, when they ſet downe the deſtruction of the wicked, they doe not aſcribe it to any want of their owne care and prouidence, nor to the malice or power of their enemies, nor to blind chance, or other outward accident, but to the hand of God exerciſing his judgements vpon them, and puniſhing them for their ſinnes. Now if you peruſe all other writings, you ſhall find that they ayme at nothing leſſe then Gods glory; for ſome write to ſhew their eloquence, others to extoll their wits and deepe learning, others to aduance the prayſe of mortall men aboue the cloudes, ſome for one end, and ſome for another, all ayming at their owne prayſe, pleaſure or profit, neuer ſo much as once reſpecting Gods glory in their leaſt thought. And hence it is that ſetting downe any victory they aſcribe it to the weaknes or want of wit, prouidence, or courage of the aduerſe part, or to the fortitude of the Captaines, the reſoluteneſſe of the ſouldiers, the aduantages of the place, Sunne, Wind, and ſuch like circumſtances, in the meane time excluding the God of battailes, as though he had no ſtroke in this buſineſſe. So likewiſe when they ſpeake of any other affaires or accidents which fall out in the gouernment of the world, they aſcribe all to outward circumſtances, inferiour meanes and ſubordinate cauſes, as though God had giuen ouer the gouernment of the earth, and had committed the ruling of the ſterne to blinde Fortune. Now whence can this exceeding difference proceed, that they ſhould altogether ayme at the glory of God, and theſe wholly at the prayſe, pleaſure, and profit of man? that they ſhould alwayes aſcribe the gouernment and diſpoſing of all things to the wiſe prouidence of God, and theſe to outward accidents, naturall cauſes and inferiour meanes? Surely becauſe they were indited by the Spirit of God, and therefore themſelues are diuine, ſauouring wholly of the authour of them: and theſe by the ſpirit of man, and therefore all contained in them is meerly humane, carnall and naturall.

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The ninth reaſon may bee taken from the ſtile and manner of penning the Scriptures, in which they much differ from all other writings whatſoeuer: for whereas men in their writings affect the prayſe of flowing eloquence and loftineſſe of phraſe, the holy Ghoſt in penning the Scriptures hath vſed great ſimplicitie and wonderfull plaineſſe, applying himſelfe to the capacitie of the moſt vnlearned. In which low and humble manner of ſpeech, hee doth notwithſtanding ſet forth the deepe wiſdome of God, and the profound myſteries of Religion, the bottome whereof the moſt wiſe and learned in the world cannot ſearch into: and vnder the vaile of ſimple and plaine ſpeech, there ſhineth ſuch diuine wiſdome and glorious majeſtie, that all the humane writings in the world, though neuer ſo adorned with the flowers of eloquence, and ſharpe conceits of wit and learning, cannot ſo deeply pierce the heart of man, nor ſo forcibly worke vpon his affections, nor ſo powerfully incline his will either to the imbracing of that which is good, or auoyding of that which is euill, as the Word of God: and whence can this proceed but from the vertue, power and wiſdome of the Spirit of God who is the author of them? Moreouer, we may obſerue in the ſtile of the Scriptures, a majeſticall authority aboue all other writings, which only beſeemeth the glorious King & Soueraigne Commander of Heauen & Earth: for they ſpeake in the ſame manner, and injoyne the like obedience, to Prince and people, rich and poore, learned and vnlearned, without any difference or reſpect of perſon; not vſing any arguments, reaſons, or perſwaſions, but abſolutely commanding that dutie which is to be done, and forbidding that ſinne which ſhould bee left vndone, and that vnder the promiſe of euerlaſting life and bleſſedneſſe, and the paine not of the Gallowes, Racke, or Wheele, but of eternall death and damnation. And whom beſeemeth it to promiſe euerlaſting life, or to threaten euerlaſting death, but him onely who is himſelfe eternall and euerlaſting? and who hath this abſolute authoritie of commanding all without any difference, but hee who is Lord, Creatour and Gouernour of the Prince as well as the people? Laſtly, this Word of God doth not only extend it ſelfe to the outward actions & conuerſation, requiring alone the externall obedience in fact and outward behauiour, which is the vttermoſt that humane Lawes reſpect, becauſe the Law-giuers can ſee no further; but the Law of God requireth eſpecially the obedience of the heart, and forbiddeth not only conſent to any euill, but euen concupiſcence and luſt? now who can make Lawes for the heart and conſcience, or though hee ſhould be ſo fond to make them, who could either reward the obedient, or puniſh the diſobedient, but God alone who ſearcheth the heart and reines? The ſtile therefore of the Scriptures being peculiar vnto themſelues, ſhewing majeſty in lowlineſſe and meanneſſe, an ouer-ruling power in perſwading, without rendring reaſon or bringing any argument beſides abſolute authority, and an vniuerſall juriſdiction ouer all without difference or reſpect, and that as well in regard of the ſecret thoughts as the outward actions, doth manifeſtly ſhew that they are not the inuention of man, but the

Word of God indited by his holy Spirit.

Why the Scriptures were penned in a ſimple, lowly & plaine ſtile.

But it may bee objected, that if the Lord who is infinite in wiſdome were the authour of the Scriptures, they would haue excelled all humane writings in conceit of wit, and excellencie of phraſe and ſtile, as far as God excelleth man, whereas wee ſee that they are penned after a moſt ſimple, plaine and vnpoliſhed manner. To which I anſwere, that it doth not become a Prince to play the Oratour when he ſetteth out an Edict, nor to vſe Rhetoricall figures and alluring perſwaſions when he hath to deale with his ſubjects, but rather peremptory Commandements, and plaine phraſes, full of grauitie and authoritie without all affectation; and how much leſſe ſhould the chiefe Commander of King and Subject, vſe ſuch a ſtile as ſauoured any whit of humane eloquence, ſeeing it better beſeemeth his Majeſtie plainly to command, then to perſwade or allure with inticing ſpeeches? Secondly, the Scriptures were penned by the Holy Ghoſt, not only for the wiſe and learned, but alſo for the ſimple and ignorant; and therefore howſoeuer the Lord in the profunditie of his wiſdome, could haue written in ſuch a lofty ſtile as would haue filled euen the moſt learned with admiration, yet hee vſeth a ſimple eaſie ſtile fit for the capacitie of all, becauſe it was for the vſe of all, and neceſſary to ſaluation to be vnderſtood of all ſorts and conditions. As therefore hee frameth himſelfe to our ſhallow capacitie in the penning of the Scriptures, and ſpeaketh not according to his vnſearchable wiſdome, but after the manner of men, or elſe no man, no not the moſt wiſe and learned could vnderſtand him: ſo he thought it fit to ſpeake aſwell to the capacitie of the ſimple as the wiſe, becauſe the knowledge of his word was no leſſe neceſſary for ſaluation to theſe than to the other; and in his mercy & goodneſſe hee vouchſafed as well milke to the babe, as ſtrong meate to thoſe who were come to more ripe yeeres in knowledge and ſpirituall wiſdome. At which the wiſe and learned haue no reaſon to be offended, ſeeing the ſaluation of one is as deare to God as of another, and they may with greater facility vnderſtand the Sriptures being plaine and eaſie, which could not be vnderſtood of the ſimple, if they were penned in a loftie eloquent phraſe. And yet if they examine the Scriptures in the balance of a true judgement, they may find food therein contained fit for their owne pallat and taſte; for vnder this humilitie they ſhall diſcerne more majeſtie, vnder this ſimplicitie more deepe wiſdome, vnder this vnpoliſhed plainneſſe more powerfull perſwaſions to worke vpon and incline the affections, then in all humane writings whatſoeuer. Thirdly, humane eloquence and witty ſharpe conceits, are not only vnfitting the graue majeſtie of our heauenly King, but alſo needleſſe in reſpect of the Scriptures themſelues; for what are they but Gods Truth, and what is more agreeable and beſeeming truth, then plainneſſe and ſimplicitie? For what needs beautie the helpe of painting, or a precious Diamond much art to poliſh it, ſeeing they are glorious in their owne nature? And what needes the truth of God, which in it ſelfe ſhineth cleerly like the Sunne in his chiefeſt brightneſſe, the goodly ornaments of humane eloquence which would but darken the beames thereof? Or what needs that which is heauenly and diuine, any helpe from that which is earthly and carnall to commend it to mans judgement? No, no, the flowers of Rhetorick and helpe of wittie Sophiſtry, is more fit for *Tullies* Orations, whereby oft times a good cauſe is made bad, and a bad one good, right wrong, and wrong right, then for Gods diuine Truth, which like the Sun ſhineth moſt gloriouſly when it is bare and naked. Laſtly, it is to bee obſerued that the Lord in his wiſdom doth manifeſt his power in weakneſſe, his majeſtie in baſeneſſe, and his wiſdome in fooliſhneſſe, to the end that weakneſſe, baſeneſſe, and folly, may ſerue as foiles to make his power, majeſty, & wiſdome appeare to vs more glorious, though in truth in themſelues they are infinite, and nothing can be added to their excellency. But becauſe we lie groueling on the earth, and are ready to aſcribe all to the inferiour meanes, and nothing vnto God: therefore the Lord chuſeth weake and ſimple meanes, that his owne power and wiſdome may bee in them more manifeſt. For example, if the Lord had penned the Scriptures in ſuch an eloquent ſtile as would haue rauiſhed the Readers with delight, wee would like fooles haue ſtood admiring at the curious worke of the Cabinet, & neuer opened it to looke vpon the precious jewell therein contained; and haue beene ſo much affected with the words, that in the meane time wee would haue neglected the matter; but when this treaſure is brought vnto vs but in an earthen veſſell, when this beautifull feature is clothed in meane attire, and the diuine wiſdome of God ſet forth in an humble and ſimple ſtile, wee leaue ſhadowes and behold the ſubſtance, neither doe we reſt in the outward letter, but ſearch after the inward truth. So alſo if the Lord had in the penning of the Scriptures vſed inticing eloquence, or affected humane learning, men would haue beene ready to haue ſaid, that by the force thereof ſo many were drawne or inticed to imbrace Religion & to ſpend their liues in Gods ſeruice; but when as in outward ſhew there is nothing but vnpoliſhed plainneſſe and ſimple rudeneſſe, by which neuertheleſſe the hearers vnderſtanding is more inlightned, his will more powerfully inclined, his affections more ſtrongly ruled, then by all the eloquent perſwaſions which wit and learning can inuent, they are driuen to confeſſe that the wiſdome of God is hidden vnder this ſimplicitie, his power vnder this outward weakneſſe, and that the Scriptures haue their vertue and force not from the inticing ſpeech of mans wiſdome and excellencie of words, but from the power and plaine euidence of Gods Spirit, who was the authour and inditer of them.

Sect.4.
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The tenth reaſon, to proue that the Scriptures are not the inuention of man, but the Word of God indited by his Spirit, is, that many things contained therein are aboue the reach of humane vnderſtanding, and ſo deep that mans wiſdome and reaſon cannot conceiue them, nor ſearch them to the bottome. For example, though all men know by the light of nature that there is a God, ſeeing this truth is written in large Characters in the faire volume of the creatures, ſo as none can behold them but hee muſt needs know and acknowledge it; yet that this God being one in nature ſhould bee diſtinguiſhed into three perſons, the Father, Sonne, and Holy Ghoſt, without any diuiſion of ſubſtance or confuſion of perſons, mans reaſon cannot conceiue, though the Lord hath reuealed it, and much leſſe could inuent it ſeeing now it cannot comprehend it. So that the World and the creatures therein contained were created, the light of nature ſufficiently teacheth vs, ſeeing they haue an end and therefore had a beginning, a time of corruption and therefore a time of generation alſo, and as is the nature of euery ſeuerall part, ſo is the nature of the whole Vniuerſe; ſeeing alſo euery effect brings vs to his cauſe, and that to another, vntill wee come to the higheſt and ſupreame cauſe which is God, who hauing his being of himſelfe giueth being to all things: but that all this goodly order ſhould be brought out of confuſion, this light out of darkneſſe, that all theſe excellent creatures ſhould be created of nothing, by the alone Word of their Omnipotent Creatour, it paſſeth the conceit of humane reaſon and therefore his inuention alſo. So that we are wretched and full of miſery, not onely our reaſon but euen our ſenſes can teach vs; but how we ſhould be freed out of this miſery and attaine vnto euerlaſting happineſſe, is a thing aboue the reach of mans wiſdome. And that wee are vnable to performe thoſe duties wee ought, and leaue thoſe ſinnes vndone which we ſhould omit, and by both offend God, the Law of Nature written in our hearts, and the checkes and feares which euery one feele in their owne conſciences doe ſufficiently teach vs, but the meanes whereby we ſhould be reconciled vnto God whom wee haue offended, as they are ſet downe in his Word, namely, that the ſecond perſon in Trinitie ſhould take vpon him mans nature and bee borne of a pure Virgin, that in this nature he ſhould for vs performe perfect obedience to Gods Law, and ſuffer affliction, miſery, yea death it ſelfe to reconcile vs to his Father and procure his loue, to free vs from euerlaſting death and damnation, and to purchaſe for vs euerlaſting life and happineſſe, and that his obedience and merits ſhould become ours by reaſon of that vnion whereby he becommeth our head and wee his members, which vnion is made principally by his Spirit, and inſtrumentally by faith, doe all ſeeme ſtrange, yea abſurd to humane reaſon; and therefore the Apoſtle ſaith, that the *naturall man perceiueth not the things which are of the Spirit of God, for they are fooliſhneſſe vnto him, neither can he know them, becauſe they are ſpiritually diſcerned*; as it is 1.*Cor.*2.14. And if he cannot know and conceiue them when in the preaching of the Goſpell they are reuealed vnto him; how much leſſe could hee inuent them hauing neuer heard of them? or who can imagine that in policy he would haue deuiſed ſuch a Religion to keepe the World in awe and obedience, as to euery worldly man ſeemeth fooliſh and abſurd, yea contrary to his nature? For what can bee more againſt the haire, thē to deny our ſelues and to take vp our croſſe and follow Chriſt? than to reject our owne workes and worthineſſe, and to ſeeke for juſtification in Chriſts death and obedience alone? then to imagine that manifold afflictions and great miſery, is the high way that leadeth to glory and endleſſe felicitie? and that pleaſures, honours, and riches, make vs vnfit to enter into Gods Kingdom? And therefore ſeeing the doctrine of the Scriptures are not only aboue the reach of humane reaſon, but alſo flat contrary to natural wiſdome, it plainly proueth that they are not the inuention of mortall man (for then the effect would be like the cauſe) but the Word of the euer-liuing God, which ſauoureth of his hidden and ſpiritual wiſdome.

1.*Cor.*2.14.

§.*Sect.5.*
The eleuenth reaſon, taken from the prophecies of holy Scriptures.

The eleuenth argument, to proue that the Scriptures were indited not by man but by Gods Spirit, are the prophecies therein contained, which were fulfilled in their due time; as that there ſhould bee enmitie betweene the ſeed of the Woman and the ſeed of the Serpent, and that the promiſed ſeed Chriſt Ieſus ſhould vanquiſh the Deuill; that the poſteritie of *Cham* ſhould bee accurſed; that *Abraham* ſhould haue a ſonne by his wife *Sarah*, when they were both old, and ſhee paſt the time of child-bearing; that his poſteritie ſhould bee bond-men in Egypt foure hundred yeeres, foretold before he had *Iſaac* of whom they came; that *Iudaes* poſteritie who was but the fourth ſonne, ſhould haue ſoueraignty & dominion ouer the reſt; that the ſcepter ſhould not bee taken from him till the Meſſias ſhould come; that the Tribe of *Ephraim* ſhould excell the Tribe

Ioſh.6.26.

1.King.16.34.

1.King.13.1,2. 2.King.22. & 23.

Eſay 44.26,27, 28.

of *Manaſſes*; that hee who ſhould re-edifie Iericho after it was deſtroyed, ſhould be puniſhed with the death of his ſonnes, which was fiue hundred yeere after fulfilled in *Heil* the Bethelite; that *Ioſias* by name ſhould deſtroy Idolatrie and Idolaters, and reſtore the true Religion, foretold almoſt three hundred yeeres before hee was borne; that the people of Iſrael ſhould bee led captiue into Babylon, and be ſet free by *Cyrus* by name, propheciéd of aboue a hundred yeeres before *Cyrus* was borne. And to theſe we may adde the prophecies of our Sauiour Chriſt, deſcribing in moſt liuely manner his perſon and natures, his Conception, Birth, Life and Death, with all the circumſtances of them; ſo as none but ſuch as are malitiouſly blinded can chuſe but ſee and acknowledge that hee is the promiſed Meſſias and Sauiour of the World. Alſo the prophecies of *Ieremy*, concerning the taking of Ieruſalem & their captiuity into Babylon, and the time of ſeuenty yeares limited for their abiding there; the prophecies of *Daniel* concerning the foure Monarchies, which are ſo cleere and perſpicuous as if hee had ſeene them in his time; the prophecie of Chriſt concerning the deſtruction of Ieruſalem; the prophecies contained in the Reuelation of Saint *Iohn* many of which wee ſee fulfilled in our time, eſpecially that concerning the Antichriſt of Rome, his manner of comming, his increaſing, his workes, ſeate and place of reſidence, all which are ſo manifeſtly and plainly deſcribed, as if the Apoſtle had written an Hiſtory and not a prophecie. Which plainly proueth that the Scriptures were not deuiſed by man, but penned by the inſpiration of Gods Spirit, who by his prouident wiſdome foreſeeth all things, and by his wiſe prouidence ruleth all things.

§. Sect. 6. That the Scriptures were penned by the holy men of God which are in them mentioned, & not forged in their names by ſome Politician.

But here Sathan will be ready to object, that we are not able to proue that theſe prophecies were written by any ſuch Prophets and holy men as are mentioned in the Scriptures, ſo long before the things contained in them were done, and that for ought we know they might be forged and foiſted in by ſome cunning fellow after the things were come to paſſe. The like objections alſo he maketh againſt the reſt of the Scriptures, as that either there was not any ſuch *Moſes*, or if there were, then hee was but ſome cunning fellow who writ of miracles and wonders neuer done to gaine credit to his Law which he had publiſhed; or if hee wrote nothing but truth in his time, yet we know not whether theſe bookes which goe vnder his name are perfect as he left them, or depraued and corrupted, hauing many things altred, added, and detracted, according to the pleaſure of thoſe who haue had the keeping of them. And ſo alſo hee objecteth againſt the other parts of holy Scriptures. To this I anſwere, that as it were great abſurditie to call in queſtion the writings of *Cicero*, *Seneca*, *Plutarch* and other heathen men whether they were penned by any ſuch men or no, becauſe the next age receiued them from the authors themſelues, and deliuered them to the next inſuing, and ſo by tradition from hand to hand they are come vnto vs; ſo it is no leſſe abſurditie to call into queſtion whether the Scriptures were written by the Prophets and Apoſtles who liued in their ſeuerall times, ſeeing the Church hath receiued them from time to time, and deliuered them to their ſucceſſors to this day. Moreouer the Law publiſhed by *Moſes* was not in ſecret or in a corner before ſome few witneſſes, but in the preſence of ſix hundred thouſand men, beſides women and children, and the ſtrange miracles and workes of God full of wonder, which he wrought for the better confirmation of his Law giuen; were done and performed in the preſence of many thouſands, who made relation of them to their poſteritie, and they to theirs to this day. Neither was it eaſie to be corrupted, altred or changed, ſeeing the Law-giuer did ſtraightly charge all men that they ſhould not adde, detract, or alter any thing vpon paine of preſent death in this World, and euerlaſting death in the life to come; And who would incurre the danger of ſuch fearefull puniſhment for the ſatiſfying of his fruitleſſe phantaſie? Moreouer, this booke of the Law was ſafely kept in the Tabernacle, and after in the Temple in the Arke which was placed in the holy of holieſt, and diuers authenticall Copies written out of it for euery one of the twelue Tribes, which were euery Sabbath day read and expounded in their Synagogues; yea ſo familiar were theſe writings with the Iewes, that they were written in their houſes, and vpon their garments, ſo as it was not poſſible for any man to falſifie them, but it would preſently bee eſpied. Yea (will the tempter ſay) but though they could not bee depraued or corrupted, yet they might at firſt bee inuented by ſome more ſubtill then the reſt, and ſo thruſt vpon men vnder the authority of God himſelfe, as being the writings of his Prophets and Apoſtles. To which I anſwere, that there is no probabilitie of truth in this objection; for I would faine know in what age this man ſhould write. In the time of *Moſes*? how then could hee write the Hiſtory of the Iudges who ſucceeded him? In the time of the Iudges? How then could he write the Hiſtory of the Kings? What then? could he write theſe things in the time of the Kings, and ſo faine a relation of ſuch things as went before? Why then it is neceſſary that hee ſhould haue liued in the time of the laſt Kings, for elſe hee could not haue penned their Hiſtory alſo: but before this time, there were many Copies abroad of the Scriptures in diuers Nations, by reaſon that the Iewes were ſcattered abroad through their captiuitie, where they as conſtantly profeſſed their Religion as in their owne Country. Beſides, if theſe writings had beene fained, in what age could they come to light but men diligently inquiring into them, as being matters importing no leſſe then their eternall ſaluation or condemnation, would haue found them counterfeit? For if they had beene penned in the ſame age wherein the things were done, who would haue beleeued them, if they did not aſſuredly know that they contained nothing but certaine truth? If in an after age, who would haue ſtraight ſubſcribed vnto them, vnleſſe they had by tradition from their Anceſtors been aſſured that ſuch things were done in former times? Furthermore, it is not probable but that the Iewes would haue made mention of ſuch an authour if they had knowne him; or if they had by ſome accident found them written in this forme, it is not likely that they would haue beene ſo ſimple as to haue built their faith ſo firmely vpon them, that they would rather chuſe to ſuffer all torments then bee brought to deny any one part of them.

§ Sect. 7. …at the …oks of holy …ipture pe…ed not in …time of …tiochus.

Laſtly, it is obiected that in the time of *Antiochus*, the bookes of the Scriptures were by his tyranny and extreme crueltie wholly aboliſhed, and theſe which we haue, afterwardes inuented by the Iewes to grace their Religion. To which I anſwere, that this objection is ſo ſottiſhly fooliſh, that it ſauoureth not of common ſenſe, much leſſe of of any force of reaſon; for ſeeing now there were extant almoſt innumerable copies of the Scriptures, what meanes could be inuented by wit and rage vtterly to ſuppreſſe them, eſpecially ſeeing the Iewes made farre more precious account of them then of their liues, ſo that for the profeſſion of this truth they were content to ſuffer euen in this Tyrants time cruell deaths? Beſides, if they had beene all deſtroyed and aboliſhed in his time, how came it to paſſe that preſently after his death they were againe (as it were) pulled out of the aſhes and reuiued? Or how could others be put in their place, ſeeing innumerable men liued before and after his perſecution, who had the ſight and peruſing of the ſame books before they were ſuppreſſed, and afterwards againe when they came to light? Laſtly, though it ſhould bee granted that all the bookes of holy Scriptures had beene vtterly defaced in all the Dominions of *Antiochus*, yet this were nothing for the tempters purpoſe: for the Iewes were now ſcattered farre and wide, and had their Synagogues and Schooles in ſundry Nations where he had no authoritie; and therefore though he had deſtroyed all the Copies of the Scriptures in all places of his Kingdome, yet there were many in other places where hee bare no ſway. Neither were they now in the Hebrew tongue alone, but alſo tranſlated into the Greeke by the ſeuenty Interpreters, at the requeſt of *Ptolomey Philadelphus*, and the tranſlation carefully kept in his Library long before the time of this *Antiochus*. By all which it is more then manifeſt, that the Scriptures are the ſame which were penned by the Prophets and holy men of God, inſpired with his diuine Spirit, confirmed with ſo many and wonderfull miracles, and ſealed with the bloud of innumerable Martyrs. To this which hath beene ſaid, I might adde the teſtimony of Heathen Writers, who in their ſeuerall times haue in their writings made mention of the moſt principall things which are contained in the ſtory of the Bible: but as wee need not the helpe of a Candle to ſee the Sunne, which more ſufficiently ſheweth it ſelfe by his owne light: ſo this glorious light of Gods Truth is in it ſelfe ſo cleere and manifeſt, that it needeth not the teſtimonie of Infidels to confirme it, vnleſſe it bee to thoſe who farre exceed them in infidelitie. And that Noble, Learned and Religious Gentleman, *Philip Mornay* in his bookes of the Trueneſſe of Chriſtian Religion, hath eaſed mee of this labour, from whoſe neuer waſting Candle I haue borrowed the chiefeſt part of my light in the handling of this queſtion.

Chap. XXIII.

That the teſtimony of Gods Spirit, doth onely perſwade vs, that the Scriptures are the Word of God.

§ Sect. 1. **That Gods Spirit only perſwades vs of the former truth; and that all other arguments without this are inſufficient.**

ANd theſe are the arguments whereby all gain-ſayers may be conuinced, who deny the Scriptures to be the Word of God, and his infallible Truth: but though they are ſufficient for the conuiction of all oppoſers, and for ſtopping the mouthes of all Atheiſts, Epicures and meere Naturals; yet notwithſtanding, not any of theſe, nor all theſe are in themſelues ſufficient to beget faith in the heart of any, or to perſwade him with full aſſurance, to beleeue that the Scriptures are the Word of God, vnleſſe there be adjoyned vnto them the teſtimony of Gods Spirit, which doth not only conuince, but alſo throughly perſwade vs of this truth. And this alone in it ſelfe is al-ſufficient, though we neuer heard any other of the former reaſons, for the working of faith in vs, and a full perſwaſion of this truth. That all other arguments are inſufficient without the teſtimony of Gods Spirit, hereby it is manifeſt, in that not many wiſe, nor many learned in the World doe beleeue the Scriptures, which is the cauſe why they do not ſubmit themſelues

*Matth.*11.25.

1.*Cor.*2.14.

to the obedience thereof; whereas if faith might bee wrought in men by force of arguments or naturall reaſon, they who beſt conceiue them would moſt eaſily bee perſwaded by them: but contrariwiſe, wee ſee that theſe thinges *are hid from the wiſe and prudent, and are reuealed vnto babes*, not by meanes of naturall reaſon, but by the teſtimony of Gods Spirit. For naturally wee are all blinde in ſpirituall things, neither can the *naturall man diſcerne the things of the Spirit of God, neither can he know them, becauſe they are ſpiritually diſcerned*, as it is 1.*Cor.*2.14. And therefore, though the Scriptures be the glorious Light of Gods Truth, ſhining as bright as the Sun in the firmament, to thoſe, whoſe eyes are inlightened with Gods Spirit; yet to thoſe who continue in their naturall blindneſſe, and were neuer anointed with the precious eye-ſalue of Gods Spirit, this glorious light appeareth not, no more then the Sun-ſhine to thoſe who want their ſight, and hence it is that they grope at noone dayes. And as the poore woman, of whom *Seneca* ſpeaketh, being ſuddenly in the night ſtricken with blindneſſe, deſired the next day to vndraw the curtaines and open the windowes that ſhe might ſee, whereas the cauſe of her not ſeeing was not want of light, but want of ſight: ſo theſe men who are ſtricken with naturall blindneſſe, complaine that they cannot ſee the glorious Light of Gods Truth ſhining in his Word, and therefore deſire to haue it cleered by taking away the clouds of objections which ſeeme to ſhadow it, and by adding vnto it the light of humane reaſon; but the truth is, the fault is not in his glorious light, which alwayes ſhineth, but in their blindneſſe who cannot diſcerne it. And yet ſuch is the pride, ſelfe-loue, and vaine opinion which euery one hath of his own gifts, that they will ſooner imagine that the Sunne wanteth light, then they eyes to looke vpon it.

§. *Sect.* 2.
Other arguments conuince but not perſwade.

True it is, that by the former reaſons they may bee conuinced, ſo that they haue nothing to object; and perhappes they may bee brought to haue a good opinion of the Scriptures, and to a doubtfull conceit that they are the Word of God indeed: they may with the two Diſciples which trauelled to *Emaus*, when they heare the Scriptures interpreted, haue their hearts burne and throb within them, imagining that which they heare, to be more then the word of mortall man; and as the blind man in the Goſpell, when his eyes were a little illuminated by our Sauiour, diſcerned men, not as men, but as mouing trees; ſo they may in ſome confuſed manner know & acknowledge the Scriptures to be the Word of God; but before Chriſt hath fully opened their eyes, and by the precious eye-ſalue of his Spirit hath diſpelled their naturall blindneſſe, they will neuer certainly bee perſwaded, nor aſſuredly beleeue, that the Scriptures are, not the word of man, but the infallible truth of God. For it is not in mans power to beget faith in any, neither is it grounded vpon any naturall reaſons or perſwaſions; but it is the ſupernaturall gift of Gods Spirit, who illuminates our vnderſtanding, and inclines our will, ſo that we ſee, and ſtedfaſtly beleeue that truth which it deliuereth, as appeareth, *Epheſ.*2.8. 2.*Theſſ.*1.11.

*Epheſ.*2.8.
2.*Theſſ.*1.

§. *Sect.*
Gods Spi
fully per
deth vs
truth.

And when wee haue this teſtimony of Gods Spirit in our hearts, it will certainly perſwade vs of this truth, though we had no other reaſon: as appeareth by teſtimonies of Scripture, and by our owne experience. For the firſt it is ſaid, 1.*Cor.*2.15. *That the ſpirituall man*, that is, he who is endued with Gods Spirit, *iudgeth all things, and yet himſelfe is iudged of no man.* So 1.*Iohn* 2.27. *But the anointing which yee receiued of him, dwelleth in you, and yee need not that any man teach you, but as the anointing teacheth you all things.* And Verſe 20. *But yee haue an ointment from him that is holy, and yee haue knowne all things.* Wherby he vnderſtandeth the Spirit of God, *which ſearcheth all things, euen the deepe things of God, which Spirit is giuen vnto vs that wee might know the things which are giuen vnto vs of God*: as it is 1.*Cor.* 2.10,12. So our Sauiour promiſeth to ſend a *Comforter vnto vs, euen the Spirit of truth, who ſhall lead vs in all truth*, as it is *Iohn* 16. 7,13. And indeed who is more fit then the Spirit of God to confirme vs in the aſſurance of that truth, which hee himſelfe hath indited and inſpired? or who can better judge of the things of God then the Spirit of God? Who can better informe vs in this truth then he who is the Spirit of Truth? And therefore if wee haue the teſtimony of Gods Spirit in vs, we ſhall need no other witneſſe, nor any reaſons inuented by mans wit, to confirme vs in this truth, that the Scriptures are the word of the euer-liuing God.

1.*Cor.*2.15.

1.*Iohn* 2.27.

Verſe 20.

1.*Cor.*2.

Iohn 16.

§. *Sect.*
Gods Spirit
perſwadeth
of this truth
by our owne
feeling and
experience.

For whoſoeuer are indued with Gods Spirit, doe alſo in their owne experience ſenſibly feele by the effects & operation of the Scriptures in themſelues, that they are not the word or inuention of mortall man, but the Word of the Almighty and moſt wiſe God. For when they perceiue that the eyes of their vnderſtanding are illuminated, which before were blind and full of darkneſſe; that their will is inclined to the obedience of Gods Commandements, which before was ſtubborne and rebellious; that their heart is become ſoft and tender, ſo as like the heart of *Ioſias* it melteth at the preaching of the Law, which before was obdurate and more hard then the Adamant; that their conſcience which was dead and ſeared, is now readie to checke and controll them when they commit any ſinne, and to allow and approue all good actions, that their affections are caſt in a new mould, ſo that whereas heretofore they loued nothing but the world & worldly things, now their loue is fixed on the Lord and thoſe things that are aboue; and whereas nothing was more odious in former times then vertue and godlineſſe, nothing more pleaſing then ſin and the delights thereof, now contrariwiſe, nothing is more loathſome then ſinne, nothing more ſweet and delightfull, then obedience to Gods Commandements; and when they further conſider, that this great alteration is made in them onely by the hearing of Gods Word preached; they need no further perſwaſions, nor other inſtructour to teach them, that the Scriptures were penned by the diuine operation of Gods Spirit, ſeeing the word of mortal man could neuer make ſuch a change in them, nor any thing elſe but the Word of the euer-liuing God; which at the firſt was alone ſufficient for their creation and generation, and now only is of power ſufficient for their regeneration, and new birth. As therefore the blind man reaſoned with the Phariſies, not with any far-fetcht reaſon, but from his own experience, to proue that our Sauiour was not a notorious ſinner, as the Phariſies accuſed him, but ſome great Prophet ſent from God; ſaying, *Doubtleſſe this is a maruellous thing that yee know not whence hee is, and yet hee hath opened mine eyes*; and, *if this man were not of God hee could haue done nothing*: ſo may wee reaſon with thoſe who affirme that it cannot bee knowne whence the Scriptures came, from God or man; vſing this argument taken from our owne experience, ſaying, Doubtleſſe this is a maruellous thing that yee doe not know whence the Scriptures are, ſeeing they haue opened mine eyes which were blind from my birth; inclined my will to obedience, which before was rebellious; ſoftned my heart and ſanctified and quite changed mine affections, ſo that I now loue that good which before I hated, and hate that euill which before I loued; and am delighted with thoſe holy exerciſes which heretofore did moſt diſpleaſe mee; and am diſpleaſed with thoſe vaine pleaſures and filthy ſins, which in times paſt did moſt delight me; and therefore if it were not of God it could haue done no ſuch thing, if it were not inſpired and indited by his holy Spirit, and made effectuall by the vertue and power thereof, it could neuer haue wrought in me ſuch ſtrange alterations.

9.30,33.

Chap.

CHAP. XXIV.

Satans tentations ſuggeſted againſt the tranſlations of holy Scriptures anſwered.

§. Sect. 1. That the Scriptures are truly tranſlated.

AND ſo much for anſwering Satans ſecond tentation, whereby he laboureth to make men neglect the hearing of Gods Word, that ſo they may neuer be effectually called. Now thirdly, if he cannot perſwade men that the Scriptures are not the Word of God, that ſo he may take away all the authoritie thereof, then hee will take exceptions againſt the tranſlation; ſuggeſting into their minds, that though the Scriptures be the Word of God, as they were penned in their owne proper languages, by men inſpired by his Spirit, yet for ought they know, being vnlearned, the Scriptures may be corruptly tranſlated, altered from their firſt originall, and things added and detracted at the Tranſlators pleaſure. To this I anſwere, that not onely profeſſors of Religion, but alſo Pagans, Infidels, Epicures and Atheiſts, who are euen the very limbs of the Deuill, haue beene skilfull and learned in theſe languages; and therefore if the tranſlations were not neere the originall, who could ſtop their mouthes from inueighing againſt ſuch falſhood? Who could reſtraine them from declaming againſt ſuch corruption, ſeeing they ſo hate and abhorre this truth, as that they wiſh the vtter extirpation thereof, and with extreme malice oppoſe themſelues againſt it, perſecuting and murdering to their vttermoſt power, whoſoeuer imbrace and profeſſe it? Moreouer, we know that the Iewes who more maliciouſly maligne Chriſtians and Chriſtianitie then the Turkes and Pagans, do notwithſtanding agree with vs in the tranſlation of the Olde Teſtament, & can take no exception againſt the New. Thirdly, there hath beene euer ſince Chriſts comming many Sectaries and Heretickes, who for the maintenance of their opinions haue but ſought to corrupt ſome few places of the Scriptures, but ſtill God hath raiſed vp ſome godly learned in the originall tongues, who haue confuted them and cleered the text; how therefore in ſuch diuiſion and vehement diſcord ſhould ſuch a thing be concealed? How ſhould any corrupt the whole Scriptures, or any principall places; ſeeing there is ſuch Controuerſies from time to time about euery letter and ſyllable? Laſtly, this truth of the Scriptures hath beene ſealed and confirmed with the bloud of many Martyrs, who haue beene excellently learned in the originall tongues: and who can imagine that they would haue beene ſo fooliſh, as to haue giuen their liues for the maintaining that truth which is contained in the Scriptures as wee haue them tranſlated, if they thought them corrupted and falſified in the tranſlation?

§. Sect. 2. Of the difference of tranſlations.

But the tempter will object that the tranſlations exceedingly differ one from another, and therefore ſome of them muſt needes bee falſe, and who would ground his faith vpon any, vntill hee know which is the beſt and trueſt? I anſwere, that though there bee diuers tranſlations, and one better then another; yet euen that which is moſt corrupt & imperfect, is ſufficient to inſtruct vs in the knowledge of God, and in the principles of Chriſtian Religion; neither is there amongſt them all, many errours which concerne the Articles of our faith, or come neere the ſubſtance of the doctrine which wee are bound to beleeue; for all the Tranſlatours haue laboured to conforme their tranſlations according to the analogie of faith; and though they haue not in all places deliuered the proper ſenſe, yet they haue endeauoured to come as neere it as they can; and where they haue failed, it is rather in circumſtances then in ſubſtance, in the proper and ſpeciall truth, then in the common and generall; and though in one place they doe not ſo cleere the truth as they ſhould, yet they doe it in many other. And therefore let not Satan perſwade vs to neglect the Scriptures, becauſe there are wants and imperfections in the tranſlations; for if we ſtudie and meditate euen in the meaneſt, and conforme and frame our liues according to that truth which we learne out of them, we ſhall attaine vnto euerlaſting life and happineſſe. Men do not vſe to neglect their buſineſſe, becauſe by reaſon of ſome Cloud the Sun doth not ſhine vpon them in his full brightneſſe; for that light which they enjoy is ſufficient, though not ſo gloriouſly bright as when it ſhineth in his full cleereneſſe, ſo wee muſt not neglect the conforming of our ſelues to the Scriptures, becauſe wee cannot ſee them ſhine in their owne glorious brightneſſe, as they were penned by the inſpiration of the Holy Ghoſt in the originall language, (for as well may a Painter expreſſe in his Table with artificiall colours the glory of the Sun, as any man liuing can expreſſe that perfect beauty and diuine glory which ſhineth in the naturall phraſe of holy Scriptures in a tranſlation) but rather wee are to enjoy the benefit of this glorious ſhining Sun of Gods Word, though the brightneſſe bee as it were vailed and ſomewhat ſhadowed with the cloud of another language; for notwithſtanding, through it they ſhine and affoord vs ſuch light, as may be ſufficient to guide and direct vs in the wayes of holineſſe and righteouſneſſe, which will bring vs in the end to eternall glory and endleſſe felicitie.

Chap. XXV.

Satans tentations taken from the euill liues of the Miniſters anſwered.

§. Sect. That Sat diſgracing Miniſters, keth to di grace the Miniſtery

And ſo much concerning the objections which Sathan maketh againſt the Scriptures themſelues, to the end he may make men neglect to heare and read them. But if this will not preuaile, then hee leaueth to diſgrace the Word it ſelfe, and ſeeketh by diſcrediting the Miniſters thereof, to make them to contemne their Miniſtery; and to this end he vſeth all his skill to draw them into ſome groſſe and ſcandalous ſinne, and to neglect that doctrine themſelues which they teach vnto others, ſhewing in their liues and conuerſations, neither zeale of Gods glory, nor deſire of their neighbours good; and when hee hath attained vnto his purpoſe in ſome, hee thinketh it a ſufficient ground for the ſlander of all, and a notable foundation whereupon he may build a moſt pernitious tentation. Art thou ſo fooliſh (will hee ſay) as to thinke all Goſpell which the Miniſters teach, that all truth commeth from their mouthes, and that there is not a more eaſie way of attaining to euerlaſting life, then that which they ſhew vnto thee? Why, doe but looke vpon themſelues, and thou ſhalt find their liues far diſſonant from their words, that whileſt they exhort thee to ſtrictneſſe, they take their libertie, whileſt they diſſwade thee from taking thy pleaſure, affecting honours, ſetting thy heart vpon riches, themſelues in the mean time are as voluptuous, ambitious, and couetous as any other; and whileſt they endeauour to make ſinne to appeare vnto thee as blacke as Hell, themſelues embrace it with pleaſure and delight, as though it were the joy of Heauen. Who therefore can imagine that they thinke as they ſpeake, or that they are perſwaded that Heauen gate is ſo ſtraite, and the way ſo troubleſome and hard to find, as they goe about to perſwade thee, ſeeing themſelues take the leaſt paines in walking in this way which they preſcribe vnto others? Or if it be the truth which they teach, then ſurely they are not worth the hearing, who in their liues deny this truth which in their words they profeſſe; for what hope canſt thou haue that it will be powerfull to worke grace in thee, ſeeing it hath no power to worke it in themſelues? or that they can perſwade thee to that holineſſe, to which themſelues are not perſwaded?

§. Sect. The anſwe the former tentation.

And thus doth Sathan ſeeke to keepe men from hearing of Gods Word, that ſo being weakned and hunger-ſtarued, for want of this heauenly Manna, hee may vanquiſh them at the firſt on-ſet, and lead them captiue vnto all ſin; and being ſtill hood-winkt with the thicke vaile of ignorance, hee may lead them the direct way to Hell and vtter deſtruction; and therefore it behoueth euery one to arme themſelues, that ſo they may beate backe the violence of this tentation. Firſt therefore, whereas he ſaith that the Miniſters ſpeake not as they thinke, becauſe they doe not as they ſpeake; wee are to know for the anſwering of this tentation, that Miniſters are ſubiect to the ſame corruptions & infirmities which are incident vnto other men, & though they are called in the Scriptures Angels, in reſpect that they are Gods Meſſengers to bring and publiſh the glad tidings of the Goſpell, yet are they not Angels in reſpect of their puritie and perfection: but as they are fleſh and bloud, ſubiect to all humane frailty; as they are borne in ſin and defiled with originall corruption, ſo are they as prone as others to fall into all actuall tranſgreſſions, if the Lord reſtraine them not. Neither muſt we imagine that learning and knowledge doe indue men with ſanctification and the ſauing graces of Gods Spirit, for then wee might attaine vnto them by our ſtudy, labour and induſtry; whereas the Scriptures teach vs that they are Gods free gifts which hee beſtoweth on whom he will; then it would follow that hee who is indued with moſt knowledge and learning, ſhould alſo haue moſt grace and ſanctification, whereas our owne experience teacheth vs, that many of the greateſt Doctours of the World ſpend their liues in all voluptuous pleaſures and licentiouſneſſe. What then? do theſe men teach one thing and beleeue another? Surely it may be the caſe of many, for faith commeth not by variety of knowledge, neither is it tied to learning; but it is the free gift of God beſtowed as well, yea and as often alſo, vpon the ſimple fiſherman as vpon the learned Phariſie; and therefore though they haue ſuch great learning and knowledge, that they are able to inſtruct others & defend the truth againſt all oppoſers, yet may they be as hard-hearted and full of infidelity, as the moſt ignorant and ſottiſh in the World. Shall then their hardneſſe of heart and infidelitie moue vs to call the truth of God which they deliuer into queſtion, as though it were a matter doubtfull whether it is the Word of God or no? God forbid. 3.4. Yea, *let God be true and euery man a liar.* For their owne conſciences are conuinced of this truth though not perſwaded, and the Lord hath giuen them eyes to ſee it, though not hearts to beleeue it; to the end that the praiſe of our ſaluation may wholly bee aſcribed to his owne free grace, who calleth and iuſtifieth, ſanctifieth and ſaueth whom he will; and not vnto humane learning or knowledge, which may be attained vnto by mans induſtry and labour.

That not learning, but Gods Spirit freeth vs from our naturall corruptions.

Sect. 3. It may bee alſo that theſe who teach one thing and practiſe the cleane contrary, doe notwithſtanding beleeue, that is, know and giue their aſſent to that which they deliuer; but this generall faith is incident as well to the Deuils themſelues as vnto men, and therefore thoſe who haue it may neuertheleſſe bee as worldly, carnall, and prophane as euer they were. For before we attaine vnto a true iuſtifying faith, and be ſanctified by Gods Spirit, our knowledge and learning will not free vs from our corruption of nature, wherein we are conceiued, borne and bred; ſo that though we ſee the truth, yea know & acknowledge it to bee the Word of God, which ſhall one day either iuſtifie or condemne vs, yet if the Lord doe not ioyne with this knowledge the inward operation of his Spirit, making it effectuall for our ſanctification, and for the purging of vs from our corruptions, we are as readie to fall into all ſin, being inticed and carried away with the riches, honours and pleaſures of the World, as if we were ſtill moſt ſottiſhly ignorant. A notable example hereof wee haue in *Salomon*, who though hee had receiued ſuch a meaſure of wiſdome and diuine knowledge, as neuer meere man attained vnto the like, yea though hee were a pen-man of an excellent portion of holy Scriptures, yet (the Lord leauing him to the corruption of his owne heart) hee fell moſt grieuouſly into all abominable wickedneſſe: and yet who will dare to ſay, that *Salomon* did not write as he thought, and not rather that he was carried away through the violence of his corruptions, to commit that ſin which his conſcience condemned, and to neglect obedience to Gods vndoubted truth? So *Dauid* who was indued with notable knowledge, and no leſſe grace, fell notwithſtanding moſt fearefully into adultery and murther; but ſhall wee therefore thinke that hee was not perſwaded that theſe were horrible ſins, or that when he commended mercy, innocency and chaſtitie, he ſpake not as he thought? And *Peter* likewiſe denied and forſwore his Maſter, whom before hee had acknowledged to be the Sonne of God; but ſhall wee hence conclude that *Peter* diſſembled when hee made that notable confeſſion, becauſe when hee came to the triall hee vtterly diſclaimed it? Nay, rather wee may certainly bee perſwaded, that *Dauid* was carried away with his luſt and concupiſcence, and *Peter* ouercome with feare and frailtie, and both drawne, through their corruption, to commit thoſe ſins which their conſciences condemned. But leauing ſuch farre fetcht inſtances, let euerie man, yea euen hee who hath attained vnto the greateſt meaſure of faith and ſanctification, enter into a ſtrict and due conſideration with himſelfe, and examine his owne conſcience before Gods tribunall ſeate; and then let him tell me whether hee performe obe-

That neglect of dutie doth not alwayes argue incredulitie.

obedience to all that truth which hee knoweth and beleeueth, or whether hee may not iuſtly complaine, that our corruption takes occaſion by the knowledge of *Gods commandement, to worke in vs all manner of concupiſcence; that hee doth thoſe things which he alloweth not*, yea which hee hateth and abhorreth; that though hee doe not onely know the law of God, but alſo is *delighted therewith in the inner man*, yet *that there is another law in his members which warreth againſt the law of his minde, and leadeth him captiue vnto the law of ſinne*, as it is *Rom.*7.8.15.23. And if this bee the caſe of *Salomon*, *Dauid*, *Peter*, and of all Gods children, who haue attained to the greateſt meaſure of knowledge and ſanctification; let not Satan perſwade vs that wee may ſafely neglect the miniſterie of the word, becauſe the Miniſters thereof ſeeme not perſwaded that the doctrine which they deliuer is true, in that they doe not practiſe it in their owne liues: for many knowing and beleeuing that truth which they deliuer, are notwithſtanding deſtitute of the ſanctifying graces of Gods ſpirit, and therefore wholly carried away into all licentious wickedneſſe; and many alſo who are ſanctified, being not wholly purged from their naturall corruptions, are readie to ſhew their frailtie and infirmities to all the world, though they know, acknowledge, beleeue, and from their hearts embrace that truth which they teach and profeſſe.

*Rom.*7.8,15,23.

§. Sect. 4.
The ſecond tentation taken from the euill liues of Miniſters, anſwered.

But if Satan cannot thus preuaile, nor cauſe vs to doubt of Gods truth, becauſe the Miniſters liue not according to that doctrine which they teach; then hee will perſwade them at leaſt to refuſe to heare ſuch whoſe liues are ſcandalous, as being vnworthie to take the word into their mouthes, and vnable to conuert or amend others, ſeeing the word is not powerfull which they deliuer for the conuerting and reforming of there owne liues. Which tentation of Satan is moſt dangerous and pernicious vnto many; for what greater diſcouragement can their bee to a ſicke patient, then to take phyſicke of ſuch a Phyſition who cannot cure himſelfe of the ſame diſeaſe? Or who willingly eate of that food, which hee who giueth it vnto him ſo loatheth and abhorreth, that hee will not ſo much as taſte of it? Or who taketh delight in hearing him diſcourſe of mercie, chaſtitie, and liberalitie whom hee knoweth wholly poſſeſſed of crueltie, luſt, and coueteouſneſſe? And therefore it were to bee wiſhed that Gods Miniſters ſhould be Phyſitions to themſelues, before they take vpon them the cure of others; that they ſhould not ſtand like Images by the high way ſides, directing others in their iournies, themſelues neuer mouing foote, but that they ſhould like guides goe before them, and inſtruct them not onely by their word, but alſo moue them to receiue their inſtruction by their example. But yet let vs take heed, that Satan doe not take occaſion vpon the neglect of their dutie to make vs neglect ours; and that hee doe not rob vs of the ineſtimable treaſure of Gods word, and depriue vs of this heauenly Manna and food of our ſoules, wherby all the graces of Gods ſpirit are begotten; nouriſhed and increaſed in vs, becauſe the Miniſter who offereth it vnto vs doth not feed vpon it himſelfe. And to this end we are to know that the miniſterie of the word is Gods ordinance, which dependeth not vpon the worthineſſe, of him who deliuereth it neither is it made voide and vneffectual by his vnworthines, but it hath its vertue, force and power from the bleſſing of God, and from the inward operation of his ſpirit, who appplieth it to the hearts and conſciences of men, and thereby illuminates their vnderſtandings, and begetteth faith in them and all ſanctifying and ſauing graces. And hence it is, that the Miniſter himſelfe, findeth not the word which hee deliuereth, effectuall for the begetting of faith or any grace in him, which notwithſtanding is powerful in many of the hearers for theſe purpoſes, becauſe the Lord vouchſafeth not the aſſiſtance and inward co-operation of his holy Spirit with the outward Miniſterie of the Word vnto him, which notwithſtanding hee mercifully granteth vnto others. Seeing then the Miniſterie of the Word is Gods owne Ordinance, which he maketh effectuall to whom he will by the inward operation of his holy Spirit, by whomſoeuer it is deliuered; and ſeeing thoſe Miniſters which are moſt holy and vertuous cannot at their pleaſure infuſe grace into their hearers; for *Paul may plant, and Apollos may water, but God giueth the increaſe*; ſo that neither the one nor the other are any thing in themſelues without Gods bleſſing; ſeeing alſo thoſe who are looſe and vicious, if they truely preach the truth it ſelfe, cannot by their badneſſe hinder Gods Ordinance, but that comming from their mouthes it will bee effectuall for the conuerſion of men vnto God, and the eternall ſaluation of thoſe that beleeue; for though vnto himſelfe it bee but a dead letter, yet the Spirit of God may giue life vnto it in thoſe who receiue it; and though he preacheth for glory or gaine, or for enuie and ſtrife, yet wee muſt with the Apoſtle *reioyce that Chriſt is preached any manner of way*, and reape the fruit thereof to our eternall comfort; Laſtly, ſeeing the wiſdome of God thinketh it good to ſend Ambaſſadours of both ſorts, ſanctified and vnſanctified, and oftentimes maketh the word in the mouth of a faithfull and godly Miniſter the ſauour of death vnto death, and the ſame word in the mouth of one who is void of

1.Cor.3.6.

*Phil.*1.1

of grace and ſanctification the ſauour of life vnto life, to the end that wee ſhould not depend vpon man, but wholly reſt and rely our ſelues vpon Gods owne Ordinance, giuing and aſcribing vnto him the whole glory and prayſe of our conuerſion and ſaluation; let not Satan perſwade vs to thinke worſe of the pure Word of God, becauſe of his corruption who deliuereth it. For what were this but to refuſe a comfortable ambaſſage from a gracious Prince, becauſe we diſlike the qualities of the Ambaſſadors? what were this but to ſcorn to receiue a kind letter from a louing Father, becauſe the carrier doth diſpleaſe vs? What is this but to refuſe a rich treaſure, becauſe it is brought vnto vs in an earthen veſſell which is fraile and brittle? What is it but like proud beggers to refuſe the bountifull almes of a mercifull Prince, becauſe it is deliuered vnto vs by an Almner who is couetous and hard-hearted? Yea, what is it but to croſſe our Sauiour Chriſts expreſſe Commandement, who commanded all to heare euen the Scribes and Phariſies who ſate in *Moſes* Chaire, and to doe after their words, though not after their workes? In a word, what is it elſe then to pinne Gods Ordinance vpon mans ſleeue, & to make the preaching of the Goſpell, *which is the power of God to ſaluation vnto euery one who beleeueth*, to depend vpon the weake ſtrength of fraile fleſh, either to bee made effectuall by his worthineſſe, or to be made vaine and vnprofitable by his vnworthineſſe?

tth.23.

1.16.

CHAP. XXVI.

Sathans tentations taken from ſundry Opinions, Sects and Religions, anſwered.

Sect. 1.
ans tenta-
ns perſwa-
g vs to pro
e no Reli-
n.

ANd thus Satan may be anſwered, when he taketh occaſion of diſcrediting the Goſpell and hindering the courſe thereof by obiecting the wickedneſſe and worldly prophaneſſe, or the infirmities and fraile weakneſſe of the Miniſters thereof. But if he cannot thus preuaile, hee leaueth their liues and commeth to their doctrine. Doſt thou not ſee (will hee ſay) that there are innumerable Sects and contrary Factions amongſt thoſe who profeſſe Chriſtianitie? Some Papiſts, ſome Proteſtants, ſome Arrians, ſome Anabaptiſts, ſome Pelagians, ſome Libertines, ſome Familiſts, ſome Donatiſts, and many other who all cite and alleage Scriptures for the defending of their contrary opinions, and confidently affirme, that they only haue the truth amongſt them? How therefore canſt thou know which is truth and which is falſhood; who interpret the Scriptures aright, & who wreſt and miſconſtrue them? or if thou wert diſpoſed to be religious, what Religion wilt thou profeſſe in this great confuſion? to what Church wilt thou adioyne thy ſelfe, ſeeing one is contrary to another, and thou knoweſt not which is in the truth? If thou beeſt wiſe therefore keep thy ſelfe quiet & let all alone, hearken not to any of them, or if thou doſt, beleeue them not ouer haſtily, be of that Religion which wil beſt ſtand with thine aduantage; or if thou wilt needs ſerue God, follow thine owne conſcience, haue a good intention in that thou doeſt, & it is enough; but profeſſe not one Religion more then another, til thou ſeeſt thoſe who are learned agree amongſt themſelues, for vntill then thou canſt haue no aſſurance that thou profeſſeſt the truth.

Sect. 2.
The anſwere to the former tentation.

1.*Cor*.11.19.
1.*Tim*.4.1.
2.*Pet*.2.1.

For the anſwering of which tentation we are to know, that the Scriptures haue foretold vnto vs that there ſhould be *ſects, diuiſions, hereſies, and falſe teachers, euen vnto the end of the world*; as appeareth 1.*Cor*.11.19. 1.*Tim*.4.1. 2.*Pet*.2.1. And the experience of all times both vnder the Law, and vnder the Goſpell, may ſufficiently teach vs, that whereſoeuer the truth of God is publiſhed and preached, there it is oppoſed by innumerable Sectaries and Hereticks, which by the malice and ſubtiltie of Satan, are ſtirred vp to impugne and diſcredit the true Religion: and therefore if Satan can ſtill keepe vs blind-folded in ignorance, and reſtraine vs from the confeſſion and profeſſion of our faith, till there be a generall vnitie and agreement in the true Religion, without all oppoſition or gain-ſaying, then hee hath attained his deſire; for ſo ſhall wee neuer ioyne our ſelues in the communion of Saints, nor be true members of the Church, profeſſing and practiſing the Religion of Ieſus Chriſt, ſeeing the Deuill will not ceaſe to ſtirre vp his wicked inſtruments, falſe Prophets, Sectaries and Heretickes, to the end they may oppugne and contradict the truth when it is ſincerely preached, and make it fruitleſſe in the hearts of vnbeleeuers; ſeeing alſo our Sauiour hath taught vs that his Church is but a little flocke, which is aſſaulted and grieuouſly vexed, not only with Lions, Tigres and open enemies, but alſo with Foxes, and Wolues in ſheeps clothing, and ſecret enemies, who vnder the ſhew and profeſſion of Religion, ſeeke to vndermine and bring it to ruine. And the Apoſtle alſo hath forewarned vs, that *there muſt be hereſies among vs, that they who are approoued might bee knowne*. Though therefore there bee many Sects and Hereſies, many falſe Religions, & but one Truth, this muſt not make vs to neglect all, till there be an vniuerſall agreement, for as well may we reconcile light and darkneſſe, the children of God with the children of the Deuill, grace and naturall corruption, truth and errour, as the true Religion with thoſe which are falſe, or the profeſſors of the

1.*Cor*.11.19.

one with the profeſſors of the other. Thoſe who haue important buſineſſes abroad, doe not ſtay at home and refuſe to trauell becauſe ſome goe out of the way; but therefore they are more carefull to informe themſelues of euery turning in their journey, becauſe they would not erre with others: thoſe that haue a deſire to liue, doe not refuſe all meate, becauſe ſome ſurfet and die, by eating that which is vnwholeſome; but rather hereby they are made more warie in making good choice of ſuch diet as is fit for the preſeruation of their health: thoſe alſo who are ſicke, doe not neglect all phyſicke, becauſe there are many coozening Impoſtors and vnlearned Empiricks who kill in ſtead of curing; but this maketh them with more circumſpection to find out a ſkilfull and learned Phyſition. Let vs therefore follow the like practice in theſe ſpirituall things: and ſeeing there is but one direct way which leadeth vnto Heauen, and many by-wayes which leade to deſtruction, let not this keepe vs from trauelling this heauenly journey, but rather mooue vs with more diligence to inquire the right and perfect way: ſeeing alſo there are many which offer vs poyſon in ſtead of the wholeſome food and phyſicke of our ſoules, let vs learne with more care to make choice, & to put a difference betweene the one and the other.

§. *Sect.* 3.
How the vnlearned may diſcerne the true Religion from that which is falſe.

But here it will bee demanded how thoſe who are ſimple & ignorant can judge which is the true Religion, and which is the falſe, who teacheth the truth, and who falſhood? To which I anſwere, that euery one muſt labour to informe himſelfe of the truth, by ſtudying and meditating in Gods Word: this muſt be his light to guide him, his counſellor to informe him, his touchſtone whereby he may diſcerne the Copper and Braſſe of mens inuentions, from the pure Gold of Gods true Religion. Neither are wee to receiue all doctrines hand ouer head, but as the Apoſtle exhorteth vs, we *muſt trie the ſpirits whether they be of God or no:* and with the men of Berea, wee muſt ſearch the Scriptures, to ſee if thoſe things be ſo as they are deliuered, and accordingly either receiue them if they are conſonant with Gods word, or reject them if they be diſſonant thereunto. Yea (will ſome ſay) this were a direct courſe if thoſe only who haue the truth on their ſide had Scripture to alleage, but ſeeing euery Hereticke is as ready to quote Scripture, for the vpholding and defending of his Hereſie, as the profeſſors of Gods Truth for the maintenance thereof; all the queſtion is, whoſe interpretation is to bee receiued as good, and whoſe to bee rejected as falſe and erroneous? To this I anſwere, that though there bee ſome places in the Scripture hard and ſomewhat doubtfull, and therefore the more eaſie to be wreſted vnto a wrong ſenſe, yet are there others cleer and euident, for the confuting of all Sects, Hereſies and errours whatſoeuer: and therefore we muſt expound thoſe places which are darke and ambiguous by thoſe which are perſpicuous and manifeſt. For example, if wee would know whether Popery be the true Religion or no, wee muſt examine the doctrines thereof by Gods Word, not making choice of thoſe places which ſeeme any way hard and doubtfull, but of thoſe which are cleere and manifeſt; and ſo wee ſhall find that their doctrines are as contrary to Gods truth, as light to darkneſſe. For whereas they teach that wee are able to fulfill the Law, and to merit Heauen, the Scriptures affirme the cleane contrary, namely, that *in many things wee ſinne all, Iames* 3.2. and *whoſoeuer ſhall keepe the whole Law, and yet faileth in one point, is guiltie of all, Iam.* 2.10. *that there is no man who ſinneth not,* 1. *Kings* 8.46. *that in Gods ſight none that liueth can be iuſtified, Pſal.* 143.2. *that when wee haue done all thoſe things that are commanded vs, we are vnprofitable ſeruants, and haue done but our dutie, and therefore merit nothing, Luke* 17.10. So whereas they teach that wee muſt pray to Saints and Angels, becauſe they make interceſſion for vs, the Apoſtle flatly excludeth all other from this office, but Chriſt alone. 1. *Tim.* 2.5. *there is one Mediatour betweene God and man.* Whereas they teach that marriage is vnlawful for ſome men at all times, and ſome meats vnlawfull for all men at ſometimes, the Holy Ghoſt telleth vs plainly that this is *erroneous and a doctrine of Deuils*; and *that euery creature of God is good, and nothing ought to be refuſed, if it be receiued with thankeſgiuing,* 1. *Tim.* 4.1,3,4. And *that marriage is honourable for all men, and the bed vndefiled Heb.* 13.4. That *to auoid fornication, euery man muſt haue his wife, and euery woman her owne husband,* 1. *Cor.* 7,2. And that *better it is to marry then to burne, Verſ.* 9. Whereas they teach that our Sauiour Chriſt is carnally and corporally preſent in the Sacrament, the Scriptures teach vs the contrary, namely, that hee is aſcended into Heauen, and therefore not vpon the earth. *Matth.* 28.6. That when *he was taken into Heauen he was taken from vs Acts* 1.11. *That the Heauens muſt containe him vntill the time that all things be reſtored, Acts* 3.21. Whereas they teach that they muſt make and worſhip Images, both are expreſly forbidden in the ſecond Commandement, and in many other places of Scripture. Whereas they teach that the Scriptures ſhould be kept from the common people, in an vnknowne language; the Apoſtle plainly affirmeth that, *he had rather in the Church ſpeake fiue words with his vnderſtanding, that hee might alſo inſtruct others, then ten thouſand words in a ſtrange tongue*; and flatly enjoyneth that the Prophets

1. *Iohn* 4,1.
Acts 17.

Iames 3.2. & 2.10.
1. *King.* 8.46.
Pſal. 143.2.
Luke 17.10.
1. *Tim.* 2.5.
1. *Tim.* 4.1,3,4.
Heb. 13.4.
1. *Cor.* 7.2.
Matth. 28.6.
Acts 1.11.
Acts 3.21.
1. *Cor.* 14.19.

phets ſhould keepe ſilence in the Church, rather then ſpeake ſtrange languages, where there is no interpreter, 1.*Cor*.14.19,27,28. Whereas they hold that the cup in the adminiſtration of the Lords Supper, is to be withheld from the common people, and giuen only to the Prieſts, the quite contrary is to be obſerued in the inſtitution, whereas our Sauiour ſaith, *Drinke yee all of it, becauſe it is his bloud of the New Teſtament that is ſhed for many, for the remiſſion of ſins*: plainly thereby inferring, that this Signe and Sacrament of his bloud belongeth to as many as were redeemed by it, *Matth*.26.28. And wheras they ſay, that here the Diſciples were onely, and that to them alone this ſpeech was directed, the Apoſtle plainly taketh away this cauill: for ſetting downe the words of inſtitution for the vſe of the whole Church of Corinth, he willeth euery one indefinitely *to examine himſelfe*, and *ſo to eate of this bread, and drinke of this cup*, 1.*Cor*.11.28. And thus if we ſtudie and meditate in Gods Word, wee ſhall find moſt cleere and manifeſt places for the confirmation of the truth, and confutation of all Sects, Errours and Hereſies. But what if this meanes be taken away from vs, of reading and ſtudying the Scriptures, either becauſe they are only to be had in an vnknowne language, as in the time of Popery, or becauſe we cannot read, and haue no body to teach vs? What if both reading and ſtudying them, wee finde many doubts and difficulties, and diuers places which ſeeme to fauour and maintaine diuers oppoſite opinions and Religions? How then muſt we quit our ſelues out of this labyrinth of ambiguitie and doubtfulneſſe, ſeeing it is prejudiciall to appeale to the judgement of either faction? I anſwere, that in theſe dayes the meanes of knowledge are not ſo ſcant, but that they may enjoy them that labour for them; for either they may obtaine the vſe of the Scriptures in their owne language where they dwell, or elſe in ſome other place by remoouing their habitation; and though they cannot reade, yet it is no hard matter to learne, to thoſe who will vſe paines and diligence, or at leaſt to get the helpe of others to ſupply their want and defect in this behalfe. But let it be granted that wee were abandoned of all theſe meanes, or that vſing them, there were ſome doubt remayning of which we cannot be reſolued; are we therefore deſtitute of helpe, and forſaken of all meanes, whereby we might attaine vnto the knowledge of the truth? No ſurely. For, if when all other meanes faile vs, we haue our recourſe vnto God by earneſt and effectuall prayer, inſtantly crauing his holy Spirit to guide and direct vs, we haue a mercifull promiſe that he wil heare our requeſt and grant vnto vs his holy Spirit; and that thereby he will illuminate the blind eyes of our vnderſtanding, inlighten our mindes with the knowledge of the truth, and take away from vs all prejudice of opinion and fore-ſtalled judgement, ſo as we ſhall diſcerne truth from falſhood, and Gods true Religion, from errors and lies, Sects and Hereſies. For *this ſpirit of truth will leade vs into all truth*, as it is *Iohn* 16.13. *Hee ſearcheth all things, euen the deepe things of God; and to this end wee receiue him, that wee may know the things which are giuen vnto vs of God*, as it is 1.*Cor*. 2.10,12. Hee is that precious eye-ſalue, wherewith being anointed wee ſee, who before were blind, *Reuel*.3.18. And if once we haue receiued this anointing, *we need not that any man ſhould teach vs, for this anointing teacheth vs all things*, as it is 1.*Iohn* 2.27. Though therefore wee were abandoned of all other meanes, yet let not Sathan perſwade vs to neglect all Religion, becauſe wee cannot diſcerne the true Religion from that which is falſe: for if wee earneſtly and ſincerely labour after the knowledge of the truth, and with good *Cornelius* continually implore the aſſiſtance and direction of Gods Spirit, wee ſhall be ſure to obtaine our deſire, for the Lord hath promiſed it, and he will vndoubtedly be as good as his word.

h.26.28.

11.18.

11.13.

Iohn 16.13.

1.*Cor*.2.10,12.

Reuel.3.18.

1.*Iohn* 2.27.

*Acts*10.

CHAP. XXVII.

Satans tentations taken from our vnworthineſſe and vnfitneſſe to heare, anſwered.

§. *Sect*. 1. That our ſins and vnworthineſſe ſhould not hinder vs from hearing Gods Word.

ANd ſo much concerning the tentations of Sathan, which hee draweth from the Miniſters, to diſcredit the Goſpell, and to diſſwade men from the hearing thereof; but if he cannot thus preuaile, he will leaue the Miniſters, and come to the parties themſelues, ſuggeſting into their minds that they are vnworthy, in reſpect of the innumerable number of their ſins, to be hearers of the Goſpell, which is pure and excellent; and that their corruptions are ſo great, their vnderſtandings ſo blind, their memories ſo ſlippery, their wils ſo peruerſe, their heart and affections ſo wicked and prophane, that it is to be feared in regard of this their vnfitneſſe to heare, that the Word of God, which in it ſelfe is the ſauour of life vnto life, will become vnto them the ſauour of death to their more deepe condemnation. For the anſwering of which tentation, wee are to know, firſt, that our ſins and vnworthineſſe ſhould be ſo farre from hindering vs from the hearing of Gods Word, that they ſhould rather ſerue as forcible arguments to moue vs more attentiuely and diligently to heare it: becauſe it is the meanes ordained of God to pull vs out of our ſins, to purge vs from our cor-

*Acts*16.18.

corruptions, to worke in vs true ſanctification, and to make vs of the ſonnes of wrath the children of God. Moreouer, though we want faith, and all other ſanctifying graces, yet wee are to heare the Word of God: for therefore the Lord hath ordained the Miniſterie of the Word, not onely to increaſe grace where it is begun, but alſo to beget and begin it where it is wanting; ſo that wee muſt not only heare becauſe wee are fit, but alſo that wee may bee made fit, who before were vnfit. Neither are wee to imagine that faith and other graces goe before hearing, but follow after as fruits and effects thereof; Rom.10.14,17. as the Apoſtle plainly ſheweth, *Rom.*10.14. *But how ſhall they call on him in whom they haue not beleeued? And how ſhall they beleeue in him of whom they haue not heard? And how ſhall they heare without a Preacher?* And Verſe 17. *Faith commeth by hearing, and hearing by the Word of God.* If then there be no faith without hearing, and no grace without faith, it muſt needs follow, that before we heare, we are deſtitute of faith and all ſauing grace, and that by hearing they are wrought in vs, God preuenting vs with his grace, and calling vs vnto himſelfe, not only when wee had no deſerts to merit his mercy, but alſo not ſo much as any grace to deſire it. And hence it is that the Apoſtle ſaith, 2.Tim.1.9. That *God hath called vs with an holy calling, not according to our workes, but according to his own purpoſe and grace, which was giuen vnto vs through Chriſt Ieſus before the world was.* The truth hereof may appeare in all the examples of Gods Saints, who before their calling were ſo farre from deſeruing any grace at Gods hand, that rather they deſerued confuſion and vtter deſtruction. For example, what worthines was in *Abraham* before his conuerſion who liued in groſſe Idolatrie? what worthineſſe in *Rahab* the Harlot? in *Manaſſes* a cruell Tyrant, a wicked Sorcerer, an horrible Idolater? what worthineſſe in *Mary Magdalene* poſſeſſed by ſeuen Deuils? or in *Matthew* and *Zaccheus* the Publicans? or in *Paul* who perſecuted the Church of God? In a word, what worthineſſe is in any of Gods Saints, before the Lord by the preaching of his Word, made effectuall by the inward operation of his Spirit, hath called and conuerted, and pulled them out of their ſinnes and corruptions in which they wallowed, and indued them with ſome meaſure of his ſanctifying and ſauing graces?

§. Sect.2.
That our vnfitneſſe to heare, ſhould not make vs neglect hearing.

Secondly, whereas he obiecteth our vnfitneſſe to heare, becauſe our eares are dull, our eyes blind, our hearts hard, and our wils, affections, and all the powers and faculties of our bodies and ſoules wholly corrupted and diſordered; this muſt not mooue vs to neglect the hearing of Gods Word, but to become hearers thereof with more care and diligence. For it is the two-edged ſword of the Spirit, which will pierce and make way for it ſelfe to enter, and will build a lodging for it ſelfe to dwell in. It is not onely a light to guide thoſe that ſee, but a precious eye-ſalue to giue ſight vnto thoſe who were born blinde. It is not onely the heauenly dew which maketh Gods graces to ſpring in vs, but alſo that diuine ſeed which giueth them being and rooting in our hearts. It is not onely the food of our ſoules to preſerue and increaſe that ſtrength which we alreadie haue, but alſo that immortall ſeed by which wee are firſt begotten vnto God & borne againe, who before were dead in our ſinnes, and that excellent phyſicke of our ſoules by which they are purged from their corruptions and reſtored vnto health, which before were deadly ſicke in ſin; it maketh vs firſt to will that which is good, and then further to deſire it; it giueth vs life who before were dead in our ſins, and then preſerues this life; it begets and begins faith and ſanctification and all other graces in vs, and being begotten and begun it ſtrengtheneth and increaſeth them. And therefore let not Satan diſſwade vs from the hearing of Gods Word, becauſe of our ſins, vnworthineſſe and vnfitneſſe; for as it is a notable meanes ordained of God for the increaſing of grace where it already is, ſo is it no leſſe effectual for the begetting of grace where it neuer was. There is no wiſeman that will neglect his trade and liue idly becauſe he is poor, but rather this wil moue him to bee more painfull therein, as being the meanes whereby hee may become rich; neither doe men refuſe all nouriſhment, becauſe they haue empty and hungry ſtomackes, but doe more earneſtly deſire meat that they may be filled and ſatisfied; yea euen thoſe whoſe ſtomackes are weake doe not altogether refuſe their food, but eat ſomething to ſharpen their appetite, and ſo by little and little in vſing their ſtomackes they get ſtomackes. Let vs follow the like practice, and when we perceiue our beggerlineſſe in Gods graces, let vs more earneſtly labour after this heauenly treaſure and precious pearle, that wee may be made rich; when wee feele our emptineſſe of all vertue and goodneſſe, let vs more eagerly hunger after this ſpirituall Manna that wee may bee filled and ſatisfied; when wee finde our appetite weake and our ſtomackes indiſpoſed to eate of this heauenly food, let vs a little force our ſelues againſt the appetite, or vſe all good meanes to quicken and ſharpen it, and ſo we ſhall find that the oftner we eate, the oftner we ſhall deſire, the more wee ſhall deſire to heare, and the greater benefit wee ſhall receiue by it. Whereas neglect of hearing will make vs euery day more vnfit to heare, euen as long abſtinence doth quite ſpoile the ſtomake.

§. Sect.

But here afflicted conſciences will further obiect,

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object, that they find ſo many corruptions in their hearing of Gods Word, and performe theſe duties of Gods ſeruice with ſo manifold and groſſe imperfections hauing their minds wholly diſtracted with wandring and wicked thoughts, yea ſometimes with impious imaginations, and rebellious blaſphemies; and when they are at the beſt, receiuing theſe glad tidings with ſuch drowſie dulneſſe and ſpirituall deadneſſe, ſuch hardneſſe of heart, and loathing wearines; that they are ſo farre from profiting by theſe holy exerciſes, as that they are fully perſwaded all they do is turned into ſin. And therefore it were much better for them vtterly to neglect and omit theſe religious duties, then by performing them to increaſe the number of their ſinnes, and the fearefull meaſure of their juſt condemnation. To which I anſwer, that the ſight of our imperfections, corruptions, and grieuous ſins in the performance of theſe holy duties, muſt by no meanes cauſe vs to neglect them, but to practiſe them with greater diligence, labouring againſt our corruptions, and endeauouring and ſtriuing to performe them with more perfection. And if yet notwithſtanding wee cannot bee freed from our wonted ſins and imperfections, we muſt bewaile them with bitter ſorrow, and by feruent and daily prayer, begge the aſſiſtance of Gods holy Spirit, for the mortifying and ſubduing of theſe corruptions. But in any caſe let vs not entertaine a quarrell vpon any tearmes againſt the meanes of our ſaluation, nor bee diſcouraged in the performance of theſe religious duties of Gods ſeruice, not doing them at all, becauſe wee cannot doe them in that perfection which we would.

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To which purpoſe let vs know, that to heare the Word of God is not a thing arbitrary and indifferent, but a part of that ſeruice which God neceſſarily requireth to bee performed of vs. And therefore though we grieuouſly ſinne in the doing of it, yet muſt we doe it ſtill, ſeeing we cannot ſo hainouſly ſin in the hearing of the word, if we endeuour to heare it as reuerently and profitably as we can, as we ſhal if we neglect it altogether. For it is a leſſe ſin to faile in ſin in the manner of doing, then to omit the maine dutie it ſelfe; to ſin of infirmitie becauſe we can doe no better, then of wilfulneſſe and negligence by not doing that wee can. For what Father would not take it much better at his childes hand, if he performe the dutie which he hath enjoyned, though it bee neuer ſo ill and imperfectly done, if he know that he hath vſed his beſt endeauour, then that he ſhould vtterly neglect it, and excuſe his negligence by his inabilitie to doe it in ſuch perfection as his father required? Againe, let vs know that if we ſhould entertaine Satans tentations, perſwading vs to neglect all Religious duties wherein we ſhew ſin, corruption and imperfection, then ſurely we ſhould doe none at all; for euen the beſt of Gods ſeruants vpon the earth haue their moſt commendable duties ſtained and blemiſhed with their imperfections and corruptions; but yet becauſe they doe the euill they would not, and haue an heartie deſire, and earneſt endeauour to performe ſeruice vnto God in that perfection which he requireth, the Lord in mercy reſpecting them according to that which they haue, and not according to that which they haue not, doth graciouſly accept the will for the deed, couering their imperfections with the rich Robe of Chriſts perfect righteouſneſſe, and waſhing away their ſins and corruptions with his precious bloud. Furthermore if this were a ſufficient reaſon to diſcourage a man from hearing the word, becauſe he ſinneth in the hearing of it, then ſhould none vnconuerted and vnregenerate preſume to heare it, becauſe being deſtitute of a liuely faith, all they doe is ſin. Whereas contrariwiſe wee know that God hath appointed the Miniſtery of the Word as his owne Ordinance, to giue light vnto them that ſit in darkneſſe, to conuert and regenerate thoſe who are dead in ſinne, and to endue them with faith who are yet in the ſtate of infidelitie, that ſo thereby they may be inabled for the time to come to performe ſuch acceptable ſeruice as hee commandeth.

Rom.7.

2.Cor.8.12.

Rom.14.23.

§. Sect. 5.
The former point illuſtrated by ſimilitudes.

We know that the cunning Scribe requireth that his Schollar ſhould exerciſe his hand, though for the preſent he doe but blot paper and ſpoile pens; becauſe this ſmall loſſe is recompenced with a greater gaine, and by practice he is brought from bungling to perfect skill: and ſo the Lord will haue his young Nouices to exerciſe themſelues in the art of hearing, though at the firſt, their loſſe ſeemes to exceed their gaines, becauſe in time it will turne to their greater aduantage, as being the meanes to bring them to more perfection, and is content that they ſhould by ſhewing their infirmities and corruptions diſpleaſe him for a while, that they may learne the way to pleaſe him for euer. The ſicke man who hath loſt his appetite, and loatheth the ſight of meate, if he eat thereof is made more ſicke and weake in his preſent ſenſe and feeling, but yet afterwards he findeth by experience, that it was the meanes whereby he recouered his health & ſtrength: And ſo being ſicke in ſin, wee haue no deſire to feed on this ſpirituall food, but through the hardneſſe of our hearts loath this heauenly Manna, and if we taſt therof (judging according to our preſent ſenſe and feeling) we are ready to crie out that our ſickneſſe of ſinne and groſſe corruptions are rather increaſed then abated; and yet this is the food whereby preſently we liue, and for the time to come, waxe healthie and ſtrong in vertue and godlineſſe. For it is the Ordinance of God whereby hee beginneth his graces where they are wanting, and whereby hee nouriſheth and increaſeth them where they are begun.

§. Sect.6. That our imperfection in performing argueth greater perfection in deſiring.

Laſtly, let vs conſider that when in the performing of Religious duties, as hearing the Word and Prayer, there is greateſt imperfection of obedience in reſpect of abilitie and power, there is ſhewed greateſt perfection in reſpect of the will and deſire, if notwithſtanding theſe great infirmities wee doe not ſlacken our pace, but conſtantly perſiſt in theſe holy duties. For it is no great matter, if thoſe willingly performe ſeruice vnto God, who can performe it in that manner and meaſure which themſelues deſire, ſeeing their obedience is accompanied with much peace, cōfort & ſpiritual joy, which ſufficiently rewarding their paines in the very doing, are incouragement enough to make them dutifull and diligent: but if thoſe whoſe ſeruice is mixed with many corruptions, and who are continually diſheartened by their ſinnes and imperfections, doe conſtantly perſiſt in theſe holy duties, notwithſtanding they are depriued of all comfort and incouragement, as thinking that hereby they bring vpon themſelues more euill then good, and a curſe rather then a bleſſing, onely in obedience to Gods Commandement; and hauing no other inducement, but a ſimple deſire of conforming themſelues to his will; they ſhew a kind of perfection in their imperfection, and the leſſe abilities they haue in performance, the more willingnes they ſhew to performe, and in not obeying in the act and deed, they approoue their obedience more abſolute in reſpect of their deſire; the which is acceptable to God though power be wanting, as before I haue ſhewed. If a ſouldier being ſtrong and valiant doe in all encounters goe away with victory and triumph, it is no great wonder, if at his captaines command he hazard the combat, becauſe his ſucceſſe whetteth his courage, and harteneth him to any attempt; but if another who being weake and feeble, hath continually in euery fight receiued wounds and foiles, doth willingly, as often as his Commander doth appoint him, enter the field, and ſtand to it in all encounters, hauing no confidence in his owne ſtrength, nor hope of good ſucceſſe, onely in obedience to his Captaines command; ſurely ſuch an one is no leſſe to be admired for his loue and dutie in attempting, then to bee pittied for his weakneſſe and inabilitie in performing; and exceeding the other as much in ſubmiſſiue obedience, as hee is exceeded by him in ſtrength and power, his weake endeuours muſt needs pleaſe his Commander: And ſo it is no great wonder if thoſe who are ſtrong in Gods graces doe willingly performe vnto him that ſeruice which he requireth, and reſiſt Sathan after they haue often put him to flight; but if one who is by reaſon of his weakneſſe continually foiled and ouercome of ſin in all ſeruices wherein he is imployed, be notwithſtanding ſtill ready at Gods command to attempt the performance of any dutie, and (as it were) wounded and maymed, doth endure the conflict, onely in loue and obedience to the Lord of Hoſts; ſurely this ſeruice muſt needes bee acceptable to God, and in the end he will ſo reſcue him with the power of his Spirit that he ſhall obtaine the victory, and make him as commendable in the time to come for his ſtrength and abilities, as he was before for his obedience and dutie. And therefore let vs not be diſcouraged from the performance of the duties of Gods Seruice by our many foyles & falls; neither let Satan perſwade vs to caſt away this Sword of the Spirit, becauſe through our ignorance or weaknes in vſing it aright, it doth (as it were) a little hurt our hand, ſeeing if we be thus diſarmed, Satan will eaſily wound vs with his tentations at the very heart, and giue vnto vs an vtter ouerthrow; whereas if wee keepe this ſpirituall weapon ſtill in our hand, deſiring our great Commander that hee will giue vs ſtrength, and teach our hands to warre and our fingers to fight, he will ſurely inable vs with his might, and ſo inſtruct vs in this ſpirituall warfare, that we ſhall be ſure in the end to obtaine the victory.

Lib.1.Chap.23.

See Chap

Chap. XXVIII.

How we muſt arme our ſelues againſt Satans tentations, whereby hee laboureth to make the Word of God fruitleſſe.

§. Sect.1. That Satan tempteth carelesse neg- ligence in hearing.

WE haue ſhewed what are the tentations which Sathan vſeth to diſſwade vs from hearing the word; but if we breake theſe ſnares and cannot be with-held from frequenting Gods holy Aſſemblies; then he will endeuour by all meanes to make the Word of God which we heare, fruitleſſe and vneffectuall for our conuerſion and ſaluation. And to this end he will labour to worke in vs a negligent careleſneſſe in harkening to thoſe things which are deliuered, and this is vſually accompanied with dulneſſe of ſpirit, drowſineſſe and ſleepineſſe; or if wee ſet our ſelues to heare the Word, with any care and conſcience to profit thereby, then he will ſeeke to diſtract our mindes with wandring thoughts, either by offering and ſuggeſting to our conſideration and memory the world, and the vanities thereof, as our affaires and buſineſſe, and thoſe pleaſures wherewith wee are moſt delighted; or if this will not preuaile, by caſting into our minds things in their owne nature good and religious, if they were thought vpon in time conuenient, to the end that wee may bee diſtracted, and bee made vnfit to heare the Word with profit. Which tentations we are to withſtand as being moſt dangerous and pernicious: and to this purpoſe there is ſomething required at our hands to be performed before our comming to Gods Aſſemblies, and ſomething afterwards. Before wee come to the hearing of the Word, there is required due preparation, whereby our minds are made fit veſſels to receiue the ſpirituall treaſure and food of our ſoules. For if wee come into the Congregation of the faithfull, without any premeditation, reuerence, or regard of the action which we are to take in hand; if we preſent our ſelues raſhly and vnaduiſedly, as if we went to a play, or to diſpatch ſome worldly buſineſſe; wee ſhall hardly keepe our minds from negligent wandring and worldly diſtractions, which will make the Word of God fruitleſſe and vnprofitable.

Now this preparation doth principally conſiſt, firſt, in the purging of our corrupt affections, to which duty the Wiſe man exhorteth vs; *Eccleſ.*5.1. *Take heed to thy feet when thou entreſt into the houſe of God*, that is, bee carefull to purge thine affections which are the feet of thy ſoule. And this was typically ſignified by the outward waſhing of the Iſraelites before the promulgation of the Law, *Exod.*19.10. where by the waſhing of their clothes and bodies, the purging of the ſecret corruptions of the heart was ſignified and repreſented. Which duty is neceſſarily to bee performed of all thoſe who will heare the Word with profit: for as the moſt pure liquor is defiled and made vnprofitable for vſe, if it be put into a polluted and ſtinking veſſell; ſo the pure liquor of Gods Word is defiled and made fruitleſſe, vnto all thoſe who receiue it into a heart polluted with vncleane affections. As therefore *Moſes* was enjoyned by God to put off his ſhoes from his feet, before he might tread on that ground made holy by Gods preſence, or receiue the Lords ambaſſage to his people; ſo he requireth of vs that we put off the ſhooes, that is, the corruption of our affections, before wee tread vpon the holy ground of his Church, there to heare the glad tidings of the Goſpell, concerning our euerlaſting deliuery out of the bondage of our ſpirituall enemies. What theſe affections are the Apoſtle *Iames* partly ſheweth, *Iam.*1.19; namely wrath, filthineſſe, malitiouſneſſe, to which *Peter* addeth diſſimulation and hypocriſie, enuie and euill ſpeaking, 1.*Pet.*2.1. And to theſe alſo we may adde all other like vnto them.

Secondly, wee muſt baniſh out of our minds all prejudice, fore-ſtalled opinions, and ſiniſter conceits of the Miniſter of Gods Word whom wee are to heare; whereby men are either carried away with a vaine admiration of his gifts, and in the meane time make no conſcience of feeding vpon that food which is offered; like vnto them, who in ſtead of drinking of the Wine, ſtand wondring at the curious workmanſhip of the Cup; or elſe with a prejudicate opinion of his inſufficiencie in gifts, or imperfections of life, whereby they are ſo foreſtalled, that they thinke nothing which hee can deliuer will be worth the hearing.

ſtalled opinions of the Miniſter.

§.Sect.4. We muſt expel all worldly cogitations.

Thirdly, we muſt expell out of our cogitations the remembrance of all worldly buſineſſes, pleaſures and delights, leſt they diſtract our minds in the hearing of the word, and ſo choaking this heauenly ſeed make it fruitleſſe; for as the veſſell which is already full, will receiue no more, and whatſoeuer is powred into it, ſpilleth vpon the ground: ſo the minde that is full of worldly meditations, is not fit to receiue the Word of God, but as ſoone as it offereth to enter, it is kept backe and ſo periſheth; for God and Mammon, the holy Word of God and the cares and vanities of the world, can neuer dwell at the ſame time together, but as ſoone as one entreth it expelleth the other. As therefore men purpoſing to write a Sermon, doe make cleane their writing tables, by blotting out that which was written in them before, for otherwiſe there would be ſuch a mixture and confuſion, that nothing would bee legible; ſo when we purpoſe to carry away a Sermon faire written in the tables of our memories, wee muſt firſt blot out all worldly affaires and buſineſſes, otherwiſe there will bee nothing but confuſion, and wee ſhall not be able to recall any thing to our remembrance.

§.Sect.5. Wee muſt examine our ſins and wants.

Fourthly, before the hearing of the word, we muſt ſearch and examine our hearts both concerning our ſins and corruptions, as alſo concerning our wants and imperfections. For the firſt, wee muſt conſider to what ſins we are moſt addicted, and with what tentations we are moſt eaſily ſubdued, to the end we may bring our ſins to be ſlaughtered and mortified with the Sword of Gods Spirit, being otherwiſe vnable to ouercome them our ſelues; and that we may alſo thereby ſo ſtrongly arme all parts, both of our bodies and ſoules, as that they ſhall not in time to come, bring vs againe vnder their dominion. And as Citizens being beſieged with their enemies doe learne by their aſſaulting, which part of the Citie is moſt weake, and ſo with more care and labour fortifie it, with men and munition, trenches and bulwarkes; ſo when wee who are continually beſieged by our ſpirituall enemies, doe learne by their aſſaulting of vs where we are weakeſt, and the enemy moſt like to enter, then wee muſt goe into Gods armory, and prouide ſufficient weapons and munition, whereby wee may be enabled to hold out and make reſiſtance. So alſo we are to conſider of our wants and imperfections, that ſo we may be ſtirred vp with an earneſt deſire, to haue them ſupplied, and hereby may be moued with more care to apply vnto our ſelues ſuch food as ſhall bee moſt fit to ſupply theſe our wants, & amend our imperfections. For as men who hunger earneſtly deſire to bee ſatisfied with wholeſome food, neither will they willingly without any difference eate of all meates, eſpecially if they haue weake ſtomackes, but of that which is moſt fit and beſt agreeth with them: ſo thoſe who find their ſpirituall wants earneſtly deſire to bee ſatisfied, and to haue their defects ſupplied: and for as much as all food contained in Gods Word, is not fit for this purpoſe, nor agreeable to their ſtomackes, to the end that Gods graces may be nouriſhed in them, therefore they will wiſely make choice of that which beſt agreeth to their preſent ſtate, and apply it vnto themſelues accordingly. For example, hee who findeth his heart hard and ſecure, muſt feed vpon the threatnings of the Law, to the end he may be humbled, and his heart mollified, and diſſolued into teares of vnfained repentance; he that is of a broken heart and contrite ſpirit, muſt feed vpon the ſweet and gracious promiſes of the Goſpell; hee that is ignorant, muſt hunger after milke, and deſire to be inſtructed in the principles of Religion; hee that hath a good meaſure of knowledge may deſire ſtronger meate, [that is, attend vnto the more deepe points of Diuinity. In a word, euery man is to examine his particular ſtate, and to ſearch out his greateſt wants, that ſo comming to heare the word, he may more diligently apply ſuch doctrines inſtructions, and exhortations as ſhall bee moſt fit for his vſe & benefit; for that which is food to one, is poyſon to another, and that ſalue which is fit to heale one ſore, doth make another to feſter and ranckle. And one part of the Word of God being applied to men of diuers eſtates, doth worke diuers effects; one it feedeth, another it poyſoneth; one it healeth, another it woundeth; to one it is the ſauour of life vnto life, and to another it is the ſauour of death vnto death: and therefore, before wee come to the hearing thereof, wee are to examine our ſtates that we may apply and make profitable vſe to our ſelues of that which is moſt fit to nouriſh and ſtrengthen vs in Gods graces.

§. Sect. 6. Weeare to vſe earneſt praier. *Pſal.*119.18.

Laſtly, and moſt eſpecially, wee are to vſe earneſt and hearty prayer vnto the Lord, that he will *open our blind eyes, ſo as we may ſee the wonderfull things of his Law*; that he will take away our ſtony hearts, and giue vs fleſhy hearts, in which his word may more eaſily be imprinted; that hee will with the oyle of his grace bow our ſtubborne wils, and make them flexible and inclinable to performe obedience to his will, reuealed in his word; that he will ſanctifie our affections, and purge them from their naturall corruptions; that hee will diſtill the heauenly dew of his holy Spirit into our mindes and barren hearts, that ſo the ſeed of his word being watered thereby, may yeeld a plentifull harueſt in grace and godlineſſe.

§. Sect. Of the d which we performe hearing, to ſet our ſelues in G preſence.

And theſe are the duties which wee muſt performe in the time of our preparation. Now after wee are thus prepared, and haue preſented our ſelues into Gods holy aſſemblies, there are alſo other duties to bee performed, to the end that Sathan may not diſtract our mindes, and ſo make the word which wee heare fruitleſſe. Firſt, wee are to ſet our ſelues in the preſence of God who looketh vpon vs, and beholdeth all our behauiour in this action, according to the example of good *Cornelius*: *Acts* 10.33. *Here* (ſaith hee) *wee are all preſent before God to heare all things that are commanded thee of God.* And if we thus doe, we ſhall not careleſly and negligently heare the word of the Lord, but with feare and trembling as in his preſence, before *whom the earth trembleth, and the foundations of the mountaines moue and ſhake*, as it is *Pſal.*18.7.

Acts 10.3

*Pſal.*18.

§. Sect 2. Wee m heare it a Word of G

*2.Theſ.*2

Secondly, we are to heare the word preached, not as the word of a mortall man, but as it is in truth the Word of the Euer-liuing God, according to the example of the Theſſalonians: 1.*Theſ.*2.13. *When* (ſaith the Apoſtle) *yee receiued the Word of God which yee heard of vs, yee receiued it not as the word of men, but as it is indeed the Word of God.* For the Miniſter is not his owne ſpokeſman, but the Ambaſſadour of the Lord, it is not his owne meſſage which he bringeth, but the Lords embaſſage. And hence it is that the Prophets & Apoſtles prefixe before their writings, theſe and ſuch like ſpeeches, *The Word of the Lord, The burthen of the Lord, Thus ſaith the Lord.* So alſo the Apoſtle profeſſeth in his owne Name, and in the behalfe of all Gods true Miniſters, that they are the Lords Ambaſſadours, who in Chriſts ſtead beſeech their hearers that they will be reconciled vnto God, 2.*Cor.*5.20. Wee muſt not therefore looke vpon the man, but on God who ſendeth him; nor on the earthen veſſell, but on the heauenly treaſure which it bringeth; nor on the ſimpleneſſe of the Cabinet, but on the precious pearle which is contained in it; nor vpon the meanneſſe of the Ambaſſadour, but vpon the glorious royaltie of the Prince who ſent him; and on his ambaſſage, which is the glad tidings of the Goſpell, the word of ſaluation and life; which is able to ſaue our ſoules; and then his feet will ſeeme beautifull, and none ſhall be better welcome; then ſhall we not contemne or neglect his Miniſterie, but receiue joyfully,

*2.Cor.*5.20

reuerently, and attentiuely the word preached by him, remembring what our Sauiour Chriſt hath ſaid, *Luke* 10.16. *He that heareth you, heareth mee, and hee that deſpiſeth you deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent mee.*

10.16.

Sect. 9. e muſt ſtir ur ſelues medita- of the be- of hea-

Thirdly, let vs ſtirre vp our ſelues to reuerent attention by the conſideration of thoſe ineſtimable benefits which are deriued vnto vs by the hearing of the word; as that it is the liuely ſeed whereby we are begotten vnto God; the food of our ſoules whereby wee are nouriſhed vnto euerlaſting life; that ſpirituall phyſick whereby we are purged from our corruptions; that light which guideth vs in the wayes of holineſſe and righteouſneſſe; in a word, that it is the chiefe meanes to worke in vs all Gods graces in this life, and to aſſure vs of euerlaſting happineſſe in the life to come. And if theſe and ſuch like meditations come to our remembrance, they will ſerue to ſtirre vs vp from our drowſie dulneſſe, and mooue vs to heare Gods word with alacritie and cheerefulneſſe, faſtening our eyes on Gods Miniſters, according to the example of Chriſts hearers, *Luke* 4.20. and euen hanging vpon them (like the child on the mothers breaſt) to ſuck from their lips our ſoules nouriſhment, as the people hanged on our Sauiour, *Luke* 19.48.

e 4.20.
19.48.

Sect. 10. e muſt ſo efully re the rd, as gh we ld neuer re it more.

Fourthly, wee muſt heare the word, as if we were neuer more to heare it: for who can tell whether hee ſhall liue till the next Sabbath? or though hee doe, yet how knoweth he whether hee ſhall haue his ſenſes, vnderſtanding, and memory, ſeeing hee will not vſe them to Gods glory, and his owne good? or though he haue, yet may the word of God be taken from him, and ſuch a famine be of this heauenly food, that hee may wander from Sea to Sea, and from North to Eaſt ſeeking it and ſhall not find it. And therefore whileſt the Lord ſpeaketh vnto vs to day, let vs harken and not harden our hearts, for hee hath not promiſed vs to morrow that we ſhall heare it; whileſt we enjoy this heauenly light let vs looke vpon it, and be directed by it to doe the workes of holineſſe: for it may be it will ſhortly ſet and neuer riſe againe vnto vs, and then what will follow but eternall darkneſſe?

8.11.

Sect. 11. ds iudge- ents on con- ners of his rd, ſhould ir vs atten-

Laſtly, let vs be ſtirred vp to attention by the conſideration of Gods judgments which hee inflicteth on the contemners and neglectors of his word, which he may juſtly euery minute powre vpon vs whileſt our minds are a wandring, not regarding that which hee ſaith vnto vs; he may ſuddenly ſtrike vs with frenzie and madneſſe, or with death it ſelfe, and then how fearefull and lamentable were our ſtate if ſuch a judgement ſhould ſeize vpon vs. Let vs remember what happened to drowſie *Eutychus*, and conſider with our ſelues, that that which befalleth vnto one may happen vnto another.

s 20.

§. *Sect.* 12. How we are to behaue our ſelues after we haue heard the Word.

And thus are wee to ſtirre vp our ſelues to the diligent and attentiue hearing of Gods word, that ſo it may be fruitfull in our hearts, and effectuall for our conuerſion and calling vnto God. But when wee haue gone thus farre we muſt not heere reſt, for if our enemy Sathan cannot hinder the ſeed of Gods word from falling into our hearts, then hee will labour to ſteale it away as ſoone as it is ſowed, that it may neuer take root nor bring forth any fruit, as appeareth by lamentable experience. For how many are there who receiue the Word of God with their approbation, and are ſomewhat affected with that which is ſpoken, and yet ſoone after it vaniſheth away, and nothing remayneth but their old corruptions? and whence doth this proceed but from the malice of Satan, who he findeth the ſeed of the word not receiued into the ground of the heart, and therein couered, like a rauenous bird deuoureth it; or if it haue a little rooting, yet he choaketh it with the thornie cares of the world, ſo as it neuer ſpringeth vp, no not ſo much as into a blade of profeſſion; or if it be ſo far growne vp, yet he indeuoureth to keepe it from euer thriuing further, by cauſing the hot Sun of perſecution to ariſe, and with the heat thereof to make it wither and periſh, though for a time it haue made a flouriſhing ſhew; as our Sauiour Chriſt hath taught vs in the Parable of the Sower, *Matth.*13. And therefore, it behoooueth euery one of vs to take no leſſe paines after the hearing of the word to keepe it from deuouring and to preſerue & nouriſh it, that it may take deepe roote and bring forth much fruit; then we did in the time of preparation, and in the time when we receiued it. For the carefull husbandman taketh great pains in ſtirring vp his fallow ground, and preparing it for the ſeed, as alſo in the ſeed time in ſowing it in the ground thus prepared, and yet all this were to no purpoſe if hee did not afterward harrow it and couer it in the ground: ſo though we take great pains in breaking vp and preparing the fallow grounds of our hearts, and alſo in receiuing the ſeed of Gods Word, yet if wee be not as carefull after all this to couer and hide this ſeed in the furrowes of our hearts that it may take deepe rooting, it will neuer bring forth any fruit of true godlineſſe. Now the meanes to preſerue and nouriſh this heauenly ſeed of Gods word is firſt ſerious meditation; whereby wee call to minde that which wee haue heard, in which it is very requiſite that wee examine the doctrines which were deliuered according to the touchſtone of Gods Word, and turne ouer the Bible to thoſe proofes which we remember alleaged as moſt principall for the confirmation of the doctrines which were deliuered. A notable example

*Matth.*13.

Acts 17.10,11.

whereof we haue in the men of Berea, *Acts* 17.10,11. Who though with great readineſſe they receiued that doctrine which *Paul* had deliuered, yet when they came home they ſearched the Scriptures, to ſee if thoſe things which they heard were conſonant & agreeable with them or no. Secondly, wee muſt vſe holy and Chriſtian conference one with another, about thoſe matters which we haue heard, for hereby it will come to paſſe that what one did not obſerue or hath forgotten, the other remembreth and repeateth; and ſo likewiſe the other helpeth out in another point where his neighbour faileth, till at laſt they recall all the materiall points to their remembrance. Euen as many meeting together at a Feaſt, doe euery one caſt in his ſhot till the reckoning be made; ſo many joyning their heads together for the recalling of a Sermon to minde, one repeateth a little, and another as much more, till at laſt all bee repeated. And ſecondly, this benefit redoundeth hereof, that all which euery one remembreth by this repetition is more ſurely imprinted in his memory, and is not afterwards eaſily forgotten. Laſtly, the beſt and ſureſt way to imprint things in our memorie neuer after to bee blotted out, is vpon all occaſions to practiſe it in our liues and conuerſation: for as we only truly know that in Chriſtianitie which we practiſe, ſo likewiſe that is onely well remembred which is well practiſed.

Chap. XXIX.

Satans tentations whereby hee perſwadeth men to delay their repentance anſwered.

§. *Sect.* 1. The tentation alluring to deferre repentance.

And ſo much concerning the ſubtill tentations of Satan, whereby hee laboureth to make the Word of God fruitleſſe and vneffectuall for our conuerſion; wherewith if hee cannot preuaile being repelled by the meanes before ſpoken of, and if men by their hearing of the word haue learned thus much knowledge, that their conuerſion and turning to God is neceſſary to ſaluation; then hee will in the next place labour to perſwade them to deferre their repentance for a time, till they haue better opportunitie and are more fit for this purpoſe. Let it bee granted (will he ſay) that it is neceſſary that thou ſhouldeſt repent and turne vnto God; yet thou mayeſt deferre thy repentance vntill thine old age, or at leaſt till the time of ſickneſſe, for then thou wilt be more fit to performe this dutie, then in the flouriſhing prime of thy youth, when as the exerciſes of Religion are ſo tedious and vnpleaſant, and the pleaſures of the world ſo ſweete and delightfull; neither needeſt thou to feare any inconuenience which will come hereby, for God is ſo gracious, that whenſoeuer thou returneſt vnto him he will receiue thee to mercy, for he hath promiſed in his Word, that whenſoeuer a ſinner repenteth him of his ſins, hee will blot all his wickedneſſe out of his remembrance: And therefore thou mayeſt enjoy both the pleaſures of this life, and the life to come, thou mayeſt repent time enough hereafter and liue a ſtrict and Religious life, when the heate of youth is paſt and old age drawes on, which is far more fit for theſe exerciſes: for what folly is it ſo to dote vpon the heauenly joyes to come, as that thou ſhouldeſt depriue thy ſelfe of thoſe worldly pleaſures which are preſent, ſeeing thou mayſt enjoy both? Againſt which tentation it behoooueth euery man moſt carefully to arme himſelfe as being in it ſelfe moſt dangerous and pernicious to great multitudes, as may appeare by too too lamentable experience. For when as Sathan can no longer hood-winke their eyes with the vaile of ignorance but that they plainly ſee, that it concerneth their eternall ſaluation to hearken vnto the Lord calling them to repentance, then notwithſtanding thus far hee preuaileth with them that they are content to delay their conuerſion and turning vnto God, either vntill the time of ſickneſſe, or till their old age. And therefore it ſhall not be amiſſe to ſet downe briefly ſome waightie arguments, whereby euery Chriſtian may bee moued to ſpeedie repentance, and not to defer their conuerſion from day to day, but to turne vnto the Lord when hee firſt calleth them.

This tenta on moſt da gerous.

§. *Sect.* 2. Motiues to perſwade v haſten ou pentance.

The firſt motiue to perſwade vs to the haſtening of our conuerſion is Gods Commandement, whereby hee enjoyneth vs ſpeedily to turne vnto him, that we may doe him ſeruice all the dayes of our life, to which end he hath created and redeemed vs and doth continually preſerue vs, *Pſal.* 95.7,8. *To day if you ſhall heare his voice harden not your hearts:* ſo as he chargeth vs not to reſiſt his calling, no not till to morrow, for if to day we will not hearken vnto him, hee hath not promiſed to call vs againe vnleſſe it bee to judgement. So *Eccleſ.* 22.1. *Remember now thy Creatour in the dayes of thy youth, whileſt the euill dayes come not, nor the yeeres approach, wherein thou ſhalt ſay, I haue no pleaſure in them:* that is, old age, as afterwards he expoundeth it. And *Eſay* 55.6. *Seeke yee the Lord whileſt hee may be found, call yee vpon him whileſt he is neere. Matth.* 3.2. *Repent; for the Kingdome of Heauen is at hand. Acts* 3.19. And our Sauiour Chriſt doth enjoyne vs, *firſt to ſeeke the Kingdome of God and his righteouſneſſe, Matth.* 6.33. If therefore we will not wittingly and wilfully breake Gods Commandement, let vs offer

Pſal. 95.7,8.

Eccleſ. 12.1.

Eſay 55.6.

Matth 3.2.

Acts 3.19.

Matth 6.33.

vnto him the ſeruice of our youth, as well as the ſeruice of our old age, for hee requireth this as wel as the other, yea before the other. And this was ſignified vnder the types of the old Law, where the Lord requireth that they ſhould offer vnto him the principall of the flocke, and ſuch beaſts as were whole and ſound, young and without blemiſh. So *Leuit.* 3.1. the Lord requireth that the Sacrifice which they offered, ſhould bee without blemiſh, and *Verſe* 22.20. *Yee ſhall not offer any thing that hath a blemiſh, for that ſhall not be acceptable for you.* And *Deut.* 15.21. *If there bee any blemiſh therein, as if it bee lame or blind, or haue any euill fault, thou ſhalt not offer it vnto the Lord thy God.* And for tranſgreſſing this law the Lord reprehendeth the people by his Prophet, *Mal.* 1.8. *And if yee offer the blind for Sacrifice, is it not euill? and if yee offer the lame and ſicke, is it not euill? offer it now to thy Prince; will hee be content with thee or accept thy perſon, ſaith the Lord of hoſts?* And Verſe 14. *Curſed be the deceiuer which hath in his flocke a male, and voweth and ſacrificeth to the Lord a corrupt thing.* Now did the Lord regard the beaſts, and hath he made ſo many Lawes that he might haue the beſt of them? Surely this is not Gods mayne end, but hee would thereby teach vs to offer and dedicate vnto his Seruice euen our beſt things as the prime of our youth and our flouriſhing age. For was the Lord greatly offended when as men reſerued the beſt of the flocke to themſelues and offered the old, blinde and lame vnto him; and will hee bee well pleaſed that wee dedicate our youth and the ſtrength of body and ſoule vnto Satan, and our owne luſts, and reſerue for him onely our olde, decrepit, lame and withered age, when as our bodies are full of diſeaſes and our minds of infirmities? Will any Prince accept of vs if wee ſpend the whole time of our youth and ſtrength in the ſeruice of his enemies; and when we are ſicke, old, lame and blind, offer him our ſeruice? and will the Prince of Princes thinke yee be well pleaſed if hee be thus vſed? If Sathan and the World haue all the pure wine, will he be contented with the lees and dregs? if they haue the ripe fruit, will God haue that which is rotten and putrified? if they haue our health, will hee haue our ſickneſſe? ſurely it is not likely; for the Lord who hath created vs, redeemed vs and preſerueth vs, doth looke to bee ſerued with our youth, health and ſtrength which hee hath beſtowed on vs.

The ſecond argument to moue vs to haſten our repentance, & turning vnto God is taken from the momentany ſhortneſſe and the mutable vncertaintie of our liues. In reſpect of the ſhortneſſe, our liues are compared to a pilgrimage, to the flower and graſſe of the field, to the wind, a cloud, ſmoke, vapour, to a dreame, a tale told, a ſpan, a ſhadow, and the paſſage of the weauers ſhuttle, yea vanitie it ſelfe. And therefore ſeeing our liues are ſo ſhort, ſurely they are all too little though they were wholly ſpent in Gods Seruice. But ſeeing we haue ſpent a great part of this ſhort time, euen our whole life before our conuerſion, after the luſts of the Gentiles, let vs thinke that enough, yea far too much to bee ſo ill beſtowed, *and from hence forward let vs liue (as much time as remaineth in the fleſh) not after the luſts of men but after the will of God*, as the Apoſtle admoniſheth vs, 1. *Pet.* 4.2,3. But though our life were ſhort, yet if this ſhort time were certaine, there were ſome more ſhew of reaſon why wee ſhould defer our conuerſion; but as it is ſhort ſo is it moſt vncertaine, for wee haue not aſſurance that wee ſhall liue one houre; we are tenants at will in theſe earthly tabernacles, neither doe we know how ſoone our great Land-lord will turne vs out of them; wee are the Lords Stewards heere on earth, and wee know not how ſoone our Lord and Maſter will call vs to a reckoning, and therefore it behoueth vs to haue our accounts alwayes perfect, and the bookes of our conſciences made vp in readineſſe. Wee are vncertaine when death will arreſt vs and carrie vs to judgement, and therefore we ſhould be prepared for it at all times; when we goe to bed we are ſo to lay vs downe as though we were neuer to riſe till wee riſe to receiue our laſt ſentence; when wee riſe vp in the morning we are ſo to ſpend that day as though it were the laſt of our liues, for how many haue gone well to bed who haue beene dead before morning? how many haue riſen (as they thought in perfect health) and yet haue beene attached by death before the euening? and therefore it behoueth euery one who hath any regard of the eternall ſaluation of his ſoule to turne ſpeedily vnto God, and while to day they heare his voice not to harden their hearts. Men vſually delay matters of leaſt waight, and in the firſt place diſpatch buſineſſe of greateſt importance, and therefore vnleſſe we thinke the preſeruing of our bodies and ſoules from the eternall torments of Hell fire, and the aſſurance of euerlaſting happineſſe and bleſſedneſſe in Gods Kingdome to be matters of leſſe importance, then the obtaining of ſome vaine pleaſures, vnconſtant honours or baſe commodities, let vs turne vnto the Lord betimes by vnfained repentance, and according to our Sauiours aduice, *Matth.* 6.33. *Let vs firſt ſeeke the kingdome of God and his righteouſneſſe, and then worldly neceſſaries ſhall bee caſt vnto vs as a vantage in this mayne bargaine.* If our houſes were on fire wee ſhould ſeeke firſt to preſerue thoſe things which are moſt deare and precious vnto vs, good houſhold ſtuffe before lumber, Iewels before ſtuffe, and chil-

1. *Pet.* 4.2,3.

Matth. 6.33.

dren before Iewels; but our liues are daily in a conſumption, *& dum creſcimus, vita decreſcit*, whileſt we grow and increaſe, our liues decreaſe, and therefore in the firſt place let vs ſeeke to preſerue our ſoule, which is our chiefe Iewell, and not ſuffer it to periſh through impenitencie, whileſt we gaine ſome earthly vanities. But very lamentable is the practice of moſt men, who liue as though they were neuer to die, or as though they had taken of God a long leaſe of their liues which is to expire at a certaine appointed time; and this makes them defer their repentance and to put the euill day far from them, till at laſt death attacheth them and carrieth them to iudgement. And this appeareth by the Scriptures and continuall experience; *Iob* ſpeaking of carnall ſecure men ſaith, *that they take the Tabret and Harpe and reioyce in the ſound of the Organs, they ſpend their dayes in wealth and ſuddenly they goe downe to the graue. Iob* 12.21. So *Eccleſ.*9.12. *Man doth not know his time, but as the fiſhes which are taken in an euill net, and as the birds that are caught in the ſnare, ſo are the children of men ſnared in the euill time when it falleth vpon them ſuddenly. When the euill ſeruant ſhall ſay in his heart, my Maſter doth deferre his comming, and ſhall begin to ſmite his fellowes, and to eate and drinke and to be drunken; that Seruants Maſter will come in a day when he looketh not for him, and in an houre that hee is not aware of, and will cut him off and giue him his portion with the vnbeleeuers, as our Sauiour hath taught vs, Luke* 12.45, 46. *And we know what happened to the rich man who ſaid vnto his ſoule, Soule thou haſt much goods laid vp for many yeares, liue at eaſe, eate, drinke, and take thy paſtime, euen the ſame night God ſaid vnto him, O foole this night will they fetch thy ſoule from thee, and then whoſe ſhall thoſe things be which thou haſt prouided? Luke* 12.19,20.

Iob 21.12,13.
*Eccleſ.*9.12.

Luke 12.45.
Verſe 19,20.

§. Sect. 4.
That many purpoſing to repent in olde age, are cut off in the meane time by Gods iudgement.

Moreouer how many may wee obſerue in our owne experience, who haue deferred their repentance from day to day thinking to repent either in their olde age, or in the time of their ſickneſſe, and haue beene preuented and cut off by Gods iudgement: Doe we not ſee that many haue beene taken away with ſudden and violent deaths, many depriued of the vſe of their ſenſes, memory, and vnderſtanding, in the time of their ſickneſſe, and ſo haue died mad, franticke, and ſenſeleſſe; many, who come to their olde age, and yet are further from repentance then in the time of their youth? And this commeth to paſſe by the iuſt iudgement of God: for what can bee more righteous, then that the Lord ſhould contemne them at the houre of death, who haue contemned him their whole life? that they ſhould loſe their memory and vnderſtanding in the time of ſickneſſe, who haue continually abuſed them to the diſhonour of God in the time of their health; that they ſhould die impenitent, who haue liued in impenitencie, that they ſhould forget God when they are ready to goe out of the world, who would neuer remember him whileſt they were in the world; that God ſhould withdraw his grace when they are ſicke, which being often offered they deſpiſed when they were in health? And this the Lord threatneth, Prou.1.24. *Becauſe I haue called and yee haue refuſed, I haue ſtretched out mine hand, and none would regard. Verſe* 25. *But yee haue deſpiſed all my counſell, and would none of my correction. Verſe* 26. *I will alſo laugh at your deſtruction, and mocke when your feare commeth. Verſe* 27. *When your feare commeth like ſudden deſolation, and your deſtruction ſhall come like a whirlewind &c.* and *Verſe* 28. *Then ſhall they call vpon me, but I will not anſwere, they ſhall ſeeke me early, but they ſhall not find me. Verſe* 29. *Becauſe they hated knowledge, and did not chuſe the feare of the Lord.* So *Zach.*7.11, 12,13. the Prophet ſaith, that *becauſe the people refuſed to hearken, pulled backe their ſhoulder, and ſtopped their eares, that they ſhould not heare, but made their hearts as an Adamant ſtone, leſt they ſhould heare the words of the Lord ſent in his ſpirit by the Miniſtery of the former Prophets, therefore came a great wrath from the Lord of hoſts, whereas it came to paſſe that as he cried and they would not heare, ſo they cried and the Lord would not heare their crie.* And therefore when the Lord calleth, let vs anſwere, Lord I come; let vs not delay our conuerſion from day to day, but *ſeeke the Lord whileſt hee may be found, and call vpon him whileſt he is neere; let the wicked (now) forſake his wayes, and the vnrighteous his owne imaginations and returne vnto the Lord, and hee will haue mercie vpon him, and to our God, for he is very ready to forgiue*, as it is, *Eſay* 55.6,7. But if we contemne the Miniſterie of his Word, and when God calleth refuſe to anſwere, if wee harden our hearts againſt the meanes of our conuerſion, and quench the good motions of his Spirit when he putteth them into our minds, ſurely it will come to paſſe, that as we neglect the Lord, ſo hee will neglect vs, and though he call vs to day, yet he will not call againe to morrow, but will let vs die in our ſins without repentance. Let vs remember the fearefull example of *Eſau*, who contemning his bleſſing and birthright, *afterwards when he would haue inherited the bleſſing was reiected, for he found no place to repentance though he ſought it with teares*, as it is, *Heb.*12.16,17. and of the fiue fooliſh Virgins, who neglecting the opportune time of prouiding oyle for their Lamps, afterwards went to buy when it was too late; for the Bridegroome paſſed by, and they

*Prou.*1.24, 25,26.

*Zach.*11.1

Eſay 55.6,

*Heb.*12.16

*Matth.*2

they were ſhut out of doores. Call to minde the fearefull example of *Pharaoh*, who ſtill hardening his heart againſt Gods Word ſent vnto him, and confirmed by many miracles and wonders, at laſt was deſtroyed with his whole army. So *Herod* hauing heard *Iohn Baptiſt* willingly, and performed obedience to ſome things which he had learned, becauſe he did not turne to the Lord with his whole heart, nor repented of his inceſt, was neuer after called againe but left of God to his own hardneſſe of heart. The like may be ſaid of *Pilate, Agrippa, Fœlix, Iudas, Demas, Iulian* the *Apoſtata*, who hauing not harkened to the Lords call, but quenched the good motions of his Spirit, afterwards were giuen ouer of God to a reprobate ſenſe to their euerlaſting ruine and deſtruction. So likewiſe when as the Lord gaue the falſe Propheteſſe *Ieſabel* a time to repent, and ſhee repented not, hee threatneth his heauie iudgements againſt her. In a word, this is manifeſt in the examples of carnall ſecure men in theſe dayes, who hauing abuſed Gods mercy and long ſuffering, and deferred their conuerſion from day to day, at laſt are taken away in Gods heauy diſpleaſure, and as they liued like beaſts, ſo commonly they die like beaſts. And therefore as we long the ſaluation of our ſoules let vs hearken when the Lord calleth, and not harden our hearts againſt the good motions of his ſpirit; for if we be like theſe men in our wicked practice, there is no hope we ſhould bee vnlike them in fearefull puniſhments.

poc.2.21,22.

§. Sect. 5.
he third motiue, becauſe
epentance is
Gods gift.
am.1.17.

Thirdly, we are to conſider that our conuerſion and turning vnto God, by vnfained, and true repentance, is the gift of God from whom *euery good and perfect gift deſcendeth*, as ſaith *Iames* 1.17. And therefore wee are to accept of this gift when hee offereth it vnto vs. For God doth not promiſe his gifts and graces, with condition that wee may receiue them when we liſt, but when hee offereth them, *Pſal.* 95.7. *To day if yee will heare his voice harden not your hearts*; hee doth not giue vs reſpit till to morrow: now God calleth and inuiteth vs to come vnto him, now hee knocketh at the doore of our hearts, deſiring to enter that hee may dwell in vs by his holy Spirit; and if wee refuſe to let him in, how know we whether hee will euer knocke againe? if hee doe not, what gaineſt thou, but the pleaſures of ſinne for a ſeaſon, and in the end eternall death? and what loſeſt thou? no leſſe a thing then euerlaſting life and an eternall weight of glory in Gods Kingdome. Well, yet Chriſt knocketh at the doore of our hearts; and if wee will open hee will bee our gueſt and ſup with vs, bringing his cheare with him, euen an heauenly banquet of all his ſpirituall graces; but if we rudely ſhut the doores againſt him, what hope can wee haue that hee will come againe when hee findeth ſuch rude and vnciuill entertainment? And then what will follow, but that either wee ſhall neuer ſeeke after him, and then our caſe will bee moſt miſerable, or with his Spouſe in the Canticles we ſhall long ſeeke him but not find him without great difficultie, yea, perhaps wee may ſeeke him as *Eſau* ſought his bleſſing with teares and neuer find him?

Pſal 95.7.

poc.3.20.

CHAP. XXX.

Of the fourth motiue, taken from difficultie of repenting, cauſed by delayes.

§. Sect. 1.
That the longer we defer repentance, the more hardly we ſhall repent.
1. Becauſe ſin will grow cuſtomable.

THe fourth motiue to perſwade vs to ſpeedy repentance and turning vnto God, is, that the longer wee defer it, the harder wee ſhall find it, for the difficultie thereof will bee much encreaſed by delay, and our ſelues alſo who are vnfit to day will be more vnfit to morrow. The reaſons hereof are many; firſt, becauſe by continuall ſinning wee get a cuſtome and habit of ſinning, and if a cuſtome which is but affected bee hardly left, what ſhall we ſay of a cuſtome which is confirmed by nature, or what is nature ſtrengthened by cuſtome? who knoweth not that the Drunkard is more eaſily reclaimed from his drunkenneſſe when hee firſt falleth to this vice then when he hath long liued in it? that the ſwearer the longer hee vſeth and inureth his tongue to ſwearing, the more hardly can he forbeare it? and the couetous man as hee increaſeth in yeares, increaſeth alſo in couetouſneſſe, and the like may be ſaid of all other vices. Neither need this ſeeme ſtrange vnto vs, ſeeing it is a thing apparant in reaſon and in experience; for the longer the diſeaſe hath poſſeſſed the body the more hardly it is cured, & therefore that counſell is good, *Venienti occurrite morbo*, preuent the diſeaſe before it hath ſeized on thee, or preſently after it hath taken place remoue it? The longer the ſore is neglected the more it feſtereth and the greater difficultie there is to heale it; the longer the tree groweth the deeper root it taketh, and the more hard it is to pull it vp; the enemy is more eaſily kept from ſcaling the walles, then beaten backe when hee is entred into the middeſt of the Citie; and ſo it is with ſinnes and vices, *facilius repelluntur, quam expelluntur*, they are more eaſily kept from enterance, then beaten out. As therefore you would condemne him of extreame folly who would not regard his ſickneſſe, till it had ouerthrowne nature, and then thinke to cure it; or who would neglect to apply any ſalue to a grieſly wound till it were feſtred, and then thinke the better to heale it; or that ſhould aſſay to pull vp young plant, and being vnable ſhould defer it till it were growne to a greene tree, thinking then more eaſily to plucke it vp by the roots; or that would let the enemy quietly enter into the Citie with a purpoſe then to expell him with more facility and leſſe loſſe: ſo alike, nay much more fooliſh is he, who finding it now a hard matter to turne vnto God and to forſake his ſins, deferreth it for many yeares together, till the corruption of nature haue receiued double ſtrength by long cuſtome, imagining that then hee can very eaſily attaine vnto his purpoſe. Let vs therefore breake off our ſins by vnfained repentance, and take heed of confirming our naturall corruptions by long cuſtome: for as one ſaith, *Dum conſuetudini non reſiſtitur fit neceſſitas*, whileſt cuſtome is not broken it becommeth neceſſitie. And as another, *Sicut non poteſt aliquis dediſcere maternam linguam, ſic vix longam peccati conſuetudinem*, as a man cannot eaſily forget his mother tongue, ſo neither can he leaue cuſtomable ſin. So it is ſaid, *Iob 20.11. That the wicked mans bones are full of the ſins of his youth, and that they ſhall lie downe with him in the duſt*; whereby it is implied, that as diſeaſes after they are entred into the marrow and bones are incurable, in ſo much as they goe with men to their graues; ſo ſinnes and vices, which are the ſickneſſes of the ſoule hauing ſeized and taken faſt hold of a man by long and continuall cuſtome from his youth; will moſt hardly leaue him in his age, but will hang faſt on till the day of his death. And hence it is that the Lord by his Prophet doth note it to bee a thing impoſſible in reſpect of humane power to leaue thoſe ſins which are cuſtomably committed, *Ier. 13.23. Can the Black-moore change his skin, or the Leopard his ſpots? then may yee alſo doe good that are accuſtomed to doe euill.* And therefore if euer we meane to leaue our ſins and to turne vnto God, it is beſt to begin before the corruptions of nature be confirmed by cuſtome.

Auguſtin.

Baſil.

Iob 20.11.

Ier. 13.23.

§. Sect. 3.
2. Becauſe Satan will more hardly be caſt out of his poſſeſſion when he hath long held it.

Secondly, while we liue in our ſinnes we continue in Satans thraldome, and hee hath full poſſeſſion of vs; which poſſeſſion the longer he holdeth the more hardly will hee be caſt out; for as thoſe who haue a long time quietly enjoyed their houſes and lands, though their title be but weake, yet are more hardly diſpoſſeſſed, then if at their firſt entrance their right had beene called into queſtion, both becauſe long cuſtome hath in it the nature of a law, and the parties themſelues will be more earneſt in vſing all means to retaine their poſſeſſions which they haue long held, time hauing worne out all doubting of their right: ſo Satan is more hardly thruſt out of his poſſeſſion when hee hath long kept it, becauſe his long holding of vs in his thraldome maketh him imagine that he hath right to hold vs ſtill; and hee is moſt earneſt in vſing all his ſtrength and policie, to hold that which hee hath already gotten and long kept in his poſſeſſion. Wee know that when a Souldier in fight hath taken another captiue, at firſt hee vſeth all meanes to breake from him, as hauing better opportunitie when they are ſtill in the field, then he can hope for after when he is carried away and clapt vp in priſon: and as hee hath leſſe meanes, ſo alſo hee hath leſſe deſire to eſcape; after that by continuance of time, his captiuity is made more familiar vnto him; and wee commonly ſee that a bird as ſoone as ſhe is taken, fluttereth and ſtriueth to get away; but after ſhe hath beene a while in the cage, ſhe is content to ſtay there ſtill, though the doore be open: and ſo it is in our ſpirituall thraldome, at the firſt we haue beſt meanes to eſcape and moſt deſire alſo, for after we are inured to Satans captiuitie we are content to remaine his bond-ſlaues ſtill. And if we deſire to eſcape, he will more diſdaine that wee ſhould ſtriue and oppoſe our ſelues againſt him, after hee hath long time had vs at command, and ruled vs at his becke, then when at the firſt wee fell into this cruell ſlauery.

§. Sect. 4.
3. By continuance the ſtrength of ſin increaſeth.

Thirdly, the longer that ſinne hath dominion ouer vs, the more it increaſeth in ſtrength, and the more hardly it is ſubdued: for it is the nature of ſinne, as ſoone as it is entertained to make way and roome for more, and thoſe worſe then it ſelfe; as wee may ſee in the example of *Dauid*, for when he was ouercome of idleneſſe, it made way for adultery, and adultery for murder. So *Herod* entertained inceſt, and that opened a doore in his heart to let in murder, and both theſe made open way for all Helliſh impiety. So *Iudas* retayning ſtill his couetouſnes was moued thereby to betray his Maſter; and this ſin brought him firſt to deſperation, and then to hang himſelfe. Yea the Apoſtle *Peter* after that hee joyned himſelfe in company with the wicked ſeruants of the more wicked high Prieſt, at firſt was moued hereby to deny his Maſter, and when hee had gone thus far, then hee denieth him againe with an oath, and when he had thus far proceeded in the courſe of ſinne, hee maketh no conſcience of redoubling his oathes, curſing himſelfe if he knew the man. So that the longer we let ſin haue dominion in vs, the more it will increaſe it ſelfe in ſtrength and number, till our hearts be full of ſinne and wickedneſſe. As therefore thoſe Citizens were to bee accounted moſt fooliſh, who when they ſaw an hundred enemies entred into the City, ſhould deferre the beating of them out or killing of them, till they had opened the gate to let in ten thouſand more better armed and more ſtrongly prouided, thinking then to haue better opportunitie,

Matth. 26.

and more abilitie to giue them the repulſe; ſo alike fooliſh are thoſe who finding it hard and difficult to ſubdue ſome few ſinnes, to which they are now giuen, doe defer it till the time to come, when as they are increaſed in huge multitudes, imagining then to doe it with more eaſe. Sin, it is the poyſon of the ſoule, as therefore poyſons being drunke are preſently to bee caſt vp againe, otherwiſe they diſperſe themſelues in the veines, and ſo going to the heart cauſe death; ſo this poyſon of ſin, if it be long kept in vs, will diſperſe it ſelfe ouer the whole body and ſoule, and ſeizing vpon the heart, will plunge vs into euerlaſting death and deſtruction. Sinne is an heauy burthen, and vpon whomſoeuer it lieth, it will preſſe them downe vnto Hell; as therefore the way to eaſe a man of his burthen is not to adde more vnto it, but to caſt it off; ſo the way to eaſe vs of the heauy burthen of ſin, is not to increaſe the waight by adding ſtill more and more vnto it, but by caſting it off ſpeedily, for when by this continuall addition our ſinnes are growne to an vnſupportable waight they will ſooner preſſe vs downe then we ſhall caſt them off.

ect. 5.
e deſer-
roweth
vnpleſ.

Fourthly, the longer we liue in ſinne, the more vnpleaſant will vertue and godlineſſe be vnto vs; and the more we are delighted in fulfilling the luſts of the fleſh, the more bitter it will be to mortifie them, and to imbrace any ſtrict courſe of ſanctification, ſeeing theſe are contrary the one to the other. Hee that hath long continued in darkneſſe cannot endure the ſight of the Sun; hee that neuer taſted any thing but ſweet and pleaſant meats, cannot abide to feed vpon thoſe which are ſowre and bitter; he that was borne and bred in hot Countries, is not able to brooke thoſe which are cold: and ſo thoſe who haue accuſtomed themſelues to ſin will hardly be euer brought to imbrace vertue and godlineſſe, theſe being as contrary one to another, as light and darkneſſe, ſweet and ſowre, hot and cold, eſpecially conſidering that ſin is as delightfull to the taſte of a naturall man, as drinke when hee is extreamely thirſty, or meate when he is ready to pine for hunger.

ect. 6.
cauſe the
er we de-
the more
are diſ-
d.

Fiftly, the longer wee liue in our ſins and defer our conuerſion vnto God, the more are our vnderſtandings darkned, our wils peruerted, our affections corrupted, our hearts hardned, and our conſciences ſeared, and all the powers and faculties of our bodies and ſoules are more and more diſabled. For as the longer that ſickneſſe hath continued, the more it weakeneth the body and maketh it vnfit for any worke or action: ſo the longer ſin, which is the ſickneſſe of the ſoule, hath ſeized on vs, the more vnable we are to ſhake it off, and the weaker it maketh vs to performe any good actions. When men at firſt fall into vnuſuall ſinnes, their conſciences checke them, and they feare leſt the Lord wil powre vpon them his heauy judgements; but when they haue committed the ſame ſins againe and againe, and yet are not puniſhed, then like as theeues, who hauing eſcaped after one robbery committed, are ready to commit another: ſo they hauing not taſted of Gods judgements threatned, thinke that they ſhall neuer bee inflicted on them; and therefore are ready to ſinne againe; vntill by long cuſtome in ſinning their harts are hardned, and their conſciences ſeared, as it were, with a hot Iron, ſo as now without any checke or remorſe, yea, with all pleaſure and delight they can commit thoſe ſins, which in former times they would haue trembled to haue entertained into their ſecret thoughts. A notable place to this purpoſe wee haue, *Eccleſ.* 8.11. *Becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the ſonnes of men is fully ſet in them to doe euill*; So the Lord telleth the Iſraelites, that becauſe he in his patience and long ſuffering forbare to viſit them for their ſins, therefore their hearts were deſtitute of his feare, *Eſay* 57.11. *Is it not becauſe I held my peace, and that of long time, therefore thou feareſt not me?*

§. Sect. 7.
6. Becauſe the meanes grow vneffectuall by delayes.

Sixtly, the longer wee deferre our repentance, the more vneffectuall will the meanes be of our conuerſion; for the Word of God will either ſoften our hearts like waxe, or harden them like clay, either it will bee the ſauour of life vnto life, or the ſauour of death to our deeper condemnation, as it is, 2. *Cor.* 2.16. *If it once goe out of Gods mouth, it ſhall not returne vnto him void, but it ſhall accompliſh that which hee will, and it ſhall proſper in the thing whereto hee ſendeth it,* (whether it be for the conuerſion or hardening of thoſe who heare it) as it is *Eſay* 55.11. Wee know if a ſalue be applied vnto a wound, either it healeth it, or elſe the ſore ouer-comming the vertue thereof, doth more feſter and ranckle: and ſo this ſpirituall ſalue being applied vnto our ſoules wounded with ſin, doth either cure them, or elſe becomming vneffectuall, they waxe worſe and worſe. When men ſleepe, and are ſuddenly wakened with ſome ſtrange and vnuſuall ſound, they preſently ſtart vp and are amaſed, but after they haue beene a long time acquainted with the noiſe, they can ſleepe ſecurely and not be much diſquieted; ſo when men ſleeping in carnall ſecuritie are awaked with the threatnings of the Law preached vnto them, which (like Canon ſhot) thunder in their eares, they are at firſt ſomewhat rouzed vp and begin to looke about them, but giuing themſelues to ſleepe againe in their ſinnes, after they haue beene many times awakened, at laſt this fearfull ſound nothing moues nor diſquiets them, neither will any thing waken them out of this ſpirituall Lethargie, but the voice of the Archangell com-

2. Cor. 2.16.

Eſay 55.11.

commanding them to ariſe and to come vnto iudgement.

§. *Sect.* 8.
7. Becauſe old age is more vnfit for repentance, then youth.

Seuenthly, if we defer our conuerſion vntill our old age, it will then be more hard and difficult then in the time of youth, becauſe olde men are more indocible and vnfit to learne, then they were in their youthfull dayes, and therefore whoſoeuer meane to attaine vnto learning of any Science, Trade or Occupation, they doe not defer it to their old dayes, but giue themſelues vnto it in the time of their youth, when as their wits are moſt freſh, and their capacitie moſt quicke to receiue inſtruction. Seeing then there is much knowledge neceſſarily required to the making of a true Chriſtian (for without knowledge we can haue no faith, and without faith there is no ſaluation) therefore for the attaining hereunto it is very needful that we begin betimes, and ſet our ſelues to learne Gods true Religion in the time of our youth, when as we are moſt fit for this purpoſe. And this counſell the Wiſeman giues vs, *Prou.* 22. 6. *Teach a childe in the trade of his way, and when he is old he ſhall not depart from it.* Secondly, as old men are more vnfit to learn, ſo they are more forgetfull to remember that which is taught them, and therefore if they doe not ſet their whole minds vpon Gods Word, and continually call to mind that which hath beene deliuered vnto them in the preaching thereof, meditating therein with the Prophet *Dauid* day and night, all they haue learned will eaſily ſlip out of their weake and decayed memories. Which thing is moſt hard for them to performe by reaſon of manifold diſtractions, which that age is ſubiect vnto, as the infirmities of the bodie, ſicknes, aches, and innumerable griefes, and alſo the manifold troubles & cares of minde, not only in reſpect of their owne ſtate, but alſo in the behalfe of their children, young Nephewes and neere friends, whoſe welfare is as deare vnto them as their owne. Now if a ſingle man hath cares enow to diſtract him from Gods Seruice, how many are their diſtractions, whoſe cares are doubled and redoubled? and therefore if we would make choice of the fitteſt time for our conuerſion, we muſt not deferre it till our old age, but turne vnto God in our youth, when as our wits are moſt fit to receiue, and our memories to retaine inſtruction.

Prou. 22.6.

§. *Sect.* 9.
8. Becauſe the houre of death is the moſt vnfit time for repentance.

Laſtly, if wee defer our conuerſion vnto God till our old age, or till wee lie on our death bed, we ſhall find it more difficult, in that our enemy Sathan, who alwayes goeth about like a roring Lion, ſeeking to deuoure vs, doth then redouble his malicious diligence in working our deſtruction, when as hee ſeeth the time draw neere wherein hee muſt attaine his purpoſe, or elſe for euer faile of his deſire; what therefore will now our malicious, powerfull and moſt ſubtill enemy leaue vnattempted? What violence will hee not now offer? What policie will hee not aſſay to draw vs from God to his Kingdome of darkneſſe? We know that when enemies beſieging a Citie doe heare that their ſiege is ſhortly to be raiſed by the approching of mighty ſuccours; or within a while will become vaine and bootleſſe, by reaſon that the Citie will be more ſtrongly manned and better victualled, how they will bend all their Ordinance againſt the wall to make a breach, how furiouſly they will giue the aſſault, and how deſperately they will fight, that they may not bee diſappointed of their hope and loſe all their former labour; and ſhall wee thinke that Satan who hath long beſieged vs, deſiring nothing more then to ſack our ſoules, and to ſpoile them of all Gods graces, and to leade them captiue to Hell and deſtruction, will vſe leſſe politique fury in aſſaulting vs with all his engines of battery, when hee ſeeth the time approach when as now or neuer he is to accompliſh his deſire? But let vs conſider moreouer how able wee are to endure his aſſaults if wee doe not prepare our ſelues before the time of ſickneſſe, arming our ſelues with the whole armour of God; ſurely we are naked and lie open to all his violence, being deſtitute of the girdle of Verity, the knowledge of Gods Truth, neither armed with the breaſt-plate of Righteouſneſſe, nor hauing our feet ſhod with the preparation of the Goſpell of Peace, whereby wee might bee enabled chearefully to march in the afflicted way which is full of the thornes and briars of tribulation and afflictions, wherein wee muſt trauell if wee will goe to Gods kingdome; neither yet hauing the ſhield of faith whereby we might quench the fierie darts of the wicked one, nor the helmet of ſaluation, nor yet any skill to vſe the ſword of the Spirit, the word of God; either for the defending of our ſelues, or the offending of our enemie. And whereas we may hope that God will at that time ſupplie all our wants, and giue vnto vs all his ſpirituall armour, whereby we may bee defended and Satan repulſed, wee are to know that God vſeth not to giue his heauenly and ſpirituall graces at the houre of death to thoſe, who haue contemned them all their life; or if he doe beſtow them vpon any, it is ordinarily by the meanes which he hath ordained for this purpoſe, as the hearing of the word, heartie prayer, holy conferences, and ſuch like ſpirituall exerciſes: now let it bee granted that wee may haue at ſuch times of our mortall ſickneſſes, Gods Miniſters, and all other outward helpes to further vs, in performing of theſe duties (which yet notwithſtanding no man can promiſe to himſelf) yet how vnfit is any man in this caſe for the effectuall doing of theſe holy exerciſes, when as his body is full of paine, & his mind full of anguiſh, partly fearing Gods judgements & eternall damnation, partly being grieued with the loſſe of all his delights, and becauſe he is to part with his friends; partly being troubled and diſtracted with diſpoſing of his worldly eſtate, and ſetting all things in order; and when to all theſe incumbrances there is added Satans dangerous tentations, who then moſt violently aſſaulteth, and moſt ſubtilly vndermineth vs that hee may worke our finall deſtruction. And therefore ſeeing our conuerſion in the time of our ſickneſſe is ſo hard and difficult, (I had almoſt ſaid deſperate) let vs whileſt the Lord giueth vs the outward meanes of our conuerſion, and withall the vſe of our ſenſes, vnderſtandings, and memories, (all which when we are grieuouſly ſicke, are alwayes exceedingly weakned, and ſometime quite ouerthrowne) let vs (I ſay) vnfainedly turne vnto the Lord by vnfained repentance in the time of our health and ſtrength, and not by our delayes, hazard and deſperately indanger the eternall ſaluation of our ſoules for the enjoying of the tranſitory trifles and vaine delights of this miſerable World.

CHAP. XXXI.

Of diuers other motiues which may haſten our repentance.

Sect. I. e ſorrow oweth ſin ioy ac- panieth

THe fift argument to perſwade vs to ſpeedy repentance and turning vnto God, is, that by our delay either wee prepare more matter for our owne ſorrow and griefe, or elſe treaſure vp for our ſelues a more fearefull meaſure of wrath againſt the day of wrath. For if the beſt happen that wee can hope for, or imagine, it is that we truly repent vs of our ſins, without which there is no forgiueneſſe: and what is this repentance, but an heartie ſorrow, and bitter griefe, for our ſins paſt, and an earneſt deſire and endeauour of forſaking them in time to come. And therefore ſeeing whatſoeuer pleaſure we haue taken in ſinning, we muſt after loſe it in ſorrowing for ſin, ſeeing our laughing muſt end in weeping, and our hony be turned into gall and Wormewood; let vs breake off our ſins betimes, by vnfained repentance, and not heape vp matter of more griefe. Let not our minds ſo much dote to taſte of the hony which ſinne bringeth in the mouth, as that wee forget the poyſon which it carrieth in the taile; let vs not be ſo eager in drinking of this poyſon of ſinne, though it be ſweet and pleaſant to the taſte, remembring that it is deadly in operation; if it be not (as it were) caſt vp againe by vnfained repentance. Let not our gluttonous appetites cauſe vs to ſurfet on the pleaſures of ſin, ſeeing the preſent delight will not countervaile the future paine, when as being ſick in ſin, and tormented in conſcience, we ſhall vomit that with griefe, which we haue eaten with pleaſure, finding more bitterneſſe in the caſting vp, then ſweetneſſe when wee ſwallowed it downe. But this is the beſt which can befall vs, for if wee doe not thus heartily ſorrow for our ſinnes, but ſtill liue in them with pleaſure and delight, then doe wee nothing elſe but heape vp judgement, and puniſhments, which ſhall one day be powred vpon vs in full meaſure, and fill vp the vials of Gods wrath, till being filled vp to the brim, hee will powre them out vpon our owne heads. And this the Apoſtle plainly ſheweth, *Rom.*2. Verſe 5. *But thou* (ſaith he) *after thine hardneſſe and heart that cannot repent, heapeſt vnto thy ſelfe wrath againſt the day of wrath, and of the declaration of the iuſt judgement of God.* 6. *Who will reward euery man according to his workes, &c.* And this is all the treaſure which Sinners, by deferring their repentance, heape vp vnto themſelues for the laſt dayes; as *Iames* ſpeaketh, *Iames* 5.3. The longer therefore we deferre our repentance the more we increaſe the bils of accounts, of which we ſhall neuer be able to giue a reckoning at the great and generall Audit; the more we heape vp our ſinnes, the more we heape vp Gods wrath, and increaſe the meaſure of our condemnation, and helliſh torments, euery day as it were piling vp wood, in which wee ſhall eternally bee burned.

*Rom.*2.5.

Iames 5.3.

§. *Sect.* 2. The ſixt motiue, our dangerous eſtate before conuerſion.

The ſixt motiue to perſwade vs to haſten our conuerſion vnto God with all ſpeed, is the conſideration of the dangerouſnes of our eſtate before our conuerſion; for we are dead in our ſins, the children of wrath, and enemies vnto God, who euery minute lie open to his judgements and puniſhments. And this the Lord implieth in his ſpeech to *Cain*, *Gen.*4.7. *If thou doeſt not well* (ſaith he) *ſin lieth at the doore*, that is, the puniſhment due to thy ſinne, like a cruell wilde beaſt ſtill watcheth and waiteth for thee, ſo as thou canſt not ſtir any way but it is ready to ſeize vpon and deſtroy thee. Now in what a fearefull ſtate are thoſe who euery minute liue in this danger, of which if they bee ſurprized what can remayne vnto them but euerlaſting death and deſtruction? *For as the tree falleth, ſo ſhall it lie*, as it is *Eccleſ.*11.3. that is, as the day of death leaueth vs, ſo ſhall the day of judgement find vs. And therefore if wee bee taken away in our impenitencie whileſt wee are dead in our ſins, children of wrath, and enemies vnto God, ſuch ſhall we bee preſented before the tribunall ſeate of judgement in the preſence of the great Iudge of Heauen and Earth.

*Gen.*4.7.

*Eccleſ.*11.3.

§. *Sect.* 3. The ſeuenth motiue taken

The ſeuenth motiue may be drawne from the manifold benefits which will accompany our ſpeedy conuerſion. For firſt vertue and good-from the benefits which accompany our conuerſion.

goodneſſe being ſowne in vs in the time of youth, will take more deepe root in vs, ſo as it cannot eaſily bee left or loſt. For as the veſſell doth longeſt retaine the ſmell and taſt of that liquor which was put into it whileſt it was new and vnſeaſoned, ſo they will longeſt retaine vertue and goodneſſe who haue it planted in them in their youth, according to that *Prou.22.6. Teach a child in the trade of his way, and when hee is old he will not depart from it.* Secondly, if we turne to God betimes, the exerciſes of Religion and works of ſanctification, will be far more pleaſant and eaſie then if we deferre them till our old age; for often vſe will bring vs to a cuſtome, and long cuſtome will worke in vs an habit of vertue, which will be eaſie and familiar. If children from their youth bee brought vp in Trades and Occupations which are very hard and difficult, they doe attaine to the skill and practice of them with exceeding dexterity and quickneſſe; but if the learning of them be deferred till old age, they can neuer attaine vnto them, or at leaſt performe them ſlowly and with great difficulty; and ſo if from our childhood wee accuſtome our ſelues to the learning and practiſe of the workes of holineſſe and righteouſneſſe, they will grow exceeding eaſie and pleaſant, whereas being deferred they will be difficult and tedious. If the Oxe whileſt he is young be accuſtomed to the yoke, he draweth in it quietly and with no great paine; but if hee run long in the paſture vnbroken and vntamed, when hee is brought to the yoke hee ſtrugleth and ſtriueth, and therewith galling his necke draweth with exceeding paine and irkſomneſſe; and ſo if in our youth wee accuſtome our ſelues to beare the yoke of obedience, it will be eaſie and pleaſant, but if we vſe delayes wee ſhall grow ſtubborne and ſtiffe-necked like vntamed Oxen, and the bearing of Chriſts yoke through our impatiencie, and the rebellion of our nature will gall and vexe vs. Thirdly, the ſooner wee turne vnto God, the more joy, peace and comfort ſhall wee haue in the whole courſe of our liues; for what joy may be compared with the joy in the Holy Ghoſt, what peace is like peace with God and the peace of conſcience, when as wee are ſure that wee are now friends, who before were enemies; and the children of God, and heires of his euerlaſting Kingdome of glory, who in time paſt were children of wrath, and fire-brands of Hell? What comfort in the World can bee imagined like vnto the conſolation of Gods Spirit, which is able to make all afflictions light, and euen death it ſelfe ſweet and pleaſant vnto vs? but this joy, peace, and comfort doe accompany our true conuerſion vnto God, and therefore who would deferre it for one day, ſeeing it bringeth ſuch ineſtimable benefits & ſuch ſurpaſſing pleaſures, as none ſufficiently vnderſtand them, but they who feele and enjoy them? Whereas on the other ſide, if we delay our conuerſion, in the meane while we are continually ſubject to the checkes and terrours of an euill conſcience, in feare of Gods judgements, and eternall damnation: and though in outward ſhew we may be exceeding merry and pleaſant, yet our mirth is full of ſorrow, and our joy of bitterneſſe, and of *ſuch laughter wee may ſay, thou art mad, and of this joy, what is that which thou doeſt?* as the Wiſe man ſpeaketh, *Eccleſ.2.2.* for it is but *Sardonicus riſus*, laughter from the teeth outward, which is ſtraight controlled with ſome inward pang or checke of conſcience. Fourthly, the ſooner we turne vnto the Lord, the longer time we ſhall ſpend in his ſeruice, which in truth is perfect libertie: now what can be more delightfull vnto any Chriſtian heart, then to ſerue our Creatour from the dayes of our youth, and to ſhew our thankfulneſſe to God our Redeemer for all the ineſtimable benefits which hee hath beſtowed vpon vs, by cauſing our lights to ſhine before men; and by glorifying his Name in our godly and Chriſtian liues? What can bee more pleaſing to a thankfull minde, then to take all occaſions of expreſſing thankfulneſſe to him, vnto whom we are ſo much bounden? Laſtly, as by our ſpeedy conuerſion vnto God wee liue in ſweete comfort and joyfull peace, ſo alſo we ſecurely expect death, and giue it entertainment when it commeth with chearefull countenance. For being conuerted vnto God, wee are at peace with him and in his loue and fauour, we are aſſured that the curſe of the Law is nailed to Chriſts Croſſe, that hee was condemned, that wee might be juſtified, and put to death, that wee might liue eternally; that he is gone before vs into Heauen to prepare vs a place there, and now ſitteth at the right hand of his Father to giue vs joyfull entertainment when we come vnto him; that he hath taken away the ſting of death, which is ſinne, and hath made a soueraigne medicine againſt this poyſon with his precious bloud; and therefore being conuerted vnto God wee need not feare death, yea, rather wee may wiſh with the Apoſtle to be ſpeedily *diſſolued that we may be with Chriſt, ſeeing that is beſt of all.* As it is *Phil.*1.23. neither need wee to feare the deſtruction of this earthly tabernacle, ſeeing *we are aſſured that we haue a building giuen vs of God, a houſe not made with hands, but eternall in the Heauens*, as it is 2.*Cor.*5.1. Moreouer, wee ſhall not need to feare either ſudden death, or an euill death, for it cannot be ſudden to them who are alwayes prepared, *Nec poteſt male mori qui bene vixit*, neither can he die ill who hath liued well. On the other ſide, thoſe who deferre their repentance and turning vnto God, when death approacheth

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*Prou.*22.6.

*Prou.*15.15.

*Eccleſ.*2.2.

*Phil.*1.23.

2.*Cor.*5.1.

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are filled with horrour and feare, when as they ſee that they are ſtill ſubject to the curſe of the Law, and euery minute in danger of Gods fearefull judgements; when as the waight of ſin preſſeth them, Satan and their owne conſcience accuſeth them, and death waiteth on them, to bring them to euerlaſting death, hell and deſtruction. And therefore ſeeing ſo many benefits accompany our ſpeedy conuerſion both in life and death, and ſo many euils follow our delayes: let vs not be moued by Satans tentations, the ſweetnes of ſin, nor with the alluring vanities of this deceitfull world, to deferre our repentance from day to day, but let vs now hearken whileſt God yet calleth vs, and take the good and acceptable time when hee offereth it vnto vs.

Sect.4.
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The eighth motiue to perſwade vs to ſpeedie conuerſion, is, that our turning vnto God being deferred to our old age, or till the time wee lie ſicke on our death-beds, is not ſo excellent in it owne nature, nor ſo acceptable vnto God, as if it were performed in the time of our youth. For what great matter is it if we leaue our ſinnes, when they are readie to leaue vs, to renounce the world with the riches, honours, and pleaſures thereof, when they are readie to abandon vs; to imbrace mortification, when as our bodies are mortified with ſickneſſe, and brought to the gates of death; to giue to the poore, when wee can keepe our goods no longer; to forgiue our enemies, when as we cannot offer them any further wrong or violence; to commend our wiues and children into the hands of God, when as wee our ſelues can no longer defend and prouide for them; to ceaſe to ſweare and blaſpheme Gods name, when as ſoon after we ſhal ceaſe to ſpeake? Moreouer, how can wee thinke that this will be acceptable vnto God, when as wee doe not come vnto him before all the world forſakes vs? nor craue his helpe, till we are abandoned of all other ſuccour, nor offer to come into his ſeruice, before we are ready to goe out of the world, and that rather for feare of puniſhment, and hope of reward, then for any loue wee beare to our Lord and Maſter? But let it be granted (as in truth it cannot be denied) that whenſoeuer we truly repent vs of our ſins, and turne vnto God, he will receiue vs to mercy; ſhould we take occaſion hereof to deferre our conuerſion, and to continue in our ſins? ſhould his loue and mercy towards vs, mooue vs to rebellion, and impietie towards him, and becauſe he is gracious and long ſuffering, ſhall we therefore the more offend him, and (as it were) whet the edge of his wrath againſt vs? be it farre from vs. Yea rather if God be gracious and mercifull, let vs be aſhamed to offend ſo gracious and mercifull a God; and though we ſhould be ſo hard hearted, as not to feare his juſtice, and fearefull judgements, yet euen in common humanitie let vs bluſh for ſhame to offend him in conſideration of his infinite loue and mercy. If we haue a friend, who by reaſon of the loue hee beareth vs, would hardly be diſpleaſed, or mooued to anger againſt vs, would wee make this vſe of his loue and patience, ſtill to prouoke him with new injuries? Nay, if there bee any good nature and ciuilitie in vs, would not his loue towards vs, mooue vs to loue him againe, and would not this loue worke in vs a care and feare not to diſpleaſe him? Yes aſſuredly. O let not then the Lords loue, patience, and long-ſuffering, who is our friend of friends, make vs to take occaſion of offending and diſpleaſing him; but rather let the conſideration therof be a forcible and ſtrong motiue to mooue vs to repentance.

Rom.2.4.

§. Sect.5.
The laſt motiue, becauſe repentance in time of ſicknes is often vnſound,

Laſtly, though the Lord bee ſo gracious and mercifull, that he is ready to receiue vs into his loue and fauour, whenſoeuer we vnfainedly repent, and truly turne vnto him; yet foraſmuch as hee extendeth his mercy to thoſe onely who are truly penitent, and ſeeing the repentance of the moſt is fained and hypocriticall, which then only beginneth when death or ſome extreame danger approacheth, this ſhould be a ſtrong motiue to perſwade vs to repent and turne vnto the Lord when wee are in our perfect health, ſtrength and proſperitie, that ſo we may haue aſſurance that our conuerſion is ſincere and vnfained, and not forced or diſſembled. Wee know that *Pharaoh* himſelfe when hee was vexed with Gods fearefull plagues, could ſay, *I haue ſinned*, and promiſe amendment. And *Saul*, when God threatned to cut him off, and to take the Kingdome from him, could acknowledge his wickednes, and pretend a deſire to worſhip the Lord. And *Ieroboam* could ſhew more contrition for the loſſe of his hand, then hee euer ſhewed for the loſſe of his ſoule. And wicked *Achab* when hee heard heauy judgements denounced againſt him, could outwardly humble himſelfe, put on ſack-cloth, faſt, and goe demurely. And who may not obſerue in his owne experience, how many there are, who in the time of their ſickneſſe make goodly ſhewes of repentance, promiſing golden mountaines, and vowing, if they recouer, that they will lead a new life, forſaking their ſins, and endeauouring to ſerue the Lord in the duties of holineſſe and righteouſneſſe, and yet the ſame men being reſtored to their health, with the Dogge returne to their vomit, and with the Sow to wallow againe in the filthy puddle of ſin, becomming as prophane, wicked, irreligious, and negligent in all duties of Chriſtianitie, as euer they were? which is a moſt vndoubted ſigne that their repentance was but fained and diſſembled, and that they were mooued thereunto, not

Exod.9.27. & 10.16,17.
1.Sam.15.24, 25.

1.Kings 13.6. & 21.27.

for any loue of God, or hatred of ſin, but for feare of Gods judgements, and eternall condemnation, and therefore aſſoone as the cauſe of their feare is a little remoued, their repentance alſo ceaſeth. Moreouer, we know that true repentance is the gift of God, and that wee haue it not at our owne becke and call, but when hee offereth and vouchſafeth it vnto vs, and therefore it is no maruell if they who haue ſcorned this gracious gift all the whole courſe of their liues, ſhould bee denied it at the time of death, and left ſo to the hardneſſe of their hearts, that though they ſeeke repentance, yet they ſhall neuer find it; And though with the fiue fooliſh Virgins they deſire to buy Oile for their Lampes, yet the time of grace being paſt they ſhall be ſhut out of doores and excluded from the marriage. Neither doth the Lord ordinarily beget faith, repentance, and other ſanctifying graces in any man, but by the vſe of the meanes which hee hath ordained for this purpoſe: now the meanes ordained of God are not ſickneſſe, or the infirmities of old age, but the Miniſtery of his Word, made effectuall by the inward operation of his Spirit for our conuerſion and ſanctification; and therefore if the Lord hath oftentimes granted vs this meanes, and they haue not beene effectuall for our conuerſion; if hee haue often called vs in the preaching of the Word and wee haue refuſed to come, what hope can we haue, that we ſhould turne vnto God, without this meanes in the time of ſickneſſe, who by the continuall hearing of the Word, haue not beene conuerted in the time of our health, ſeeing not any come vnto Chriſt, but whom the Father draweth, and the meanes whereby hee draweth vs vnto him, is not ſickneſſe or the approaching of death ordinarily, but the Miniſtery of his Word? For when the ſheepe heare Chriſts voice, and thereby know him to be the true Shepheard; then (and not before) they follow him, as it is *Iohn* 10.27. So that though wee were ſicke, and certainly aſſured wee ſhould die to morrow, yet for all this, wee are neuer the neerer our conuerſion, faith and repentance then wee were before; as appeareth in the example of the Epicures, 1. *Cor.* 15.32. *Let vs eate and drinke* (ſay they) *for to morrow we ſhall die.* A man would thinke they ſhould rather haue ſaid, let vs faſt and pray, for to morrow wee ſhall die; but this plainly ſheweth that we are neuer the neerer our conuerſion vnto God, and true repentance though we are certaine that death approacheth; it is onely the worke of Gods Spirit, which ordinarily worketh not by the meanes of ſickneſſe or feare of death, but by the Miniſtery of the Word, which is Gods owne Ordinance *inſtituted of God for the gathering together of the Saints, and for the edification of the body of Chriſt.* And therefore whileſt the Lord calleth vs in the preaching of the Word, let vs hearken vnto his voice, and turne vnto him by vnfained repentance: for if Gods owne Ordinance is not effectuall for our conuerſion, aſſuredly there is no hope that euer we will be conuerted by ſickneſſe or any other extraordinary meanes whatſoeuer. It is an admirable miracle wrought by the infinite wiſdome and almighty power of God, that a poore Sinner ſhould bee conuerted vnto him by the preaching of the Word, for hereby we who were dead in ſin, are raiſed vp to newneſſe of life, we who were borne blinde, are indued with ſight; our hearts more hard then the Adamant, are made flexible, and ſoft as waxe to receiue any. impreſſion, which the Lord will imprint in them, and we are mooued to deny our ſelues, and to caſt away our owne righteouſneſſe, and to reſt and relie vpon Chriſt Ieſus alone for our juſtification and ſaluation, which is quite contrary to our naturall diſpoſition: but it were a miracle of miracles, that all theſe things ſhould bee wrought in vs by ſickneſſe, which the Lord hath not ordained for this purpoſe, when as the meanes appointed by God himſelfe the Miniſtery of his Word, which is Gods owne Ordinance could neuer worke them in vs. It may be indeed that Gods hand lying heauy vpon vs in the time of ſickneſſe, and fearing worſe judgements in the life to come, we may be mooued hereby to make a goodly ſhew, and to vow great reformation if wee might be reſtored to our health: It may be that with *Pharaoh*, wee may make a fained confeſſion of our ſins, and promiſe to amend, if this judgement may bee remooued, or that wee may with *Achab* outwardly humble our ſelues before God, to the end we may eſcape thoſe fearfull puniſhments which are threatned in his Word; but it is a thouſand to one if we then truly repent, who haue liued our whole time in impenitency; or then turne vnto God if we were not before that time effectually called and conuerted. For as we liue, ſo we commonly die; neither is it likely that hauing led our liues like wicked *Balaam*, we ſhould die the death of the righteous; that hauing alwayes hitherto beene thornes and thiſtles, wee ſhould now bring forth ſweete figs and pleaſant grapes, when we are ready to be cut downe and to be caſt into the fire; that hauing all our life ſowed the ſeedes of wickedneſſe wee ſhould at our death reape the fruit of godlineſſe; *And therefore* (as the Apoſtle exhorteth) *let vs not bee deceiued, God is not mocked; for whatſoeuer a man ſoweth that ſhall hee alſo reape; for hee that ſoweth to his fleſh, ſhall of the fleſh reape corruption, but hee that ſoweth to the ſpirit, ſhall of the ſpirit reape life euerlaſting*, as it is *Gal.*6.7,8. Let vs now turne vnto God, while hee calleth vs and granteth vs the meanes

*Epheſ.*4.11,12.

Iohn 6.44.

Iohn 10.27.

1.*Cor.*15.32.
Eſay 22.12,13.

*Epheſ.*4.12.

*Gal.*6.7

meanes of our conuerſion the Miniſtery of his Word; now is the acceptable time, now is the day of our ſaluation; and if wee will now turne vnto God and truly repent whilſt wee might continue in our ſins, wee may be aſſured our repentance is true and vnfained, and not preſſed out of vs with ſenſe of preſent paine, nor forced with feare of future puniſhment; and that turning to God, wee ſhall be receiued to grace and mercie, ſeeing we then offer to ſerue him, when wee might haue ſerued Satan, the world and our owne corrupt fleſh.

CHAP. XXXII.

Two lets which hinder Worldlings from ſpeedy repentance, remooued.

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AND ſo much concerning theſe Motiues, whereby we may be perſwaded to ſpeedy repentance; all which the worldly ſecure man wardeth and beareth off with a double fence, ſo as they can neuer beate him downe with true humilitie nor pierce his heart with vnfained ſorrow for ſinne; the one is by alleaging Gods mercy manifeſtly declared vnto vs in the ſweet promiſes of the Goſpell; the other by objecting the example of the conuerted thiefe, who though hee had ſpent his whole life in ſin and wickedneſſe, yet at the laſt houre was receiued to mercy. For the firſt, hath not the Lord (will they ſay) proteſted in his Word, that hee deſireth not the death of a Sinner, but that he turne from his way and liue? Hath not our Sauiour told vs, that he came not to call the righteous, but Sinners to repentance; and doth he not inuite ſuch vnto him as labour vnder the heauy burthen of ſinne, promiſing that he will eaſe them? And hath not the Apoſtle *Paul* taught vs, that Gods will is, *that all men ſhould be ſaued, and come to the knowledge of his truth*? Seeing therefore God is ſo mercifull, why ſhould we doubt of our ſaluation? Why ſhould wee feare to deferre our repentance, and follow our pleaſures and delights for a time, ſeeing the Lord will receiue vs to mercie whenſoeuer we turne vnto him?

3.13.32.
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9.13.
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2.4.

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I anſwer firſt, that though all this were certaine true, and not to be doubted of; yet it is a moſt vnthankfull part and horrible ingratitude againſt our gracious God and louing Father to take occaſion of his mercy, the more to offend him, as before I haue ſhewed. Secondly I anſwer, that as God hath ſhewed his mercy in the gracious promiſes of the Goſpell, ſo alſo he hath as plainly declared his juſtice in the ſeuere threatnings of the Law, and hee is as true in the one, as in the other. And therefore all the queſtion is, who ſhall taſte of his mercy and who of his juſtice, ſeeing that is promiſed to ſome, and this threatned againſt others; or rather in truth it is without all queſtion, for the Lord hath plainly ſhewed in his Word that hee will extend his mercy to all repentant Sinners and to them onely, and that he will declare his juſtice in powring out his juſt iudgements vpon the wicked who liue in their ſinnes, and eſpecially vpon thoſe who take occaſion of Gods mercy to continue in in their vnrepentancie, deſpiſing the riches of his bountifulneſſe, his patience and long-ſuffering; for hereby they heape vnto themſelues *wrath againſt the day of wrath, and the declaration of the iuſt iudgement of God*; as the Apoſtle ſpeaketh, *Rom.* 2.4,5. Though then there be neuer ſo many ſweete promiſes in the Goſpell, yet they who continue in their ſinnes without repentance can reape no true comfort by them, becauſe they are not made to them but to repentant Sinners; and on the other ſide, though there be neuer ſo many terrible threatnings denounced in the Law, yet the penitent Sinner needs not to feare them, ſeeing they are threatned onely againſt thoſe who continue in their impenitencie. Though God be of infinite mercy, let not the wicked man who liueth in his ſins preſume, ſeeing it is ſufficiently declared in pardoning the ſins of repentant Sinners: neither let him who is truly penitent deſpaire becauſe God is of infinite juſtice, ſeeing it is ſufficiently manifeſted in puniſhing the ſins of thoſe who continue in their vnrepentancy. Let not him who is turned vnto God from his wicked wayes feare Gods juſtice, for it is fully ſatisfied in Chriſt, and therefore it ſhall neuer attach him; neither let him who continueth in his ſinnes without repentance, hope in Gods mercy, for it doth not belong vnto him; nor yet in the ſweet promiſes of the Goſpell, which though they bee neuer ſo generall, yet are they alwayes to be reſtrained to the condition of the couenant of grace, faith, and repentance. And this is manifeſt in the places before alleaged, which worldly men ſo much abuſe to nouriſh in them carnall ſecuritie, for whereas the Lord ſaith, *Ezech.* 33.11. *That hee will not the death of a Sinner*, hee addeth in the next words, *but that hee turne from his way and liue*: ſo that the Lord ſpeaketh not of all Sinners but of thoſe who turne vnto him from their wicked wayes. So our Sauiour Chriſt ſaith, that *he came not to call the righteous*, that is, thoſe who are juſt & righteous in their owne conceits, *but Sinners to repentance*: ſo that whoſoeuer are called vnto Chriſt that in him they may haue ſaluation are called alſo to repentance. Neither doth our Sauiour call all Sinners vnto him without difference, but thoſe onely who *are weary and heauy laden*, that is, who find their ſinnes irkſome and grieuous vnto them, and

Rom. 2.4.5.

Ezech. 33.11.

Matth. 9.13. & 11.28.

1 Tim.2.4.

deſire nothing more then to be freed of this vnſupportable burthen. And the Apoſtle *Paul* likewiſe doth not ſay ſimply that God would haue all men to be ſaued, but that hee would alſo haue them come to *the knowledge of the truth*, that is to the knowing, acknowledging, and beleeuing of the principles of Chriſtian Religion concerning God, themſelues, and the worke of redemption wrought by Chriſt. Let therefore no carnall ſecure man take occaſion to preſume vpon Gods mercy in regard of the ſweet and gracious promiſes of the Goſpell; for vnleſſe they turne vnto God from their euill wayes and truly repent them of their ſinnes, vnleſſe they are weary and heauy laden, deſiring nothing more then to be eaſed of their heauy burthen, vnleſſe they come out of their blinde ignorance and attaine to the knowledge of the truth, the gracious promiſes of the Goſpell doe not appertaine vnto them.

¶. *Sect.* 3. The ſecond let is preſumption vpon the example of the conuerted Thiefe.

Secondly, whereas they alleage the example of the Thiefe conuerted at the houre of death we are to know that this is but one particular act of Gods mercy, and therefore we can make thereof no generall rule, eſpecially ſeeing to this one we may oppoſe many thouſands of thoſe who hauing deferred their repentance to the laſt houre, haue beene taken away in their ſins and impenitency. It is true indeed, that if with this Thiefe wee truly turne vnto the Lord by vnfained repentance, and ſhew our faith by the like liuely fruits, he will pardon our ſins, and receiue vs to mercy, according to his gracious promiſes: but this faith and repentance are not in our owne power, but the free gifts of God, which hee very ſeldome beſtoweth on thoſe at the houre of death, who haue neglected and contemned them their whole liues. Sometimes indeed hee calleth and conuerteth ſome at the laſt houre, to ſhew the infinite riches of his mercy; but moſt commonly he leaueth thoſe who haue deferred their repentance to die in their impenitency, that they may be examples of his juſtice. And to this purpoſe, [a] *Auguſtine* ſpeaketh well, *There is* (ſaith he) *mention made in the Scriptures of one whom the Lord receiued to mercie, that none might deſpaire, and but of one, that none might preſume.* It is the manner of Princes to ſend their gracious pardon ſometimes to thoſe who are led out to execution; but if any will wilfully offend in hope hereof, or hauing offended will deferre to ſue for his pardon to the laſt houre, ſurely he is well worthy to be hanged, both for his offence, and alſo for his preſumption: ſo the Lord mercifully pardoneth ſome few, when death is ready to ſeize vpon them, and to tranſport them into the eternall torments of hell fire, to ſhew the riches of his grace; but if any ſhall take occaſion hereby the more to offend againſt his Majeſty; or hauing offended, deferreth to ſue for pardon by powring out the teares of vnfained repentance vntill his laſt houre, hee is vndoubtedly vnworthy of any grace and mercy, and in all likelihood he ſhall be deliuered vp to ſuffer eternall torments. Moreouer, as this act of mercy in receiuing this Thiefe to grace, was very extraordinary, ſo was it reſerued as being moſt fit for the time of Chriſts Paſſion; for as great Princes at the time of their Coronation pardon ſuch notorious offences, the like whereof they will hardly euer after remit, to the end, that their clemencie and mercy may appeare to all: ſo our Sauiour Chriſt, the glorious King of Heauen and Earth, being ready to lay downe the forme of a ſeruant, and to take vpon him the Crowne of endles glory and majeſty, gaue his gracious pardon to this grieuous offender, to manifeſt his infinite mercy and goodnes vnto all men, that ſo they might breake off their ſins by vnfained repentance, and by a liuely faith come vnto him, looking and expecting for life and ſaluation only in this their Sauiour and Redeemer. And as cunning Surgeons hauing made a ſoueraigne ſalue, doe vpon the next occaſion make experiment thereof by curing ſome grieſly and deſperate wound, that ſo they may commend it to all who ſhall haue need to vſe it; ſo the Lord hauing made a precious plaiſter and ſoueraigne ſalue to cure all ſoules, who being wounded with ſinne, will apply it vnto them by a liuely faith, preſently tooke occaſion of curing therewith this poore Thiefe grieuouſly wounded with ſin, that all others in his ſtate, ſeeing the vertue thereof might more earneſtly deſire it, and more carefully ſeeke after, and apply it to their wounded ſoules. And therefore ſeeing the occaſion of this cure was altogether extraordinary, the action is not like to be ordinary, the occaſion being remooued, and the mercy of God, and vertue of Chriſts death and bloudſhed being ſufficiently manifeſted to all the World. Thirdly, wee are to know that the eſtate of theſe men, is farre vnlike, and much more deſperate, then the ſtate of the conuerted Thiefe: for he was in all likelihood neuer before this time called, and preſently he hearkneth vnto the voice of Chriſt, and willingly entertaineth the good motions of his Spirit; but theſe men being often called, haue refuſed to come, and haue quenched the good motions of Gods Spirit. Hee perſiſted in his ſin ignorantly, hauing not heard the doctrine of the Goſpell, whereby he might be inuited to come vnto Chriſt by a liuely faith, and might turne vnto God by vnfained repentance; theſe haue often heard theſe glad tidings and haue neglected and contemned them. Hee continued in his ſins through ignorance, neither did he vngratefully reſolue to ſerue the Deuill his whole life, reſeruing the time of his olde age and ſickneſſe for the ſeruice of God, only for his owne aduantage; but theſe men hauing been often inſtructed in the Law of God & wayes of godlines, notwithſtanding wittingly and wilfully perſiſt in their ſins, preſuming vpon repentance and hope of mercy at the laſt houre, intending then to turne vnto God, not for any loue they beare him, but for feare of Hell torments, and eternall damnation: Laſtly, his repentance was moſt vnfained, and exceeding earneſt, and his faith brightly ſhined preſently after his conuerſion in ſingular fruits thereof. For he made a notable confeſſion of his Sauiour and Redeemer, euen when all his Diſciples for feare forſooke him. Hee iuſtifieth Chriſt, when all men condemned him, & euen his Apoſtles doubted of him. He prayeth feruently vnto him, when the multitude mocked and reuiled him. Hee humbly confeſſeth his owne ſins, and louingly admoniſheth his fellow of his wickedneſſe, deſiring earneſtly that as they had beene fellowes and copartners in ſin, ſo they might be partakers in pardon, and in the benefit of redemption wrought by Chriſt; Whereas moſt commonly their repentance is forced and diſſembled for feare of puniſhment, rather then for hatred of ſin, or loue of God: as they vſually make it manifeſt if they recouer of their ſickneſſe. And therefore ſeeing there is ſuch great diſſimilitude and difference in their purpoſes, liues and courſes, it is not probable that they will euer be like in their conuerſion, death and ſaluation.

CHAP. XXXIII.

Sathans tentations mouing men to reſt in a counterfeit repentance, anſwered.

Sect. 1.
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And ſo much for the anſwering of thoſe tentations, whereby Satan laboureth to make vs delay and deferre our repentance from day to day: with which, if he cannot preuaile, both becauſe wee ſee the neceſſity of repentance vnto ſaluation, and alſo plainly perceiue by the former reaſons that delayes are moſt dangerous, then hee will labour in the next place to perſwade vs to content our ſelues with a ſmall meaſure of repentance, or rather in truth with a counterfeit mock-repentance, which is onely in outward ſhew and neuer pierceth the heart; making vs beleeue, that if when we ſee our ſins, hauing our conſciences conuinced out of Gods Word, we doe in ſome generall termes confeſſe that we are all Sinners, and deſire God after a formall manner to haue mercy vpon vs, if wee can ſometime ſtraine from vs a broken ſigh, and bee content to leaue ſome of our leaſt pleaſing ſins, our repentance will be very acceptable to God, and ſufficient for our ſaluation.

And with this tentation Satan deludeth and deſtroyeth innumerable men in theſe our dayes, and therefore it behoueth euery man to prepare himſelfe for this encounter. And to this end we are to know, that the mercy of God, and merits of Chriſt, doe not belong vnto thoſe who thus ſlubber ouer their repentance; neither doth Chriſt Ieſus call vnto him ſuch as ſlightly ſorrow for their ſins, and thinke the burthen of them light and eaſie to be borne, but ſuch as labour and are heauy loden, as appeareth, *Matth.* 11. 28. *Come vnto me all yee who are weary and heauy loaden, and I will eaſe you.* In which words our Sauiour Chriſt plainly ſheweth, whom he calleth to the participation of the worke of redemption wrought by him, and what meaſure of repentance he requireth of them: for the firſt word κοπιῶντες, ſignifieth ſuch as labour vntill they be weary, and the other word πεφορτισμένοι, ſignifieth ſuch as are heauy laden with a burthen vnſupportable, and therefore being grieuouſly preſſed therewith, they deſire nothing more then to bee eaſed of it: for φόρτος, from which this word is deriued, properly ſignifieth the burthen of a ſhip, and is taken metaphorically for any thing which is very troubleſome and grieuous. So that by ioyning theſe two together, our Sauiour euidently declareth whom hee calleth and inuiteth vnto him: namely, thoſe only who know, acknowledge, and feele, that their ſins are an intolerable heauy burthen, and being exceedingly vexed with them, moſt earneſtly deſire to be eaſed and releaſed of them, and to this purpoſe flee vnto Chriſt by a true and liuely faith, finding themſelues deſtitute of all meanes whereby they may otherwiſe be eaſed and relieued.

§. *Sect.* 2.
What things are required in thoſe who truly repent.

If then we would haue any aſſurance that we are in the number of thoſe whom Chriſt calleth and inuiteth vnto him, we muſt haue firſt a ſight and ſenſe of our ſins, and a true and feeling knowledge of our miſerable and wretched eſtate, in which wee are, by reaſon of them, and the puniſhment due vnto them. Secondly, we muſt be weary in bearing this heauy burthen, as being moſt irkſome and grieuous vnto vs. Thirdly, we muſt haue an earneſt deſire to bee eaſed and freed from it. Laſtly, we muſt come vnto Chriſt by a true and liuely faith, to the end that hee may eaſe and releaſe vs.

1. Knowledge and ſight of their ſins.

For the firſt we muſt come to the knowledge of our ſinnes, before wee can truly repent of them: for wee cannot ſorrow for them, vntill wee ſee them, neither is it ſufficient that we ſee and know that wee are grieuous and hainous Sinners, vnleſſe we alſo feele the waight of this intolerable burthen, preſſing vs downe, vexing, and grieuing vs, euen to the very heart; for wicked and prophane men may ſee their ſinnes, for what can hide them from their eyes being ſo innumerable in multitude, and ſo grieuous and hainous in reſpect of their quantitie and qualitie? but yet they feele not their waight, neither are troubled with them; yea, it is a paſtime to a foole to doe wickedly, as it is *Prou.*10.23. and the abhominable filthy Sinner drinketh iniquitie like water, as it is *Iob* 15.16. and there are ſome ſo delighted with vngodlineſſe, and all lewde prophaneneſſe, that they euen *draw vnto them iniquitie with the cords of vanitie, and ſinne as with cart-ropes*, as the Prophet ſpeaketh, *Eſay* 5.18. and though they be laden with their ſinnes, as it were with an intolerable burthen, yet they feele them not, neither are they any thing vexed with their waight; and though the iniquitie of Sinners be ſo heauy *that the earth cannot beare it, but reeleth too and fro like a drunken man, and is remoued like a tent*, as it is *Eſay* 24.20. though it make all the creatures groane and trauaile in paine together, as the Apoſtle ſheweth, *Rom.*8.22. yea, though it euen wearieth God himſelfe in ſuffering, and bearing with it, as it is *Eſay* 43.24. yet doe they walke bolt vp right, and with ſtretched out neckes, neuer ſo much as ſtooping vnder this vnſupportable burthen, till at laſt it grow ſo heauy, that it ouerwhelmeth them, and preſſeth them downe to the bottome of Hell. The reaſon hereof is, becauſe they are wholy plunged, yea drowned and dead in their ſins: and therefore as thoſe who being diued to the bottome of ſome deep water, doe not feele the waight of that which is aboue them, whereas if they were pulled out of the waters, they would bee ouerwhelmed with the burthen of one tunne; ſo thoſe who are deeply plunged into the gulph of ſinne and wickedneſſe, doe not feele the waight of this intolerable burthen, but if once they come out of their ſins by vnfained repentance, the waight of ſome few of them would preſſe them downe vnto the gates of Hell, if they be not ſupported and freed from this burthen by our Sauiour Ieſus Chriſt. But ſuch as theſe are not called by our Sauiour, neither will he eaſe them, though their burthen be neuer ſo intolerable; but he inuiteth thoſe onely who are heauy laden, and finding their burthen irkeſome, are weary of it and deſire to be eaſed; hee hearkneth only vnto thoſe who from their hearts cry out with *Dauid*, *Pſal.*38.4. *Mine iniquities are gone ouer my head, and as a waightie burthen they are too heauie for mee: 6. I am bowed and crooked very ſore, I goe mourning all the day.* Hee reſpecteth only thoſe who are of a broken heart and contrite ſpirit, for theſe only performe the condition of the couenant, and conſequently, to them alone the promiſes contained in the Couenant doe appertaine.

*Prou.*10.23.
Iob 15.16.
Eſay 5.18.
Eſay 24.20.
*Rom.*8.22.
Eſay 43.24.
*Pſal.*38.4.
*Pſal.*51.17.
Eſay 66.2.

§. *Sect.*
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The condition of the couenant of grace is faith and repentance; neither of which doth he performe who doth not ſee nor feele the burthen of his Sins. For wee will neuer reſt vpon Chriſt for our ſaluation, vnleſſe we ſee that wee haue no meanes of our owne to eſcape condemnation: wee will neuer ſeeke vnto Chriſt to be our Redeemer, vnleſſe wee perceiue that wee are the bond-ſlaues of Sin and Satan: wee will neuer labour to obtaine the riches of his righteouſneſſe, vnleſſe wee diſcerne our owne nakedneſſe and beggerie: wee will neuer come vnto Chriſt to bee waſhed and purged from the pollution of our ſins and corruptions with his bloud, vnleſſe we ſee our naturall filthineſſe: we will neuer deſire to be eaſed of the heauy burthen of our Sinnes, vnleſſe wee feele the waight of them: we will neuer intreat Chriſt to be our Phyſician, vnleſſe we find that our ſoules are ſicke in Sinne: wee will neuer goe vnto him who is the author of life, vnleſſe we ſee that we are dead in our Sins: in a word, we will neuer intreat Gods mercy, vntill we feele our owne miſery. If therefore without this ſenſe of Sin we will neuer come vnto Chriſt, then conſequently without it wee ſhall neuer be eaſed; for hee freeth thoſe onely from condemnation who rely themſelues wholy vpon him for their ſaluation. He came to be their Redeemer alone, who feele their miſerable captiuity, and earneſtly deſire to bee releaſed; hee will not inrich any but thoſe who perceiue their owne beggery, and craue releefe; he will not waſh any with his precious bloud, but thoſe who ſee their pollution and filthines, and come vnto him intreating him to purge & cleanſe them; he will not eaſe any but thoſe who finding their Sins to be a heauy burthen, are weary, and come vnto him to be freed from them. He came into the world to be a Phyſician, not to thoſe who feele no infirmitie, but to thoſe who are ſicke and diſeaſed; hee came to giue life to thoſe alone who are dead in their Sins and treſpaſſes; neither will the Lord ſhew mercy vnto any, but vnto thoſe alone who perceiue their eſtate to bee moſt wretched and miſerable. For who can imagine that the Lord who is moſt infinite in wiſdome, ſhould vnaduiſedly beſtow his benefits vpon ſuch, as finding no want of them, doe not deſire them, when they are without them; nor eſteeme them though they had them, and conſequently will neuer be truly thankfull for that which they neither want, deſire, nor eſteeme? who can in reaſon conceiue that he wil offer himſelfe to be a Sauiour to ſuch as doe not thinke themſelues loſt and condemned? or to bee their Redeemer who will not acknowledge that they are in captiuitie? or that hee will beſtow the riches of his righteouſneſſe vpon ſuch proud beggers, as find no need thereof, being righteous enough themſelues in their owne conceits? that he will vainly ſpend his precious bloud in waſhing of thoſe who thinke themſelues cleane already, and need no ſuch purging? that he will in compaſſion eaſe thoſe of the burthen of their Sins who were neuer troubled with bearing of them? that hee will offer them any Phyſicke who will not acknowledge themſelues ſicke? or to giue life to thoſe who will not confeſſe that they are dead in Sin? and who can imagine that the Lord wil euer ſhew to thoſe his mercy, who will neuer ſhew the Lord their wretched miſery? Whoſoeuer therefore haue not a true ſenſe and feeling of the heauy burthen of their Sins; they will, neuer come vnto Chriſt; neither can they euer haue any aſſurance that hee will eaſe them, and conſequently they are deſtitute of a true faith which is the chiefe condition of the Couenant of grace. But as they want faith, ſo alſo they can neuer attaine vnto true repentance: For ſo long as they haue not the ſenſe of their Sins, they are not grieued with them, neither doe they deſire to leaue and forſake them. And as thoſe who bearing a burthen and are not vexed with the waight, they are not weary of bearing it, nor deſirous to leaue it; ſo thoſe who being loaded with the vnſupportable burthen of their Sinnes, and haue no ſenſe of the waight, they are not grieued with wearineſſe nor deſirous to bee freed from it, and conſequently they are deſtitute of true repentance, which is nothing elſe but an hearty griefe and a true ſorrow for our Sins paſt, and an earneſt deſire and endeauour to leaue and forſake them in the time to come.

Sect. 4.
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particular
monies.

So that whoſoeuer haue not a true ſenſe and feeling of the vnſupportable waight of Sin, they are deſtitute of true faith and repentance; and therefore the promiſes of the Goſpell being made onely to the faithfull and repentant Sinners, doe not appertaine vnto them. Which may more euidently appeare if we conſider ſome of the particulars; *Eſay* 61.1. It is ſaid that our Sauiour Chriſt was ſent to *preach glad tidings vnto the poore, to binde vp the broken hearted, to preach libertie to the captiues, and to them that are bound, the opening of the priſon.* 2. *To comfort all that mourne, and to giue vnto them beauty for aſhes, the oile of ioy for mourning, and the garment of gladneſſe for the ſpirit of heauineſſe.* *Matth.* 9.13. our Sauiour ſaith that, hee *came not to call the righteous, but Sinners to repentance*: and the Apoſtle witneſſeth of him, that hee came into *the world to ſaue Sinners*, 1.*Tim.*1.15. If therefore we be not poore in ſpirit and broken-hearted, if wee be not miſerable captiues, heauy mourners, and wretched Sinners, our Sauiour Chriſt was not ſent to preach the glad tidings of the Goſpell vnto vs, he will not giue vs libertie nor affoord vs any comfort, hee came not to call vs, neither will hee ſaue vs. So our Sauiour profeſſeth, *Matth.* 18.11. that he *came to ſaue that which was loſt, and to fetch home the wandring ſheepe.* If therefore we be not loſt in our ſelues we ſhall neuer be found of Chriſt; if wee doe not confeſſe with the Prophet *Eſay*, that *wee haue gone aſtray like wandring ſheepe*, he will neuer ſeek vs nor carry vs on his bleſſed ſhoulders to the ſheepfold of eternall happineſſe. In a word, as without the ſenſe of ſinne, we can neuer attaine vnto faith and repentance, ſo without faith and repentance, we can neuer haue any aſſurance of any of the promiſes of the Goſpell.

61.1.
Matth. 9.13.
Tim. 1.15.
Matth. 18.11.
Eſay 53.6.

§. *Sect.* 5.
The meanes whereby we may attaine to a true ſight of our ſins.

And therefore it behoueth vs as wee tender our ſaluation, that wee labour after the ſight and ſenſe of our Sins, that with good *Ioſias* our hearts melt within vs, and euen reſolue themſelues into the teares of vnfained repentance; that we rent our hearts with true compunction, as the Prophet exhorteth, *Ioel* 2.13. and that with the Iewes we haue our hearts prickt within vs, when we come to the ſight of our Sins; and all this not ſo much in regard of the puniſhment wee haue deſerued, as that by our Sins wee haue diſpleaſed our good God and gracious Father, and haue cauſed our Sauiour Chriſt who is the Lord of life, to be put to a ſhamefull and painfull death. And that we may attaine vnto this ſenſe and feeling of our Sins, there are diuers meanes to bee vſed effectuall for this purpoſe; as firſt wee are to haue our recourſe vnto God by earneſt & feruent Prayer, deſiring and intreating that hee will anoint the blinde eyes of our vnderſtandings, with the precious eye-ſalue of his holy Spirit, that we may ſee our owne wretchedneſſe, miſery, pouerty, blindnes and nakednes, and that he will ſoften our hard hearts, with the oile of his grace, and ſo beate theſe ſtony Rocks, that out of them may flow plentifull ſtreames of vnfained repentance. Secondly, we are oftentimes to ſet the Law as a glaſſe before vs, that ſo we may ſee our deformities; and to examine our liues thereby, as it were by a rule or ſquare, that ſo wee may know both how often we haue erred and tranſgreſſed it in the time paſt, and how vnable wee are to performe it for the time to come in that exact manner which God requireth. For as the deformities and ſpots in the face though they be great and many, cannot be diſcerned of thoſe who haue them, vnleſſe they looke themſelues in a glaſſe, & though euery one elſe doth plainly ſee them, yet the party himſelf doth leaſt of all perceiue them: ſo though our ſpirituall deformities and filthy ſpots of Sin, appeare moſt vgly and odious in the eyes of God and men, ſo that euery one ſeemeth to point at them, yet we our ſelues will neuer diſcerne them, vnleſſe wee ſet the looking glaſſe of the Law before vs. Thirdly, wee are often and earneſtly to meditate

2. *Kings* 22.19.
Acts 2.37.
Zach. 12.10.
1. Meanes: Prayers.
Reuel. 3.17, 18.
2. Meditating in the Law.

3. Meditating of the iuſtice and truth of God.
Iob 4.18. and 15,15.
Eſay 64.6.

4. Meditation of the laſt iudgement.

1.*Cor.*12,

5. Remembrance of thoſe puniſhments due to the wicked.

*Gal.*3.10.

ditate vpon the juſtice and truth of God, in whoſe preſence the Heauens are not cleane, and *the Angels themſelues are vnable to abide the rigour of his iuſtice; and how much more is man abominable and filthy, who drinketh iniquitie like water?* In whoſe ſight our beſt righteouſneſſe is like a polluted cloth; and how much more filthy then are our Sins and wickedneſſe? Moreouer, as he is moſt iuſt, ſo as he cannot let Sin goe vnpuniſhed, ſo alſo he is moſt true, yea truth it ſelfe: neither can any of thoſe threatnings fall to the ground vnexecuted, which he hath denounced againſt thoſe who liue in their Sins; and therefore there is no meanes to eſcape his fearefull judgements, vnleſſe we turne from our Sins, and meet the Lord by vnfained repentance. Fourthly, let vs continually remember that wee muſt once appeare before Gods Tribunall Seat of judgement, there to render an account not onely of our words and works, but euen of our ſecret thoughts, when as the Lord himſelf who ſearcheth the hearts and reines ſhall be our Iudge, who will not acquit the guilty, nor reſpect the perſon of man, neither will hee be ſatisfied with faire pretences and ſmooth excuſes, nor corrupted with bribes and gifts. And therefore let vs judge our ſelues that we may not be judged of the Lord; and in bitterneſſe of ſoule and remorſe of conſcience let vs condemne our ſelues to bee miſerable Sinners, that the Lord may acquite vs and make vs taſte of his mercy. Laſtly, let vs ſeriouſly meditate on thoſe fearefull puniſhments, which are prepared for thoſe who liue and die in their Sins; for they ſhall for euer be ſeparated from the preſence of God, the joyes of Heauen, and the ſweet company of the Saints and Angels; and be caſt into eternall darkneſſe, where they ſhall for euer and euer be tormented in flames vnquenchable. All which horrible puniſhmens are due vnto all, who *continue not in all which is written in the booke of the Law to doe them*; and therefore how ſhall we eſcape, who in ſtead of continuing in obedience to all Gods Commandements, haue continually broken them all, and done the cleane contrary, if we doe not in the ſenſe of the heauy burthen of our Sins, humble our ſelues before God by vnfained repentance, and come vnto Chriſt by a true and liuely faith, that we may be eaſed of this intolerable waight, & adorned with his righteouſneſſe and obedience.

§. *Sect.* 6.
The ſecond thing required is: that our ſins be irkeſome and grieuous vnto vs.

1.*Pet.*4.3.

And ſo much concerning the firſt ſigne, whereby thoſe may bee diſcerned whom Chriſt calleth, namely, the ſight and ſenſe of their Sinnes. But it is not ſufficient that wee feele our Sins like a heauy burthen, preſſing vs downe, if wee be content to beare it ſtill, but it muſt ſeeme irkſome and grieuous vnto vs, and make vs exceeding weary of bearing it; wee muſt with the Apoſtle *Peter*, thinke it *ſufficient that wee haue ſpent the time paſt of our liues, after the luſt of the Gentiles in abominable ſins*: and for the time come, wee are to liue after the will of God, dedicating our ſelues wholy to his worſhip and ſeruice. Otherwiſe, though wee haue neuer ſo exquiſite a ſight and ſenſe of our Sins, yet if they ſeeme vnto vs a ſweet burthen which we are content ſtil to beare without any great wearineſſe, yea with pleaſure and delight; if we be like the rich Miſer, who though his backe ſhould bee almoſt broken with the waight of his owne gold, yet would not think it any trouble, nay, would eſteeme it for his chiefe felicity, becauſe his burthen pleaſeth him: ſo if wee feeling that our Sins are an huge & maſſie burden, are neuertheles not troubled, nor weary of bearing them, but rather take our chiefe delight in being ſo loded, becauſe the burthen is exceeding ſweet and delightfull to vs; wee may aſſure our ſelues that we are not in the number of thoſe whom Chriſt calleth; for hee inuiteth them only vnto him, who being heauy laden with the waight of their Sins, are weary of their burthen, and ſorrow and grieue that they cannot ſhake it off, nor bee freed from it: crying out with the Apoſtle *Paul*, *Rom.* 7. 24. *O wretched man that I am, who ſhall deliuer me from the body of this death!*

Rom. 7.24.

§. *Sect.* 7.
The third thing is a
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The third Signe, whereby we may know thoſe whom Chriſt calleth, is, that being vexed with the heauy burthen of Sin, they earneſtly deſire to be eaſed and releaſed of it; for as thoſe who are ouer-preſſed with a heauy burthen, deſire aboue all things to bee freed from it; ſo thoſe who feele the waight of Sin preſſing them downe, and are weary and tired in bearing of it, they moſt earneſtly deſire to be eaſed of this intolerable burthen, and will neuer be at reſt till their deſire be accompliſhed. This deſire in the Scriptures is reſembled to hunger and thirſt; in which theſe two things concurre; firſt a ſenſe of our want, and ſecondly an appetite or earneſt deſire to bee ſatisfied, and to haue our want ſupplied; and ſo in theſe ſpirituall things, firſt we feele the want of Gods graces and Chriſts righteouſneſſe; and then wee earneſtly deſire that we may be filled and ſatisfied with them. So that to hunger & thirſt after the grace of God, and the righteouſnes of Chriſt, and to be weary and heauy laden, are much alike, and both are bleſſed of the Lord. For as thoſe who hunger and thirſt after righteouſneſſe, are bleſſed becauſe they ſhall be ſatisfied, as it is, *Matth.* 5.6. So they are bleſſed who are weary and heauy laden with the burthen of their Sinnes; for ſuch Chriſt calleth vnto him, & hath promiſed to eaſe them, that is, to giue vnto them the remiſſion of their ſins, & to releaſe them of this burthen, by taking it vpon his owne ſhoulders. And as our Sauiour calleth and inuiteth

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Matth. 5.6.

11.28.
5.1.
7.37.
21.6.
2.17.
63.1.
2.1.
143.6.

teth vnto him ſuch as are weary and heauy laden, *Matth.*11.28. So in diuers other places, he inuiteth and calleth thoſe who hunger and thirſt after his righteouſneſſe. So *Eſay* 55.1. *Hoe, euery one that thirſteth come yee to the waters, and yee that haue no ſiluer come buy, and eat, come I ſay, buy wine, and milke, without money.* And *Iohn* 7.37. *Ieſus cryed ſaying; If any man thirſt, let him come vnto me & drink. Apoc.*21.6. *I will giue to him who is a thirſt, of the well of the water of life freely.* And 22.17. *Let him that is a thirſt come, and let whoſoeuer will, take of the well of the water of life freely.* A notable example of this thirſting we haue in *Dauid*; *Pſal.*63.1. *O God thou art my God, early will I ſeeke thee, my ſoule thirſteth for thee:* and 42.1. *As the Hart brayeth for the riuers of water, ſo panteth my ſoule after thee, O God:* 2. *My ſoule thirſteth for God, euen for the liuing God.* And *Pſal.*143.6. *My ſoule thirſteth after thee, as the thirſtie land.* Which thirſt whoſoeuer feeleth, hee may boldly aſſure himſelfe, that he is in the number of thoſe whom Chriſt calleth, and that hee will ſatisfie him. Whoſoeuer therefore hungreth and thirſteth after the grace of God, and righteouſneſſe of Chriſt; whoſoeuer is weary and heauy laden, that is, who ſo hath a true ſenſe and feeling of his Sins, and is vexed and grieued with the burthen thereof, and with all his heart deſireth to be eaſed of his loade, though he thinke himſelfe in a moſt miſerable eſtate, yet if he come vnto Chriſt, and with blinde *Bartimeus* cry out, *O ſonne of Dauid haue mercy on mee*, I may fitly ſay vnto him, as it was ſaid vnto this blind man: ***Bee of good comfort, for Chriſt calleth thee.***

, Sect. 8.
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t we come
o Chriſt.

et.2.24.
th.11.29.

The laſt thing required in thoſe whom Chriſt calleth, is, that they come vnto him. For to whom ſhould we come for eaſe, but vnto Chriſt himſelfe? ſeeing there is neither Saint nor Angell, that can eaſe vs, for the waight of one Sinne would preſſe them downe into Hell; whereas our Sauiour Chriſt is able to beare the burthen of our Sins, yea he hath already borne them, that wee might be deliuered from them; as it is, 1.*Pet.*2.24. neither is it likely, that either Saint or Angel would ſo willingly helpe vs as our Sauiour Chriſt, who ſo tenderly loued vs that he came into the World, to lay downe his own moſt precious life as a price for our redemption; and though they were willing, yet they haue not the like ability vnto him, who hath all power in Heauen and Earth committed vnto him, for working the worke of our redemption. And therefore, ſeeing he wanteth neither loue, nor power, let vs goe vnto him, and him only. Otherwiſe we ſhall commit a double folly, that is, we ſhall leaue Chriſt, who is the fountaine of liuing water, and dig vnto our ſelues broken Ciſternes, which will hold no water. *For there is not ſaluation in any other, neither is there among men any other name giuen vnder Heauen, whereby we muſt be ſaued*, as it is *Acts* 4.12. Hee is *the way* which leadeth vnto euerlaſting happineſſe; he is *the truth*, to inſtruct vs in all the counſels of God; *he is the life* to reuiue vs, who were dead in our Sins, yea the life of euerlaſting life, and the perfection of our heauenly happineſſe, *Iohn* 14.6. *He hath taken vpon him our infirmities, and borne our paines, he was wounded for our offences, and ſmitten for our iniquities, the paine of our puniſhment was laid vpon him, and with his ſtripes wee are healed*, *Eſay* 53.4,5,6. To whom therefore ſhould we goe in our ſickneſſe, but to this our heauenly Phyſician? whoſe helpe ſhould wee ſeeke for the curing of our wounds, but the helpe of this our bleſſed Surgeon, who will eaſily cure them all, with the precious balme of his bloud? whither ſhould wee returne after our long wandring, but vnto the ſhepheard of our ſoules? To whom ſhould we ſeeke to be preſerued from death and damnation, but to him, who is the Lord of life and ſaluation? And therefore leauing all other means of our owne deuiſing, let vs repaire vnto him, and him alone, for he calleth and inuiteth vs, promiſing that he will eaſe vs.

Ier.2.13.
Acts 4.12.
Iohn 14.6.
Eſay 53.4,5,6.

Q. Sect. 9.
This comming to Chriſt two fold.

But how ſhould we come vnto Chriſt, and what is meant hereby? Surely we are not to vnderſtand a corporall or locall comming vnto him, for he is in Heauen, & we are vpon the Earth; but our comming is ſpirituall, not of the body, but of the ſoule. And this is twofold, the comming of repentance, and the comming of faith: the comming of repentance, is properly to God the Father: the comming of faith, is to Chriſt Ieſus; both which are mentioned, *Acts* 20.21. *Witneſſing repentance towards God, and faith towards Ieſus Chriſt.* For repentance is nothing, but a turning from our Sins, and a returning to God: and faith cauſeth vs to goe out of our ſelues vnto Chriſt, ſeeking ſaluation in him alone. So that our comming to Chriſt, is to beleeue in him; for thus Chriſt himſelfe expoundeth it, *Iohn* 6.35. *Hee that commeth vnto mee ſhall not hunger, and hee that beleeueth in mee, ſhall neuer thirſt.* So Chap.7.37,38. *If any man thirſt, let him come vnto me and drinke. He that beleeueth in mee (as ſaith the Scripture) out of his belly ſhall flow Riuers of the water of life.* This then doth Chriſt onely require of all penitent Sinners, who are weary and heauy laden with the burthen of their Sins, that they beleeue in him, that is, that by a liuely faith, they doe apply vnto themſelues Chriſt Ieſus, and all his benefits; and aſſure themſelues, that whatſoeuer hee hath done in the worke of mediation and redemption, hee did it for their ſakes; namely, that he left the boſome of

Acts 20.21.
Iohn 6.35. and 7.37,38.

of his Father, and taking vpon him our fleſh, became the ſonne of man, that hee might make vs the ſonnes of God, and heires of his euerlaſting Kingdome; that he was conceiued by the Holy Ghoſt, to ſanctifie our conception; that he here ſuffered hunger, cold, wearines, and other miſeries of this life, that he might make vs partakers of all happineſſe in the life to come; that hee performed perfect obedience to the Law, that hee might decke and adorne vs with the rich robe of his righteouſneſſe: that notwithſtanding, hee was moſt juſt and innocent, yet he was condemned to death, before an earthly Iudge, that we who were wicked and vnjuſt, might be acquitted and abſolued, before the judgement ſeate of God: that hee died vpon the Croſſe, to preſerue vs from euerlaſting death of Hell; that he indured his Fathers anger, that wee might be reconciled vnto him; that he bore the curſe of the Law, that he might cancell the hand-writing of Ordinances which made againſt vs; that he roſe againe, and aſcended into Heauen, that he might be the firſt fruits of them that ſlept, and by his entrance into Heauen, might make way for vs alſo; that hee ſitteth at the right hand of God, to make interceſſion for vs, and to protect and defend vs againſt all our enemies; that he ſhall come to judge both the quicke and the dead, to the end hee may giue vnto vs, perfect redemption, and crowne vs with euerlaſting glory. And if we thus beleeue in Chriſt, and apply him with all his benefits vnto vs, wee may aſſure our ſelues, that hee will eaſe vs of the heauy burthen of our Sins; clothe vs with the glorious aray of his righteouſneſſe; and giue vnto vs the eternall poſſeſſion of thoſe euerlaſting joyes, which by his death and bloud-ſhed hee hath dearely purchaſed for vs.

CHAP. XXXIV.

Of Satans tentations which he vſeth againſt thoſe which are called, to bring them to deſpaire.

§ Sect. 1.
How Satan tempteth thoſe which are called, to deſpaire.

And ſo much concerning thoſe tentations of Satan, wherewith hee aſſaulteth them who are not yet effectually called, to the end that he may keepe them from turning vnto God by vnfained repentance, and comming vnto Chriſt by a true and liuely faith. Now wee are to ſpeake of thoſe tentations which hee vſeth againſt them who are called. And firſt, when as he perceiueth that he can no longer blind them with ignorance, nor keepe them ſtill in carnall worldlineſſe, and preſumptuous ſecuritie; when as he ſeeth that they are reſolued no longer to defer their repentance, and comming vnto Chriſt by a true faith, neither can hee perſwaded to content themſelues with ſuch faith and repentance, as are falſe and counterfeit; then and not before he appeareth in his owne likeneſſe, and ſheweth himſelfe a Deuill indeed; for then he accuſeth them of their manifold and outragious Sins, wherein they haue long continued; then hee telleth them of their Sinnes paſt and preſent corruptions, whereby they are ready to fall into the like againe; then hee reuealeth vnto them their Sins of ignorance, and calleth to their remembrance, thoſe Sins which they haue committed againſt their knowledge & conſcience; then will he aggrauate their Sins, which in themſelues are but too too hainous, and ſet before them the juſtice of God, the fearefull threatnings and terrible curſe of the Law, the wrath of God, and the intolerable and eternall torments of Hell fire, which by their Sins they haue juſtly deſerued. All which terrible ſights being in one view repreſented to their already timorous thoughts, hee taketh occaſion of them all, to mooue them to diſtruſt of Gods mercies, and Chriſts merits, & ſo to plunge them into vtter deſperation. Wouldeſt thou now vile wretch (will he ſay) turne vnto God, hoping to be receiued to grace and mercy? Why aſſure thy ſelfe it is too late, for are not thy Sins in number numberles, and in their qualitie and nature moſt hainous and outragious? And haſt thou not continued in this thy rebellion againſt God a long time, refuſing to come vnto him, though he hath often called; & careleſly neglecting all the meanes of thy ſaluation, when thy God hath graciouſly offered them vnto thee? Now therefore the acceptable time and day of ſaluation is paſt neuer againe to be recalled; and though with *Eſau* thou ſeekeſt repentance with teares yet ſhalt thou neuer find it. Moreouer to the conſideration of thy horrible rebellion, adde the remembrance of Gods juſtice, which can in no wiſe ſuffer Sinne to goe vnpuniſhed; the terrible curſe of the Law denounced by God who is truth itſelfe, againſt thoſe who continue not in all that is written in the booke of the Law to doe it; the fearefull torments of Hell prepared for Sinners, amongſt which number thou art one of the chiefe. And therefore doe not flatter thy ſelfe with hope of mercy, but rather expect thoſe fearefull judgements, and endleſſe torments which are due vnto thee for thy rebellious wickedneſſe. And thus doth Satan labour to bring the poore Chriſtian to deepe deſperation, and to fill his conſcience with horrour and feare; which if he can accompliſh, hee reſteth not there, but like a cruell Coward who can neuer bee at quiet till hee ſee the death of his enemy; ſo our malicious enemy is neuer ſatisfied till hee ſee our death and vtter deſtruction. And therefore when he hath grieuouſly vexed the Chriſtian conſcience with fearefull horrour and tormented him euen with the flaſhings of hell fire, in the next place, he wil perſwade him to ſeek ſome eaſe of his preſent torments by imbruing his hands in his owne bloud, and putting himſelfe to ſome violent death: which is nothing elſe but (as the Prouerbe is) to leap out of the frying pan into the fire, and in ſeeking to eaſe his terours of conſcience, to plunge himſelfe into the torments of Hell.

Sect. 2.
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teouſnes.

Againſt which tentations, whoſoeuer would be ſtrengthened and enabled to withſtand their force and violence, they muſt not reſt in themſelues, deſiring in whole, or in part to be juſtified by their legall righteouſneſſe; neither muſt they meaſure out vnto themſelues Gods mercies according to their owne merits and worthineſſe. They muſt not looke only vpon Gods juſtice, and vpon that exact obedience which the Law requireth of them, nor yet vpon thoſe fearefull puniſhments which by their ſins they haue juſtly deſerued, for then Satan will eaſily attaine vnto his purpoſe, and ſpeedily bring them to deſperation, and vtter deſtruction: But they muſt goe out of themſelues, and rejecting their owne righteouſneſſe, as altogether imperfect and inſufficient, they are to reſt and rely themſelues vpon the alone righteouſneſſe and obedience of Chriſt Ieſus, as being in it ſelfe al-ſufficient both for our juſtification and ſaluation. And as they haue one eye on Gods juſtice to keep thẽ from ſecure preſumption, ſo they muſt haue the other firmely fixt on his infinite mercy to preſerue them from falling into deſperation: as they haue one eie on the law to humble them & to bring them out of thẽſelues to Chriſt, ſo they muſt haue the other eye on the ſweet and comfortable promiſes of the Goſpell to comfort and raiſe them vp. Finally, as on the one ſide they behold the curſe of the Law, & the eternall torments prepared for the wicked: ſo on the other ſide, they muſt ſtedfaſtly looke vpon the righteouſneſſe, death, and obedience of Chriſt; and alſo vpon thoſe euerlaſting joyes which by his precious bloud-ſhed he hath purchaſed for them. And if thus being truely humbled, and brought to vnfained repentance, they goe out of themſelues, and reject their owne righteouſneſſe, reſting and relying vpon the alone righteouſneſſe of Chriſt for their juſtification and ſaluation, they may moſt certainly aſſure themſelues that they haue in Chriſt ſatisfied Gods juſtice, and are by his death reconciled vnto him, that they are freed from the curſe of the Law, and from the wrath of God; that their ſcarlet Sins are made as white as wooll; and all their imperfections perfected by Chriſts righteouſneſſe and obedience; that they are acquitted from the ſentence of condemnation, and deliuered from the feareful torments of Hell.

Sect. 3.

But foraſmuch as thoſe who labour vnder the burden of their Sins, and are continually vexed and mooued to deſperation, by Satans moſt ſubtill and violent tentations, are not ſo eaſily perſwaded that their Sins are forgiuen them, and they reconciled vnto God in Chriſt; therefore I will ſet downe ſome arguments, whereby all thoſe who truly repent, (that is, ſorrow for their Sins paſt, and deſire, and indeauour to forſake them in the time to come) and withall, going out of themſelues, do earneſtly hunger after Chriſt and his righteouſnes, and reſt and rely vpon him for their ſaluation, may haue full aſſurance, that their Sins are forgiuen them, and that they are in Chriſt reconciled vnto God, and receiued into his loue and fauour.

Reaſons to perſwade the weake Chriſtian of the forgiueneſſe of his ſins.

The firſt argument drawne from Gods mercy.

The firſt argument, to aſſure all of the pardon and forgiueneſſe of their Sins, who will come vnto God by repentance, and apply Chriſt and his merits vnto them by a liuely faith, may be drawne from his mercy, which is one of his properties and attributes, ſo often attributed vnto him in the Scriptures. *Exod.* 34. 6, 7. God thus deſcribeth himſelfe: *The Lord, the Lord, ſtrong, mercifull and gracious, ſlow to anger; and abundant in goodneſſe and truth.* 7. *Reſeruing mercy for thouſands; forgiuing iniquitie, tranſgreſſion and ſinne.* Out of which place that famous and godly learned man *H. Zanchius* hath obſerued matter fit for our purpoſe, and therefore it ſhall not bee amiſſe to ſet downe his owne words: *For beſides* (ſaith he) *that the eſſence of God is only one, and that eternall, moſt ſimple, moſt perfect, liuing, immortall, inuiſible, incorruptible, infinite, omnipotent, moſt wiſe; he is alſo wholy moſt good, in whom nothing is wanting; a louer of men; moſt meeke, moſt gentle, ſlow to anger; moſt ready to forgiue iniuries; moſt patient, moſt true, moſt righteous, moſt iuſt, & faithful in performing his promiſes; finally, he is nothing elſe then the ſoueraigne goodnes, and the chiefe clementie, as he hath deſcribed, and liuely deciphered himſelfe,* Exod. 34. *and elſe-where. And therefore we muſt note; although anger bee attributed vnto God, yet notwithſtanding, it is in God nothing elſe but the chiefe goodneſſe and iuſtice; whereby hee abhorreth euill, & according to his iuſt iudgment doth at length puniſh it, if it be not amended by his long-ſuffering and patience. This here-hence manifeſtly appeareth, becauſe ſpeaking of reuenge, or taking puniſhment, which is an effect of anger, hee doth not ſay that he doth preſently inflict puniſhment; or that he is ſo ready to inflict it, as to ſhew mercy, but he ſaith, that he is ſlow to anger: Signifying by this manner of ſpeech, that he is of his owne nature alwayes moſt ready to ſhew mercy, to grant pardõ, to be beneficial; but not ſo ready to take puniſhment, but is forced thereunto (as of himſelfe vnwilling) through our impenitencie. Herevnto alſo appertaineth that*

Exod. 34. 6, 7.

Zanch. de Attrib. l. 2. c. 1. q. 2. Exod. 34. 6, 7.

anci-

Eſay 28.21.
2.*Sam*.5.
1.*Chron*.14.
Ioſhua 10.

ancient forme of prayer; O Lord, whoſe propertie is alwayes to haue mercy and forgiue. Here-hence alſo we reade in Eſay 28.21. *The Lord ſhall ſtand as in Mount* Perazim, *hee ſhall be angry, as in the valley* Gibeon. *That he may doe his worke, his ſtrange worke, that he may effect his act, his ſtrange act, that is, he ſhall inflict the like puniſhments in his iuſt anger vpon his rebellious people, which he exerciſed vpon his wicked enemies the* Philiſtines *in Mount* Perazim, *when as hee ouerthrew them, by his ſeruant* Dauid, *and vpon the* Amorites *in the valley of* Gibeon, *when as he ſmote them with ſtones from Heauen. Where the Prophet maketh a twofold kind of Gods workes, his proper and ſtrange workes. The proper worke of God is to ſhew mercy, and to ſpare or forgiue; his ſtrange worke is to be angry, and to puniſh. And therefore whereas hee calleth that the proper worke of God, and this his ſtrange worke; hee plainly teacheth that mercy, goodneſſe and long-ſuffering, are according to the nature of the deitie, but that to be angry is diuers from Gods nature. Yea which is more, he maketh it not his worke; that is to ſay, he is angry, that afterwards he may bring his worke to paſſe, that is, that he may haue mercy and preſerue; for whileſt (ſaith the Apoſtle) we are iudged of the Lord, we are chaſtened, that we ſhould not be condemned with the World,* 1.*Cor*.11.32. *And what doe theſe things teach vs, but that the nature of God is nothing elſe then goodneſſe, mercy, loue (eſpecially of men) patience, benignitie, and moſt farre and remote from all vniuſt ſeueritie, crueltie, tyrannie and pride?* The which may miniſter vnto euery penitent Sinner moſt ſweet conſolation; for when they ſee that God is angry, by reaſon of their ſins, and that hee doth grieuouſly afflict them, and euen bring them (as it were) to the gates of Hell, this muſt not make them to caſt off all hope, and to fall into vtter deſperation; but they muſt remember, that theſe are not the Lords proper works, but ſtrange vnto him, which he doth to this end, that he may bring to paſſe his owne proper workes which are agreeable to his nature, that is, that he may againe ſhew vnto vs the glorious beames of his louing countenance in more full brightneſſe, and bring vs from death to life, from affliction to joy, from the gates of Hell, to the Kingdome of Heauen. According to that, 1.*Sam*.2.6. *The Lord killeth and maketh aliue, hee bringeth downe vnto Hell, and bringeth vp againe.* As therefore when we ſee Carpenters pulling downe a ruinous building, our minds doe not reſt there, becauſe wee know that this they doe, is not their proper worke, but we goe further in our cogitation, thinking of a new houſe which they will build in the place of the old, for as much as wee know that it is not their proper worke to race downe, but to build, or to race downe, that they may build: ſo when we ſee the Lord angry, and inflicting corrections, let vs not reſt here, but with the like fore-ſight of mind, let vs conſider that hee doth theſe his ſtrange and improper works, that afterwards hee may doe thoſe which are proper and naturall, that is, that he afflicteth that he may bring the more true comfort; that he bringeth vs to the gates of Hell, to the end hee may raiſe vs vp to be partakers of the joyes of Heauen. But let vs conſider of ſome more teſtimonies of Gods infinite mercies. The Prophet *Dauid* likewiſe ſaith *Pſal*.103.8. *That the Lord is full of compaſſion and mercie, ſlow to anger, and of great kindneſſe.* And *Pſalme* 86.5. *Thou Lord art good and mercifull, and of great kindneſſe vnto all them that call vpon thee.* So the Prophet *Ioel* 2.13. teſtifieth of the Lord, that he is *gracious and mercifull, ſlow to anger, and of great kindneſſe.* And the Apoſtle ſaith, that he is *rich in mercie, Epheſ*. 2.4. and 2.*Cor*.1.3. he calleth him, *the Father of mercies, and God of all comfort.*

1.*Sam*.2.6.

Pſal.103.8.
Pſal.86.5.
Ioel 2.13.
Epheſ.2.4.
2.*Cor*.1.3.

§. Sect.
That Go
delighted
exercisin
mercie.

Seeing then, mercie is one of Gods Attributes, therefore it is alſo of his eſſence and being: for there are not in Gods moſt perfect nature, any qualities or accidents, but whatſoeuer is in God, is God, ſo that God is mercie it ſelfe; and conſequently, to ſhew and exerciſe his mercie, is to ſhew and exerciſe his owne nature. Now wee know that naturall actions are not troubleſome, nor irkeſome, neither is the Sunne troubled with giuing light, nor the fire with giuing heate, nor the tree with yeelding fruit, nor the beaſt with nouriſhing his young, nor man with receiuing nouriſhment and ſleepe, becauſe it is their nature to be exerciſed in theſe actions. And therefore ſeeing mercy is of Gods eſſence, it is not painful & troubleſome to exerciſe it towards al repentant ſinners, be their ſins neuer ſo many & hainous, no more then it is troubleſome to exerciſe his juſtice, in puniſhing of thoſe who are obſtinate & rebellious. Yea, it is not only not troubleſome and painfull, but alſo pleaſant and delightfull for God to ſhew mercy vnto all thoſe who truly turne vnto him; and contrariwiſe it ſhould be troubleſome and irkeſome, (if I may ſo ſpeake,) for God not to ſhew and exerciſe his nature, and mercy, towards repentant Sinners; for as the eye is delighted with ſeeing, and to be reſtrained therefrom is grieuous vnto it; as the eare is delighted with hearing, and is much moleſted, if it be ſtopped; and as euery part and faculty of the bodie and ſoule are delighted in exerciſing their ſeuerall actions and functions, and are much vexed and cumbred, if by any meanes they ſhould bee hindred; ſo is the Lord delighted, and well pleaſed, in ſhewing and exerciſing his owne nature, and attributes; as his power and prouidence, in gouerning the World; his juſtice, in puniſhing wicked, obſtinate, and rebellious Sinners; and his mercie, in pardoning, and remitting the Sins of thoſe, who are of a humble ſpirit, and broken heart, and are weary of this intolerable burthen, deſiring nothing more, then to be eaſed and freed from it. And not thus to exerciſe his nature and attributes, would rather (that I may ſpeake after the manner of men) be vnto the Lord tedious and troubleſome. Of this pleaſure and delight, which the Lord taketh in pardoning repentant Sinners, the Prophet *Micha* ſpeaketh, Chap.7. 10,18. *Who* (ſaith hee) *is a God like vnto thee, that taketh away iniquitie, and paſſeth by trangreſſion of the remnant of his heritage? hee retaineth not his wrath for euer, becauſe mercy pleaſeth him.* So the Prophet *David*, *Pſal.*147.11. ſaith, that the *Lord is delighted in them that feare him and attend vpon his mercy*; euen as though he rejoyced much, to haue an occaſion offered, of exerciſing his mercy and goodnes towards thoſe, who earneſtly deſiring it, waite vpon him, that they may be made partakers of it. For the object of Gods mercy, about which it is exerciſed, is mans miſery, and the action thereof, is to pitie, and helpe him out of his wretched and miſerable eſtate; and therefore, if there were no miſery and wretchedneſſe, and no Sin to be forgiuen, there would be wanting that externall object, about which Gods mercy ſhould be exerciſed and manifeſted to all the World. And hence it is, that the Lord willingly permitted the fall of our firſt parents, to the end that he might make a way for the manifeſtation of his mercy, in pardoning repentant Sinners, and his juſtice in puniſhing the contemners of his grace. And as the Apoſtle ſaith, *Rom.*11.32. *God hath ſhut vp all in vnbeliefe, that he might haue mercy on all*, that is to ſay, on all the Elect, both Iewes and Gentiles. Seeing therefore God delighteth himſelfe in exerciſing and manifeſting his mercy, to the praiſe of the glory of his grace, by pardoning and forgiuing repentant Sinners; let not any who are grieuouſly laden, and groane for wearineſſe vnder the heauy burthen of their Sins, feare to come vnto the Lord, and to implore his mercy for the forgiueneſſe of their Sins, though neuer ſo grieuous and manifold, neither let them doubt, leſt God will reject their ſuite, and refuſe to receiue them into his grace & fauour, becauſe of their great rebellions and vnworthineſſe. For although there were not (as in truth there is not) any thing to be reſpected in vs, ſauing that wee are creatures of God, and the work of his hands, yet the Lord will haue compaſſion vpon vs, euen for his owne ſake, becauſe he is exceedingly delighted in ſhewing mercy to all thoſe who turne vnto him. And this the Lord himſelfe profeſſeth, *Eſay* 43.25. *I, euen I am he that putteth away thine iniquities for mine owne ſake, and will not remember thy ſins*. And therefore the Prophet *Daniel* calling vpon the Lord for mercy, in the behalfe of himſelfe and the people, diſclaimeth their owne righteouſneſſe, and all reſpect of their owne merits and worthineſſe; ſaying, *We doe not preſent our ſupplications before thee for our own righteouſneſſe, but for thy great tender mercies: O Lord heare, O Lord forgiue, O Lord conſider and doe it; deferre not for thine owne ſake, Dan.* 9.18,19.

11,32.

43,25.

11,32.

43,25.

*Dan.*9.18,19.

§. *Sect.*5.
That the grieuouſneſſe of ſinne cannot debarre the repentant ſinner of Gods mercy.

But here Satan will be ready to object vnto the afflicted conſcience, labouring vnder the burthen of Sin, that God indeed is mercifull, but yet he will neuer extend his mercy towards ſuch hainous offenders, whoſe Sins are in number numberleſſe, and in qualitie and nature moſt grieuous and outragious. For anſwering of which tentation, wee are to know, that though our Sins be neuer ſo innumerable and hainous, yet this ſhould not diſcourage vs from comming to God by vnfained repentance, with aſſured hope of forgiueneſſe; for though our Sins be great, his mercies are infinite, & conſequently though it were imagined that all the Sinnes which were euer committed in the world were joyned together, yet in compariſon of Gods mercy they are without all compariſon leſſe then a mote in the Sun to all the World. To which purpoſe *Auguſtine* ſaith, *Ille ſolus diffidat qui tantum peccare poteſt, quantum Deus bonus eſt.* Let him alone, diſtruſt and deſpaire who can match and exceed Gods mercy and goodneſſe with his Sins. Neither is God like vnto man, whoſe bounty and mercy are limited in ſome ſtraight bounds which they will not paſſe, and therefore they are ſoone weary both in giuing to thoſe who want, and forgiuing thoſe that offend; but his bounty is endleſſe, and his mercies infinite, and therefore he can and will as eaſily forgiue vs the debt of ten thouſand millions of pounds, as one penny, and aſſoone pardon the Sins of a wicked *Manaſſes*, as of a righteous *Abraham*, if we come vnto him by vnfained repentance, and earneſtly deſire and implore his grace and mercy. And this our Sauiour Chriſt ſheweth in the Parable of the poore Publican, whoſe hainous Sins the Lord preſently forgaue vpon his true conuerſion. And in the Parable of the two debters, where the lender our bountifull God, as eaſily forgaue the 500. pence as the fiftie, that is, innumerable great Sins, aſwell as few and leſſe. And the Apoſtle *Paul* teacheth vs, that *where ſinne hath abounded, there grace hath much more abounded. Rom.*5.20. Seeing therefore Gods mercy is infinite and without all limits, let not vs reſtraine it, neither let vs ſo aggrauate our Sinnes as that in the meane time we derogate from Gods mercy. If a Prince ſhould ſend his generall pardon

*Aug. de vera & falſa pœnitent, cap.*5.

*Luke*7.41.

*Rom.*5.20.
That wee muſt not ſo aggrauate our ſinnes that wee derogate from Gods mercy.

vnto a number of offenders, without any exception or limitation, and one amongſt the reſt ſhould ſay: This pardon doth not appertaine vnto mee, becauſe I am ſo great an offender, and therefore I will ſtand in doubt of my Princes mercy, and ſuſpect his word; who would not accuſe ſuch an one both of folly in refuſing his pardon, and of vngratefulneſſe and diffidence in diſtruſting his gracious Prince, calling his great mercy and truth in his promiſe into queſtion? Who would not thinke this offence greater then all the reſt? But the Lord who is infinite in mercy, hath ſent his generall pardon to all repentant and beleeuing Sinners without all exception; why therefore ſhould wee make queſtion of his mercy, becauſe of our hainous Sins? Why ſhould wee vnto our other Sins adde this which is more hainous then all the reſt, in doubting and diſtruſting his word and promiſe, and in extenuating his infinite and endleſſe mercies? For if wee thinke our debt ſo great that God will neuer forgiue it, what we do elſe but detract from Gods rich bounty and liberality? if we ſuppoſe our Sins may not be forgiuen becauſe of their greatneſſe, what doe wee elſe but imagine that they ſurpaſſe Gods infinite mercy, which is a moſt horrible blaſphemy once to conceiue?

§. Sect. 6.
That Gods mercy is ouer all his workes.

The mercy of the Lord extendeth it ſelfe to the beaſts of the field, and hee graciouſly feedeth the Rauens and young Lions, which in their brutiſh manner implore his helpe; and ſhall he not extend his mercies to reaſonable creatures that ſeeke after them? Yea the Lord *is good to all, and his mercies are ouer all his workes*, as it is *Pſal.* 145.9. and will not the Lord be gracious to man, who is his moſt excellent workmanſhip, created according to his owne Image, if hee ſue vnto him for grace, and deſire to bee partaker of his mercy? His goodneſſe ſtretcheth it ſelfe vnto his obſtinate enemies, for *hee cauſeth his raine to fall, and his Sunne to ſhine both vpon the euill and the good, on the iuſt and vniuſt*, *Matth.* 5.45. And ſhall it bee reſtrained from his repentant ſeruants? hee multiplieth his mercies in temporall benefits vpon the wicked and reprobate, and ſhall it be ſcanted towards his elect? Hee is very gracious to malicious rebels, and will hee deny grace to humble ſuters for mercy and repentant Sinners? Hee ſhewed his goodneſſe and long-ſuffering vnto wicked *Achab* vpon his fained and hypocriticall humiliation, and will hee not extend it towards thoſe who being truly penitent vnfainedly turne vnto him? Yes aſſuredly, for though he be good to all, euen ſenſeleſſe creatures, brute beaſts, and rebellious Sinners, yet hee is in eſpeciall manner good to thoſe who are of the houſhold of faith.

Pſal. 36.6. & 104.21, 27. & 147.9. & 145.9.

Matth. 5.45.

§. Sect. 7.
That eue man is me full towards the peniten and theref much more God who is infinite in mercie.

But if we cannot behold Gods mercies in their owne glorious brightneſſe, let vs looke vpon them in ſome ſmall reſemblance and little counterfeit: if we cannot comprehend them in their owne infinite nature, yet let vs view them in a ſmall modell. Euen man himſelfe who hath but a ſparke of this mightie flame, and a ſmall drop of this bottomleſſe Ocean ſpareth his ſonne when he offendeth, pardoneth his ſeruant when hee deſireth forgiueneſſe, yea, is oftentimes reconciled to his enemy, who hath many wayes wronged him, when he ſueth for reconciliation, and confeſſeth his faults; ſhall therefore man who hath receiued a little ſparke from this euer burning flame of Gods goodnes, a ſmall drop of this endleſſe and bottomleſſe Ocean, and but a little modell of this infinite greatneſſe, whoſe greateſt mercie compared with Gods, is but ſauage and barbarous crueltie; ſhall he (I ſay) bee readie to ſpare his ſonne, forgiue his ſeruant, and be reconciled vnto his enemy, and ſhall not God ſpare, forgiue, and be reconciled vnto thoſe who turne from their ſins by vnfained repentance, and earneſtly ſue for grace? Shall wee ſee, and acknowledge, the mercies of man, and ſhall we doubt of the mercies of God, which is the plentifull fountaine, from which like a pearling ſtreame they flow? Shall wee confeſſe, that a drop of water is moiſt, and affirme that the Ocean is dry? Shall wee be ſharp-ſighted in ſeeing the light of a ſmall ſparke, and be ſtarke blind, in beholding the glorious beames of the Sunne? Nay, let vs know, acknowledge, and aſſure our ſelues, that as much as the whole globe of the earth, exceedeth in quantitie the leaſt mote in the Sunne, as much as the whole Ocean exceedeth the ſmalleſt drop of water, yea, as much as the infinite Creatour exceedeth the finite creature, betweene which, there can be imagined no degrees of compariſon, ſo much doth the mercy and bountie of God, exceed the bountie and mercy of mortall man. And therefore if vpon repentance of our fault, and earneſt deſire of reconciliation, we hope of mercy and wonted kindneſſe from our friend or neighbour, let vs not make any queſtion, nor once doubt of the Lords loue and fauour towards vs, though our ſinnes be neuer ſo grieuous, ſo we truly repent, and vnfainedly turn vnto him by hearty ſorrow for our tranſgreſſions.

§. Sect. 8.
That doub of Gods mercies in reſpe of our vnwo thineſſe, argueth pride.

But heere the afflicted conſcience will bee ready to ſay, that though there bee no doubt of Gods mercie, but that it is in it ſelfe moſt infinite, yet I doubt, leſt I ſhall neuer bee partaker thereof, becauſe of my manifold imperfections, and great vnworthineſſe. To which I anſwere, that this diſtruſting of Gods mercies, in reſpect of our vnworthineſſe, proceedeth not from true humilitie, but from our naturall pride: for if wee had denied our ſelues, and were nothing in our owne eyes; if we had wholly remoued our owne righteouſneſſe, and did wholly and onely reſt on our Sauiour Ieſus Chriſt for our ſaluation, we would neuer hope the more in regard of our owne worthineſſe, nor yet doubt in reſpect of our vnworthineſſe. But it is our ſecret and inbred pride of heart, which makes vs to doubt of Gods mercy, vnleſſe wee bring him a bribe, and deſerue it at his hands; and to deſire to make the Lord beholding to vs, rather then we would be any whit beholding vnto him. Which is nothing elſe but to diſgrace Gods mercies, that wee may grace our owne merits; and by labouring that we may be ſomething in our ſelues, we will not allow that God ſhould be all in all, and haue the whole prayſe of our ſaluation. But wee are to root out of our hearts this ſpirituall pride, and to plant therein true humilitie, and then we may aſſure our ſelues; though our ſins be great, yet the mercies of God are farre greater, though wee bee moſt beggerly in merits, yet we ſhall be made rich by Chriſt Ieſus righteouſneſſe; for the poorer we are in deſert, the richer Gods mercie will appeare in accepting vs to his grace and fauour; and where ſin hath abounded, there grace will abound much more. Seeing therefore Gods mercies are infinite, and are not any whit reſtrained by our vnworthineſſe, let vs ſeeke vnto the Lord by vnfained repentance, and aſſure our ſelues of his loue and fauour in Ieſus Chriſt; *Let the wicked forſake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord; and he will haue mercy vpon him, and to our God, for he is very ready to forgiue*; as the Prophet exhorteth vs: *Eſay* 55.7.

CHAP. XXXV.

Of the ſecond Argument, grounded vpon Gods iuſtice.

ect. 1.
Gods iu-
ill not
thoſe
s in vs
are ſu-
puni-
Chriſt.

THe ſecond argument to aſſure thoſe of the forgiueneſſe of their ſins, who vnfainedly repent and relie wholly vpon Ieſus Chriſt for their ſaluation by a liuely faith, may bee drawne from Gods iuſtice; for their ſins are fully and ſufficiently puniſhed in Chriſt Ieſus, and therefore it will not ſtand with the iuſtice of God, to puniſh them againe in any of thoſe who haue applied vnto them the merits and ſufferings of Chriſt by a liuely faith. And as the Lord cannot in iuſtice let ſin goe vnpuniſhed, and therefore hath puniſhed the ſins of all men either in Chriſt Ieſus, or will throughly puniſh them in the parties themſelues; ſo the ſame iuſtice will not admit that the ſame ſins ſhould be twice puniſhed, once in our Sauiour, and againe in the faithfull. Now that our Sauiour Chriſt hath ſufficiently ſuffered for all the ſins of the faithfull, it is euident by many places of the Scriptures, *Eſay* 53.4. *Surely he hath borne our infirmities, and carried our ſorrowes.* 5. *But he was wounded for our tranſgreſſions, he was broken for our iniquities, the chaſtiſement of our peace was vpon him, & with his ſtripes we are healed.* 2.*Cor*.5.21. *He hath made him to be ſin for vs which knew no ſin, that we ſhould be made the righteouſneſſe of God in him.* So the Apoſtle, *Hebr*.9.26. ſaith, that our Sauiour Chriſt *hath appeared once to put away ſin by the ſacrifice of himſelfe.* And *Peter* 1. *Epiſt*. 2.24. ſaith, *that his owne ſelfe bare our ſins in his body on the tree, that we being deliuered from ſin, ſhould liue in righteouſneſſe.* Seeing then our ſins were laid vpon Chriſt, and ſeuerely puniſhed in him, God in his iuſtice will not inflict any more puniſhments vpon the faithfull, but will pardon and forgiue them; which pardon and forgiueneſſe is a worke of his iuſtice as well as of his mercie; and therefore it is ſaid, *Rom*.3.25. that *God hath ſet forth our Sauiour Chriſt to be a reconciliation through faith in his bloud, to declare his righteouſneſſe by the forgiueneſſe of ſins that are paſſed through the patience of God.* 26. *To ſhew at this time his righteouſneſſe that hee might be iuſt, and a iuſtifier of him who is of the faith of Ieſus.* So it is ſaid, 1.*Iohn* 1.9. that *if we acknowledge our ſins, he is faithfull and iuſt to forgiue vs our ſins, and to cleanſe vs from all vnrighteouſneſſe.* So that Gods righteouſnes is declared in the forgiueneſſe of ſins, and he ſheweth his iuſtice in iuſtifying thoſe who are of the faith of Ieſus, and in pardoning all their offences. And therefore if we will beleeue in our Sauiour Chriſt and bring forth the fruits of our faith in vnfained repentance, wee need not ſeruilely to feare Gods iuſtice, nay wee may be aſſured, that becauſe he is iuſt, he will in Chriſt pardon and forgiue our ſins, and neuer inflict any puniſhment, which by them in our ſelues we haue iuſtly deſerued.

Eſay 53.4.
2.*Cor*.5.21.
Heb.9.26.
1.*Pet*.2,24.
Rom,3.25.
1.*Iohn* 1.9.

§.*Sect*. 2.
That our ſins are debts, and therefore not to be twice paid.

But that the equitie hereof may be more manifeſt, we are to conſider that our Sins in the Scriptures are called debts, for the Lord in our Creation lent vnto vs the rich talents of his graces, to be employed for the ſetting forth of his glory, all which wee waſtefully miſpent and brought our ſelues into ſuch extreame beggerie, that wee were altogether vnable to pay to God the leaſt part of that which we owed, nor to render account vnto our Lord and Maſter, how in any good ſort we had beſtowed his rich treaſures; & therefore in his iuſtice hee ſent his Sergeant death to arreſt vs, and to caſt vs in the priſon of vtter darkneſſe, there to remayne in the cuſtodie of Satan our moſt malicious jaylour, till wee had fully diſcharged our debt and made full ſatisfaction to his iuſtice; which when wee were altogether vnable to performe, it pleaſed our Sauiour Chriſt in his infinite loue towards vs, to become our ſurety, and to take vpon him the anſwering of our debt, which he fully diſcharged in as exact a manner and meaſure as the juſtice of God required. For whereas wee are bound to performe perfect obedience to the Law, hee performed it for vs; whereas wee for our diſobedience were ſubject to the ſentence of condemnation, the curſe of the Law, and death of body and ſoule, he was condemned for vs and bore the curſe of the Law, and died in our ſtead an ignominious death; whereas wee deſerued the anger of God, and to bee kept priſoners in the graue vnder the dominion of death, he endured his Fathers wrathfull diſpleaſure, and himſelfe was for a time held captiue of death in the graue, that ſo hee might reconcile vs to his Father, and ſet vs at liberty. In a word, whatſoeuer wee owed, Chriſt diſcharged; whatſoeuer wee deſerued he ſuffered, if not in the ſelfe-ſame puniſhments, (for he could not ſuffer the eternall torments of Hell) yet in proportion, the dignitie of his perſon giuing value vnto his temporary puniſhments, and making them of more value and worth, then if all the world ſhould haue ſuffered the eternall torments of Hell. Seeing therefore our Sauiour Chriſt hath fully diſcharged our debt, and made full ſatisfaction to his Fathers juſtice, God cannot in equity exact of vs a ſecond payment, no more then the Creditor may juſtly require that his debt ſhould be twice paid, once of the Suertie and againe of the Principall. Neither now hath Gods juſtice any thing to ſhew againſt vs, for the Law which was the hand-writing of Ordinances which made againſt vs, and as it were a bond, whereby wee were obliged and bound to God the Father, either to performe obedience or to vndergoe the penaltie, euen euerlaſting death and condemnation, is now cancelled, taken away, *and faſtened to the Croſſe* of Chriſt, as the Apoſtle affirmeth, *Coloſſ.* 2.14. So that now the Lord cannot in his juſtice put vs in ſuite, nor recouer any debt of vs, ſeeing our Sauiour Chriſt, our good and al-ſufficient Suerty hath vndertaken the matter in our behalfe, diſcharged our debt to the vtmoſt farthing, cancelled the hand-writing or bond, in which wee were obliged, and by the Law acquitted vs of all payments, which Gods juſtice by vertue of the Law might require of vs. And therefore if wee turne vnto God by vnfained repentance, and lay hold vpon our Sauiour Chriſt and his merits by a liuely faith, we haue our *quietus eſt*, and generall acquittance, which God himſelfe hath pronounced from Heauen in the preſence of many witneſſes, ſaying, *This is my welbeloued Sonne, in whom I am well pleaſed*, that is, in whom I am delighted, and reſt fully ſatisfied, and well contented, *Matth.* 3.17.

Coloſſ. 2.14.

Matth. 3 17.

Chap. XXXVI.

Of the third Argument grounded vpon Gods Truth.

§. Sect

Of Gods truth in hi promiſes,

THe third Argument, whereby all thoſe who repent and beleeue may bee aſſured of the pardon and remiſſion of their ſins, is grounded vpon Gods Truth. For the Lord is moſt true, yea Truth it ſelfe, *and all his promiſes in Chriſt are yea, and Amen.* He is a faithfull and true witnes, and whatſoeuer hee hath ſpoken ſhall be accompliſhed; ſo that though the heauens decay and wax old like a garment, though the Sun loſe his light, and the Moone be turned into bloud, though the earth tremble and quake, and the foundations of the mountaines bee mooued and ſhake; yea, though Heauen and Earth and all things therein contained periſh and paſſe away, *yet ſhall not one iot or title of his word fall to the ground vnaccompliſhed.* And therefore whatſoeuer the Lord hath promiſed in his Word, that he will moſt vndoubtedly performe, for he is *Iehoua*, who hauing his eſſence and being in & from himſelfe alone, giueth being vnto all things elſe, eſpecially to his word and promiſes. But he hath promiſed to all beleeuers and repentant Sinners, that he will in Chriſt Ieſus pardon all their ſins, and will receiue them into his grace and fauour; and therefore if we beleeue and reſt vpon our Sauiour Chriſt alone for our ſaluation, truly repenting vs of all our ſins, we may aſſure our ſelues, that though our ſins be neuer ſo many and grieuous, yet the Lord will receiue vs to mercy, and pardon and forgiue them.

2.Cor.1.20.
*Apoc.*1.5.

*Matth.*5.18.

§. Sect

That Go gall ſtile reth of cie and forgiuene

But that the poore ſoule wounded with ſin, and groning for wearines vnder this vnſupportable burthen, may haue ſome ground whereupon to reſt, when it is ready to faint, and ſome ſpirituall weapons whereby it may defend it ſelfe, and beate backe the violence of Satans tentations, I will make choice of ſome amongſt many of the comfortable promiſes of the Goſpell, made vnto all repentant Sinners. Firſt therefore let vs conſider, that when the Lord like a mightie Monarch would ſet out his owne ſtile, as it were in faire text letters, to bee read of all his ſubjects, hee thus proclaymeth it, *Exod.* 34.6. *The Lord, the Lord, ſtrong, mercifull and gracious, ſlow to anger, and abundant in goodneſſe and truth.* 7. *Reſeruing mercy for thouſands, forgiuing iniquitie, and tranſgreſſion, and ſinne.* Where wee may obſerue, that the greateſt part of his ſtile conſiſteth of his mercy, graciouſneſſe, long-ſuffering, goodneſſe and readineſſe to forgiue the iniquities of repentant Sinners. As therefore we cannot offer a greater diſgrace to a mightie Prince, then to deny or call into queſtion any part of his Titles or Regall Stile: ſo wee cannot more diſhonour the Prince of Princes, and Soueraigne King of Heauen and

*Exod.*34

Earth, then by doubting of, or denying any of theſe his Titles, which in his owne Stile he hath attributed vnto himſelfe. Seeing then he profeſſeth and proclaimeth himſelfe to be a gracious, mercifull, long-ſuffering God, who is alwayes ready to forgiue repentant Sinners when they implore his mercy, let vs not offer God that diſgrace to rob him of any part of his glorious Titles, nor depriue our ſouls of that true comfort which he by them in his infinite goodnes hath granted vnto vs.

ect. 3.
Gods co-
t aſſu-
s of the
ſſion of
ns.
.34.
0.16.

Moreouer, this is one mayne part of the couenant of grace, which the Lord profeſſeth that he will make with his Church and people, namely, that hee will *forgiue their iniquitie and remember their ſinnes no more. Ier.31.34.* the counterpaine of which couenant we haue, *Heb.*10.16,17. And therefore if wee on our part performe the condition of this couenant betweene God and vs, that is, if wee truly and vnfainedly repent vs of our ſins, and reſt and rely on Ieſus Chriſt for our ſaluation by a liuely faith, wee may be aſſured that God on his part will not go one iot from his word, nor breake the couenant which he hath made with vs. For hee hath not onely made this his couenant with vs by word of mouth, but he hath alſo committed it to writing; and not contenting himſelfe herewith, that there might bee no place left to doubting, he hath confirmed and ratified his hand-writing by adding thereunto his ſeales, which are the Sacraments; as firſt the ſeale of Baptiſme, whereby hee aſſureth vs, that being outwardly receiued into the body of the Church, and inwardly ingrafted into the body of Chriſt, we haue all our ſins and filthy corruptions waſhed away with his precious bloud, as the outward filth of the body is waſhed and purged by the waſhing of water. The vertue of which ſpirituall waſhing is not limited and reſtrained to the time paſt or preſent, as though it waſhed away onely our originall corruption, as ſome haue fooliſhly imagined, but extendeth it ſelfe to the whole courſe of our liues: ſo that if falling into many and grieuous ſins wee vnfainedly repent vs of them, and apply Chriſt Ieſus and his merits vnto vs by a true and liuely faith, wee may be aſſured of the pardon and forgiueneſſe of them all, for this was promiſed, ſealed and confirmed vnto vs in our Baptiſme. Secondly, the Lord hath further confirmed this his couenant by the Sacrament of his Supper, for he hath therefore inſtituted and ordained it, that thereby wee ſhould bee put in mind of our Sauiour Chriſts death and ſufferings, to the end that wee may gather more and more aſſurance, that our Sauiour gaue his bleſſed body to be crucified, and ſhed his moſt precious bloud, that hee might take away the curſe of the Law, and naile it vnto his Croſſe, free vs from his Fathers anger by bearing it himſelfe, and by his death deliuer vs from euerlaſting death, and by his bloudſhed waſh away all our ſins and corruptions. And hence it is that the Apoſtle calleth the Wine in the Lords Supper, the New Teſtament in Chriſts bloud, because thereby the New Teſtament is ſealed and confirmed vnto vs. And therefore whenſoeuer wee receiue the Sacrament of the Lords Supper, the Lord doth thereby certainly aſſure vs that our ſins in Chriſt are pardoned and forgiuen, and that he hath receiued vs into his loue and fauour. Yea, the Lord hath not only ratified and confirmed his couenant with vs, concerning the remiſſion of our ſins with his owne hand-writing and ſeales annexed, but alſo by his oath; *For God willing more abundantly to ſhew vnto the heires of promiſe, the ſtableneſſe of his counſell, bound himſelfe by an oath: that by two immutable things, wherin it is impoſſible that God ſhould lie, we might haue ſtrong conſolation*; as the Apoſtle ſpeaketh, *Heb.*6.17,18. And therefore vnleſſe wee would conceiue of God that he is vntrue of his word, a couenant breaker, yea a periured perſon (which were moſt horrible blaſphemy once to imagine) we may vndoubtedly aſſure our ſelues that hee will pardon and forgiue vs all our ſins, be they in number neuer ſo innumerable, nor ſo hainous in their nature and qualitie, if wee will turne vnto him by vnfained repentance, and lay hold vpon Chriſt Ieſus our Sauiour by a true and liuely faith.

1.Cor.11.25.

Heb.6.17.

§. *Sect.*4.
Of particular promiſes whereby we may be aſſured of the remiſſion of our ſins,

But let vs more particularly conſider of ſome of the ſpeciall promiſes of God, contained in the couenant of grace, that ſo wee may gather vnto our ſelues more full conſolation and firme aſſurance of the pardon and forgiueneſſe of our ſins. The Prophet *Dauid*, who had in himſelfe often experience of Gods mercy telleth vs, *Pſal.*32. 10. that *whoſoeuer truſteth in the Lord, mercy ſhall compaſſe him.* The Prophet *Eſay* exhorteth the wicked *to forſake his wayes, and the vnrighteous his own imaginations, & to returne vnto the Lord, aſſuring them that he will haue mercy vpon them, for hee is very ready to forgiue, Eſay* 55.7. The Lord himſelfe alſo doth make this gracious promiſe, *Ezech.*18. 21. *But* (ſaith he) *if the wicked will returne from all his ſinnes which hee hath committed, and keepe all my ſtatutes, and doe that which is lawfull and right, hee ſhall ſurely liue and not die.* 22. *All his tranſgreſſions that hee hath committed, ſhall not be mentioned vnto him, but in his righteouſneſſe that hee hath done, he ſhall liue.* 2 . *Haue I any deſire that the wicked ſhould die, ſaith the Lord God? or ſhall he not liue, if he returne from his wayes?* Verſe 32. *For I deſire not the death of him that dieth, ſaith the Lord God; cauſe therefore one another to returne and liue*: yea, and Chap. 33. Verſe 11. *As I liue, ſaith the Lord, I deſire not the death of the wicked, but*

Pſal.32.10.

Eſay 55.7.
Ezech.18.21.

Ezech.33.11.

that

Mal.3.17.

that the wicked turne from his way and liue. So *Mal.3.17.* the Lord profeſſeth that he *wil ſpare his people and children, as a man ſpareth his owne ſonne that ſerueth him.* Now wee know that a louing father is ready to forgiue, and to receiue into his grace and fauour his repentant ſonne, though he hath very often offended him: and ſo ſurely the Lord, who is infinitely rich in mercy, will much more forgiue his children when they turne vnto him. Yea, he is not onely ready to receiue them into his grace and fauour, but it filleth him (as I may ſay) with exceeding ioy and delight, when his penitent children forſake their ſinnes and euill wayes, and turne vnto him by vnfained repentance, as it appeareth moſt euidently in the Parable of the prodigall ſonne, of the ſtrayed ſheepe, and the loſt groat. Moreouer, our Sauiour Chriſt had his Name *Ieſus* giuen him of God by the miniſtery of an Angell, becauſe hee *ſaueth his people from their ſins*: as appeareth, *Matth.1.21.* and he therefore came into the world, not to *call the righteous, but ſinners to repentance*, as it is, *Matth.9.13.* And hee inuiteth and calleth vnto him all thoſe who are weary and heauy laden with the burthen of their ſins, promiſing that he will eaſe them, *Matth.11.28.* yea, ſo certaine it is that they ſhall haue remiſſion of their ſins and euerlaſting happines who truly repent and beleeue, that our Sauiour Chriſt ſaith, they haue it already, as though they were in preſent poſſeſſion, *Iohn 5.24. Verily, verily, I ſay vnto you, he that heareth my word, and beleeueth in him that ſent me, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death to life.* So Chap.6.47. and Chap.11.26. *Whoſoeuer liueth and beleeueth in me ſhall neuer die.* The Apoſtle *Peter* alſo plainly affirmeth, that *God would haue no man to periſh, but would haue all men to come to repentance.* Seeing therefore the Lord hath made ſo many gracious promiſes in the Goſpell to all repentant and beleeuing Sinners, let vs vnfainedly turne vnto the Lord, and apply Chriſt and his merits vnto vs by a true and liuely faith, and then we may aſſure our ſelues that he will pardon and forgiue vs all our ſins, and receiue vs graciouſly into his loue and fauour.

Matth:1,21.

Matth.9.13. & 11.28.

Iohn 5.24.& 6.47.& 11.26.

2 Pet.3.9.

§. *Sect.5.* That all Gods promiſes are made indefinitely to all that beleeue.

But againſt this which hath beene alleaged, Satan will be ready to obiect to the afflicted conſcience, that theſe promiſes were made to the Prophets, Apoſtles and holy men of God, but not to ſuch hainous and rebellious Sinners who haue moſt iuſtly deſerued that God ſhould powre out vpon them the Vialls of his wrath, and thoſe fearefull puniſhments threatned in the law, becauſe of the innumerable number of their ſins, and the outragiouſneſſe of their wickedneſſe; and therefore ſuch haue nothing to doe with the ſweet promiſes of the Goſpell, but are to apply vnto themſelues the terrible threatnings denounced in the law againſt ſuch grieuous Sinners. For the anſwering of which tentation, we are to know that the Lords promiſes made in the Goſpell, are generall, indefinite, and vniuerſall, excluding none who turne from their ſinnes by vnfained repentance, and beleeue in Chriſt Ieſus, reſting on him alone for their ſaluation. Neither is there any limitation or exception of this or that ſin; for be they neuer ſo grieuous and manifold, yet if wee performe the condition of faith and repentance, the Lord will make good his promiſes vnto vs. For the firſt, namely, that the promiſes of the Goſpell are indefinite, and generally made to all who repent and beleeue, it ſhall manifeſtly appeare if we conſider the particulars. *Eſay 55.1.* the Lord calleth all vnto him indefinitely, ſaying, *Hoe, euery one who thirſteth come to the waters, and yee that haue no ſiluer, come, buy and eate; Come I ſay, buy wine and milke without ſiluer, and without money.* So that though we haue no worthineſſe and righteouſneſſe of our owne, yet if wee thirſt after the mercy of God and righteouſneſſe of Chriſt, and come vnto God by vnfained repentance, and vnto our Sauiour by a liuely faith, our thirſt ſhall be ſatisfied, and all our wants ſupplied. So *Ezech.33.11.* the Lord ſolemnely ſweareth, that he *will not the death of a Sinner, but that they turne from their wicked wayes and liue*; where hee ſpeaketh not of this or that Sinner, but of all without exception who turne vnto him. Our Sauiour Chriſt likewiſe maketh this indefinite promiſe, *Marke 16.16.* that *whoſoeuer ſhall beleeue and bee baptized ſhall bee ſaued.* And *Iohn 3.14.* hee ſaith, *that as* Moſes *lift vp the Serpent in the wilderneſſe, ſo muſt the ſonne of man be lift vp. 15. That whoſoeuer beleeueth in him, ſhould not periſh but haue eternall life.* So that as all who were ſtung of the fiery Serpent were healed, if they looked vpon the brazen Serpent, neither was there any exception or diſtinction betweene thoſe, who were deeply, or but a little pierced with the ſting, for if they were ſtung they died, if they vſed not the remedy ordained of God, though their wound were but ſmal and ſhallow; but if they looked vp to the brazen Serpent according to Gods Ordinance, they were cured though their wound were neuer ſo deadly and deſperate: ſo thoſe who looke not vpon Chriſt Ieſus hanging on the Croſſe with the eye of faith, are ſure to fall into euerlaſting death and damnation, be their ſins neuer ſo few; and on the other ſide, they who lay hold vpon Chriſt and beleeue in him, are ſure to bee ſaued, though their ſins be neuer ſo many and grieuous. So in the 16. Verſe it is ſaid, *that God ſo loued the world, that he hath giuen his only begotten Son, that whoſoeuer beleeueth in him ſhould not periſh*

Eſay 55.1.

Ezech.33.1

Marke 16.

Iohn 3.14,1

6.37.40

10.43.

2.1.

but haue euerlaſting life. And Verſe 36. *He that beleeueth in the ſonne hath euerlaſting life,* &c. So that here is no exception of Sins; for the promiſes are made indefinitely to all that beleeue. In like manner our Sauiour hath promiſed, *Iohn* 6.37. *that whoſoeuer come vnto him, hee will not caſt them away.* And Verſe 40. hee aſſureth vs, that it is *the will of his Father who ſent him, that euery man who beleeuth in him ſhould haue euerlaſting life.* And the Apoſtle *Peter, Acts* 10. 43. ſaith that *vnto our Sauiour Chriſt giue all the Prophets witneſſe, that through his Name, all that beleeue in him ſhall haue remiſſion of ſins.* And the Apoſtle *Iohn* likewiſe ſaith, 1. *Iohn* 2.1. *That if any man ſinne wee haue an Aduocate with the Father Ieſus Chriſt the righteous, and he is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world,* that is, for whoſoeuer repent and beleeue, of euery Kingdome, Country, and Nation. So that by all theſe places it is cleere and euident that none are excluded from being partakers of Gods mercifull promiſes, but thoſe who exclude themſelues through their infidelitie and vnrepentancie.

Sect. 6.
our ſins
not debar
Gods
cy, ſo wee
nt and
ue.

1.18.

2.14.

17.6.

Neither is there any Sins ſo innumerable in multitude, and ſo hainous and grieuous, which wil debarre vs from receiuing the benefit of Gods mercy and Chriſts merits, ſo we repent and beleeue, as may appeare alſo by plaine teſtimonies. *Eſay* 1. 18. The Lord thus ſpeaketh to the Iewes, whom hee had deſcribed to be rebellious, and moſt outragiouſly wicked. *Come now* (ſaith the Lord) *and let vs reaſon together: though your ſins were as crimſon, they ſhall be made white as ſnow: though they were red as ſcarlet, they ſhall be as wooll.* The Apoſtle *Paul* likewiſe witneſſeth, that our Sauiour Chriſt *gaue himſelfe for vs, that hee might redeeme vs from all iniquity:* And the Apoſtle *Iohn* ſaith, that *the blood of Chriſt cleanſeth vs from all ſinne, and if wee acknowledge our ſins, hee is faithfull and iuſt to forgiue vs our ſins, and to cleanſe vs from all vnrighteouſneſſe.* So that here is no mention made of any ſinnes which are excepted, or which exclude vs from Gods mercy and Chriſts merits, ſo that wee repent and beleeue. Neither are the promiſes of the Goſpell limited or reſtrained in reſpect of the number or grieuouſneſſe of our ſins, ſo wee performe the condition of faith and repentance, for whoſoeuer is heartily ſorry for his ſins paſt, and purpoſeth for the time to come to leaue & forſake them, whoſoeuer doth beleeue Gods promiſes, and reſteth vpon Chriſt Ieſus alone, for his ſaluation, by a true and liuely faith, he may be certainly aſſured, that the Lord hath pardoned and forgiuen all his ſinnes, and receiued him into his grace and fauour, though his ſinnes be neuer ſo many and hainous. And on the other ſide, whoſoeuer continueth in his vnrepentancie and infidelity, ſhall be condemned though his other ſins be neuer ſo few and ſmall; neither will all our other ſins debar vs of Gods mercy, vnleſſe they be ioyned with vnrepentancy and vnbeleefe, for obſerue the condition of the promiſes, faith and repentance, and all the promiſes of the Goſpell belong vnto thee, though thou were the greateſt Sinner that euer liued. For whereas it may be obiected that the Sin againſt the Holy Ghoſt is vnpardonable, wee are to know it is not ſo much in regard of the hainouſnes of the ſin, as that becauſe it is alwayes ſeuered and diſioyned from faith & repentance, God denying theſe his graces to thoſe who vpon deſperate malice haue made a generall Apoſtaſie, and haue perſecuted the knowne truth. So that if it were poſſible for them to repent and beleeue, it were poſſible alſo that they ſhould be ſaued. Seeing therefore the promiſes of the Goſpell are generall excluding none, let not any man who is laden with the burthen of his ſinnes, exclude himſelfe through his want of repentance and infidelity, for though their other ſins are grieuous, yet this is more hainous and damnable then all the reſt. For whereas the Lord ſaith, that he will extend his mercy vnto all who come vnto him; if we reply, No he will not extend it vnto mee, becauſe I am a grieuous Sinner, what doe we elſe but contradict the Lord, and giue truth it ſelfe the lie; not giuing credit to his word and promiſes? And therfore let vs take heed that we do not ſo aggrauate our ſins as that in the meane time we extenuate and derogate from Gods infallible truth.

§. Sect. 7.
A dangerous exception againſt the former comfort anſwered.

But againſt this the tempter will obiect that howſoeuer the promiſes of the Goſpell are in themſelues generall and indefinite, yet they are alwayes limited and reſtrained to the condition of them; which is a liuely faith, alwayes accompanied with vnfained repentance and new obedience; & that howſoeuer we are freed by Chriſt from that exact obedience which the Law requireth, yet all thoſe who haue their part in him doe performe Euangelicall obedience, that is, in vprightneſſe and ſincerity of heart doe labour and ſtriue after perfection, and when they come ſhort doe bitterly bewayle their wants and imperfections. But thou (will hee ſay) art quite deſtitute of faith, and in ſtead thereof haſt all this while flattered thy ſelfe with vaine preſumption, as hereby it appeareth in that it is quite deſtitute of the fruits of obedience. Nor canſt thou by reaſon of thy hardneſſe of heart repent of thy ſins, but ſtill liueſt in them, neither bewailing thoſe which are paſt, nor groning vnder the burthen of preſent corruptions, nor haſt yet throughly reſolued to leaue, and forſake them for the time to come. Beſides thou art vtterly deſti-

ture

tute of all other ſauing graces as of the loue and feare of God, zeale, affiance, hope and the reſt. And whatſoeuer ſhew thou haſt made of theſe graces in the fruits of them, yet all this while thou haſt but plaid the Hypocrite, and haſt done nothing that is good in ſinceritie and truth. And therefore none of the promiſes belong vnto thee; nor haſt thou any part in Gods mercies and Chriſts merits, which belong only to the faithfull, penitent, and vpright; but thou art a Reprobate child of wrath ordained to deſtruction, and conſequently doſt but delude thy ſelfe with falſe hopes, which makes thee ſpend much labour in vaine. Whereas it were a much better and eaſier courſe to neglect all theſe laborious meanes in ſeeking bootleſly hopeleſſe ſaluation, and vtterly deſpairing of future happineſſe to enjoy thoſe preſent delights which the world and thine owne luſts can yeeld vnto thee. For the anſwering of which temptation we muſt (granting the præmiſes) inſiſt only on the application and concluſion. And becauſe wee can indeed haue no part in the promiſes of the Goſpell, Gods mercies and Chriſts merits vnleſſe we beleeue, repent and bring forth the fruits of new obedience in ſincerity and truth; therefore wee muſt (not entertayning theſe accuſations vpon Sathans word) trie and examine our ſelues whether we are indued with theſe graces or no by obſeruing what markes and ſignes, effects and fruits of them we can find in vs, of which I haue already formerly ſpoken. And if thorough the violence of temptation wee can take notice of none for the preſent, let vs call to minde the time paſt, wherein we haue diſcerned the fruits and ſignes of theſe graces in vs, comfortably concluding that if euer we had them wee ſtill haue them, *ſeeing the gifts and calling of God are without repentance.* Rom. 11. 29. But what if vpon this examination we can haue no comfort, ſeeing we can haue no aſſurance vpon any ſigne paſt or preſent, that euer we had any ſparke of grace in vs? what if our owne conſciences approuing as true Sathans accuſations, doe tell vs that we are and alwayes haue beene vtterly deſtitute of faith, repentance, loue, and all fruits of new obedience, and that we haue done all hitherto in meere Hypocriſie and therefore remayne in infidelity and in the ſtate of condemnation, how muſt wee then behaue our ſelues that wee may haue any hope and comfort? Surely we may well ſuſpect this teſtimony as falſe, proceeding from the Deuils malice and the ſtrength of melancholy inraged with the violence of temptations, which ſo blindeth our vnderſtanding and conſciences with the cloud of our corruptions, which they ſet before them, that they haue for the preſent no ſpirituall diſcerning, and therefore can giue no true judgement of our eſtates: Seeing Sathan ſeldome or neuer accuſeth meere worldlings that they are quite deſtitute of grace, becauſe hee knoweth that the ſenſe of our wants worketh in vs ſome deſires to haue them ſupplyed, whereby our hearts are prepared to receiue grace, and to this end moued to endeuour in the vſe of the meanes whereby we may attaine vnto them; but rather worketh in them carnall ſecuritie, and perſwadeth them vnto an opinion of their owne excellency, and that they are alreadie ſo rich in grace that they need not labour after more. But though all the præmiſes ſhould be granted, that wee neuer had grace, and haue beene hitherto but groſſe Hypocrites, yet is there no reaſon that wee ſhould yeeld vnto Sathans concluſion, namely, that wee ſhould caſt off all hope, and ſuffer our ſelues to be plunged into deepe deſperation, ſeeing as long as wee liue and enjoy the meanes of grace and our conuerſion, the acceptable time and day of ſaluation is not yet paſt, but ſtill the Lord offereth vnto vs mercy if wee will turne vnto him, and is ready to worke his graces in vs, which are yet wanting, if we will but carefully and conſcionably vſe the means which he hath ſanctified for this purpoſe, as hearing the Word, reading, praying, and ſuch like: And therefore as thoſe who are ſtript of all their worldly wealth, or neuer had any, doe not ſit idlely ſtill and periſh in their wants, but begin the world a new, and the more they are pinched with their wants, the more diligently and painefully they labour in the vſe of all good means whereby they may miniſter vnto their neceſſities: So let vs doe in this caſe, and finding our wants in Gods graces, let vs not like ſluggards ſlothfully ſit ſtill and ſpend our time in bootleſſe ſorrow and fruitleſſe complaining. But let vs hauing loſt much time now labour to redeeme it with our future diligence; and the longer wee haue deferred to ſet out in the way of righteouſnes and holineſſe which leadeth to our heauenly home, let vs (like wiſe trauailers) make ſo much the more ſpeed in diſpatching of our journey. But the Deuils malice is ſuch hauing gotten poore ſoules vpon ſo great an aduantage, and the humour of melancholy naturally ſo ſluggiſh and blockiſh; that it hardneth the heart, dulleth and deadeth the ſpirits, and ſo beſotteth and ſtupifieth all the ſenſes and powers of the ſoule, that poore creatures in this caſe are much more apt to complaine of their miſeries, then to vſe any meanes to be eaſed of them, and euen to die and periſh in their ſpirituall wants then to take any paines to haue them ſupplied. And therefore none more then theſe need the help of good, faithfull and ſkilfull Miniſters and other their Godly and able friends by whoſe counſailes and incouragements, admonitions and exhortations, comforts and rebukes, as it were goades in their ſides, they may be quickned and incited to vſe with all care and diligence, the meanes of their ſaluation.

Chap. XXXVII.

Of other Arguments drawne from the perſons in the Trinitie.

Sect. 1.
ſons
ne from
firſt per-
God the
er,

AND theſe are the Arguments which are drawne from the nature of God, whereby we may be aſſured of the remiſſion of our ſins. There may alſo other arguments be drawne from euery perſon of the Trinitie. Firſt, God the Father hath created vs of nothing, euen according to his owne image, and when wee had defaced this his image in vs, and made our ſelues ſlaues to Sathan, he ſo tenderly loued vs his poore miſerable creatures, that he ſpared not his dearely beloued and onely begotten Sonne, but ſent him into the world to take our nature vpon him, that therein hee might ſuffer all miſery and affliction, and laſtly the curſed & bitter death of the croſſe, that ſo hee might ſatisfie his iuſtice for our ſins, and perfect the worke of our Redemption. And this the Euangeliſt witneſſeth, *Iohn* 3.16. All which loue the Lord ſhewed vnto vs, euen for his owne Names ſake, when we neither deſerued it nor yet deſired it. For wee were bondſlaues vnto Sathan and well contented to liue in his bondage; wee were children of wrath & dead in our ſins, yea we were enemies vnto God and all goodneſſe. And therefore if our mercifull God ſo loued vs, whileſt we were in loue with our ſins, at league with his enemy Sathan, and at enmity with him, that hee ſent his dearely beloued and onely begotten Sonne to die for vs, that by his death and bloudſhed hee might redeeme and ſaue vs out of this miſerable eſtate, how much more will hee now receiue vs to mercy, and pardon, and forgiue our ſins, if we ſeeke and ſue for grace? If he loued vs ſo dearely when wee hated him, and ſought all meanes of reconciliation when we were profeſſed enemies againſt him, how much more will hee receiue vs into his fauour, when as we earneſtly deſire to be reconciled? If he ſo loued vs, that he ſent his Sonne to die for our ſins, how much more will hee remit thoſe ſins for which hee hath ſatisfied, when as with heartie ſorrow wee doe bewayle them, and earneſtly deſire to be freed from them? If he hath giuen his Son to mankind to this end, that he ſhould ſaue and redeeme repentant Sinners, why ſhould any doubt of their redemption and ſaluation, if they turne vnto him by vnfained repentance, and lay hold on Chriſt by a liuely faith? And if hee haue giuen vs his chiefe Iewell, his onely begotten and beſt beloued Son, and that when we were his enemies, what will hee deny vs, when in Chriſt wee are reconciled vnto him and become his friends? And thus the Apoſtle reaſoneth, *Rom.* 5.8. *God* (ſaith he) *ſetteth out his loue towards vs, ſeeing that whilſt wee were yet Sinners Chriſt died for vs.* 9. *Much more then being now iuſtified by his bloud, wee ſhall be ſaued from wrath through him.* 10. *For if when wee were enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled we ſhall be ſaued by his life.*

3.16,

41,

Rom. 5.8,9.

§. Sect. 2.
Reaſons drawne from the ſecond perſon God the Sonne.
1 Becauſe he came into the world to ſaue Sinners.

Secondly, we may draw moſt firme arguments to ſtrengthen our aſſurance of the remiſſion of our ſins, from the ſecond perſon in Trinitie, our Sauiour Ieſus Chriſt; for firſt he is our Sauiour and Redeemer, who therefore came into the world that he might ſaue and redeeme vs out of the captiuity of our ſpirituall enemies, Sin, Death, and the Deuill, and that hee might ſatisfie his Fathers iuſtice, obtaine the remiſſion of our ſins, and reconcile vs vnto him. Though then our ſins be many and grieuous, this ſhould not hinder vs from comming to Chriſt by a true faith, and firme aſſurance, that in him wee ſhall haue the remiſſion of our ſins, and be receiued into Gods loue & fauour. Yea rather this ſhould be a forcible argument to moue vs to ſeeke his helpe, when we find our ſelues in a deſperate caſe, deſtitute of all meanes whereby we may attaine vnto ſaluation, ſeeing our Sauiour Chriſt came into the world to ſaue ſuch as were loſt in themſelues, and inthralled in the miſerable bondage of Sinne and Satan. And this is euident by the Scriptures: *Matth.* 9.13. our Sauiour profeſſeth that *he came not to call the righteous but ſinners to repentance*: and *Luke* 19.10. *The Sonne of man is come to ſeeke and to ſaue that which was loſt.* 1.*Tim* 1.15. *This is a true ſaying, and by all meanes worthy to be receiued, that Ieſus Chriſt came into the world to ſaue Sinners.* The Apoſtle alſo affirmeth, that our Sauiour Chriſt hath *quickned vs who were dead in our ſins and treſpaſſes*, *Epheſ.* 2.1.5. And our Sauiour Chriſt, doth not onely call vnto him ſmall Sinners, but thoſe who are heauie laden with an intolerable waight of ſin, promiſing that hee will eaſe them. Seeing therefore hee came into the World to ſaue and redeeme grieuous and hainous Sinners, and to giue life vnto thoſe who were euen ſtarke dead in their Sinnes; ſeeing alſo he calleth and inuiteth ſuch vnto him as are heauy laden with an intolerable waight of wickedneſſe, and promiſeth to eaſe them; let vs not excuſe our ſelues from comming becauſe our Sins are hainous and grieuous, but therefore let vs the rather goe vnto Chriſt, becauſe wee had need of his helpe. If a man being loded with a waighty burthen, ſhould refuſe the helpe of a friend, both able and willing to eaſe him, becauſe his burthen is very heauy, who would not

Matth. 9.13.

Luke 19.10.

1.Tim. 1.15.

Epheſ. 2.1.5.

laugh at ſuch ridiculous folly? For therefore hee ſhould more earneſtly deſire, and more thankfully accept of his friends offered courteſie, becauſe himſelfe is tired, preſſed down, and altogether vnable to beare this intolerable waight: but ſuch and greater folly doe they commit, who being pinched and oppreſſed with the heauy burthen of their ſins, doe through their infidelitie refuſe the helpe of Chriſt, offering himſelfe to releaſe and eaſe them, vnder this pretence, becauſe their burthen is ouer heauy; for ſeeing to them it is intolerable, therefore they ſhould rather goe vnto Chriſt and earneſtly deſire to be eaſed and releaſed, ſeeing hee is not only able, for his power is omnipotent, but alſo moſt willing, for he hath moſt graciouſly promiſed, and freely offered his helpe.

§. *Sect.*3.
That the price which Chriſt hath paid for our redemption far exceedeth all our ſinnes.

Moreouer, wee need not to doubt of the ſufficiencie of the price which our Sauiour hath paid for our Redemption, for it is of infinite value, and of more vertue and power to juſtifie and ſaue, then all the ſins of the World to condemne and deſtroy. So that though we were the greateſt ſinners that euer liued, yea, though the waight of all ſinne which euer in the World hath beene committed did lie vpon vs, yet the merits of Chriſt and the price which hee paid for our Redemption doe farre exceed them, and if we come vnto him by a liuely faith reſting vpon him alone for our ſaluation, hee will ſurely eaſe vs of this intolerable burthen. And therefore though the grieuouſnes of our ſins ſhould increaſe our repentance, yet they ſhould not diminiſh our faith and aſſurance of pardon and forgiueneſſe; for though our debt were neuer ſo great, our ſurety Chriſt Ieſus hath paid it to the vttermoſt farthing; though our ſins are neuer ſo many and grieuous, our Sauiour *hath borne them all vpon the croſſe in his owne body,* and fully ſatisfying Gods juſtice for them, hath freed and deliuered vs from this heauy burthen. Though we were neuer ſo deeply inthralled in the bondage of our ſpirituall enemies, yet our Almighty Redeemer hath freed vs out of captiuity, and hath paid a ſufficient price for our ranſome; and though we had no right or intereſt in the Kingdome of Heauen, yet our Sauiour hath dearely purchaſed it for vs by his precious death and bloud-ſhed. And therefore ſeeing in Chriſt wee haue fully ſatisfied Gods juſtice, and fully merited the pardon of our ſins; ſeeing in him wee haue not onely paid our debt, but alſo giuen a ſufficient price for the purchaſing of eternall happineſſe, we need not to make any doubt of the pardon of our ſins, and of poſſeſſing our heauenly inheritance, for the Lord cannot in juſtice hold that from vs which of right appertaineth vnto vs. Yea we may aſſure our ſelues that though he could, yet hee would not; for who can imagine that the Lord who of his bounteous liberalitie giueth vnto vs more then wee can deſerue or deſire, will keepe from vs that which of right appertaineth to vs? that he who for his owne Name ſake without any reſpect of our works or worthines freely multiplieth his benefits vpon vs, ſhould with-hold our rightfull inheritance in his heauenly kingdome from vs, which our Sauiour Chriſt hath purchaſed for vs by his precious death and bloud-ſhed? And therefore ſeeing we haue vndoubted right to the pardon of our ſins, becauſe Chriſt Ieſus hath ſatisfied for them, and juſt title to our heauenly inheritance which our Sauiour hath purchaſed for vs with ſo deare and al-ſufficient a price, let vs in the Name of Chriſt goe boldly vnto the throne of grace, deſiring a generall acquittance of that debt which is already paid, yea let vs not feare to approach the throne of Gods ſeuere juſtice, and to claime our heauenly inheritance which Chriſt by his death and al-ſufficient merits hath ſo dearely purchaſed.

1.Pet.2,24.

§.*Sect.*4.
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Furthermore, we are to conſider that our Sauiour and Redeemer is ſo gracious and bountifull, ſo rich in mercy, and ſo full of all power, vertue and perfection, that our Sins ſhould not diſcourage vs from comming vnto him; for the more miſerable, wretched and ſinfull wee be, the more fit ſubjects wee are, whereupon hee may exerciſe and ſhew the infinite riches of his bountie, mercy, vertue and all ſufficiencie. If we were but a little ſoiled with Sin, it were not ſo great a matter to make vs cleane; but when wee are moſt filthily defiled, and our pollution is ingrained in vs (as it were) with a ſcarlet die; when our vncleane corruption ſtickes as faſt to our ſoules as the *Ethiopian* blackneſſe to their skins, then is the vertue of the excellent lauer of Chriſts bloud ſufficiently manifeſted, when as he purgeth vs and maketh vs cleane, waſhing away all our filthy corruptions, and making our ſcarlet Sinnes as white as ſnow. Our Sauiour Chriſt is our ſpirituall Phyſician, who can as eaſily cure deſperate diſeaſes, euen the remedileſſe conſumption, the dead apoplexie, and the filthy leproſie of the ſoule, as ſome ſmall maladie, or little faintneſſe? Neither is he onely able, but alſo as willing to vndertake ſuch deſperate cures as the leaſt infirmities, becauſe his skill will bee the more manifeſt, and his prayſe the more extolled, for the more deſperate the diſeaſe is, the more it argueth his cunning who helpeth it, and the more commendations hee ſhall receiue who effecteth ſuch a cure. And therefore though our diſeaſes are moſt dangerous and deſperate, yet let vs reſort to this our heauenly Phyſician, for the more deſperate the cure is, the more fit occaſion ſhall he haue of ſhewing his neuer failing skill, and of aduancing his immortall praiſe. Hee is our heauenly Chirurgion, euen the good Samaritane which powreth the ſoueraigne oyle of his grace, and the precious balme of his bloud into our wounded ſoules; and therefore the more griſly our wounds are, the more praiſe and glory hee getteth in curing them, the more is the vertue of the ſoueraigne ſalue of his bloud manifeſted to all the world by healing of them. Though therefore our ſoules are moſt filthy and polluted, yet if wee come to Chriſt, hee will ſurely waſh and purge vs, for to this purpoſe he ſuffered that precious water and bloud to iſſue out of his ſide, that thereby as with a liuing and cleare ſtreame, iſſuing from a moſt pure fountaine, he might cleanſe vs from all our ſins, and waſh away all our filthy corruptions; though we are moſt deſperately ſicke, let vs come vnto our ſpirituall Phyſician, for he can cure the moſt remedileſſe diſeaſes as perfectly and as ſpeedily, as the moſt ſmall infirmity and faint weaknes: though our ſoules are wounded euen to the death, with the deepe piercing and deadly impoyſoning ſting of Sinne, yet let vs ſeeke helpe of this our heauenly Chirurgion, who with the precious balme of his bloud, can as eaſily heale the moſt dangerous wounds, as ſmall ſcratches or little cuts. Neither is hee more able then willing, for hereby his vertue and power, his loue and bounty, is the more manifeſted to his endleſſe and immortall praiſe.

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But if wee thinke our ſoules ſo filthy that hee cannot purge them, what doe wee elſe but derogate from the vertue of his bloud? If we will not goe to this heauenly Phyſician to craue his helpe, becauſe our ſickneſſe is grieuous and dangerous, what do we elſe but call his skill into queſtion? If we will not ſhew our wounds, becauſe they are griſly, what doe we elſe but notably detract from the cunning of this our ſpirituall Chirurgion, and doubt of the vertue and efficacy of the precious balme of his bloud? wheras on the other ſide, if wee ſee our polluted filthineſſe, and yet goe vnto Chriſt, that we may be waſhed and cleanſed, wee acknowledge the vertue and excellency of the ſpirituall lauer of his bloud. If wee plainly diſcerne that our ſickneſſe is deſperate, and yet goe to our ſoules Phyſician, not doubting of recouery, we thereby extoll our Phyſicians skill: if our wounds be in themſelues griſly and incurable, and yet we reſort to our heauenly Chirurgion to be healed of them, wee cannot more commend his al-ſufficient cunning. And therefore ſeeing it is in theſe our extremities to our Sauiour Chriſt moſt honourable and acceptable, and to our ſelues moſt profitable and full of comfort, if wee come vnto Chriſt, not doubting of his helpe, let vs not pretend excuſes, either becauſe we are vnfit, vnworthy, or in a deſperate ſtate; for by thus aggrauating our owne remedileſſe miſery, we extenuate and call into queſtion Gods mercy, and Chriſts al-ſufficiency, wee ſpoile him of his honour and glory, and our owne ſoules of all joy and conſolation.

§. *Sect.* 5.
That the offices of Chriſt, giue vs aſſurance of the remiſſion of our ſinnes. And firſt in that hee is our Prophet.

Secondly, we may gather firme aſſurance of the pardon of our ſins, from the offices of Chriſt. For firſt he is our Prophet who hath reuealed vnto vs all the will and counſell of his Father, he hath declared vnto vs the myſtery of our Redemption, and the meanes of our ſaluation, how we may attaine vnto the remiſſion of our ſinnes, and how wee may come out of that miſerable and wretched eſtate, in which we are by nature, and attaine vnto eternall happineſſe. Hee it is, who by the bright beames of his Word doth illuminate our vnderſtandings, and by the operation of his holy Spirit, doth cauſe the ſcales of ignorance to fall from our eyes, *Giuing knowledge of ſaluation to his people, by remiſſion of ſinnes.* Hee is that glorious and bright ſhining day-ſtarre, *which from an high hath viſited vs, to giue light vnto them who ſit in darkneſſe and in the ſhadow of death, and to guide our feet into the way of peace.* If therefore wee will walke in the way which he ſheweth vs, and vſe thoſe meanes which he reuealeth vnto vs in his Goſpell, namely, turne vnto God by vnfained repentance, and beleeue in him by a liuely faith, wee ſhall not need to feare our ſinnes though neuer ſo grieuous and manifold, for this our heauenly Prophet hath truly reuealed vnto vs a plaine way how wee may come out of our ſins, and be reconciled vnto God; how wee may be adorned with the glorious Robe of his righteouſneſſe, and bee made partakers of all his merits; how wee may become of the children of wrath and fire-brands of Hell, the children of God, and heires of Heauen. And therefore let vs walke in this way and aſſure our ſelues that wee ſhall come to the journey end of our deſires, for truth it ſelfe is our guide, ſo that we need not to doubt of the way.

Luke 1,77,78.

§. *Sect.* 6.
Reaſons drawne from Chriſts Prieſthood.

Secondly, our Sauiour Chriſt is our High Prieſt, who hath offered vp vnto his Father an al-ſufficient Sacrifice and full ſatisfaction for our ſinnes, whereby Gods juſtice is fully ſatisfied, and his wrath appeaſed, who alſo ſitting at the right hand of his Father, continually maketh interceſſion for vs. The ſacrifice which this our High Prieſt offered was himſelfe, as the Apoſtle teſtifieth, *Heb.* 9.26. euen his body to be crucified, and his bloud to be ſhed for the putting away of our ſins; the which oblation was offered on the Altar of his Deity which ſanctified the Sacrifice, and gaue vnto it ſuch ſufficiency and value, that it was a perfect price and full ſatisfaction for the ſins of all the faithfull, as

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1.*Iohn* 2.2.

*Heb.*9.28.

the Apoſtle witneſſeth, 1.*Iohn* 2.2. *He is the propitiation for our ſins, and not for ours onely, but for the ſinnes of the whole world.* Seeing therefore this our High Prieſt hath giuen himſelfe for vs, euen his body to be crucified, and his bloud to be ſhed to this end, that it might be a propitiatory Sacrifice and full ſatisfaction for our ſins, and ſeeing *he was once offered to take away the ſinnes of many*, as the Apoſtle ſpeaketh, *Heb.*9.28. wee need not doubt of the remiſſion of our ſins if we come vnto him by a liuely faith, for to this end he hath ſhed his bloud, that hee thereby might offer vnto God a full ſatisfaction for our ſins, and purge away all our wickedneſſe, and therefore if hee ſhould not attaine vnto his end, that is, if hee ſhould not ſatisfie Gods juſtice and appeaſe his wrath, by purging & taking away all our ſins, his precious bloud ſhould be ſhed in vaine.

§. Sect. 7.
Reaſons drawne from Chriſts interceſſion.

*Rom.*8.34.

*Heb.*9.24.

1.*Iohn* 2.1.

Iohn 11.41.

Moreouer, he is our Mediatour and Interceſſour, who continually ſitteth at the right hand of his Father making interceſſion for vs, by ſhewing and pleading his owne merits, righteouſneſſe and obedience whereby he pacifieth his Fathers diſpleaſure, and worketh vs into his loue and fauour. And this the Apoſtle witneſſeth, *Rom.*8.34. *It is Chriſt which is dead, yea, or rather which is riſen againe, who is alſo at the right hand of God, and maketh requeſt for vs.* So alſo *Heb.*9.24. it is ſaid that our High Prieſt Ieſus Chriſt *is entred into heauen, to appeare in the ſight of God for vs.* And the Apoſtle *Iohn* ſaith, 1.*Iohn* 2.1. *If any man ſinne, we haue an Aduocate with the Father Ieſus Chriſt the iuſt, and he is the propitiation for our ſins.* Neither need wee to doubt of his effectuall dealing for vs; for if he loued vs ſo dearely that hee ſpared not to giue his precious life for vs, there is no queſtion but he will be exceeding earneſt in making requeſt for vs, neither will hee be ſparing in words who hath not ſpared his deareſt bloud. And therefore ſeeing our High Prieſt doth continually make interceſſion for vs, wee need not to doubt but that he will obtaine his ſuite, and procure the pardon of our ſins, and his Fathers loue and fauour. Eſpecially conſidering that hee entreateth nothing which hee hath not deſerued, and by his death purchaſed for vs; and conſequently when like an Aduocate he pleadeth his full payment of our debt, and alleageth his al-ſufficient merits and ſufferings, God cannot in his juſtice but grant his moſt lawfull requeſt; conſidering alſo that he maketh his ſuite not to a ſtranger or ſome common friend, who will either preuent his ſuits with a ſtrange and ſterne countenance, or deny it with ſome vaine excuſe; but vnto his moſt gracious and dearly louing Father, who willingly hearkeneth vnto, and readily granteth all his requeſts. And this our Sauiour himſelfe teſtifieth, *Iohn* 11.41. *Father* (ſaith hee) *I thanke thee, becauſe thou haſt heard me.* 42. *But I know thou heareſt mee alwayes, &c.* And therefore conſidering Chriſts merit in deſeruing, and Gods mercy in granting, Chriſts importunitie in asking, and his Fathers facilitie in yeelding; ſeeing he that intreateth for vs, loued vs ſo entirely that he died for vs, and will vndoubtedly be moſt earneſt in ſoliciting our ſuite, and hee who is entreated, ſo heartily affecteth vs, that hee ſpared not to giue vnto vs his only begotten and dearely beloued Sonne, that by his death, hee might purchaſe for vs euerlaſting life; let vs ſhake off all doubting, *and goe boldly vnto the throne of grace, that wee may receiue mercy, and finde grace to helpe in time of need*, as the Apoſtle exhorteth vs, *Heb.*4.16. For our good High Prieſt *is able perfectly to ſaue them, who come vnto God by him, ſeeing he euer liueth to make interceſſion for them*, as it is *Heb.*7.25.

*Heb.*4.16. & 7.25.

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Iohn 5.2

Thirdly, as our Sauior Chriſt is our Prophet and Prieſt, ſo likewiſe he is our King, & this alſo may aſſure vs of the pardon & remiſſion of our ſins if we will come vnto him. For he who is our Aduocate, is alſo our Soueraigne, he that is our Mediatour is our Iudge, hee that intreateth for vs, hath power in his hands, both to obtaine and grant his owne ſuite; he that gaue his life a ranſome for our ſinnes, hath all power in Heauen and Earth committed vnto him, ſo as he is able to remit all our ſinnes, and to blot out all our iniquities, *For* (now) *the Father iudgeth no man, but hath committed all iudgement vnto the Sonne:* as himſelfe teſtifieth, *Iohn* 5.22. and euen when he was vpon the earth, he exerciſed this authority, as appeareth, *Matth.* 9.2. whereas he ſaith to the ſicke of the palſie: *Sonne be of good comfort, thy ſinnes are forgiuen thee.* For which being challenged, he defendeth his Regall priuiledges, affirming, Verſe 6. that the Sonne of man hath authoritie euen on earth to forgiue ſinnes. Now what can be more comfortable vnto any ſoule wounded with ſinne, then the conſideration of this vndoubted truth? For ſeeing our Sauiour who ſo tenderly loued vs, that he ſpared not to giue his owne moſt precious bloud for the price of our redemption, hath al-ſufficient power in his owne hands to ſaue and deliuer vs out of the hands of all our enemies, who can imagine that hee will ſuffer vs to be loſt whom hee hath ſo dearely bought. Seeing hee gaue his life to purchaſe for vs the remiſſion of our ſinnes, who can doubt that hauing thus dearely purchaſed it, he will not beſtow it, and ſo ſuffer his bloud to be ſpilt in vaine, ſeeing he was content for our ſakes to endure all miſery, mockings, reuilings, whipping, crucifying, death it ſelfe, and the anger of his Father more bitter then death; to this end that by all theſe his ſufferings, he might procure the remiſſion on of our ſinnes and euerlaſting life, and that when we were rebellious traytors did fleeing away from him; who can make any queſtion, but that now hee will beſtow theſe ineſtimable benefits which hee hath of purpoſe bought for vs, they being in his owne power and cuſtody, if like humble ſeruants and penitent children we turne vnto him and implore his grace? If a Malefactour had a deare friend who loued him ſo entirely, that hee would not ſpare to giue his whole ſubſtance to procure his pardon, would this miſerable offender feare death or condemnation, if hee were aſſured that now his pardon were in his friends hand, and that the matter were by his Prince referred to him, as vnto a ſupreame Iudge abſolutely to determine what he will? But our Sauiour hath not giuen goods or gold, or any corruptible thing, but euen his owne moſt precious bodie to be crucified, and his bloud to be ſhed, that by this ineſtimable price, he might purchaſe our pardon of God our ſoueraigne King, and now he hath the law in his owne hands, and is appointed of God for our ſupreame Iudge to acquit vs at his owne pleaſure: who therefore can make any doubt of grace and pardon, ſeeing his Iudge is his Sauiour who hath loued him ſo dearely, that to this end he hath ſhed his precious bloud, that he might procure for him the remiſſion of his ſinnes and euerlaſting happineſſe? And therefore if hee would not ſticke to buy it at ſo high a rate, how much more hauing bought it only for this purpoſe, will hee now beſtow it if wee ſeeke vnto him, and earneſtly deſire to be partakers of his grace and mercy?

Sect.9. easons rawne from hriſtspro- iſes confir- ed by expe- ence. *atth.*11.28. n 3.36. 6.37.

Moreouer, as this our moſt gracious King and louing Sauiour hath ſufficient power to pardon all our ſinnes, and in reſpect of his ineſtimable loue, is moſt certainly willing to blot out all our wickedneſſe, if we repent & come vnto him, ſo alſo hee hath bound himſelfe hereunto by moſt free and faithfull promiſes, *Matth.*11.28. *Come vnto mee all yee that labour and are heauy laden, and I will eaſe you. Iohn* 3.36. *He that beleeueth in the Sonne hath euerlaſting life.* And *Iohn* 6.37. He hath aſſuredly promiſed, that whoſoeuer *commeth vnto him hee will not caſt away.* Theſe and many ſuch like gracious promiſes hee hath made, of the performance whereof we need not to doubt, eſpecially conſidering that he gaue continual experience in his practice here on earth, of his loue, goodneſſe, mercy and truth. For who euer came vnto him with any lawfull ſuite and receiued a repulſe? who euer intreated his helpe, and was abandoned? who euer asked any thing of him which was profitable for him to receiue, and did not obtaine his ſuite? whatſoeuer ſicke came vnto him receiued their health; whatſoeuer lame deſired his helpe receiued their limbs; whatſoeuer blind reſorted vnto him receiued their ſight; whatſoeuer Sinner implored the forgiueneſſe of his ſinnes receiued full remiſſion and pardon. Yea ſo gracious, mercifull and louing was this our King and Redeemer, that he preuented his poore miſerable ſubiects with his grace, and ſought all occaſions of extending his loue and mercy towards them, giuing vnto them more then they deſired; the ſicke of the palſie comming vnto him not onely was cured of his diſeaſe, but alſo receiued the remiſſion of his ſinnes, *Matth.*9. *Zacheus* deſired but to ſee his face, and he offereth vnto him his company, and therewith eternall ſaluation, *Luke* 19. The woman of Samaria requeſted but elementall and common water, and he offereth vnto her the water of life, *Iohn* 4. The people followed him to be fed by miracle with corporall food, and Chriſt offereth vnto them the bread of life, *Iohn* 6. The poore blind man deſired that he might be by Chriſt reſtored to his bodily ſight, and Chriſt alſo illuminates the eyes of his ſoule, ſo that as with his bodily eyes hee diſcerned him to be a man, ſo by the eye of faith hee knew him to be his Redeemer and Sauiour. By all which it cleerely appeareth that there was neuer any more ready to aske then Chriſt to giue; yea ſuch was his goodneſſe and loue, that hee was alwayes more ready to grant then they to intreat, and to grant more then they euer deſired. Now we muſt not think that our Sauiour is altered in nature, or that (as it is vſuall amongſt men) honours haue changed manners, for hee is God immutable in goodneſſe, *and without change or ſhadow of change*, as it is *Iames* 1.17. and therefore wee may aſſure our ſelues if wee turne from our ſinnes by true repentance, and come vnto him by a liuely faith, we ſhall be receiued to grace and mercy, and receiue the pardon of our ſins be they neuer ſo hainous and innumerable.

*Matth.*9.

Luke 19.

Iohn 4.

Iohn 6. *Iohn* 9.

Iames 1,17.

§. Sect.10. Reaſons drawne from our communion with Chriſt

Laſtly, the vnion and communion which is betweene Chriſt and all the faithfull, may giue vnto them full aſſurance of the pardon and remiſſion of all their ſinnes. For firſt they are coupled vnto him in ſpirituall matrimony, and hee becommeth the Bridegrome, they the Spouſe; hee the Husband, they the Wife; now wee know that in law there will no action of debt lie againſt the Wife, whileſt the Husband liueth, becauſe ſhe is vnder couert barne; and therefore her Husband who hath taken vpon him to maintaine and defend her, muſt anſwere and follow all her ſuites and his goods are liable for the paying of her debts. And thus it is alſo betweene Chriſt the Husband, and the Church his Spouſe; being married vnto her, he hath taken her vnder his charge and protection, and hath vndertaken to anſwere all ſuites, and to ſatisfie all her debts, yea, hee hath diſcharged them already, and therefore

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The faithfull Chriſts members.

Epheſ.5.23,30.
Iohn 15.1.

Rom.11.

Epheſ.2.20.

wee need not to feare any action which Satan, the Law, or Gods juſtice may lay againſt vs, for our Husband Ieſus Chriſt hath taken vpon him to follow all our ſuites, and to ſatisfie all our debts. So that if either the Law, Gods juſtice, or our enemy Satan doe commence any ſuites againſt vs, we are not now to take vpon vs the anſwering of them in our owne perſons, but we are to ſend them to our Husband Ieſus Chriſt, who hath taken our cauſes in hand and will giue vnto them a ſufficient anſwere. Secondly, the faithfull are vnited vnto Chriſt in a more neere vnion, for he is their head and they his members, as appeareth, *Epheſ*.5.23,30. hee is the true Vine, and we the branches, as himſelfe ſpeaketh, *Iohn* 15.1. he is the fruitfull Oliue tree, we the cions which are graffted into him, as it is, *Rom*.11. he is the foundation, we the building, as the Apoſtle affirmeth, *Epheſ*.2.20,21. By reaſon of which neere vnion, it commeth to paſſe, that thoſe things which appertaine vnto Chriſt belong vnto vs, and ours vnto him; for as the head deriueth ſenſe and motion vnto the members; and as the Oliue tree and Vine doe communicate their vertue, fatneſſe, and ſap vnto their branches and cions, by which they liue and bring forth fruit; and as the foundation doth ſuſtaine and vphold all the building: ſo doth our Sauiour Chriſt our head, roote and foundation communicate vnto vs his members and branches, the vertue of his merits, and the juice and ſap of his precious bloud, whereby we are quickned and reuiued who were dead in treſpaſſes, our ſinnes waſhed away and purged, and wee made fruitfull in all righteouſneſſe and holineſſe, as in that his imputed righteouſnes wherby we are juſtified before God, and that inherent righteouſneſſe begunne in vs by his holy Spirit, whereby we are juſtified before men. And as he hath beſtowed and communicated vnto vs his righteouſneſſe, death and obedience, ſo hath hee taken vpon him from vs all our ſinnes originall and actuall, of commiſſion and omiſſion, and in his owne perſon hath ſuffered all that puniſhment, which wee by them had deſerued; ſo as now he hauing taken vpon him our ſinnes, and indued vs with his righteouſneſſe, merit and obedience, wee need not to feare the exact rigour of Gods juſtice, for by him and in him we are without ſinne, pure and vndefiled, and perfectly righteous in Gods ſight. Neither ſhall wee need to feare the violence of all our ſpirituall enemies, for our Head Ieſus Chriſt is God almighty, and therefore none ſhall bee able to plucke vs out of his hands againſt his will, and wee are as deare vnto him as the members of his body, and therefore looke how loth any carefull head would be to haue any of the members pulled from it by force and violence, ſo loth and vnwilling will our Sauiour and head bee, to haue any of his members plucked from him. And therefore ſeeing he wanteth neither will nor power to defend vs, wee need not feare the raging malice and cunning violence of any of our ſpirituall enemies, Sinne, the Deuill, the World and the Fleſh, for our Head is al-ſufficient, and alſo moſt willing to ſaue and defend vs from all their force and malice.

§. Sect.11
Reaſons drawne from the third perſon, the holy Spirit,

And ſo much concerning the reaſons drawne from the ſecond perſon, whereby euery repenting and beleeuing Sinner may be aſſured of the pardon and remiſſion of all his ſinnes. Now we are to ſpeake of thoſe which may be drawne from the third perſon, the holy Spirit. Firſt, therefore we are to know, that though our ſinnes be manifold, and our corruptions exceeding filthy, yet this holy Spirit will ſanctifie and purge vs from all our pollution; ſo that though in times paſt wee were moſt hainous ſinners, idolaters, adulterers, theeues, drunkards, railers, extortioners, *yet now we are waſhed, now we are ſanctified, now we are juſtified in the name of the Lord Ieſus, and by the ſpirit of our God*, as the Apoſtle ſpeaketh, 1.*Cor*.6.11. Hee is that heauenly fire which conſumeth and purgeth vs from all the droſſe of our corruptions, he is that diuine water which waſheth away all our filthy pollution, it is he who doth regenerate and beget vs anew who were dead in our ſinnes; and whoſoeuer are thus regenerated ſhall be heires of the Kingdome of Heauen. Secondly, we may hereby be aſſured of the remiſſion of our ſinnes, in that the Spirit of God joyneth with vs in our ſuite, and together with vs, maketh requeſt vnto God in our behalfe; and whereas we are ignorant and *know not how to pray as we ought, the Spirit it ſelfe helpeth our infirmities, and maketh requeſt for vs with ſighes which cannot be expreſſed. But God who ſearcheth the hearts, knoweth what is the meaning of the ſpirit: for hee maketh requeſt for the Saints according to the will of God*; as the Apoſtle ſpeaketh, *Rom*.8.26,27. Who therefore can doubt of obtaining his ſuite, euen the remiſſion of his ſinnes and reconciliation with God, ſeeing it is framed & indited by Gods Spirit, and conſequently is moſt wiſe, juſt, and as the Apoſtle ſaith, *according to the will of God?* yea it is ſollicited and followed with great earneſtneſſe by the ſame ſpirit; & therefore our ſuite being wiſe, iuſt, and framed by the ſpirit according to the will of God, and by the ſame ſpirit in moſt earneſt manner ſollicited and furthered, there is no queſtion but we ſhall obtaine it.

1.*Cor*.6.11,

Rom.8.26,

CHAP. XXXVIII.

Other Reaſons to perſwade the weake Chriſtian of the remiſſion of his ſinnes.

. *Sect.* 1.
That we are
beleeue the
miſſion of
ſinnes, be-
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ticle of our
eed.

AND theſe are the reaſons which may be drawne from euery of the perſons of the Trinitie, to aſſure vs of the remiſſion of our ſinnes; to which we may adde diuers others. Firſt, the beleeuing of the remiſſion of our ſinnes, is an Article of our Creed, which wee doe daily confeſſe and profeſſe, and it is not left vnto our choice to beleeue or not to beleeue, but as wee confeſſe it with the mouth, ſo wee are bound to beleeue it with the heart, if wee would be reckoned in the number of Chriſtians. Why then ſhould wee doubt of that which we are bound to performe; and if wee doe not, we grieuouſly ſinne through infidelitie, which is more dangerous and damnable then all our other ſins whatſoeuer? And therefore though there were no other reaſon to mooue vs, though our hainous and manifold ſinnes ſhould make it ſeeme vnto vs neuer ſo incredible, yet let vs ſet aſide all impediments and breake through the violence of all obiections, and beleeue in obedience to Gods Commandements, and becauſe it is our dutie, the performance whereof is very acceptable vnto God, and the neglect is a ſin moſt dangerous and damnable. Which that we may performe, let vs carefully obſerue the condition of the couenant of grace, that is, let vs reſt and relie vpon Chriſt Ieſus alone for our ſaluation by a liuely faith, and turne vnto God by vnfained repentance, and then there is no place left to doubting of that which in duty we are bound to beleeue.

. *Sect.* 2.
The teſti-
ny of Gods
thfull Mi-
ſters.
atth.16.

atth.9.3.

Secondly, the afflicted ſoule labouring vnder ſinne may receiue no ſmall aſſurance by the teſtimony of Gods faithfull Miniſters. For the keyes of the Kingdome of Heauen are committed vnto them, and they haue power giuen them of God here on earth to binde and looſe; not as though they could by their owne authority, and in their own name giue pardon of ſinnes to whom they liſt (as the Papiſts teach and practiſe) for this is proper and peculiar vnto God alone, as euen the Phariſies well knew; whereof it was, that ſeeing our Sauiour Chriſt take vpon him to forgiue ſinnes, whom they imagined to be a meere man, they affirmed that he blaſphemed. *For who (ſay they) can forgiue ſin but God only?* but they haue authoritie giuen them of God, vpon due examination and triall of their faith by the fruits thereof, vnfained repentance, certainly to declare and pronounce vnto them that their ſins are forgiuen. Whoſoeuer therefore haue this teſtimony of Gods faithfull Miniſters, who are well acquainted with their eſtates, giuen vnto them, they may aſſure themſelues that it is vndoubtedly true and moſt certaine; for who is it that dare oppoſe himſelfe and contradict the teſtimony of Gods Spirit in the mouth of ſo many his faithfull Ambaſſadours? Who dare be ſo preſumptuous as to take vpon him the diſcerning of his ſtate better then the Miniſters of God, who being appointed by him, to this function are indued with a great meaſure of his Spirit, whereby they are inabled to diſcerne and judge of mens eſtates, better then they themſelues? for hee that is ſpirituall diſcerneth all things, and is made acquainted with the mind of Chriſt, as the Apoſtle ſpeaketh, 1.*Cor.*2.15,16. And therefore if diuers of Gods faithfull Miniſters with one conſent pronounce vnto any penitent ſinners the remiſſion of their ſinnes, and aſſure them after the examination of their eſtate that they are in the loue and fauour of God, it ſhould bee vnto them ten thouſand times more forcible an argument to perſwade them, and to confirme their faith in the aſſurance of Gods loue, then the contrary teſtimony of Satan, or their timorous vnbeleeuing fleſh to mooue them to doubting thereof? If our bodies be ſicke, we commit our ſelues to the skill and care of the Phyſician, and good reaſon, becauſe wee know he is better able to diſcerne of our eſtate then we our ſelues; and beleeuing his judgement to be good, wee ſuffer him to apply ſuch remedies as he thinketh moſt fit; why then ſhould we not committ the diſcerning of our eſtate to the Phyſician of the ſoule no leſſe carefull, and in this reſpect much more skilfull? For the others rules in ſome patient may faile him, but the grounds whereupon the ſpirituall Phyſician buildeth, are moſt infallible, being the vndoubted truth of God. Why ſhould we not rather beleeue their often approued judgement then our owne timorous phantaſies, or Satans teſtimony, who is our malicious enemy?

1.*Cor.*2.15.

§. *Sect.* 3.
The 3. Reaſon
drawne from
the contrary
teſtimony of
Satan.

Thirdly, the afflicted ſoule may gather aſſurance of the remiſſion of ſinnes from the contrary teſtimony of the Deuill. For when there is any ſuggeſtion caſt into our mindes which is repugnant to the Word of God and the teſtimony of Gods Spirit in the hearts of the faithfull, we may aſſure our ſelues that it is the ſpeech of Satan, or of our corrupt fleſh the meſſenger of Satan, both which come to one end; but theſe motions and ſuggeſtions, that God will not receiue vs to mercy, that our ſinnes are vnpardonable, that we are reprobates and caſtawayes; that now it is too late to turne vnto God, proceed not from Gods Spirit, for they are quite contrary to that which the Scriptures teach vs, namely, that the mercies of God are infinite, and hee alwayes ready to receiue vs to grace when we turne vnto him, that if we will earneſtly repent, and in the mediation of Chriſt ſue for mercy, he will make our ſcarlet ſinnes as white as ſnow, that it is neuer too late to turn vnto God; for if wee repent, he hath promiſed to remit our ſinnes, and to receiue vs into his fauour. Neither are we to imagine that the teſtimony of Gods Spirit in our conſciences is contrary to the teſtimony of the ſame Spirit in the holy Scriptures: and therefore ſeeing theſe ſuggeſtions are flatly repugnant to the Word of God and teſtimony of the Spirit, wee are to aſſure our ſelues that they are the tentations of Satan, either immediatly ſuggeſted by himſelfe, or mediatly by his meſſenger, our corrupt fleſh. Seeing then theſe ſuggeſtions come from Sathan who is our malicious enemy, and a liar from the beginning, yea the father of lies, wee are not to beleeue them, yea rather wee may gather certaine aſſurance that the contrary is true; for he ſpeaketh onely lies, or if at any time hee ſpeake the truth it is to this end that hee may deceiue vs. For example, hee telleth the ſecure carnall man that hee is in the ſtate of grace, and highly in Gods fauor; but vnto the humbled Sinner he ſaith, that hee is a reprobate and ſhall moſt certainly be damned; vnto the worldly ſecure man he ſaith, that God is moſt mercifull, then the which nothing can be more true, but doth not ſpeake this in his conſcience, becauſe he would haue him to taſte thereof, but to lull him aſleepe with this ſweet Syren Song to his eternall perdition. On the other ſide, when he hath to deale with the bruiſed heart and contrite ſpirit, he telleth him of nothing but of Gods exact iuſtice, to the end hee may plunge him into vtter deſperation. In a word, whatſoeuer he ſpeaketh in the conſcience of man, it is either falſe in it ſelfe, or if true in *theſi*, yet falſe in *hypotheſi*, if true in the generall, yet falſe in the particular application. As what can be more true then that God is iuſt? and what more falſe, then that he will exerciſe his iuſtice in puniſhing repentant and humbled ſinners? What can bee more true then that God is moſt mercifull? and what more falſe, then that he wil ſhew this his mercy in ſauing thoſe who liue & die in their ſins without repentance? and yet it is moſt vſuall with Satan to affirme both the one and the other, lying in both, becauſe he doth miſapply them. And therefore ſeeing Satan doth neuer ſpeake the truth, or elſe doth falſly apply it in reſpect of our eſtate, let vs acquaint our ſelues with his falſe language; and ſo by hearing his lies, wee may bee the better aſſured of the truth. For example, when he tels vs that our ſinnes are vnpardonable, that it is now too late to turne vnto the Lord, that wee are reprobates and damned wretches, we knowing that our malicious enemy by his lies doth continually ſeeke our deſtruction, are contrariwiſe to aſſure our ſelues, that Gods mercy and Chriſts merits farre exceed our ſins; that now is the acceptable time and day of ſaluation, if wee will turne vnto God, and hearing his voice not harden our hearts, that we are in the ſtate of ſaluation, the veſſels of mercy, and beloued children of God.

Iohn 8.44. Satan either lieth or elſe ſpeaketh the truth to deceiue.

§. Sect.
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Laſtly, thoſe who are heauy laden with the burthen of their ſinnes, may gather vnto themſelues aſſurance of the forgiueneſſe of them, by the conſideration of Gods mercy extended vnto other repentant Sinners; for there was neuer any from the beginning of the world to this day, were their ſinnes neuer ſo hainous or innumerable, who haue not beene receiued to mercy, and pardoned of our gracious God, whenſoeuer they did vnfainedly turne vnto him. And this may appeare whether wee conſider whole Cities or Nations, or elſe particular men. Of the firſt wee haue a notable example in the Iſraelites which liued in the time of the Iudges, who though they did many times negligently forget the great mercies, and ineſtimable benefits of God ſhewed to their fore-fathers, of which alſo themſelues had beene partakers, though they forſooke the Lord not once or twice but very often, euen then when hee moſt bound them vnto him with multiplying vpon them the benefits of peace and plentie, and though they let the raines looſe vnto all wickedneſſe, yea (which was moſt abominable and odious in the ſight of God,) though they worſhipped and ſerued *Baal* and *Aſteroth* and other Idols of the curſed Nations, for which horrible Idolatry, God had caſt out the Nations before them; yet whenſoeuer they turned vnto the Lord, he pardoned their ſinnes, receiuing them into his former loue and fauour, and deliuered them out of the hands of all their enemies. So likewiſe in the time of the Prophet *Eſay*, to what a notorious height of wickedneſſe were the ſame people growne, as the Lord by his Prophet doth decipher and deſcribe them in the firſt Chapter of that Prophecie? In the ſecond Verſe hee calleth Heauen and Earth to witneſſe their horrible rebellion; in the third Verſe he ſheweth that their vnthankfulneſſe for all his mercies, farre exceeded the vngratitude of bruit beaſts; in the fourth Verſe he exclaimeth out againſt them, calling them *a ſinfull Nation, a people laden with iniquity, a ſeed of the wicked, corrupt children, who had forſaken the Lord, and prouoked the holy one of Iſrael to anger.* In the fift and ſixt Verſes he ſheweth their hardneſſe of heart and obſtinacie in their rebellion, which was ſo great, that though the Lord ſent afflictions and chaſtiſements vpon them, yet they were no whit reformed but waxed worſe and worſe, and that this was not the caſe of ſome few but of all the whole body of the people, for *the whole head was ſicke and the whole heart was heauy, and that from the ſole of the foote to the crowne of the head there was nothing ſound therein, but wounds,*

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and ſwellings, and ſores full of corruption, the cure whereof they vtterly neglected. In the tenth Verſe he matcheth the ſins of both Prince and people, with thoſe crying ſinnes and outragious wickedneſſe of *Sodome* and *Gomorrah*, which brought downe from heauen fire and brimſtone to conſume them. In the 11, 12, 13. and 14. Verſes, hee complaineth of their filthy hypocriſie in Gods outward worſhip joyned with the vtter neglect of true godlineſſe, and his ſpirituall ſeruice, which cauſed the Lord to deteſt all their Sacrifices, Sabbaths, and new Moones. So that there could not bee imagined greater wickedneſſe in any people, reſpecting thoſe notable meanes which the Lord continually granted vnto them aboue all other Nations for their owne conuerſion. And therefore who would not haue thought their ſtate to be moſt deſperate, who would not haue looked daily that the Lord ſhould haue conſumed them with fire and brimſtone, or haue cauſed the earth to haue ſwallowed them vp aliue, as it did *Corah* and his aſſociates? but behold the infinite mercies of our gracious God, euen when they wallowed in this filthy ſinke of all impietie, the Lord calleth them to repentance, and when as they had forſaken him, and fled from him, deſiring nothing leſſe then to make or meddle with him, the Lord calleth vnto them, and he in whoſe power it was euery minute vtterly to deſtroy them, firſt of all deſireth a parly; he who might well abhorre to vouchſafe them his preſence, earneſtly deſireth conference with them, ſaying, Verſe 18. *Come now and let vs reaſon together, ſaith the Lord; though your ſinnes were as crimſon, they ſhall be made as white as ſnow; though they were red like ſcarlet, they ſhall be as wooll.*

Sect. 6.
example
e Iſrae-
in the
of our Sa-
Chriſt.

In like manner in the time of our Sauiour Chriſt, the ſame Iewes moſt wickedly rebelled againſt the Lord; for when the Lord in his rich mercy ſent the promiſed *Meſſias*, to deliuer them out of the hands of their enemies, they would not receiue him; nay, they continually afflicted and perſecuted him, they mocked and reuiled him, they haled him before the iudgement ſeate, and cauſed him to be condemned who came to juſtifie and acquit them; they buffeted and whipped him, and preferred a wicked murderer before him, who preferred their ſaluation before his owne life: laſtly, in moſt ignominious ſort they crucified & killed him. After all which outragious wickedneſſe offered againſt the Lord of life, they continued in their hardneſſe of heart and impenitencie, neuer acknowledging their fault nor deſiring pardon, yea, rather as they had perſecuted the Head, our Lord and Sauiour Ieſus Chriſt, ſo when they could offer no more wrong vnto him in his owne perſon, they were ready to ſatisfie and glut their malicious rage in perſecuting his poore members. Now what more helliſh impietie was euer committed? What more outragious ſinne was euer heard of? Who would euer haue imagined that there was any hope of pardon for ſuch rebellious bloudy wretches? But O the infinite and bottomleſſe depth of Gods mercy! whileſt their wickedneſſe was freſh in memory, and their hands ſtill imbrewed in the guiltleſſe bloud of this innocent Lambe: when as they continued in their courſe, and ran head-long forward in their wickedneſſe without any ſenſe of ſinne or deſire of pardon; the Lord ſent his Apoſtles vnto them to bring them to repentance, and to aſſure them that their ſins were pardoned. Seeing therefore theſe obtained the remiſſion of their ſinnes, who needs to doubt of pardon who earneſtly deſires it? for did the Lord graciouſly offer forgiueneſſe to ſuch rebellious wretches, and will he not grant it to leſſe offenders, if they deſire it? Did he offer them mercy before they ſought it, and will he deny mercy vnto any, who earneſtly ſeeke and ſue for it? Doth he ſeeke to draw men to repentance and to turne vnto him; and will he not receiue them when they doe repent? Was he ſo exceeding mercifull in times paſt, and ſhall wee now thinke his arme ſhortned or his mercy? Nay aſſuredly he is immutable euer like himſelfe one and the ſame, moſt mercifull, and full of all goodneſſe and compaſſion towards all them that come vnto him. And therefore if wee turne from our ſinnes by vnfained repentance, we may aſſure our ſelues, that they ſhall be pardoned, and wee receiued into Gods loue and fauour.

Acts 2.38.

§. *Sect.* 7.
Particular examples of Gods mercie.

To theſe examples of whole multitudes, wee may adde the examples of particular Sinners, who haue beene receiued to mercie and obtained pardon, though their ſinnes haue beene many and grieuous. As *Matthew, Zacheus, Leui*, who were ſinfull Publicans that got their liuings by pilling and polling, oppreſſion and extortion, men ſo notoriouſly wicked, that Publicans and Sinners are joyned together, as though they were Sinners by profeſſion, and therefore as *Synonyma*, or diuers words of one ſignification they interpret one another. And yet ſuch was the riches of Gods mercy, that euen theſe profeſſed Sinners were conuerted, and receiued remiſſion of all their outragious wickedneſſe. The like may be ſaid of *Mary Magdalene*, who though ſhee had beene a woman of lewd behauiour and looſe life, though ſhe were poſſeſſed of many Deuils, and commonly noted for an infamous and notorious Sinner, yet vpon her true repentance obtained the remiſſion of her ſinnes: and whileſt ſhe waſhed the feet of our Sauiour Chriſt with her teares, hee purged and clenſed her body and ſoule from the filthy leproſie of ſin with his owne moſt precious bloud; whileſt ſhee wiped them with the haires of her head, hee beautified and adorned her with the rich robe of his righteouſneſſe. Yea, ſhee was receiued into an high degree of fauour with our Sauiour Chriſt, ſo as ſhee had in ſome things the preeminence before his chiefe Apoſtles, for after Chriſts riſing againe he firſt vouchſafed her his preſence, and vſed her as his meſſenger to certifie the reſt of his reſurrection. So likewiſe the Apoſtle *Paul* before his calling was not only no louer, but a bitter and fierce perſecutor of the truth, and of all the Profeſſours thereof, impriſoning, ſtoning, and cruelly murthering the Saints of God; but behold and admire the wonderfull mercy of God, euen whileſt his imbrued hands were yet red with the bloud of Gods faithfull children, and whileſt his heart was ſo full of burning rage, that he breathed out ſtill threatnings & ſlaughter againſt the Diſciples of the Lord, it pleaſed God wonderfully to conuert him, to aſſure him of the remiſſion of all theſe his horrible ſinnes, and to make him of a bloudy perſecutor, a moſt excellent Preacher of his Goſpell, and of a rauenous deuouring Wolfe, a moſt vigilant & painful ſhepheard. To theſe we might adde the example of the thief, who though he had ſpent his whole life wickedly and prophanely, yet was conuerted at the houre of death, and receiuing the pardon of his ſinnes, was preſently aſſured of euerlaſting happineſſe. But I ſhall not need to heape vp many particulars, only I cannot paſſe that notable example of *Manaſſes*, one of the moſt outragious Sinners, and prophaneſt wretch that euer liued, as the holy Ghoſt hath deſcribed him in the 21. Chapter of the ſecond Booke of the Kings. For there he affirmeth of him that he was a moſt horrible Idolater, a moſt malicious enemy and cruell perſecutor of Gods Truth, a defiler of Gods holy Temple, a ſacrificer of his owne children vnto Idols, that is, Deuils, a notable Witch, and wicked Sorcerer, a bloudy murtherer of exceeding many the deare Saints and true Prophets of the Lord; one who did not runne head-long alone into all helliſh impietie, but alſo led the people vnder his gouernment out of the way to doe more wickedly then did the Heathen people whom the Lord deſtroyed before the children of Iſrael, and in a word, wrought more abominations and outragious wickedneſſe then the curſed Amorites and Cananites, of whom notwithſtanding the land ſurfeited and ſpued them out for their crying ſinnes. And yet this *Manaſſes*, this wretch, more like a Deuill incarnate then a Saint of God, repenting him of his ſinnes from the bottome of his heart, was receiued (I cannot ſpeake it without rauiſhing wonder of Gods bottomleſſe and neuer ſufficiently admired mercy) was receiued I ſay, to grace, and obtained the pardon of all his horrible ſinnes, and moſt abominable wickedneſſe. Now all theſe examples are written for our learning, and are recorded by the Holy Ghoſt, to the end that wee may continually laud and prayſe the Lord for his endles and infinite mercies, and gather vnto our ſelues aſſurance, that though our ſinnes were as grieuous and hainous as any of theirs before named, yet if with them wee turne from our ſinnes by vnfained repentance, and goe vnto Chriſt by a liuely faith; wee ſhall alſo with them receiue the pardon of our ſinnes, and be entertained into Gods loue and fauour.

2.Kings 21.

§. Sect. 3. That vnrepentant Sinners haue nothing to doe with the former conſolation.

And thus haue I ſet downe moſt infallible reaſons, vpon which as vpon immoueable firme grounds, the afflicted conſcience may lay the foundation of ſound comfort. Now if any abuſe the Goſpell of Ieſus Chriſt, and gather out of this heauenly doctrine this deuilliſh vſe, that becauſe Gods mercies abound, therefore they will abound in their ſinnes without repentance, and ſtill more and more prouoke the wrath of the Lord againſt them: to theſe I anſwere with the Apoſtle, that *their damnation is iuſt*, in that they abuſe Gods mercy, as an occaſion to ſinne, which ſhould ſerue as a forcible argument to leade them to repentance: neither let ſuch flatter themſelues with vaine hope of Gods mercy, for deſpiſing the riches of his bountifulneſſe, patience, and long ſuffering, and continuing in their hardneſſe of heart and vnrepentancy, *they treaſure vp vnto themſelues wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God*, as the Apoſtle plainly ſpeaketh, *Rom.* 2.4,5. Neither let them fooliſhly bolſter vp themſelues in their ſinnes, by putting vnder their elbowes the ſweet ſoft pillowes of Gods mercifull promiſes: for as there is none ſo ſpeciall which doe exclude the moſt hainous Sinner that repenteth and beleeueth; ſo is there none ſo general which do extend themſelues to thoſe who continue in their vnrepentancie and vnbeleefe. And therfore though there be no ſinne ſo grieuous, which being repented of and forſaken, will condemne vs if we reſt and relie vpon our Sauiour Chriſt for our ſaluation by a liuely faith; ſo there is no ſinne ſo ſmall and venial which will not plunge vs into the bottome of Hell, if we liue therein without repentance, and doe not deſire to leaue and forſake it. And therefore ſo long as we liue in our ſinnes, and doe not ſeriouſly turne vnto the Lord by vnfained repentance, let vs not in vaine arrogate and miſapply vnto our ſelues the mercy of God, the merits of Chriſt, and the ſweet promiſes of the Goſpell, for vnto ſuch appertaine the fearefull threatnings of the Law, as being ſtill the children of wrath, dead in their ſins, and ſubiect to Gods heauy wrath and diſpleaſure.

Rom. 3.8.

Rom. 2.4.

CHAP.

CHAP. XXXIX.

How we may know whether we be effectually called or no.

§. *Sect.* 1.
…w Sathan
…rſwadeth
…e weake
…riſtian, that
… is not cal-
…d.

ANd ſo much concerning thoſe reaſons whereby the humbled and repentant Sinner may gather vnto himſelfe certaine aſſurance of the pardon and remiſſion of his ſinees: of all which conſolations Sathan earneſtly indeauoureth to ſpoile the afflicted ſoule, by ſuggeſting into his mind diuers ſubtill and dangerous tentations. As firſt, that all theſe gracious promiſes and ſweet conſolations of the Goſpell, doe onely belong vnto thoſe who are called, neither to all in this number, for, *many are called, but few are choſen*; but vnto thoſe alone whoſe calling is effectuall, that is to ſay, who are ſeparated from the world, giuen vnto Chriſt, & Chriſt vnto them, and who are ingrafted into him, & become liuely members of his body. But thou, will hee ſay to the humbled Sinner, art not thus effectually called, and therefore doe not flatter thy ſelfe with the hope of Gods promiſes; for though in themſelues they are moſt certaine, yet they belong not vnto thee, but vnto thoſe alone whoſe calling is effectuall. Againſt which tentation if we would ſtrengthen our ſelues, we muſt examine our calling whether it be effectuall or no; and that both by conſidering the meanes whereby all are effectually called, and alſo the parts of effectuall calling, making application of both vnto our owne particular. For the firſt, wee may thus reaſon againſt our ſpirituall enemy: Whoſoeuer can find the meanes of effectuall calling, powerfully working in himſelfe, and conuerting him vnto God, he is effectually called: but I haue, and doe finde theſe meanes thus working in me, and therefore I do not flatter my ſelfe with vain hope, but am certainly aſſured that I am effectually called and conuerted.

…w we with-
…nd the for-
…r tentation.

. *Sect.* 2.
… the means
…ur effectu-
…alling.

The meanes whereby wee are effectually called, are firſt the ſauing and fruitfull hearing of Gods Word, by the miniſtery whereof the Lord calleth and inuiteth vs to come vnto him by vnfained repentance, and to our Sauiour Chriſt by a liuely faith, euen when we are dead in our ſinnes, without any deſire to will, or abilitie to performe any thing that is good; whileſt we are the bond-ſlaues of Satan and meere worldlings, not deſiring nor once thinking vpon the meanes of our ſaluation. And this is done firſt by the preaching of the law, by which are reuealed vnto vs our innumerable hainous ſinnes, and the fearefull puniſhments due vnto them: as that we by our continuall tranſgreſſions are ſubject to the curſe of the law, vnable to performe obedience vnto any of the Commandements, or to make ſatisfaction to Gods juſtice for the leaſt of our ſinnes, and ſo conſequently that wee are obnoxious to Gods wrath, ſubject to thoſe horrible torments prouided for the wicked; and therefore in reſpect of our ſelues, our owne righteouſneſſe, ſatisfaction, or any other meanes of our owne whatſoeuer, in a moſt damnable and deſperate eſtate. Secondly, after the Law hath thus ſhewed vnto vs our ſinnes, and the puniſhments due vnto them, the Lord by the miniſtery of the Goſpell doth reueale vnto vs a plaine way by which we may come out of this miſerable eſtate, and attaine vnto euerlaſting ſaluation, namely, by beleeuing and applying vnto our ſelues Chriſt Ieſus and all his benefits. Thirdly, with this outward miniſtery of the Word the Lord joyneth the inward cooperation of his holy Spirit, whereby he openeth our deafe eares, and maketh vs attentiuely to heare, and as with a precious eie-ſalue inlightens the blind eyes of our vnderſtandings, enabling vs to conceiue and vnderſtand thoſe things which are deliuered vnto vs, both out of the Law, and out of the Goſpell.

…h.16.6.

…ſ.1.1,3.
13.

…7.7.

*Pſal.*40.6.
Iohn 6.44.
Acts 16.14.
1.*Ioh.*2.20,27.

§. *Sect.* 3.
The ſecond meanes of our effectuall calling
*Ezech.*11.19.

The ſecond meanes of our effectuall calling is the ſoftening of our hard hearts, when as the Lord taketh away our ſtony hearts, and giueth vs hearts of fleſh, as hee promiſeth, *Ezech.*11.19. and breaketh vp theſe fallow grounds fit in themſelues to bring forth no fruit, but weeds and thiſtles, that ſo they may bee prepared to receiue the ſeed of his Word, and bee made fruitfull in all grace. And thus our ſtubborne and rebellious hearts are ſoftned, when as we particularly apply vnto our ſelues the doctrine of the Law, whereby firſt wee come to the knowing and acknowledging of our ſinnes, originall and actuall. Secondly, our hearts are pricked, and our conſciences wounded by apprehending and applying to our guiltie ſoules the curſe of the law, the anger of God, and thoſe fearefull puniſhments prepared for the wicked. Thirdly, ſeeing this our miſery, and finding no meanes of our owne how we may come out of this wretched eſtate, we are brought to deſpaire of our owne ſtrength, righteouſnes, & ſatisfaction, finding them of no vertue for our juſtification. By all which, being throughly humbled and caſt downe in our ſelues, the Lord by the preaching of the Goſpell doth reueale vnto vs a way how we may eſcape out of this miſerable eſtate, namely, by applying vnto our ſelues Chriſt Ieſus, and all his merits and obedience by a true and liuely faith; which the humbled Sinner ſeeing together with his own wants and miſery by the Law, and perceiuing that our Sauiour Chriſt is ſo rich in merits, that hee can eaſily ſupply all his defects, and ſo gracious and powerfull, that hee can and will free him out of his wretchedneſſe, hee doth plainly diſcerne that he ſtandeth exceedingly in need of Chriſt Ieſus and his righteouſneſſe. After which ſenſe of his owne wants, there is begot in him an earneſt & hungring deſire to be made partaker of Ieſus Chriſt his righteouſneſſe, merits, obedience, and of all thoſe ineſtimable benefits which are purchaſed by them. And laſtly he is mooued to appeale from the ſentence of the Law, to the throne of grace, pleading not his owne righteouſneſſe or ſatisfaction, but Chriſts merits and obedience. The third and laſt meanes of our effectuall calling, is a true and liuely faith, whereby we apprehend Chriſt Ieſus and all his benefits, giuen and applied vnto vs by Gods Spirit, reſting vpon him alone for our juſtification and ſaluation.

The third meanes.

§. Sect. 4. That all who find the former meanes powerfull in them are effectually called.

And theſe are the meanes of our effectuall calling, which whoſoeuer haue found powerfully working in themſelues for their conuerſion after the manner before ſpoken of, they may moſt certainly aſſure themſelues that they are effectually called, and are already partakers of Ieſus Chriſt and all his benefits. If therefore the Lord whileſt wee did lie frozen in the dregs of our ſins, without all deſire of grace or meanes to eſcape out of our miſery, hath vouchſafed vnto vs the miniſtery of his holy Word, if by the Law he hath reuealed our ſinnes vnto vs, and the puniſhments due vnto them; and if by the Goſpell he hath ſhewed vs the way how we may come out of this miſery, if by the inward cooperation of his holy Spirit he hath opened our deafe eares, and with this precious eye-ſalue hath anointed the blind eyes of our vnderſtandings, ſo that wee haue attentiuely heard, and in ſome meaſure vnderſtood thoſe principles of our Chriſtian Religion, which haue in the miniſtery of the Word beene deliuered vnto vs; if our hearts haue beene ſoftned and pierced, and our conſciences wounded with the ſight and ſenſe of our ſins; if deſpairing in our owne ſtrength, righteouſneſſe and all other meanes of our owne, we haue gone out of our ſelues, and reſted and relied vpon Chriſt Ieſus alone for our juſtification and ſaluation, then are wee without all doubt effectually called, and are in the number of Gods Church and people, to whom the promiſes of grace doe appertaine.

§. Sect. 5. That we may know that wee are effectually called by conſidering the ſeuerall parts thereof.

Iohn 15.19.

Secondly, wee may come to the knowledge of our effectuall calling, by conſidering the ſeuerall parts thereof. The firſt is our ſelection and ſeparation out of the corrupt maſſe of mankind, whereby it commeth to paſſe, that though wee be in the world, yet we are not of the world, and therefore wee neither loue it, nor the world vs; and this our Sauiour ſheweth, *Iohn 15.19. If* (ſaith he) *yee were of the world, the world would loue his owne, but becauſe yee are not of the world, but I haue choſen you out of the world, therefore the world hateth you.* And the Apoſtle *Iohn* affirmeth, that *if any man loue the world, the loue of the Father is not in him,* 1. *Iohn* 2.15. and the Apoſtle *Iames* telleth vs, that *the amitie of the world is enmitie with God, and therefore whoſoeuer will be a friend of the world maketh himſelfe the enemy of God.* If therefore our loue and affections be weaned in ſome good meaſure from the world, and fixt on ſpirituall and heauenly things; if wee ceaſe to be Citizens of the World, and begin to haue our *conuerſation in heauen, from whence wee looke for a Sauiour euen the Lord Ieſus Chriſt*; and if the world begin to hate and ſcorne vs, then may wee be aſſured that wee are ſeuered from the world, and entertained into Gods Church and Family.

1. Iohn 2.15.

Iames 4.4.

Phil. 3.29.

§. Sect. 6. Satans tentation anſwered, whereby hee perſwadeth the Chriſtia that he lou the world, the world hi

But here the tempter will object, that by this it plainly appeareth that wee are not yet effectually called nor ſeparated from the World, becauſe we ſtill loue the world, affecting and deſiring the vaine pleaſures, honours, and riches thereof, yea and alſo loue thoſe who are meere worldlings; and on the other ſide the world alſo loueth vs, giuing vs good countenance, and performing other duties vnto vs. For the anſwering of which ſuggeſtion we muſt diſtinguiſh betweene our ſelues and our ſelues; for whileſt we continue in this life wee are partly fleſh, and partly ſpirit, and as there is great enmitie betweene the ſpirit and the world, ſo is there great amitie betweene the world and the fleſh. So farre forth therefore as wee are ſtill carnall and corrupt fleſh the world loueth vs, but as much as is ſpirituall and regenerate, ſo much the world hateth and abhorreth. Moreouer, we may generally be conſidered as men, or more ſpecially as wee are Chriſtian men; in the firſt reſpect, the world, that is, wicked worldlings, may loue vs for ſome naturall parts or meere morall vertues, or elſe in common humanitie as members of the ſame ciuill or politicke bodie: but as we are Chriſtians who haue giuen our names vnto God, and deuoted our ſelues to his worſhip and ſeruice, the world hateth vs and our profeſſion, Religion, and all the fruits and exerciſes of ſanctification and holineſſe, ſo that though in other naturall, worldly, and meere ciuill reſpects it loueth vs, yet in regard of our regeneration and the fruits thereof it cannot indure vs, and our company and conuerſation is exceeding tedious, irkeſome and vnpleaſant. So on the other ſide whereas Satan objecteth that we loue the world, that is, carnall worldly men, we may anſwere, that euen as wee are regenerate, it is lawfull to loue them in the ſame reſpects which they loue vs, namely, as they are men and the excellent creatures of God, as they are indued with excellent naturall gifts or morall vertues, as they are of the ſame ciuill bodie or kinred, or as they haue beene vſed of God as his inſtruments for the beſtowing of any his benefits vpon vs: in which reſpects louing them, we may notwithſtanding with a true zeale hate and abhorre their vices, their carnall worldlineſſe, profane irreligion, and wicked conuerſation. Neither will Religion make vs to lay aſide all humanitie, & transforme vs into ſome brutiſh, or rather deuilliſh *Timon* who was a hater of men: For euen our Sauiour Chriſt himſelfe who was wholly exempted from ſin, notwithſtanding loued the worldly young man for ſome good things he ſaw in him, though he were not religious, yea though he were ſo carnall, that he preferred his vaine and vncertaine riches before the ſaluation of his ſoule, as appeareth, *Marke* 10.21,22. So alſo hee vſed all humanitie and ciuill conuerſation, euen amongſt the Publicans and Sinners, that hee might haue the better opportunitie of conuerting all thoſe who belonged to Gods election. And therefore wee need not feare to follow Chriſts example, ſo it be with the ſame holy affection. For we alſo muſt indeuour to gaine thoſe vnto Chriſt who are without, and by our holy conuerſation giue them occaſion of glorifying God in the day of their viſitation, as the Apoſtle exhorteth vs, 1.*Pet*.2.12. which we can neuer doe by hatred, rough ſeueritie, and Cynicall inhumanitie, but with louing courteſie, vpright behauiour, gentle admonitions and charitable reprehenſions. But if through our corruption wee giue Sathan occaſion further to obiect, that vnder theſe pretences we ſet our hearts too much vpon the world, louing worldlings more then thoſe who are of the houſhold of faith, and more delighting in their vaine conuerſation for outward reſpects, then in the company of the faithfull, if not alwayes yet oftentimes; we are to anſwer, that though theſe be ſinnes in vs, and notable ſignes of our great corruption, yet are they no ſtrong arguments, that wee are not yet effectually called, or truly ſeuered from the world, for as much as we are not wholly ſeparated from the world, but only ſo much of vs as is ſpirituall and regenerate; ſo that it is no maruell if the fleſh and vnregenerate part ſtill loue the world, becauſe it is ſtill worldly; but if in the inner man wee hate this loue, and ſtriue to bridle, yea to mortifie it, if we are truly ſorry and diſpleaſed with our ſelues for this as for other ſinnes and labour to reforme it, we may be aſſured that the Spirit of God is in vs, which hath ſeuered vs from the world, and ioyned vs to the body of Ieſus Chriſt.

10.21,22.

2.12.

Sect. 7.
far forth
may loue
ldly
gs.

The like alſo may be anſwered concerning the loue of worldly things, honours, riches and pleaſures; we may loue them as they are the bleſſings of God, and deſire them ſo far forth as they are temporall benefits, and furtherances, or at leaſt no hinderances in the workes of holineſſe and righteouſneſſe, wee may ſo loue them as that in the meane time our loue be ſubordinate to the loue of God, our brethren and ſpirituall things. But if our loue paſſe theſe limits, it is corrupt and carnall, yet no vndoubted argument to prooue that wee are not effectually called, if wee are diſpleaſed with it, and labour againſt it. And though oftentimes wee are ouercome therewith through the violence of our carnall affections and corruptions of the fleſh, yet if wee hate this ſinne in the inner man, if wee entertaine it through violence, and not with affection and delight, if it dwell in vs, but doe not raigne in vs, if but ſometimes it get the vpper hand and do not continually ouerrule vs, it is no more we that doe it but ſinne that dwelleth in vs, that is, the old man and corrupt fleſh, which whileſt wee liue in this life will beare ſome ſway in vs.

That the world loueth them not whom Satan hateth.

Laſtly, when as Sathan aſſaulteth the poore Chriſtian his with tentations, perſwading him that he is not yet called nor ſeparated from the wicked world, becauſe it loueth him, he may well ſuſpect his argument of falſhood, for Sathan doth not hate thoſe whom the world loueth; but by his continuall aſſaulting of the weake Chriſtian, & his daily labouring to bring him through the violence of his tentations to vtter deſtruction, it manifeſtly appeareth that Satan like a mortall enemy deadly hateth him; and therefore it is not likely that he is beloued of the world though it may for a time fawne vpon him, that by pretending loue & friendſhip, it may work him the greater miſchiefe.

§. Sect. 8.
Of the ſecond part of our effectual calling.

The ſecond part of our effectuall calling is the mutuall donation of God the Father, whereby hee hath giuen Chriſt Ieſus vnto vs to be our Sauiour and Redeemer, and vs vnto Chriſt to be ſaued and redeemed, by which alſo we may prooue that wee are effectually called. For this gift is mutuall and reciprocall, and therefore the one doth cleerly proue the other, ſo that if wee can haue any aſſurance that Chriſt is giuen vnto vs, then may wee alſo bee aſſured that wee are giuen vnto Chriſt: & contrariwiſe, if we haue any aſſurance that we are giuē vnto Chriſt, then may wee be alſo aſſured, that Chriſt is giuen vnto vs: and conſequently that we are effectually called, for this mutuall donation is one part thereof. Now we may be aſſured that Chriſt is giuen vnto vs, if wee beleeue in him, reſting vpon him alone for our iuſtification and ſaluation, as appeareth, *Iohn* 3.16. *So God loued the world that hee hath giuen his onely begotten Sonne, that as many as beleeue in him ſhould not periſh, but haue euerlaſting life.* And ſo alſo we may be aſſured that we are giuen vnto Chriſt, if wee heare his voice and follow him, as himſelfe ſpeaketh, *Iohn* 10.27. and ſubmit our ſelues to be led and gouerned

Iohn 3.16.

Iohn 10,27.

uerned by his Spirit, for *as many as are led by the Spirit of God they are the ſonnes of God, and whoſoeuer are ſonnes, are heires of God, and heires annexed with Chriſt:* As it is *Rom.*8.14,16. But here Satan will obiect, that thoſe who are giuen vnto Chriſt haue kept his word, as himſelfe alſo affirmeth, *Iohn* 17.6. How therefore, will he ſay, canſt thou bee aſſured that thou art one of thoſe who are giuen vnto him, ſeeing thou keepeſt it not, but continually tranſgreſſeſt his Commandements? To which we muſt anſwere, that the Word of Chriſt is his Goſpell, wherein he promiſeth euerlaſting life to all that beleeue in him, and bring forth the fruits of their faith in vnfained repentance, as it appeareth, *Iohn* 5.38. where hee thus ſpeaketh to the vnbeleeuing Iewes: *And his word* (ſaith he) *haue yee not abiding in you: for whom hee hath ſent, him yee beleeue not*; whereby it is manifeſt, if Chriſts reaſoning be of ſound conſequence, that thoſe haue his word abiding in them who beleeue in him, whom God hath ſent euen our Lord and Sauiour Ieſus Chriſt. So that wee keepe the word of our Sauiour when wee beleeue in him, reſting and relying vpon him alone for our ſaluation, and truly repent vs of our ſinnes, ſorrowing and grieuing that by them wee haue offended and diſpleaſed our louing God and mercifull Father, hating our ſinnes becauſe they are ſins, purpoſing and labouring to forſake them, and indeuouring according to the meaſure of ſtrength and grace receiued, to ſerue the Lord in holineſſe and newneſſe of life. And therefore if wee can find in our ſelues this faith, and this repentance, we may vndoubtedly be aſſured notwithſtanding our manifold falls and great corruptions, that wee haue kept the word of Chriſt, and therefore are giuen vnto him of the Father; and conſequently, that we are effectually called, and ſhall be eternally glorified. For it is the will of *the Father, that whoſoeuer beleeueth in his Sonne Ieſus Chriſt ſhould haue euerlaſting life*, as our Sauiour teſtifieth, *Iohn* 6.40. As for our corruptions they ſhall be waſhed away with the bloud of Chriſt, and our imperfections ſhall be couered with the rich robe of his perfect righteouſneſſe, ſo that in him wee ſhall appeare perfect before Gods iudgement ſeate, and there bee accepted as iuſt and righteous.

*Rom.*8.14,16.
How thoſe that are giuen to Chriſt, keep his word,
Iohn 17.6.

Iohn 5.38.

Iohn 6.40.

§. *Sect.* 9.
Of the third part of our effectuall calling.

The third part of our effectuall calling is our vnion and communion with Chriſt, whereby he becommeth our Head, and wee his members, of which whoſoeuer can be aſſured, they need not to make any queſtion of their effectuall calling; but all thoſe who are indued with faith, are vnited vnto Chriſt, for it is a propertie thereof to apply vnto our ſelues Chriſt and all his benefits, it is the hand of the ſoule whereby we lay hold vpon Chriſt, it is the mouth of the ſoule whereby wee ſpiritually feed vpon him, and hee *that eateth his fleſh, and drinketh his bloud dwelleth in Chriſt, and Chriſt in him*, as himſelfe ſpeaketh, *Iohn* 6.56. So alſo whoſoeuer are indued with Gods Spirit, and haue ſubmitted themſelues to be led and gouerned thereby, they are ingrafted in the body of Chriſt, for the Spirit is the band of this vnion, and therefore if we can diſcerne the Spirit of God in vs by any of the fruits thereof, wee may be aſſured that we are the members of Chriſt, and conſequently effectually called. Laſtly, wee may be aſſured that wee are ingrafted in the body of Chriſt by our workes of ſanctification, either appertaining to Gods ſeruice, or Chriſtian righteouſneſſe towards our Neighbour; for it is impoſſible that wee ſhould bring forth any ripe Grapes of godlineſſe, if we were not ingrafted in the true Vine Ieſus Chriſt, as himſelfe affirmeth, *Iohn* 15.4. *Abide in mee and I in you: as the branch cannot beare fruit of it ſelfe, except it abide in the Vine, no more can yee, except ye abide in me.* 5. *I am the Vine, yee are the branches, hee that abideth in me, and I in him, the ſame bringeth forth much fruits, for without me yee can doe nothing.* And therefore if we make conſcience of our wayes, and exerciſe our ſelues in ſome meaſure, in thoſe good workes which the Lord hath commanded, in obedience to his will, and to this end, that his Name may be glorified, we may aſſure our ſelues that we are ingrafted into the true Vine Chriſt Ieſus, for of our ſelues wee are altogether vnfruitfull and could doe nothing.

Iohn 6.56.

*Gal.*5.22.

Iohn 15.4,5.

But here Satan will obiect, that this argument maketh againſt our ſelues, for we thereby make it manifeſt that wee are not ingrafted into Chriſt, becauſe our fruits of holineſſe and righteouſneſſe are commonly exceeding ſmall, and ſometimes none at all, whereas the liuely branches of this Vine are exceeding fruitfull, and abundant in good workes. To which we are to anſwere, that all the branches of the Vine doe not bring forth fruits in like abundance, but ſome more and ſome leſſe; and yet notwithſtanding this doth not prooue that theſe are not true branches as well as the other, although they receiue leſſe ſap and liuely iuice from the roote and ſtocke: and ſo alſo it is in this myſticall Vine; if the branches be not altogether barren and fruitleſſe, though their fruits bee not in ſo great abundance, yet if they be right and of the ſame nature with the other they may aſſure themſelues that they alſo are liuely branches of the true Vine Ieſus Chriſt. Neither is the quantitie and number of our fruits ſo much in this regard to be reſpected; for if according to the quantitie of ſap and good iuice which wee receiue from our root we bring forth fruit, that is, if according to that

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that meaſure of grace and gifts of Gods holy Spirit, which our Sauiour Chriſt hath beſtowed vpon vs, wee ſpend our liues in Gods ſeruice, which himſelfe hath commanded, to the end that we may glorifie his holy Name, wee may aſſure our ſelues that wee are true branches of this Vine, which our Sauiour *wil purge & prune that we may bring forth more fruits*, as he hath promiſed, *Ioh.*15.2. Moreouer, whereas Satan obiecteth, that wee are not branches of this Vine, becauſe at ſometimes wee can ſhew no fruits; wee are to anſwere, that as the earthly Vine hath not alwayes Grapes, no not ſo much as leaues vpon it, and yet notwithſtanding it liueth, receiuing nouriſhment from the root, & bringeth forth fruit in due time and ſeaſon: ſo the branches of this myſticall Vine are ſometime without the fruits of good workes, yea, haue not ſo much to be ſeene vpon them as the faire greene leaues of an outward profeſſion, as it is moſt vſuall when as they are throughly nipped with the colde winter of tentations, and haue all their beauty blaſted and blowne away with the boyſterous blaſts of Sathans fierce encounters; and yet at the ſame time they receiue the ſap, juice, and vertue of Gods Spirit from their roote Ieſus Chriſt, by which they ſeeming dead, do liue and receiue nouriſhment; vntill at Gods good pleaſure the comfortable beames of his loue and fauour doe ſhine vpon them, with which their frozen hearts being throughly warmed, doe againe bring forth not only the leaues of profeſſion, but alſo the ripe fruits of godlineſſe and righteouſneſſe, and therefore though preſently in ſuch caſes wee haue no fruits to ſhew, yet let not Satan perſwade vs that we are not true branches of this vine: for if we can cal to mind, that euer in former times wee haue brought forth any right and kindly fruits of ſanctification and true godlineſſe, wee are true branches of the Vine Chriſt, which hee will lop and prune, and againe make fruitfull; for out of him wee could neuer haue brought forth ſuch fruits: and thoſe who are once ingrafted into him can neuer poſſibly be plucked away by Satan, the World, or all the powers of Hell, though (as I ſaid) they may for a time bee nipped and ſhreudly weather-beaten.

CHAP. XL.

Satans tentations obiecting to the weake Christian vnrepentancie, and hardneſſe of heart, anſwered.

ANd ſo much for anſwering that generall tentation of Sathan, whereby he laboureth to rob and depriue the poore humbled Sinner of all the hope and comfort which hee might reape in applying vnto himſelfe the gracious promiſes and ſweet comforts contained in the Goſpell, by perſwading him that he is not effectually called. Wherewith if he cannot preuaile, he deſcendeth from the generall to the particulars, and hauing as it were a farre off diſcharged his ſhot of dangerous tentations, without inflicting deſired hurt and deſtruction, he approcheth neerer and fighteth againſt the poore Chriſtian with handie blowes, that thereby hee may beate him downe into deepe deſperation. Let it be granted, will he ſay, that thou art called, yet it followeth not hereof that thou art elected and ſhalt be ſaued; for Chriſt Ieſus himſelfe hath ſaid, that many are called, but few are choſen, and why mayeſt not thou be in the greater number? neither is the calling thou ſpeakeſt of ſufficient to make a Chriſtian, vnleſſe it be accompanied with vnfained repentance and a liuely faith. And the promiſes of the Goſpell, wherein thou vainly hopeſt, are not made vnto all thoſe who are called, but vnto thoſe who are endued with a true juſtifying faith, which is alwayes ioyned with the fruit thereof, vnfained repentance. But if thou examine thy ſelfe aright, thou ſhalt find that both theſe are wanting in thee: for to beginne firſt with repentance which is moſt ſenſible, and to be diſcerned with greateſt eaſe, if thou ſearch thine heart without any affectionate partialitie or vaine conceit, thou ſhalt find that thou art altogether deſtitute thereof. For is not thy heart ſo obſtinately hard, and ſo ſtubbornly rebellious that thou canſt not bewaile thy ſinnes with any vnfained ſorrow, nor ſcarce with much ſtraining force one teare, whereas for any worldly loſſe, or temporary affliction, which indeed toucheth thee with true griefe, thou canſt without any difficultie weep more bitterly then the Apoſtle *Peter*, and ſhed as many teares as *Marie Magdalene*. Beſides, whereas thoſe who repent, turne from their ſinnes with a true and vnreconcileable hatred of them, and ſpend the reſt of their life that remaineth, in the ſeruice of God; whereas they haue their hard ſtonie hearts mollified and turned into hearts of fleſh, which are flexible vnto holy obedience, and full of alacritie and cheerefulneſſe in performing ſeruice to God, thou through thy hardneſſe and heart that cannot repent liueſt ſtil in thy ſins, and ſpendeſt a great part of thy time in vanitie and wordly delights; thy heart as hard as the Adamant is ready ſooner to breake then to bow to Gods will; and when thou forceſt thy ſelfe hereunto, thou canſt not but diſcerne the blindneſſe of thy vnderſtanding in ſpirituall things, which is ſo ſharpe and Eagle-ſighted in matters concerning the World, thy ſpirits ſo dull and blockiſh, and thine affections ſo glutted and tired in performing ſeruice vnto God, which are ſo full of life and alacritie in following worldly vanities. And therfore it is impoſſible that thou ſhouldeſt haue any true repentance for how can repentance & hardnes of hart, a hart of fleſh and an heart of ſtone be at once in thee?

§. Sect. 2. For the anſwering that former tentation, two extreames to be auoided.

Two ſorts of hardneſſe of heart. 1. That which is inſenſible.

The inſenſible hardneſſe of heart is of two ſorts. The firſt ioyned with obſtinacy.

Eſay 28.1

Zach.7.11.

Againſt which tentation of Satan, if wee would arme our ſelues, it behoooueth vs to be very carefull that we doe not runne into two dangerous extreames; the one whereof is ſecurely to flatter our ſelues with an opinion of our good eſtate, when as in truth, it is moſt dangerous and damnable: the other, that we doe not too much ſuffer out ſelues to be dejected and caſt downe, though we haue not as yet attained to ſo great perfection as our heart deſireth. And to this purpoſe, wee are to know, that hardneſſe of heart is of two ſorts; the firſt is of them, who being moſt hard-hearted, notwithſtanding do not feele nor perceiue it: the other, of thoſe who feeling their hardneſſe of heart are grieued therewith, and deſire to haue it mollified, ſoftened, and euen reſolued into teares of vnfained repentance. The firſt ſort is damnable, or at leaſt moſt dangerous; for it lulleth vs aſleepe in carnall ſecuritie, it taketh away all ſenſe of ſinne, and conſequently all ſorrow whereby we ſhould bewaile it; it ſeareth and brawneth the conſcience, couering it as it were on all ſides with a thicke hard skin, which will neuer or moſt hardly bee pierced, either by Gods juſtice and threatnings to cauſe vs to feare leſt wee incurre his wrathfull diſpleaſure, or by his mercies and gracious promiſes to mooue vs to loue him, and to bring forth the fruits of our loue in acceptable obedience; it repelleth all the good motions of Gods Spirit, and filleth the ſoule with ſuch drowſie dulnes and blockiſh deadneſſe, that it is altogether vnfit to performe any ſeruice vnto God, and moſt apt to entertaine any of Satans tentations. And this inſenſible hardneſſe of heart which is the ſpirituall lethargy of the ſoule, is of two kinds; the firſt is joyned with wilfull obſtinacie and affected rebellion, whereby men aduiſedly and contemptuouſly withſtand the outward miniſtery of the Word, and the inward motions of Gods Spirit, with all other meanes which might moue and inuite them to ſerious repentance: an example whereof wee haue in *Pharaoh*, who hardned his heart againſt the Lord, oppoſing himſelfe againſt his ambaſſage deliuered vnto him by *Moſes*, and confirmed by ſo many miracles, aud alſo obſtinately and with an high hand of rebellion checked and quenched the good motions of Gods Spirit, whereby hee was ſometimes moued to confeſſe his ſinne, and to acknowledge the Lord righteous. As alſo in *Saul*, who againſt his conſcience perſecuted *Dauid*, becauſe the Lord loued and had made choice of him to ſucceed in his place: and howſoeuer ſometimes by occaſion of ſome notable fruit of *Dauids* innocencie hee was moued to condemne himſelfe and to juſtifie him, yet preſently he hardned his heart again and raged againſt him with wonted malice. And thus likewiſe were thoſe Iſraelites hardened and frozen ſtiffe in the dregs of their ſinnes, of whom the Prophet *Eſay* ſpeaketh, *Eſay* 28.15. *Yee haue ſaid* (ſaith he) *we haue made a couenant with death, and with hell we are at agreement: though a ſcourge runne ouer and paſſe thorow, it ſhall not come at vs: for wee haue made falſhood our refuge, and vnder vanitie are we hid.* And thoſe alſo of whom the Prophet *Zachary* complaineth, *Zach.* 7.11. *Who* (obſtinately) *refuſed to hearken, and pulled away the ſhoulder and ſtopped their eares that they ſhould not heare, yea, and made their hearts as an Adamant ſtone, leſt they ſhould heare the Law and the words which the Lord of hoſts ſent in his Spirit by the miniſtery of the Prophets.* And ſo alſo many of the Scribes and Phariſies hardened their hearts againſt our Sauiour Chriſt, obſtinately contemning the gracious and powerfull words, which proceeded out of his mouth, and quenched the good motions of Gods Spirit, occaſioned by his wonderfull miracles & admirable workes, which none could performe, but hee who was the very true and only begotten Sonne of God. Now wee are to know that this hardneſſe of heart is moſt damnable, and whoſoeuer are poſſeſſed therewith, they can neuer eſcape Gods fearefull judgements and euerlaſting condemnation in the life to come.

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The other kind of inſenſible hardneſſe of heart proceedeth from carefeſſe retchleſneſſe and carnall worldlineſſe, when as men hauing their vnderſtandings blinded, doe not perceiue their filthy corruptions, prophane wickedneſſe, and extreame miſery, nor feele the burthen of their ſinnes though they bee growne to an intolerable waight, but flatter themſelues with a vain opinion of their good eſtate in themſelues, without any other help, as though they needed not the meanes appointed of God for their conuerſion, which others vſe. And therefore they neglect the miniſtery of the Word, as knowing and practiſing enough already; or if they heare it, they remoue far from them the threatnings of the Law denounced againſt impenitent Sinners, as not appertaining to them, and check all the good motions of Gods Spirit, which are commonly joyned with the publike miniſtery of the Word, and the priuate admonitions of godly men, or with the example of Gods judgement on others, or with the ſenſe of their owne afflictions; and ſo returne to their old prophaneneſſe, and lie wallowing in the dregs of their ſinnes without any remorſe or hatred of euill, or any true loue of that which is good; vntill at length their hearts are ſo hardned and their conſciences ſo ſeared with cuſtomable ſinning, and by often repelling and beating backe the meanes of their conuerſion, the outward miniſtery of the Word, and the inward motions of Gods Spirit, that they proceed from careleſſe ſenſeleſneſſe, and negligent ſecuritie, to wilfull prophaneneſſe and obſtinate rebellion. And this hardneſſe of heart is moſt commonly incident vnto worldlings, and is nothing elſe but carnall ſecuritie, whereby they reſt contented with their miſerable and wretched eſtate, neither louing that which is good, nor hating that which is euill, nor vſing any meanes to better themſelues, becauſe they either thinke they are good enough, or at leaſt neuer enter into conſideration of their eſtate, nor come to the ſenſe and feeling of their euill corruptions, in which they are wholly plunged and ouer-whelmed. Yea ſometimes and in ſome meaſure, this befalleth the deare children of God through their careleſſe negligence, and want of the due examination of themſelues (as may appeare in the example of *Dauid*, who many moneths together liued in his ſinne of adultery and murther, without any ſerious and ſound repentance, till it pleaſed the Lord to rouze him out of this ſpirituall lethargie by the miniſtery of the Prophet *Nathan*) but yet the Lord doth not finally leaue them, but by the preaching of the Word, godly admonitions and reprehenſions, & alſo with the inward motions and ſecret operation of his holy Spirit, he pulleth them out of this wretched eſtate, giuing vnto them a ſight and feeling of their ſinnes, and mollifying their hard hearts, working in them an hatred and deteſtation of their ſinnes, and an earneſt deſire to be vnburthened of them. But howſoeuer this may befall the children of God, yet this can be no encouragement vnto any to continue ſtill in this wretched caſe: for howſoeuer they may be indeed the children of God, yet aſſuredly they can neuer haue any true aſſurance in their conſciences that they are his children and in his fauour, till their hearts bee mollified and reſolued into the teares of vnfained repentance, at leaſt in ſome meaſure. And therefore let euery one beware of carnall ſecurity, and of hardening their hearts through careleſſe negligence, and by committing ſins againſt their knowledge and conſcience, let them beware of reſiſting the Miniſtery of the Word, and of quenching the good motions of Gods Spirit: for though the conſcience at the firſt be moſt tender, and the heart ſo ſoft, that euery ſinne will pricke and pierce it, and euery gentle admonition will make it relent, yet in continuance of time through cuſtomable ſinning, and reſiſting the meanes of our conuerſion and ſaluation, the conſcience is ſo ſeared, that it becommeth ſenſeleſſe, though it be oppreſſed and ſurcharged with a heauy maſſe of outragious wickedneſſe, and the heart groweth to ſuch Adamantine hardneſ, that the thundring Canon threatnings of the Law, and of Gods fearefull and imminent judgements cannot batter or bruiſe it, nor make any breach, whereby true repentance may enter. In which reſpect the conſcience is not vnfitly compared to the eye, which of all other parts of mans body is moſt tender and impatient of the lighteſt touch, ſo that the ſmalleſt mote vexeth it, & the leaſt pricke cauſeth incredible torment: but if once it be affected with a diſeaſe called of *Oculiſts*, *ſcirhoſis oculi*, which ouercouereth it with a hard fleſhie skin, it becommeth of all other parts moſt inſenſible: ſo the conſcience of man is moſt tender of all other parts, and at the firſt, ſmall ſinnes vexe and torment it, but if through cuſtome in ſinning it bee ouerſpread with a *Callum* or thicke skin, it becommeth inſenſible, and nothing will wound it.

CHAP. XLI.

Of that hardnes of heart which is ioyned with ſenſe and feeling thereof.

§. Sect. 1. Of hardneſſe of heart, ioyned with ſenſe and feeling thereof.

THe ſecond ſort of hardnes of heart, is that which is ioyned with ſenſe and feeling, when as wee ſee and with ſorrow feele our dulnes and blockiſhneſſe in Gods ſeruice, our obdurate inflexibleneſſe to holy obedience, our hardneſſe of heart, which at the hearing either of the terrible threatnings of the Law, or ſweet promiſes of the Goſpell, cannot relent nor reſolue it ſelfe into the teares of vnfained repentance. And this hardneſſe of heart is commonly incident vnto Gods deare children, being at the ſame time in the ſtate of grace, and is a part of that inbred corruption and fleſhly old man which before our calling wholly poſſeſſeth and ouer-ruleth vs, and after alſo beareth ſome ſway in vs, euen when we are regenerate, till with all our other corruptions wee lay this aſide alſo by death. And this appeareth in the example of the Prophet *Dauid*, who deſireth the Lord *to create in him a cleane heart, and to renew a right ſpirit within him*, *Pſalm.* 51.10. In which words he implieth that his hardneſſe of heart was ſo great, and the corruption thereof ſo abominable, that it was euen paſt mending, and therefore hee doth not pray the Lord to purge and reforme his old heart, but to create a new one, and to take quite away his ſtony heart, and to beſtow vpon him a heart of fleſh. As though his heart were like a building exceeding ruinous which could no longer bee repaired, vnleſſe it were raced downe euen to the foundation, and all anew built vp againe. So, whereas hee prayeth

*Pſal.*51.10.

*Ezech.*11.19.

the Lord to renew his Spirit in him, hee giueth vs to vnderſtand, that hee hath loſt the feeling of the Spirit of adoption, crying in his heart *Abba* Father; and that there was in him ſuch an intermiſſion and ſurceaſe of the actions and fruits thereof, that it ſeemed vtterly quenched and departed from him. So elſe-where hee prayeth vnto the Lord to quicken him according to his louing kindneſſe, *that hee might keepe the teſtimonies of his mouth*: wherein he intimateth his drowſineſſe and deadneſſe in Gods Seruice. The Prophet *Eſay* likewiſe in the behalfe of himſelfe and the people complaineth thus: *Eſay 63.17. O Lord why haſt thou made vs to erre from thy wayes, and hardened our heart from thy feare?* By all which it appeareth that euen the deare children of God do oftentimes ſee and feele to their great griefe, their hardneſſe of heart, which is joyned with exceeding dulnes and drowſines in Gods Seruice. Yea in truth this kind of hardneſſe of heart is incident vnto them alone. For whileſt men are worldly and carnall, though their hearts are moſt hard and obdurate, yet they doe not diſcerne it, neither are they any whit diſpleaſed with their eſtate, but fondly flatter themſelues, imagining that they are in exceeding good caſe and very deuout in Gods Seruice; which indeed (as they performe it) is meerly formall, cuſtomable rather then conſcionable, in ſhew and externall, but not in ſpirit and truth; but when the Lord by the miniſtery of his Word made effectuall by the inward operation of his holy Spirit, doth pull off the thicke skin of carnall ſecuritie from off their hearts, and cauſeth the ſcales of ignorance to fall from their eyes, then and not before doe they plainly diſcerne and ſenſibly feele that huge maſſe of inbred corruption, their dulneſſe and drowſineſſe in Gods Seruice, their hardneſſe of heart and impenitency, and now they are much vexed and grieued with them, which in former times neuer troubled them. And therefore let not ſuch be diſmayed, nor debarre their ſoules of that conſolation which of right belongeth to them; for fleſh and bloud hath not reuealed this their corruption, hardneſſe of heart, dulneſſe and deadneſſe in Gods Seruice, but the good Spirit of God, which hath begun already to worke in them ſhewing them their corruptions, and mouing them to an vnfained diſlike of them, and therefore they may aſſure themſelues, that he who hath begun this good worke in them, will alſo bring it in his good time to perfection; Only (as the Pſalmiſt exhorteth) *Let them tarrie the Lords leiſure, waite vpon and truſt in him, and he ſhall comfort their hearts.*

Pſal. 119.88.

Eſay 63.17.

Phil. 1.6.

Pſal. 27.16.

§. Sect. 2.
Two ſorts of ſenſible hardneſſe of heart. The firſt ioyned with th
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Now this ſenſible or diſcerned hardneſſe of heart is alſo of two ſorts: the firſt is of them who carefully vſe all good meanes and endeuour with all diligence to better their eſtate, which they ſee to be moſt miſerable, and to mollifie their hard hearts, and to attaine vnto heartie and vnfained repentance. Which who ſo doth, he may aſſure himſelfe that hee is the childe of God and in his loue and fauor; for earneſtly to deſire repentance, and carefully to vſe the meanes whereby we may attaine thereunto; to be diſpleaſed with our hardneſſe of heart, and to labour that it may be mollified; to be ſorry that wee can be no more ſorry, and to be diſpleaſed with our ſelues, becauſe we can no more be diſpleaſed with our ſinnes, is very acceptable in the ſight of God, though wee ſee but a little progreſſe in godlineſſe, and but a ſmall increaſe of repentance which we deſire in great meaſure: for the Lord eſteemeth the will for the deed, and the affection for the action, and wee may aſſure our ſelues that if on our part wee bee not wanting in the vſe of the meanes, the Lord will not be wanting on his part to ſupply our wants, and to ſatisfie all our godly deſires. Of this hardneſſe of heart, which very often befalleth the deareſt of Gods children, we haue many examples. The Prophet *Dauid* thus complaineth, *Pſal. 77.2. In the day of my trouble I ſought the Lord, my ſore ranne and ceaſed not in the night, my ſoule refuſed comfort. 3. I did thinke vpon God and was troubled, I prayed, and my ſpirit was full of anguiſh. 4. Thou keepeſt mine eyes waking; I was aſtonied and could not ſpeake.* So the Church complaineth thus, *Cant. 3.1. In my bed I ſought him by night whom my ſoule loued: I ſought him, but I found him not.* And Chap. 5. Verſe 6. *I opened to my welbeloued, but my welbeloued was gone and paſt: mine heart was gone when he did ſpeake; I ſought him, but I could not find him; I called him, but he anſwered mee not.* Whereby it is manifeſt, that euen the deare Saints of God are oftentimes deſtitute of all comfort and void of all feeling of Gods fauour, and of the powerfull working of the graces of his holy Spirit which they haue receiued, though they vſe the meanes appointed of God for the ſtirring vp and increaſing of grace in them; which commeth to paſſe, by reaſon of their hardneſſe of heart, and drowſie dulneſſe of Spirit in theſe ſpirituall exerciſes. And hence it is that many of Gods children doe grieuouſly afflict their ſoules, becauſe they ſee theſe their corruptions and imperfections, & hereby oftentimes are mooued to thinke that they are deſtitute of faith, and of all ſauing graces of Gods ſanctifying Spirit, becauſe though they vſe the meanes ordaind of God for the begetting and increaſing of grace in them, yet they cannot perceiue any fruit that commeth thereby, nor feele in their ſoules any true comfort or joy in theſe ſpirituall exerciſes. For example, ſome complaine that though they continually heare the word, yet they

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Pſal. 77.2.

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feele no increaſe of any grace, no more Knowledge, no more Faith, no more zeale of Gods glory, no more mortification of their old corruptions, nor any reformation at all of their former ſinfull liues, and therefore they thinke that they heare the Word of God without any profit, nay, that the more they heare it, the more wicked and rebellious they are; and that for this cauſe, it were much better not to heare the word at all, for as much as it will but aggrauate their ſinnes and increaſe their condemnation, *For hee that knoweth his maſters will and doth it not, ſhall be beaten with many ſtripes.*

But let not ſuch poore mourning ſoules depriue themſelues of that true comfort which of right belongeth to them: and to this end let them know firſt, that this is an vſual complaint of thoſe children of God which profit moſt in hearing of the Word, though in truth they doe therein deceiue themſelues; for in complaining that they profit not, they ſhew they profit. For whereas men naturally blinded with ſelfe-loue and carnall ſecuritie, neuer diſcerne any ſuch want and corruption in themſelues, and therefore though they profit nothing by hearing the Word of God, yet it neuer troubles them, nay, they imagine that it is ſufficient to preſent their bodies in Gods aſſemblies, and to heare Gods Word with their outward eares, though they vnderſtand it not, nor retaine it in memory, nor bring forth any fruits thereof; theſe humbled ſoules by the hearing of the word are freed from this ſelf-loue and carnall ſecuritie, and haue the blind eyes of their vnderſtandings opened, ſo as they ſee their faults and corruptions, and haue their hard hearts ſoftened, ſo as they are grieued and diſpleaſed with them, and their wils alſo are in ſome good meaſure ſanctified, ſo that they earneſtly deſire to bee freed from their corruptions, and to heare the Word of God with more profit. Whereby it appeareth that though they cannot profit ſo much as they deſire, yet they haue made a good progreſſe, and the Lord in his good time will perfit that good worke which he hath begun in them. And the ſame Spirit of God which hath wrought in them this deſire of profiting by hearing the word, will alſo accompliſh it, and ſo open their dull eares and ſoften their hard hearts that they ſhall profit, and reape manifold fruits of the ſeed of the Word which is ſowed in the furrowes of their hearts. In the meane while the Lord may in his heauenly wiſedome feed them for a time with a ſparing hand, to the end that hee may truly humble them vnder the ſight and ſenſe of their corruptions, and that he may hereby ſo ſharpen their appetites, that they may with more hungring deſire, and earneſt endeuour, feed vpon the heauenly Manna of his Word; but as this ſhould increaſe their diligence, ſo it ſhould not decreaſe their hope and comfort, for moſt aſſuredly when the Lord hath a while whetted their ſtomacke, and by pulling backe his hand moued them more earneſtly to deſire, and more highly to eſteeme this precious food of their ſoules, he will fully ſatisfie their hungring deſire, nouriſh them in all ſpirituall graces, and make them who are but babes, ſtrong men in Chriſt. In the meane time let them not faint, *but wait vpon the Lord, be ſtrong and truſt in him and hee will ſurely comfort their hearts,* as the Pſalmiſt ſpeaketh, *Pſal.*27.16.

¶ *Sect.*4. Conſolations for ſuch as bewaile their want of feeling the fruit of their hearing.

Secondly, whereas they complaine that they doe not after the hearing of the Word, perceiue in themſelues any increaſe of knowledge, faith, or any ſauing grace; they are to know that howſoeuer no man ought to reſt contented in this eſtate, but to labour more and more, not only to haue, but alſo to diſcerne an increaſe of grace in them, and a progreſſe in all vertue and godlineſſe (for otherwiſe, though they may be the children of God, who for a time liue in ſuch a caſe, yet they cannot attaine vnto the aſſurance thereof, nor feele the comfort of it in their owne conſcience) neuertheleſſe, there is no reaſon, why they ſhould deſpaire or bee vtterly diſcouraged; for though they find no fruits of their hearing, yet if in obedience to Gods commandement, they will with care and diligence continue ſtill hearers of the word, they ſhall vndoubtedly in the end attaine vnto their deſire, and diſcerne in themſelues a great increaſe of grace and godlines. Wee know that the ſeed doth not preſently bring foorth fruite when it is caſt into the ground, but firſt it ſeemeth to rot and periſh, and then it ſprouteth vp in a green blade, and then it beareth an eare, and a great increaſe and much fruit; and ſo it fareth oftentimes in hearing the word of God, for at firſt it ſeemeth quite loſt and periſhed being ſowne in ſome grounds, and yet afterwards it bringeth foorth not only a faire greene blade of an outward profeſſion, but alſo a great increaſe of the ripe fruits of true godlineſſe. So alſo the ſicke patient taking ſoueraigne phyſick, is not preſently cured, nay, in ſtead of feeling any eaſe thereby he is made much more ſicke in his owne ſenſe and feeling, and yet after the phyſicke hath a while wrought with him, and purged him of ſome ſuperfluous and hurtfull humours he findeth ſome amendment, and ſo by little and little hee is reſtored to his former health: And ſo it is alſo with the ſpirituall ſicke patient, he doth not alwayes preſently finde eaſe and quiet peace of conſcience, yea, many times hee is tormented and vexed after he hath receiued the ſpirituall phyſike of the ſoule, the Word of God, more then euer in former times, but yet notwithſtanding in proceſſe of time when this phyſick hath effectually wrought with him, it purgeth him from his filthy corruptions, and ſtrengtheneth him in all grace and godlineſſe. And therefore though we feele preſently no profitable fruits of hearing, let not this diſcourage vs from hearing, yea rather let it ſerue as a ſharpe ſpurre to pricke vs forward to more diligence, and let vs ioyne therewith hartie prayer, deſiring the Lord to water the ſeed of his word ſowne in our hearts with the dew of his holy Spirit, and then vndoubtedly the Lord in the end will heare vs, and to our exceeding comfort ſhew vnto vs the plentifull fruites of all our labours.

§. Sect. 5.
Conſolations for ſuch as complain that the more they heare; the more they abound in ſin.

Thirdly, whereas they complaine that the more they heare the greater are their ſinnes and rebellion againſt God, in this they much deceiue themſelues; for the Word of God doth not make them more ſinfull, but whereas heeretofore they liued in carnall ſecuritie and hardneſſe of heart, hauing their vnderſtandings darkened, and their conſciences ſeared ſo as they could neither ſee nor feele their ſinnes, though they were manifold and grieuous, now the Word of God made effectuall by the inward operation of his holy Spirit, like a glorious light hauing diſpelled the dark foggy miſts of ignorance, and illuminated the eyes of their vnderſtandings with the knowledge of Gods Law, they better diſcerne their ſinnes and miſerable eſtate then in former times. And this the Apoſtle *Paul* ſheweth vnto vs in his owne example, *Rom. 7.9. For* (ſaith hee) *I was once aliue without the Law, but when the commandement came, ſinne reuiued.* 10. *But I died: and the ſame commandement which was ordained vnto life, was found to be vnto death.* And Verſe 13. *Was that then which was good made death vnto mee? God forbid: but ſinne that it might appeare ſinne, wrought death in me by that which is goood, that ſinne might be out of meaſure ſinfull by the commandement.* So that the preaching of the Law doth not make vs more ſinfull, but reuealeth thoſe ſinnes vnto vs which before we diſcerned not. As therefore the Sun ſhining vpon ſome filthy place doth not make it ſo filthy, but only doth make it manifeſt which was not ſeene in the darke; and as the wholeſome phyſicke is not the cauſe of thoſe corruptions which it purgeth out, but by expelling them out of the body ſheweth them vnto vs: ſo the heauenly light and ſoueraigne phyſicke of Gods Word doth not worke in vs our filthy corruptions and hurtfull humours of ſinne, but it reuealeth them vnto vs. Whereas before times by reaſon of our ignorance and blindneſſe they were ſecret and hidden.

Rom. 7, 9, 10.

§. Sect. 6.
That wee are not to neglect
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When therefore out of the former premiſes this concluſion is inferred, either by Satan, who continually like a malicious enemy ſeeketh our deſtruction, or by our owne corrupt fleſh (which is impatient of any rough handling, and therefore would rather haue vs ſicke ſtill then indure any paine in being cured) that it were better for vs to ſurceaſe the hearing of Gods Word, as ſeruing to no other end but to increaſe our condemnation; let vs in any caſe reſiſt ſuch motions, as being moſt dangerous tentations, which being entertained, will bring vs to vtter ruine and endleſſe deſtruction. For if we depriue our ſelues of this heauenly light, the Deuill will eaſily leade vs hood-winkt vnto all ſinne and wickedneſſe; if we long abſtaine from this comfortable food of our ſoules, they will be hunger-ſtarued, and all the graces of Gods Spirit will waxe faint and die in vs; if we diſarme our ſelues of this Sword of the Spirit, Satan without any reſiſtance will ouercome and take vs captiues, forcing vs as his miſerable ſlaues to commit all thoſe works of darknes in which he will imploy vs. And therefore as we tender the ſaluation of our owne ſoules, let vs not be diſcouraged from hearing the Word of God by any ſuggeſtions whatſoeuer, no not though wee ſeeme vnto our ſelues euery time wee come into the Church to goe a ſtep towards Hell; for whileſt we vſe Gods Ordinance which is appointed as the meanes for our conuerſion and ſaluation, there is ſome good hope, but when wee vtterly neglect it, our ſtate is moſt deſperate. But of this I haue already ſpoken more at large, and therſore will here paſſe it ouer referring the Reader to that place.

See chap.

Chap. XLII.

Conſolations for ſuch as bewaile their hardneſſe of heart and wants in Prayer.

§. Sect.
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OThers complaine that they are ſo over-whelmed with hardneſſe of heart, and drowſie dulneſſe of ſpirit, that either they cannot pray at all, or if they doe, it is barrenly without all forme or faſhion; or if they haue the eloquence of the tongue and good ſet formes of Prayer, yet they performe it coldly and drowſily without all earneſtneſſe and feruencie of ſpirit, hauing their minds carried away with wandring thoughts, ſo their prayers are but meere lip-labour; and therefore it were better not to pray at all, because they cannot performe this dutie in any good manner or meaſure as God requireth. And this is a tentation wherewith euen the deareſt children of God are much vexed and troubled, and therefore it ſhall not be amiſſe to anſwere the ſeuerall branches of this complaint. First therefore, whereas they complaine that they cannot pray at all, this is to be vnderſtood generally of all times, or ſpecially at ſomtimes. If they ſay they can neuer pray, it is very likely that either they forget, or much deceiue themſelues, for few or none, who are altogether deſtitute of the ſpirit of ſupplication, haue any vnderſtanding to diſcerne their want, or any grace to bewaile it, but content themſelues with their lip-labour, as though they had performed acceptable ſeruice vnto God. And it is a worke of one and the ſame Spirit to make vs ſee our infirmities with hatred and diſlike of them, and to mooue vs earneſtly to deſire of God that we may be freed from them, which earneſt deſire is heartie prayer. But if they further affirme, that they are moſt ſure they doe neuer pray vnto God; I anſwere, that though this in it ſelfe be a moſt dangerous caſe, for it is a ſigne of a worker of iniquitie, not to call vpon God, as the Pſalmiſt ſpeaketh, *Pſal.* 53.4. yet they haue no cauſe to deſpaire, for the ſame Spirit which hath reuealed vnto them this their ſin and infirmity, and hath wrought in them a diſlike thereof, will alſo remoue it and ſupply their want in Gods good time, if they will labour for this good gift, and not quench the good motions of the Spirit, when God offereth them vnto them.

But if they cannot deny that ſometimes they haue had the grace giuen them of God to call earneſtly vpon his Name; howſoeuer for the preſent time they are altogether diſfurniſhed thereof, then let them know that their caſe in this reſpect is common with all the deare children of God. For hearty praier is not in our owne power, neither doth it attend vpon our owne will, but it is the gift of God, which at ſome times in plentifull meaſure he beſtoweth vpon his children, and at other times he pulleth back his liberall hand; to the end that by the want thereof, wee may learne to aſcribe the glory and prayſe of our heartie prayers vnto God, who worketh in vs the will and the deed, and is in truth the only true Author of them; which prayſe, otherwiſe in pride of heart wee would arrogate vnto our ſelues, as being a naturall facultie and in our owne power: and alſo to the end we may more highly eſteeme it, and with more joy and diligence vſe it when we haue it beſtowed on vs, leſt through our negligence and ſlothfulneſſe wee moue the Lord to take it from vs. Seeing therefore this heartie calling vpon Gods Name is a gift of God, and a worke of his holy Spirit in vs, which at ſometimes heretofore we haue diſcerned in our ſelues, let vs not altogether be diſcouraged, though at ſometimes wee want it; for the *gifts of God are without repentance*; and though at ſometimes they are withdrawne from our ſenſe and feeling, yet ſhall they neuer be taken from vs; and if at any time we haue had aſſurance that the Spirit of God hath dwelled in vs, by this work thereof, effectuall prayer, wee may aſſure our ſelues that it hath not forſaken vs, but will againe *helpe our infirmities: and whereas we cannot tell how to pray as we ought, the ſpirit it ſelfe will make requeſt for vs with ſighes; which cannot be expreſſed.*

Rom 8.26.

§. *Sect.* 2.
Conſolations for ſuch as complain that they cannot pray in any good forme.

Secondly, whereas they complaine that they cannot pray in any good forme, but oftentimes fill Gods eares with impatient cries, and vncomfortable roarings in ſtead of prayers, they are to know that this is often incident vnto the children of God, eſpecially when his hand is heauy vpon them, either in ſome outward affliction of body, or ſome inward anguiſh of minde. For example, the Prophet *Dauid* confeſſeth that when Gods hand was heauy vpon him day and night, his prayers were but roarings, *Pſal.* 32.3. So *Ezechias* ſaith, that when hee ſhould haue prayed, *he chattered like a Crane or a Swallow, and mourned as a Doue*, *Eſay* 38.14. And the poore Publican oppreſſed with the heauy burthen of his ſinnes, in ſtead of a long and eloquent ſpeech, vttereth theſe few words; *O God be mercifull vnto me a Sinner:* and yet our Sauiour Chriſt teſtifieth of him, that hee receiued the remiſſion of his ſinnes, and went home juſtified, *Luke* 18.13. 14. Neither in truth doth the Lord regard the eloquence of the tongue, but the earneſtneſſe of the heart, he reſpecteth not our wel-couched words, and ſmooth vttered ſtile, but the feruencie of the ſpirit, and our humble and hearty deſires, which are acceptably heard of him, though our tongues be ſilent. *The ſacrifices of God are not eloquent words, but a contrite ſpirit, a contrite and broken heart will not the Lord deſpiſe*: as it is, *Pſal.* 51.17. The Prayers indited by Gods Spirit, which alſo are according to the will of God, conſiſt not in the words of the mouth, but in the ſighes of the heart which cannot bee expreſſed, as the Apoſtle teacheth vs, *Rom.* 8. 26. And therefore if wee offer vnto God an humble and contrite ſpirit, if wee can ſigh and grone earneſtly, deſiring thoſe things we want according to his holy will, though wee cannot expreſſe our minds in any good order, or in a continued forme of ſpeech; yet if we can from our hearts roare with *Dauid*, chatter with *Ezechias*, and vtter this abrupt ſpeech with the poore Publican, *O God be mercifull vnto mee a Sinner*, the Lord will heare vs, and that as ſpeedily, as though we could pray vnto him with the eloquence of men and Angels. For to what end principally ſerue words, but that we may by them expreſſe our minds to men, who otherwiſe could not vnderſtand them? but the Lord who ſearcheth the hearts vnderſtandeth our ſighes, which cannot bee expreſſed, as it is, *Rom.* 8.26,27. *And hee knowes our thoughts long before wee thinke them*, as the Pſalmiſt

Pſal.32.3.
Eſay 38.14.
Luke 18.13,14.
Pſal.51.17.
Rom.8.26.
Rom.8.26.

*Pſal.*139.2.

*Exod.*14.15.

*Pſal.*38.9.

*Pſal.*10.17.

*Pſal.*145.19.

ſpeaketh, *Pſal.*139.2. He is a Spirit, yea an al-ſeeing Spirit, and therefore our Prayers vnto him, are the deſires of the heart, neither doe our words ſerue to perſwade him, but to ſtirre vp our owne dull ſpirits, and to keep vs from diſorderly wandring thoughts. So that if wee can with *Moſes* lift vp our hearts vnto God with earneſt deſires, this will be a ſtrong crie in the eares of the Lord, and he will ſurely heare it. If we can vnfainedly ſay with the Prophet *Dauid*, *Pſal.*38.9. *Lord I powre my whole deſire before thee, and my ſighing is not hid from thee*, we may be aſſured he will heare vs and grant our requeſt, for *he heareth the deſire of the poore, he prepareth their heart, and bendeth his eare vnto them*: as it is, *Pſal.*10.17. yea he doth not only heare them, and in ſome ſort incline to their requeſt, but hee *will fulfill the deſire of them that feare him, hee will heare their cry, and ſaue them*; as the ſame Prophet ſpeaketh, *Pſal.*145.19. We know that a kind louing father, if hee ſee his ſonne exceeding ſicke will be very carefull and tender ouer him, to prouide all things neceſſary for him which may doe him good; and though with a faultering tongue and vnperfect ſpeech hee aske any thing which is profitable for him to receiue, yet how readily will he hearken vnto him and grant his deſire? yea if his ſickneſſe ſo increaſe that he becommeth ſpeechleſſe, vttering nothing but deepe grones, euen this language mooues him to no leſſe care in vſing all meanes which may doe him good. Shall then wee daily obſerue ſuch fruits of loue in ſinfull man, and ſhall wee doubt of finding leſſe in the Lord, who is infinite in loue, mercie and goodneſſe? farre be it from vs. Nay, let vs aſſure our ſelues, that though (our ſoules being ſicke in ſinne, and exceedingly dulled and beaten downe with ſome grieuous tentation) wee cannot vtter any thing but vnperfect ſpeeches, yea, though we are through the grieuouſneſſe of our affliction and greatnes of our corruption ſtrucken dumbe, and can vtter nothing but grones and ſighes, yet if we deſire to be freed out of this wretched caſe, and to haue the comfort of Gods Spirit, the Lord, who ſearcheth the heart and vnderſtandeth our ſecret thoughts, will hearken vnto vs, and grant the deſires of our heart, at leaſt ſo far forth as it will ſtand with his owne glory and our euerlaſting good.

§. Sect. 3. Conſolations for ſuch as bewaile their coldneſſe and dulneſſe in prayer.

Thirdly, whereas others complaine that their hearts are ſo hard, and their ſpirits ſo dull, that they cannot vtter vnto God a prayer with any earneſtneſſe or feruencie of ſpirit, but exceeding coldly & very weakly and therefore they feare that God will neuer heare them; they are to remember, that the Lord heareth vs not, nor granteth our requeſts for the worthineſſe and excellencie of our prayers, but for his Sonne Ieſus Chriſts ſake, who is our Mediatour and Interceſſor, in whoſe Name we call vpon God; and therefore though our prayers be full of infirmities and vttered with much weaknes, yet calling vpon the Lord in our Sauiours Name, he will ſurely heare vs, as our Sauiour hath promiſed, *Iohn* 16.23. *Verily, verily I ſay vnto you, whatſoeuer yee ſhall aske the Father in my Name, hee will giue it you.* Moreouer, we are to know, that we doe not offer vp our prayers immediatly vnto God the Father, but by the mediation of Ieſus Chriſt, who putting our prayers into the golden Vials which are full of the precious odours of his merits, thereby perfumeth them and maketh them an offering of ſweet ſmelling ſauour vnto God, and by waſhing them in his owne moſt precious bloud hee purgeth them from all their corruptions, and perfecteth all their wants and imperfections, ſo as now, though not in themſelues, yet in him they will bee acceptable vnto God, and hee will mercifully grant our petitions.

Iohn 16.

*Apocal.*5.

§. Sect. 4. Conſola- for ſuch a- waile their diſtractio- wandring thoughts i- prayer.

Fourthly, whereas others complaine that their minds are carried away with worldly diſtractions and wandering imaginations when they are making their prayers vnto God; they are to know, that this befalleth alſo euen the deareſt children of God, partly through their owne corruption, and partly through the malice of Satan, who laboureth moſt to interrupt vs in thoſe holy exerciſes which he knoweſt moſt profitable and effectuall for our ſaluation. Whereof it commeth to paſſe, that though diuers houres together we can talke of worldly affaires, and heare the ſpeech of others without any diſtraction of minde, or thinking of any thing but of the ſubject of our preſent ſpeech, yet when wee heare God ſpeake vnto vs in the preaching of the Word, or when we ſpeake vnto God in prayer and ſupplication, our minds wander hither and thither, though we ſtriue neuer ſo much to containe them, becauſe through our naturall corruption wee are ſoone weary of theſe holy exerciſes, and Satan is ſtil at hand to ſuggeſt into our minds wandring thoughts, in which we take moſt delight: but this ſhould not diſcourage vs from taking in hand theſe holy actions, but rather the conſideration hereof ſhould ſtrongly mooue and prouoke vs to more earneſtneſſe, care and diligence, ſo as Satan may not preuaile againſt vs. And becauſe we cannot as wee ought performe this holy dutie with reuerence and attention, faith and feruency of ſpirit, let vs in the beginning of our prayers craue the aſſiſtance of Gods holy Spirit, deſiring him to helpe our infirmities in theſe reſpects, and to inable vs to performe this ſeruice vnto God in ſome good and acceptable manner. (And if notwithſtanding ſometimes, nay often, we receiue a foile, let it be an occaſion to moue vs to take the more paines, and to make a double requeſt vnto God, not only that hee will grant vnto vs thoſe things which wee deſire, but alſo that for Chriſts ſake hee will pardon our ſinnes and infirmities in that we haue begged them ſo coldly negligently.

Sect. 5.
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Laſtly, whereas our ſpirituall enemy taketh occaſion altogether to diſcourage vs from vndertaking theſe ſpirituall exerciſes, becauſe therein wee bewray notable corruptions, and cannot though we ſtriue neuer ſo much, performe them as we ought; let vs in no caſe yeeld vnto this tentation, but ſtrongly arme our ſelues againſt it. And to this end let vs conſider, that if Satan can perſwade vs to deſiſt from performing thoſe duties altogether, which wee cannot performe as wee ought, but with great weakneſſe, corruption and imperfection, wee ſhall doe nothing at all which God requireth of vs. For example, the Lord commandeth vs to loue him with all our hearts, and with all our ſoule, and with all our ſtrength, which duty of loue we performe with great weakneſſe, and exceeding coldly; but becauſe we cannot doe it as God requireth and as wee ought, ſhall wee not therefore doe it at all? God forbid. So the Lord commandeth vs to truſt and to put our whole affiance in him, but wee are readie to reſt and relie vpon the arme of fleſh and inferiour meanes, either in whole or at leaſt in part, and when they faile vs, our truſt in God is very weake & mingled with much diffidence and doubting: but ſhall we therefore put no affiance in God at all, becauſe we cannot doe it ſo perfectly as hee requireth? be it farre from vs. So in the very like manner, the Lord expreſly chargeth and commandeth vs to call vpon his holy Name, which dutie oftentimes we performe coldly and negligently, hauing our mindes carried away with wandring thoughts and worldly imaginations: but ſhall Satan working vpon our corruptions, therefore perſwade vs altogether to deſiſt from this holy exerciſe? no in no caſe let vs not yeeld to this tentation. For it is not left vnto vs at our owne choice as a thing indifferent to pray, or not to pray, but it is a notable part of Gods worſhip and ſeruice, and a ſingular duty which the Lord expreſly enjoyneth vs to performe, whereunto he hath adjoyned moſt comfortable promiſes which depend not vpon our worthineſſe, and the excellencie of our prayers, but on his owne free mercie and goodneſſe, and the merits and interceſſion of our Sauiour Chriſt. So *Pſal.50.15. Call vpon mee in the day of trouble, ſo will I deliuer thee, and thou ſhalt glorifie mee.* And *Matth.7.7. Aske and it ſhall be giuen you.* And *Iohn 16.23. Verily, verily I ſay vnto you, whatſoeuer you ſhall aske the Father in my name, he will giue it you. 24. Aske and yee ſhall receiue, that your ioy may be full.* And the Apoſtle *Paul* chargeth vs, that *we pray continually*. Seeing therefore the Lord expreſly requireth this dutie at our hands; though our infirmities and corruptions be neuer ſo great, let vs labour continually to performe it, aſſuring our ſelues, that if in obedience to his commandement wee call vpon him, and labour and ſtriue againſt thoſe corruptions, which ſhew themſelues vnto vs in this holy action, he that hath enjoyned vs this dutie will alſo giue vnto vs his holy Spirit, if wee will attend his leaſure, which will teach vs how to pray according to Gods will with ſighes and grones, which cannot be expreſſed; whereas on the other ſide, if our infirmities and corruptions wholly diſcourage vs from performing this dutie, we ſhall grieuouſly ſinne againſt God in tranſgreſſing his commandement, and in robbing him of a chiefe part of his worſhip and ſeruice, and alſo wee ſhall plunge our ſelues into a moſt deſperate eſtate, adjoyning our ſelues vnto the number of thoſe wicked Atheiſts, of whom the Pſalmiſt ſpeaketh, who call not vpon God, *Pſal.53.4.*

Chap.29.

ſal 50.15.

tth.7.7.

n 16.23,24.

1.Theſſ.5.17.

Pſal.53.4.

§. Sect. 6.
Of the ſecond kind of ſenſible hardnes of heart.

And ſo much for anſwering thoſe tentations, which Satan and our corruption do ſuggeſt to diſcourage vs from the ſeruice of God, which haue their occaſion and ground from our hardneſſe of heart, and drowſie dulneſſe, and deadneſſe in performing theſe holy exerciſes. The other kind of ſenſible hardneſſe of heart is ſeuered from the vſe of theſe holy meanes; for ſometimes it commeth to paſſe eſpecially in the ſpirituall combate of tentation, that euen Gods deare children are ſo beſotted and aſtoniſhed, through the violence of the tentations of Satan, and huge waight of their owne corruptions, that they cannot endeuour in any ſort to vſe theſe meanes, whereby they might be comforted and releeued in this wretched eſtate, as the hearing of the word, calling vpon Gods Name, meditating in the Scriptures, and holy conferences; yea theſe holy exerciſes ſeeme for a time odious and loathſome vnto them, vntill it pleaſe the Lord by his owne good Spirit to awaken and raiſe them vp out of this ſpirituall trance, and to giue vnto them againe the feeling of his grace and fauour, and good motions and abilities to ſerue him, and reape comfort vnto themſelues, by theſe holy duties. In the meane time ſuch are to ſupport themſelues from falling into vtter deſperation, by calling to their remembrance their ſtate and condition in times paſt: for if euer they haue had any delight in the holy exerciſes of Religion, Prayer, hearing the Word and godly conferences, if euer they could diſcerne in themſelues any faith by the true fruits of ſanctification they may take comfort thereby, aſſuring themſelues that they ſhall againe be reſtored vnto their former eſtate, for the *gifts and calling of God*

Rom.11.29.
Iohn 13.1.

are without repentance, and thoſe whom hee hath once loued, hee loueth vnto the end. An example hereof wee haue in *David*, who being troubled and full of anguiſh in his ſpirit, his ſoule refuſing all comfort, and being ſo aſtoniſhed that hee could not ſpeake, yet hee conſidered the dayes of old, & the yeeres of ancient time, hee called to remembrance his former ſongs in the night, occaſioned by the great benefits which the Lord had beſtowed vpon him, and ſo knowing that the Lord was vnchangeable in his mercie and goodneſſe, he relieued his poore ſoule, which was ready to faint vnder the heauie waight of preſent afflictions. And thus alſo *Iob* being brought through the violence of thoſe heauy croſſes which the Lord laid vpon him, euen to the brinke of deſperation, ſo that he ſpared not to vtter in the bitterneſſe of his ſoule, fearefull curſes and moſt impatient ſpeeches comming neere vnto blaſphemy, oftentimes comforteth himſelfe by calling to mind his former integritie and righteouſnes: whoſe example if the poore humbled ſoules will follow, they may raiſe themſelues with true comfort, when they are ſunke downe vnder their heauy burthen of preſent corruptions.

Pſal. 77.2,3,4.

Chap. XLIII.

How the weake Chriſtian may bee aſſured that his repentance is true and vnfained.

§. *Sect.* 1. Of the ſignes of true repentance, and firſt of the ſeuerall degrees thereof.

AND ſo much for anſwering Satans tentations, drawne from hardnes of heart, whereby he laboureth to perſwade poore humbled ſinners that they are vtterly deſtitute of repentance: but if hee faile of his purpoſe, then he will endeuour to make them beleeue, that though they haue ſome ſhew of repentance, yet it is not ſuch as God requireth. For either he will affirme that it is hypocriticall and diſſembled, rather for feare of puniſhment then for hatred of ſinne or true loue of God; or if it be true, yet it is not ſufficient, as being in very ſmall meaſure, and in no proportion anſwerable to their hainous ſinnes. Againſt both which tentations, it behooueth the humbled ſinner to arme himſelfe that hee may repell them, when they are ſuggeſted; and to this purpoſe that he may proue his repentance true and vnfained, hee is to take a true ſearch of his owne heart and conſcience and to examine his repentance according to ſome vndoubted ſignes which may ſerue as touch-ſtones to diſcouer whether it bee true and vnfained, or diſſembled, and hypocriticall. The firſt vndoubted ſigne of vnfained repentance is, when wee can obſerue in our ſelues the ſeuerall degrees or parts thereof, as they haue beene wrought in vs by Gods Spirit; for from the enumeration of all the parts, weemay conclude that we haue the whole. The firſt degree is, that by the Law wee come to the knowledge, and acknowledgement that wee are hainous and grieuous ſinners, who haue broken and tranſgreſſed all Gods Commandements. Secondly, from this knowledge and acknowledgement of our ſinnes, proceedeth a true ſenſe and feeling of them, and the puniſhments due vnto them, and an apprehenſion and applying to our ſelues of the anger of God, the curſe of the Law, and eternall condemnation due vnto vs for our ſins. Thirdly, from this ſenſe of our miſerable eſtate, there ariſeth in our conſciences feare and horrour of being ouer-taken and ouer-whelmed of thoſe iudgements of God, and fearefull puniſhments which hang ouer our heads for our ſins. Fourthly, from this feare and anguiſh of mind, proceedeth ſorrow and bitter griefe, becauſe wee haue thus hainouſly ſinned, and made our ſelues obnoxious to all theſe euils; and alſo in the ſame reſpects a true hatred of ſinne which ſtill hangeth vpon vs, and an earneſt deſire to bee freed from it. Fiftly, this hatred of ſinne and deſire to bee freed from it, maketh vs earneſtly to ſeeke and inquire after ſome meanes whereby we may attain vnto our deſires, that being freed from all thoſe fearefull euils which oppreſſe our conſciences with the waight of them, we may obtaine Gods loue and fauour and the aſſurance of our ſaluation. Sixtly, thus inquiring and ſearching wee find by the preaching of the Goſpell, that our gracious God hath ſent his Sonne into the World, to the end that hee might ſaue and deliuer vs out of this miſerable eſtate, if wee beleeue in him, and alſo hath commanded vs to beleeue. Which being made effectuall by the inward operation of Gods holy Spirit, we haue true faith begot in vs, whereby we are aſſured of Gods mercie in Ieſus Chriſt, and of the full remiſſion of all our ſinnes; the conſideration whereof doth comfort and raiſe vs vp from falling into deſperation and vtter deſtruction. Seuenthly, after this aſſurance of Gods loue, and of the forgiueneſſe of our ſinnes, there followeth firſt a true hatred of ſinne, becauſe it is ſinne, and vnfained ſorrow, not ſo much in regard of the puniſhment, which by our ſinnes we haue iuſtly deſerued, as that becauſe wee haue offended our ſo gracious a God and tender louing father. Secondly, this ſorrow will not ſuffer vs to hide, excuſe, or extenuate our ſins, but moueth vs in all humilitie to proſtrate our ſelues before Gods mercie ſeate, and in griefe of ſoule to confeſſe them, acknowledging that confuſion and condemnation is due vnto vs, which by no meanes we can eſcape but by Gods mercie, and the merits and righteouſneſſe of Ieſus Chriſt. Thirdly, being aſſured of the pardon

Act. 2,37.

2.Cor.7.11.
1.Cor.11.31.

don for our ſinnes paſt, we labour and ſtriue for the time to come to leaue and forſake them, and to mortifie the fleſh and corruptions thereof, whereby we are led captiue vnto ſinne, and alſo wee endeuour with a feruent zeale of Gods glory to ſerue the Lord in holineſſe and righteouſneſſe, that ſo by our godly liues we may glorifie him and expreſſe our thankfulneſſe for all his ineſtimable benefits. Fourthly, if at any time beſides or contrary to our purpoſe, we be ouer-taken by our corruption, and fall into ſinne, there followeth in vs an holy anger and indignation with our ſelues, becauſe we did not more carefully looke to our wayes; which godly anger proceedeth to the taking of a holy kind of reuenge, to the end that thereby our ſinnes may be ſubdued, and our corruptions mortified. For example, hee that hath offended through gluttonie and drunkenneſſe, being truly penitent and angrie with himſelfe for his ſinne, will alſo tame the fleſh by puniſhing the ſame through faſting and abſtinence. Hee that hath offended by vſing exceſſiue pride in apparell, being angry with himſelfe vpon his true repentance, doth withdraw from himſelfe ſuch coſtly attire, as otherwiſe in reſpect of his calling hee might lawfully weare.

Sect. 2.
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And thus may wee come to the aſſurance that our repentance is true and vnfained, if we can find theſe degrees thereof and theſe effects and fruits in our ſelues. The ſecond ſigne of vnfained repentance is, that it bee whole and intire, and that both in reſpect of the ſubject, and alſo the object thereof. In reſpect of the ſubject or of him in whom it is, it is required that it be not of any part alone, or yet of all parts ſauing one, but it muſt be intire and totall of the whole man and of euery of his ſeuerall parts. It muſt be a reformation in the forſaking of ſinne, and imbracing of righteouſneſſe, not in the body or ſoule alone, but of them both, and of all their ſeuerall faculties and powers; it muſt not onely be of the outward actions, but alſo of the inward affections and cogitations, it muſt not only be of the tongue & hand, but alſo of our wils & hearts, according to that, *Iames 4.8. Draw neere vnto God, and hee will draw neere vnto you: clenſe your hands yee Sinners, and purge your hearts you wauering minded.* Otherwiſe, if wee doe not turne vnto the Lord withall our hearts, with all our ſoules, with all our bodies, and euery facultie and part of them; if wee willingly entertaine ſinne, and purpoſely ſuffer it to lurke in any ſecret corner of vs, our repentance is hypocriticall and not acceptable in Gods ſight. And hence it is that *Dauid* ſaith, that if hee ſhould *regard wickedneſſe in his heart, the Lord would not heare him. Pſal. 66.18.* Secondly, it muſt be whole and intire in reſpect of the object: for it is not ſufficient that wee performe obedience vnto ſome of Gods Commandements, if wee endeuour not to ſhew our obedience vnto all. It is not enough if wee forſake ſome of our ſinnes, if we willingly and with delight entertaine and nouriſh others, neuer ſtriuing againſt them, nor labouring to mortifie them: but if we would approue our repentance to bee ſincere and vnfained, both vnto God and our owne conſciences, we muſt deſire and endeuour to performe obedience, as well to thoſe Commandements which ſeeme hard and moſt vnpleaſant vnto vs, as vnto thoſe which are more eaſie and delightfull; we muſt not only forſake thoſe ſinnes which are not ſo pleaſing vnto vs, but euen thoſe which otherwiſe are as deare vnto vs as our right hand or eye; for hee that truly repenteth of one ſinne, repenteth of all; hee that repenteth not of any one ſinne, repenteth of none as he ought. Hee that wittingly and aduiſedly neglecteth any one commandement, will in time neglect all, whatſoeuer outward reformation may ſeeme to bee in him; he that willingly entertaineth any one ſinne, and nouriſheth it as his deare darling in his boſome, will in the end make conſcience of none; for a little leauen leaueneth the whole lumpe, and euen ſmall ſinnes if they be not mortified, will make roome for thoſe which are greateſt and moſt hainous.

ence vnto all Gods Commandements.

§. Sect. 3. The third ſigne when it is preſently vndertaken.

The third ſigne of true repentance is, when our conuerſion from ſinne vnto God is not deferred in whole, or in part from time to time, but preſently vndertaken: neither is it ſufficient to vow repentance vnto God, or to purpoſe it for the time to come, but wee muſt preſently endeuour and labour in it. It is not enough that wee ſubdue ſome ſinnes now, and performe obedience vnto ſome of the Commandements, purpoſing to labour after more perfection when wee haue better opportunitie, but wee muſt preſently labour and endeuour to performe obedience not to ſome, but to all Gods Commandements, and wee muſt out of hand ſet vpon all our ſinnes, and labour to mortifie all our corruptions. For if the whole bodie of ſinne be not beaten downe and ſubdued together, that which ſtill liueth in vs, will giue life againe vnto that which is mortified; that which is ſtill retained in the heart, will open a wide doore to let in that which is expelled. And ſo we ſhall but take in hand an endleſſe and fruitleſſe worke, if wee doe not ſet aſide all excuſes, and inſtantly labour to deſtroy the whole bodie of ſinne, breaking thorow all difficulties and impediments; for wee ſhall neuer want hindrances in theſe holy actions, and excuſes for want of fit occaſion and conuenient opportunitie will continually offer themſelues vnto vs. And therefore hee that will not turne wholly vnto God, till he haue a cleere paſſage and plaine way free from all

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are without repentance, and thoſe whom hee hath once loued, hee loueth vnto the end. An example hereof wee haue in *Dauid*, who being troubled and full of anguiſh in his ſpirit, his ſoule refuſing all comfort, and being ſo aſtoniſhed that hee could not ſpeake, yet hee conſidered the dayes of old, & the yeeres of ancient time, hee called to remembrance his former ſongs in the night, occaſioned by the great benefits which the Lord had beſtowed vpon him, and ſo knowing that the Lord was vnchangeable in his mercie and goodneſſe, he relieued his poore ſoule, which was ready to faint vnder the heauie waight of preſent afflictions. And thus alſo *Iob* being brought through the violence of thoſe heauy croſſes which the Lord laid vpon him, euen to the brinke of deſperation, ſo that he ſpared not to vtter in the bitterneſſe of his ſoule, fearefull curſes and moſt impatient ſpeeches comming neere vnto blaſphemy, oftentimes comforteth himſelfe by calling to mind his former integritie and righteouſnes: whoſe example if the poore humbled ſoules will follow, they may raiſe themſelues with true comfort, when they are ſunke downe vnder their heauy burthen of preſent corruptions.

Pſal.77.2,3,4.

CHAP. XLIII.

How the weake Chriſtian may bee aſſured that his repentance is true and vnfained.

§. *Sect.* 1. Of the ſignes of true repentance, and firſt of the ſeuerall degrees thereof.

AND ſo much for anſwering Satans tentations, drawne from hardnes of heart, whereby he laboureth to perſwade poore humbled ſinners that they are vtterly deſtitute of repentance: but if hee faile of his purpoſe, then he will endeuour to make them beleeue, that though they haue ſome ſhew of repentance, yet it is not ſuch as God requireth. For either he will affirme that it is hypocriticall and diſſembled, rather for feare of puniſhment then for hatred of ſinne or true loue of God; or if it be true, yet it is not ſufficient, as being in very ſmall meaſure, and in no proportion anſwerable to their hainous ſinnes. Againſt both which tentations, it behooueth the humbled ſinner to arme himſelfe that hee may repell them, when they are ſuggeſted; and to this purpoſe that he may proue his repentance true and vnfained, hee is to take a true ſearch of his owne heart and conſcience and to examine his repentance according to ſome vndoubted ſignes which may ſerue as touch-ſtones to diſcouer whether it bee true and vnfained, or diſſembled, and hypocriticall. The firſt vndoubted ſigne of vnfained repentance is, when wee can obſerue in our ſelues the ſeuerall degrees or parts thereof, as they haue beene wrought in vs by Gods Spirit; for from the enumeration of all the parts, wee may conclude that we haue the whole. The firſt degree is, that by the Law wee come to the knowledge, and acknowledgement that wee are hainous and grieuous ſinners, who haue broken and tranſgreſſed all Gods Commandements. Secondly, from this knowledge and acknowledgement of our ſinnes, proceedeth a true ſenſe and feeling of them, and the puniſhments due vnto them, and an apprehenſion and applying to our ſelues of the anger of God, the curſe of the Law, and eternall condemnation due vnto vs for our ſins. Thirdly, from this ſenſe of our miſerable eſtate, there ariſeth in our conſciences feare and horrour of being ouer-taken and ouer-whelmed of thoſe iudgements of God, and fearefull puniſhments which hang ouer our heads for our ſins. Fourthly, from this feare and anguiſh of mind, proceedeth ſorrow and bitter griefe, becauſe wee haue thus hainouſly ſinned, and made our ſelues obnoxious to all theſe euils; and alſo in the ſame reſpects a true hatred of ſinne which ſtill hangeth vpon vs, and an earneſt deſire to bee freed from it. Fiftly, this hatred of ſinne and deſire to bee freed from it, maketh vs earneſtly to ſeeke and inquire after ſome meanes whereby we may attain vnto our deſires, that being freed from all thoſe fearefull euils which oppreſſe our conſciences with the waight of them, we may obtaine Gods loue and fauour and the aſſurance of our ſaluation. Sixtly, thus inquiring and ſearching wee find by the preaching of the Goſpell, that our gracious God hath ſent his Sonne into the World, to the end that hee might ſaue and deliuer vs out of this miſerable eſtate, if wee beleeue in him, and alſo hath commanded vs to beleeue. Which being made effectuall by the inward operation of Gods holy Spirit, we haue true faith begot in vs, whereby we are aſſured of Gods mercie in Ieſus Chriſt, and of the full remiſſion of all our ſinnes; the conſideration whereof doth comfort and raiſe vs vp from falling into deſperation and vtter deſtruction. Seuenthly, after this aſſurance of Gods loue, and of the forgiueneſſe of our ſinnes, there followeth firſt a true hatred of ſinne, becauſe it is ſinne, and vnfained ſorrow, not ſomuch in regard of the puniſhment, which by our ſinnes we haue juſtly deſerued, as that becauſe wee haue offended our ſo gracious a God and tender louing father. Secondly, this ſorrow will not ſuffer vs to hide, excuſe, or extenuate our ſins, but moueth vs in all humilitie to proſtrate our ſelues before Gods mercie ſeate, and in griefe of ſoule to confeſſe them, acknowledging that confuſion and condemnation is due vnto vs, which by no meanes we can eſcape but by Gods mercie, and the merits and righteouſneſſe of Ieſus Chriſt. Thirdly, being aſſured of the pardon

Acts 2,37.

2.Chr.33.1
1.Cor.[illegible]

ence vnto all Gods Commandements.

don for our ſinnes paſt, we labour and ſtriue for the time to come to leaue and forſake them, and to mortifie the fleſh and corruptions thereof, whereby we are led captiue vnto ſinne, and alſo wee endeuour with a feruent zeale of Gods glory to ſerue the Lord in holineſſe and righteouſneſſe, that ſo by our godly liues we may glorifie him and expreſſe our thankfulneſſe for all his ineſtimable benefits. Fourthly, if at any time beſides or contrary to our purpoſe, we be ouer-taken by our corruption, and fall into ſinne, there followeth in vs an holy anger and indignation with our ſelues, becauſe we did not more carefully looke to our wayes; which godly anger proceedeth to the taking of a holy kind of reuenge, to the end that thereby our ſinnes may be ſubdued, and our corruptions mortified. For example, hee that hath offended through gluttonie and drunkenneſſe, being truly penitent and angrie with himſelfe for his ſinne, will alſo tame the fleſh by puniſhing the ſame through faſting and abſtinence. Hee that hath offended by vſing exceſſiue pride in apparell, being angry with himſelfe vpon his true repentance, doth withdraw from himſelfe ſuch coſtly attire, as otherwiſe in reſpect of his calling hee might lawfully weare.

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And thus may wee come to the aſſurance that our repentance is true and vnfained, if we can find theſe degrees thereof and theſe effects and fruits in our ſelues. The ſecond ſigne of vnfained repentance is, that it bee whole and intire, and that both in reſpect of the ſubject, and alſo the object thereof. In reſpect of the ſubject or of him in whom it is, it is required that it be not of any part alone, or yet of all parts ſauing one, but it muſt be intire and totall of the whole man and of euery of his ſeuerall parts. It muſt be a reformation in the forſaking of ſinne, and imbracing of righteouſneſſe, not in the body or ſoule alone, but of them both, and of all their ſeuerall faculties and powers; it muſt not onely be of the outward actions, but alſo of the inward affections and cogitations, it muſt not only be of the tongue & hand, but alſo of our wils & hearts, according to that, *Iames 4.8. Draw neere vnto God, and hee will draw neere vnto you: clenſe your hands yee Sinners, and purge your hearts you wauering minded.* Otherwiſe, if wee doe not turne vnto the Lord withall our hearts, with all our ſoules, with all our bodies, and euery facultie and part of them; if wee willingly entertaine ſinne, and purpoſely ſuffer it to lurke in any ſecret corner of vs, our repentance is hypocriticall and not acceptable in Gods ſight. And hence it is that *Dauid* ſaith, that if hee ſhould *regard wickedneſſe in his heart, the Lord would not heare him. Pſal. 66.18.* Secondly, it muſt be whole and intire in reſpect of the object: for it is not ſufficient that wee performe obedience vnto ſome of Gods Commandements, if wee endeuour not to ſhew our obedience vnto all. It is not enough if wee forſake ſome of our ſinnes, if we willingly and with delight entertaine and nouriſh others, neuer ſtriuing againſt them, nor labouring to mortifie them: but if we would approue our repentance to bee ſincere and vnfained, both vnto God and our owne conſciences, we muſt deſire and endeuour to performe obedience, as well to thoſe Commandements which ſeeme hard and moſt vnpleaſant vnto vs, as vnto thoſe which are more eaſie and delightfull; we muſt not only forſake thoſe ſinnes which are not ſo pleaſing vnto vs, but euen thoſe which otherwiſe are as deare vnto vs as our right hand or eye; for hee that truly repenteth of one ſinne, repenteth of all; hee that repenteth not of any one ſinne, repenteth of none as he ought. Hee that wittingly and aduiſedly neglecteth any one commandement, will in time neglect all, whatſoeuer outward reformation may ſeeme to bee in him, he that willingly entertaineth any one ſinne, and nouriſheth it as his deare darling in his boſome, will in the end make conſcience of none; for a little leauen leaueneth the whole lumpe, and euen ſmall ſinnes if they be not mortified, will make roome for thoſe which are greateſt and moſt hainous.

§. Sect. 3.
The third ſigne when it is preſently vndertaken.

The third ſigne of true repentance is, when our conuerſion from ſinne vnto God is not deferred in whole, or in part from time to time, but preſently vndertaken: neither is it ſufficient to vow repentance vnto God, or to purpoſe it for the time to come, but wee muſt preſently endeuour and labour in it. It is not enough that wee ſubdue ſome ſinnes now, and performe obedience vnto ſome of the Commandements, purpoſing to labour after more perfection when wee haue better opportunitie, but wee muſt preſently labour and endeuour to performe obedience not to ſome, but to all Gods Commandements, and wee muſt out of hand ſet vpon all our ſinnes, and labour to mortifie all our corruptions. For if the whole bodie of ſinne be not beaten downe and ſubdued together, that which ſtill liueth in vs, will giue life againe vnto that which is mortified; that which is ſtill retained in the heart, will open a wide doore to let in that which is expelled. And ſo we ſhall but take in hand an endleſſe and fruitleſſe worke, if wee doe not ſet aſide all excuſes, and inſtantly labour to deſtroy the whole bodie of ſinne, breaking thorow all difficulties and impediments; for wee ſhall neuer want hindrances in theſe holy actions, and excuſes for want of fit occaſion and conuenient opportunitie will continually offer themſelues vnto vs. And therefore hee that will not turne wholly vnto God, till he haue a cleere paſſage and plaine way free from all thornie diſtractions which pull him backe, and worldly incumbrances, which like blockes lying before him hinder him in his journey, may as well reſolue to ſit ſtill and neuer returne vnto God by vnfained repentance.

§. Sect. 4.
The fourth ſigne, when it is continuall and conſtant.

The fourth ſigne of true repentance is, if it bee continuall from the firſt day of our conuerſion vnto the end of our liues; for it is not ſufficient to ſerue God by fits, or that our Religion ſhould take vs like a tertian ague but euery other day. It is not that which God requireth, that wee ſhould diuide our time betweene him and the World, or hauing begunne in the ſpirit wee ſhould end in the fleſh; but after wee are gone out of this Sodome of ſinne, we muſt goe forward in our journey of holy obedience, and neuer like *Lots* wife looke backe with a deſire to enjoy the pleaſures thereof againe. Wee muſt ſo runne this ſpirituall race that wee may obtaine: now we know that runners of a race, as they doe not ſtand ſtill after the watchword is giuen, but labour with all ſpeed to ſet forth with the firſt: ſo they doe not ſit downe in the middle way, much leſſe runne one while backward, and another while forward, but they ſtill haſten on till they come to the Goale and obtaine the garland: and ſo it behoueth vs to runne ſpeedily to the Lord by vnfained repentance, and not to deſiſt in this our race till the end of our liues, if wee purpoſe to receiue that Crowne of glory which the Lord hath promiſed vs. Our life therefore muſt bee a continuall repentance, and ſo long as we liue, ſo long muſt we grieue for our ſinnes paſt and preſent, and ſtriue after newneſſe of life, and a greater meaſure of ſanctification. And of this wee haue an example in *Dauid*, who after his ſinne was forgiuen, profeſſeth that it was euer before him, *Pſal.* 51.3. that his teares were his meat day and night, *Pſal.* 42.3. that hee mourned all the day long, *Pſal.* 38.6. And all the night made his bed to ſwimme, and watered his couch with his teares, *Pſal.* 6.6.

§. Sect. 5.
The fifth ſigne, when it proceedeth from faith.

The laſt ſigne of vnfained and true repentance is, if it be mixed with faith: for true repentance is a fruit of faith, and they are neuer diſioyned the one from the other, neither can wee euer ſorrow for ſinne as wee ought, till we haue ſome aſſurance of Gods mercie and loue in Ieſus Chriſt. For otherwiſe though our ſorrow be neuer ſo great, yet it is not ſo much for ſinne as for the puniſhment thereof; not ſo much becauſe we haue thereby diſpleaſed God, as for thoſe torments of conſcience which wee preſently endure, and the torments of Hell, which for the time to come we feare. And therefore this deſperate ſorrow is it ſelfe to bee ſorrowed for, as being ſeuered from faith, and therefore ſinfull, and not proceeding from any loue of God, or hatred of ſinne, but from the feare of puniſhment and condemnation.

2.Cor.7.10.

Rom.14.23.

§. Sect.
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But it may bee demanded, why amongſt the ſignes of true repentance, I haue not numbred teares and weeping for our ſinnes. To which I anſwere, becauſe howſoeuer it is a notable fruite of vnfained repentance, vnto which euery Chriſtian with true compunction of heart is to accuſtome himſelfe, yet notwithſtanding it is not an inſeparable propertie thereof; for oftentimes there are teares whereas there is no true repentance, and there is true repentance whereas there are few or no teares. For the firſt, wee may plainly perceiue by continuall experience that teares proceed from diuers other cauſes then from true repentance; ſometimes from exceſſiue joy, whereby the pores and paſſages of the eyes are looſed and opened; and ſometimes from naturall and worldly ſorrow, whereby the ſaid paſſages are conſtringed and ſtraightned; ſometimes from furious anger, and ſometimes from compaſſion and pittie; and in ſpirituall things, ſometimes theſe teares flow from vnfained repentance, ſometimes from deſperate ſorrow, conceiued vpon the apprehenſion of Gods horrible wrath, or of the fearfull torments and eternall condemnation prepared for them. Whereof it commeth to paſſe that in the abundance of their teares, they vtter from a heart full of raging malice, horrible blaſphemies againſt God. An example hereof we haue in *Eſau*, who in the middeſt of his weeping and houling comforted himſelfe, with the remembrance of his fathers death, and of that moſt wicked murther which he intended vnto his innocent brother, *Gen.* 27.41. So the rebellious Iſraelites being diſcouraged with the newes which the Spies brought who were ſent to ſearch the Land, are ſaid to haue cried and wept, and yet in the midſt of their lamentation to haue murmured againſt God and his ſeruants *Moſes* and *Aaron*. So that ſimply teares are not a ſigne of true repentance vnleſſe they iſſue from a broken heart and contrite ſpirit, from a true hatred of ſinne, and from heartie ſorrow conceiued becauſe wee haue offended our gracious God. On the other ſide, if we be in ſinceritie of heart truly ſorry for our ſins in theſe reſpects, becauſe we hate them and loue God, and are diſpleaſed with our ſelues, becauſe we haue diſpleaſed our gracious Father, endeuoring to forſake our ſinnes, and to leade a new life in holineſſe and righteouſneſſe, then though wee can ſeldome or neuer ſhed teares, which is the caſe of ſome of Gods deareſt children, yet our repentance is true and vnfained; for in this action the broken and contrite heart is more to be reſpected then the blubred eies, howſoeuer oftentimes they goe together.

Gen.27.41.

Numb.14.1.

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But for the better clearing of this point, let vs further conſider, that true repentance conſiſteth in the conuerſion of the whole man vnto God, and is chiefly exerciſed, and by exerciſe approoued and manifeſted in the conuerſion of the chiefeſt faculties of the ſoule. As in the changing and renewing of the mind, when being freed from ignorance it conceyneth and vnderſtandeth ſpirituall things; of the judgement, when it doth approue that which God approueth, and doth diſallow that which hee diſalloweth, and being inlightened by Gods Spirit is enabled to diſcerne betweene things that differ, truth and falſhood, right and wrong, good and euill. But chiefly it conſiſteth in the conuerſion of the heart vnto God, and in the renewing and ſanctifying of the will, when as it refuſeth and ſhunneth that which the vnderſtanding and judgement doe preſent vnto it as euill and ſinfull, and contrariwiſe thirſteth after and imbraceth that which they approue as good and lawfull. From whence it deſcendeth vnto the inferiour faculties, namely, the paſſions and affections, cauſing vs to loue that which God loueth, and to hate that which hee hateth; to rejoyce in well doing, becauſe it is pleaſing vnto God, and to ſorrow and grieue when by our ſinnes we haue diſpleaſed him; the which ſorrow is ſometime expreſſed outwardly by our teares, proſtrating of the body, beating of the breſt, faſting and externall humiliation. So that if our vnderſtanding bee inlightened with ſauing knowledge, if our judgements be ſanctified and inabled to diſcern betweene things that differ; eſpecially if our hearts and wils be changed, being now auerſe vnto that euill vnto which formerly they inclined, and forſaking that ſinne, which they before naturally imbraced; then may we be aſſured that we are ſoundly conuerted and haue truly repented, and that our affections and paſſions which are ruled and ordered by thoſe ſuperiour faculties are alſo changed and ſanctified, though it doth not as yet appeare in the outward ſhedding of teares; ſeeing theſe are chiefe faculties of the ſoule in which our repentance is principally exerciſed and approued. Neither in truth are teares any part of our repentance, no not of vnfained ſorrow for our ſinnes; but only outward expreſſions and ſignes of it, which are not infallible (for they may be where true repentance is not, and not be where it is) but only probable and likely. Neither doe they ſo much follow the habit and diſpoſition of the ſoule, as the conſtitution and temperature of the bodie, flowing eaſily and amaine from moiſt braines, as from a full fountaine; and hardly preſſed and wringed from a braine which is naturally dry, and therefore yeeldeth no ſuperfluity of moyſture; euen as a fountaine cannot ouerflow which hath not water enough to fill into the brim. Whereof it is that children are more apt to weepe then thoſe that are of ripe age, and women then men, and old men more, then when they were in their full ſtrength, becauſe they want naturall heate, to digeſt and conſume their vnnaturall moiſture. And yet no man will hence conclude that children, women and old men doe more ſeriouſly and ſoundly repent of their ſinnes then men of ripe age and in their ful ſtrength. Finally, extraordinary acts doe produce extraordinary paſſions and expreſſions; whereof it is that men truly conuerted, and falling through frailtie, beſides their purpoſe into great and grieuous ſinnes, are apt to entertaine great ſorrow, and to manifeſt it to themſelues and others with ſutable and proportionable expreſſions of teares, afflicting of the body and externall humiliation. And this wee ſee in the example of *Dauid*, the waight of whoſe ſinnes preſſed out of him ſuch ſtreames of teares that hee mingled his bread, and watred his couch with them. And in *Peter* who hauing denied and forſworne his Maſter expreſſed his deepe ſorrow with bitter weeping. And in *Mary Magdalene* who hauing beene a grieuous Sinner expreſſed her ſorrow vpon her conuerſion by powring out ſuch ſtreames of teares, that therewith ſhee waſhed the feet of her bleſſed Sauiour, whoſe hands and feet, and ſide being pierced with her ſinnes, became a fountaine of bloud to purge her ſoule and body from all ſinne and vncleannes. Whereas they who being aſſiſted and vpholden with Gods gracious Spirit, and carefully keeping the Chriſtian watch, haue alwayes their ſpirituall armour faſt buckled vnto them, are preſerued from ſuch fearefull fals, and walke with God in the integritie and vprightnes of their hearts. And conſequently hauing no ſinnes to bewaile but humane frailties and infirmities, they are not apt to entertaine ſuch bitter and extraordinary ſorrow, nor to teſtifie it by ſuch paſſionate expreſſions of teares; becauſe renuing daily their repentance they haue a pardon of courſe ſealed in their conſciences, and their hearts fraughted with much peace, comfort and joy in the holy Ghoſt, which cauſeth them to rejoyce and to ſing for joy, euen in the midſt of afflictions and perſecutions, in the aſſurance of the remiſſion of their ſinnes, the ſenſe of Gods loue and fauour, ſhining vnto them as a cleere light in the darkeſt and deepeſt dungeon, and the infallible hope of their eternall happines in Gods Kingdome. And ſo much concerning the ſignes of true repentance, which if after due examination wee can find in our ſelues, wee may be aſſured that wee are truly penitent; yea, I will ſay more, for the comfort of all humbled ſinners, if after diligent ſearch they find not in their owne ſenſe and feeling theſe ſignes of true repentance in them at all, or at leaſt in very ſmall meaſure, yet if they earneſtly deſire and ſincerely en-

deuour

Rom. 5.3.

Acts 16.25.

deuour to attaine vnto true repentance, vſing thoſe good meanes ordained of God for this purpoſe, they may aſſure themſelues that they haue truly repented in the ſight of God, who accepteth of the will for the deed, and of the affection for the action, as before I haue ſhewed.

§. Sect. 8.
That the aſſurance of the remiſſion of ſinnes dependeth not on the dignitie of our repentance.

And thus may wee repell the tentations of Satan, and receiue comfort vnto our owne ſoules, when he laboureth to perſwade vs that our repentance is not true and vnfained but falſe and hypocriticall. But if the tempter cannot thus preuaile, in the next place hee will tell vs that our repentance though it be true, yet it is not ſufficient, neither is there any proportion betweene our ſmall repentance and our great ſinnes, as Gods iuſtice doth require. To which we muſt anſwere, that the remiſſion of our ſinnes and reconciliation with God, dependeth not vpon the dignitie or quantitie of our repentance, but vpon the righteouſneſſe and full ſatisfaction of our Sauiour Ieſus Chriſt. Neither doe we repent to the end that thereby wee may in whole, or in part ſatisfie for our ſinnes; for though it could be imagined that the whole ſubſtance of our bodies ſhould be reſolued into teares, yet would they not all of them ſatisfie and appeaſe Gods wrath for one breach of his Commandements; neither is it the water of our eyes, no nor yet the bloud of our hearts wounded deeply with ſorrow, which will purge vs from our ſinnes, either in reſpect of the guilt, puniſhment, or corruptions themſelues; but it is the water and bloud which flowed from our crucified Lord, which clenſeth our guiltie ſoules from the filthy ſpots of ſinne, being applied vnto vs by a true and liuely faith. And therefore let vs not with the Popiſh rabble, fooliſhly imagine that we can by our repentance merit any thing at Gods hand, or ſatisfie his iuſtice for our ſinnes, for ſo ſhall we rob our Sauiour Chriſt of the glory due vnto him for our ſaluation, and ſpoile our ſoules of all true comfort; but let vs repent and vnfainedly turne vnto God in obedience to his Commandements, and to the end that thereby we may approoue our faith before God, the world, and our owne conſciences to be true by this liuely and vndoubted fruit thereof. For it cannot bee if wee haue attained to the aſſurance of Gods loue and the remiſſion of our ſinnes, for the merits and ſatisfaction of Chriſt, but that wee will loue God againe; and this loue cannot be idle but will ſhew it ſelfe in a feruent zeale of Gods glory; and this zeale will make vs abhorre ſinne whereby our gracious God is diſhonoured, and loue righteouſneſſe, whereby his holy name is glorified, and euen ſorrow with bitter griefe when as wee are ouertaken with our corruptions and fall into ſin, ſeeing our Sauiour Chriſt hath not ſpared his precious bloud to purge vs, when as nothing elſe could make vs cleane. Seeing therefore our repentance doth not ſatisfie Gods iuſtice nor purge away any ſinne, let vs not bee perſwaded by Sathan that reconciliation with God, and the remiſſion of our ſinnes dependeth on the dignitie or quantitie of our repentance, but let vs aſſure our ſelues that it is only the bloud of Chriſt applied vnto vs by a liuely faith, that purgeth vs from all our ſins, and maketh full ſatisfaction vnto Gods iuſtice. And therefore though our repentance bee but in ſmall meaſure; yet ſo it be true & vnfained it is a certaine fruit of a liuely faith, and he that beleeueth is made partaker of Chriſt and all his benefits.

§. Sect.
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Laſtly, Sathan will obiect, that many who haue more bitterly ſorrowed then wee, and haue ſhewed more notable ſignes of exceeding repentance, haue notwithſtanding beene reiected and condemned. To which wee are to anſwere, that though ſuch haue ſhewed more ſorrow, yet they haue had no true repentance, in that their ſorrow hath beene deſtitute of faith, and not ſo much for any hatred of ſinne or loue of God, or vnwillingneſſe to diſpleaſe him, as for horrour of conſcience, and deſperate feare of eternall condemnation. And therefore, though notwithſtanding ſuch ſorrow, they haue beene condemned, yet we may be aſſured that vpon our true repentance, whereby on the one ſide, we looke vpon our ſinnes, and are grieued for them, and on the other ſide behold Gods mercifull and gracious countenance in Ieſus Chriſt by a liuely faith, we ſhal haue the pardon of our ſinnes, and bee made partakers of eternall ſaluation. For the promiſes of the Goſpell are not made to thoſe who afflict themſelues with a deſperate ſorrow, without any hope or deſire of Gods mercie in Chriſt Ieſus, but vnto thoſe who turne vnto him by vnfained repentance, which is ioyned with a true faith and aſſurance of the remiſſion of our ſinnes and euerlaſting life.

CHAP. XLIV.

How wee may prooue againſt Satans tentations that we haue true faith.

§. Sect. 1
How Satha
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ANd ſo much for anſwering thoſe tentations of Sathan, whereby he laboureth to prooue that wee haue no repentance, or at leaſt a falſe and inſufficient repentance, and conſequently that the ſweet and gracious promiſes of the Goſpell doe not belong vnto vs. Now wee are to produce and anſwere ſuch tentations as he alleageth and ſuggeſteth into the minds of thoſe who are effectually called againſt their faith. And theſe are of two ſorts: the firſt whereby he laboureth to perſwade them that they haue no faith; the ſecond, that their faith is ſo weak, ſo imperfect, & ſo mixt with doubting, that it is altogether inſufficient for their ſaluation. For the firſt, he wil thus frame his tentation: Though thou boaſteſt much of thy faith, and thereby preſumeſt that thou ſhalt attaine vnto ſaluation, herein thou mayeſt much deceiue thy ſelfe, and altogether faile of thy purpoſe. For there may be in many ſhewes and ſhadowes of faith, and yet nothing in them but infidelitie; there are alſo many kinds of faith, and yet but one iuſtifying and ſauing faith, there is a generall or hiſtoricall faith; there is a faith of working miracles, which *Iudas* had as well as *Peter;* there is a temporary or hypocriticall faith; there is alſo carnall preſumption, wherewith many who haue made goodly ſhewes haue beene bewitched and deceiued to their perdition; ſeeing then there are many falſe faiths, for one which is true, it is likely that thine is one of the greateſt number, and conſequently no true faith. And therefore doe not flatter and deceiue thy ſelfe in thy fond preſumption, by applying the ſweete promiſes and gracious conſolations of the Goſpell, for they appertaine only vnto thoſe who are indued with a liuely faith, of which thou art altogether deſtitute.

Sect. 2.
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8.44.

And thus Satan endeuoureth to perſwade the Chriſtian exerciſed in the combate of tentations that he hath no faith, to the end that he may deſtroy it, and if it were poſſible bring it indeed to nothing. To which tentation we may firſt anſwere thus generally, that Sathans teſtimonie is no ſound argument to proue that we haue no faith, nor to be beleeued of vs, ſeeing he is not only a malicious murderer, who continually ſeeketh our deſtruction; but alſo a falſe liar from the beginning, who hath not feared to belie men only, but euen God himſelfe, accuſing him of vntruth, enuie, and want of power in that tentation, wherewith hee aſſailed and ouercame our firſt parents. And therefore if he be ſo audaciouſly impudent, as that he durſt belie God himſelfe, we may aſſure our ſelues he wil make no ſcruple of belying vs. Seeing thē Satā is a malicious liar, who deſireth nothing more then our deſtruction, let vs not doubt of our faith becauſe of his teſtimony, yea rather becauſe he ſaith we want faith, we may aſſure our ſelues that we are endued therwith: for that he may worke our finall ouerthrow, it is his vſuall cuſtome to tell the true beleeuing Chriſtian that he is deſtitute of faith, & contrariwiſe the vnbeleeuing worldling, that he hath a ſtrong faith, whereas in truth there is nothing in him, but ſecure preſumption. And therefore let it ſuffice vs, that we know we haue a liuely faith by the teſtimonie of Gods Spirit, and by trying and examining our faith by the touchſtone of Gods Word, for on theſe our faith dependeth, and not on Satans teſtimony.

§. *Sect.* 3.
How we may know the former tentation to be the ſuggeſtion of Satan; and may diſcern it from the teſtimony of the ſpirit.

Yea, but when this thought or perſwaſion is put into our minds that wee haue no faith, how may we know, that it is the ſuggeſtion of Satan, & not the teſtimonie of the Spirit, or our owne well grounded opinion, ſeeing it is true, that many want faith who are ſo perſwaded? I anſwer, that as there are diuers differences betweene them, ſo theſe two eſpecially. Firſt, becauſe the teſtimonie of the Spirit and our owne true iudgements agree with the word, perſwading vs that we haue a true faith when wee haue the vndoubted ſignes, and bring forth the inſeparable fruits thereof, for the Spirit ſealeth vs in the aſſurance of that truth of which wee are inſtructed in the Scriptures. As for example, when we haue a loue of vertue and obedience, and an hatred of impietie and ſinne, a delight in the ſocietie and fellowſhip of the godly; and an irkſome and tedious diſlike of their company who are lewd and vicious, when wee haue an earneſt deſire of pleaſing God, ioyned with an heartie endeauour of vſing all good meanes whereby wee may be enabled hereunto; and a heartie ſorrow when contrary to this deſire and endeuour we fall into ſinne and diſpleaſe God; and finally, when as wee bring forth the fruits of faith in the workes of holineſſe towards God, and of righteouſneſſe, mercie and compaſſion towards our neighbours. So that the teſtimony of the Spirit, and a well grounded iudgement doe cleerely and demonſtratiuely conclude that, we haue a liuely faith, by euidence of truth, and ſuch vndoubted ſignes & fruits thereof, as are ſpecified in the Booke of God; or contrariwiſe that we haue no faith when theſe fruits and ſignes are wanting. Neither is this concluſion ſuddenly and raſhly inferred, but vpon mature deliberation and examination, whether we can approue our faith by theſe euidences or no; whereupon it followeth that the party is perſwaded that hee hath a true faith, and comfortably reſteth, and reioyceth in this perſwaſion, when after examination hee findeth theſe fruites and ſignes in him; or is throughly conuinced that he is yet in the ſtate of infidelitie, when after ſearch he ſeeth them wanting. But Satans ſuggeſtions, as they are for the moſt part vngrounded, ſo are they alſo raſh and ſudden. For as he telleth the ſecure worldling that hee hath a ſtrong faith, when it is nothing elſe but a ſtrong preſumption, which is vtterly deſtitute of all thoſe holy ſignes and fruites; ſo is hee ready to perſwade the true Chriſtian, that he hath no faith at all, when as hee hath euident ſignes thereof, whereby he might eaſily demonſtrate it both to himſelfe and others, if hee were brought to the touchſtone of Gods Truth, and would but examine his workes and wayes according to this vnpartiall rule which neuer erreth. And hereof it is that becauſe theſe ten-

2.*Cor.*1.22.

tations haue no gronnd and footing in the Scriptures, therefore Sathan in his malicious policy thinketh it not fit deliberately to alleage his teſtimonies and reaſons to prooue that either the Worldling hath faith, or that the Chriſtian wanteth it; but ſuddenly caſteth into their minds ſuch conceits; confirming them rather by his forcible injections, and often iteration of them, than by any euidence of reaſon or teſtimony of Scripture. And therefore though his tentations bee ſtrong enough in the children of vnbeliefe, becauſe their corrupt fleſh joyning with him, deſireth to be thus perſwaded, that they may goe on in their ſinnes with ſecurity and delight; yet doe they not leaue any ſetled perſwaſion in the children of God, that they are deſtitute of faith; but onely for a time trouble and vexe them with feare and doubting; with which the Lord ſuffereth them for a while to be turmoyled, that they may vſe all good meanes with more diligence to ſtrengthen their faith, and make their election ſure, and to labour that thoſe ſignes and fruits may be ſo manifeſt in them, that they cannot be called into queſtion.

§. *Sect.* 4.
That Satan out of all premiſes inferreth damnable concluſions.

The ſecond difference whereby wee may diſcerne them, is the vſe which is inferred of this concluſion; for if the good Spirit of God vpon the want of thoſe ſignes and fruits, concludeth in our conſciences that wee haue no faith, then doth hee moue vs hereupon to vſe all good meanes whereby wee may attaine vnto it. Thou ſeeſt (will hee ſay) that thou art deſtitute of faith, becauſe all thoſe ſignes and fruites which are mentioned in the Scriptures are wanting; and therefore let neither Sathan nor thine owne fleſh deceiue thee, by cauſing thee to miſtake and reſt in a fond preſumption, in ſtead of a firme aſſurance; but conſidering that without faith there is no ſaluation, therefore (it being a matter of ſuch neceſſitie, and ſo well worth thy labour) vſe all diligence in the vſe of the meanes whereby thou mayeſt haue true faith wrought in thee, as the hearing of the Word, reading of the Scriptures, Prayer, holy conferences and ſuch like; and neuer be at reſt till thou, not onely haue a juſtifying faith, but alſo till by the infallible ſignes and inſeparable fruits thereof thou canſt prooue and demonſtrate it to thine own conſcience. But contrariwiſe Sathan out of this concluſion inferreth another vſe. Thou (will hee ſay to the weake Chriſtian) art deſtitute of a liuely faith, and therefore thou art not the child of God, nor heire of Heauen, but thou art a wicked reprobate reſerued to deſtruction. Thou haſt no faith, and therefore deſpaire of thy ſaluation ſeeing thy ſtate is deſperate, and no longer trouble thy ſelfe in vaine by vſing any meanes to attain vnto life eternall, for *hee that beleeueth not is condemned alreadie*; but rather comfort thy ſelfe in thy diſcomfort, by following thy worldly pleaſures and contentments; reſting in this perſwaſion, that either thoſe who want faith may be ſaued, and ſo thou among the reſt, or that thou canſt not be ſaued, ſeeing thou wants it. And thus may we diſcerne the teſtimony of the Spirit, from the ſuggeſtions of the Tempter, ſeeing the one proueth and demonſtrateth, the other barely auoucheth and affirmeth: the one perſwadeth the Chriſtian, the other only vexeth and troubleth him; the one by enforcing the ſame concluſion draweth men vnto God, the other driueth them from him. Finally, the one mooueth them thereby to labour more earneſtly in the vſe of the meanes whereby they may attaine vnto faith, that ſo alſo they may be ſaued, the other draweth them vnto doubting and deſpaire, that ſo they may be damned.

Iohn 3.18.

§. *Sect.* 5.
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Now when by theſe ſignes we doe cleerely perceiue that this ſuggeſtion, to wit, that we haue no faith, is the tentation of Sathan, we muſt in the next place arme our ſelues againſt it. And to this purpoſe we muſt vſe all good meanes with greater diligence, whereby our ſmall ſparke of faith may grow to a great flame, that ſo it may ſhine vnto vs in its owne light, and warme our hearts with true comfort; and then it will not eaſily bee hidden from vs with the aſhes of Satans tentations, and much leſſe extinguiſhed with feare and deſpaire. As alſo wee muſt labour to haue in vs plentifully all thoſe ſignes and fruites of faith, euen the reſt of Gods ſauing Graces, Sanctification, and Holineſſe of life, and hatred of all ſinne becauſe it is diſpleaſing vnto God, and a loue of all religious duties, joyned with an earneſt endeuour of approuing our holineſſe towards God, by the workes of righteouſneſſe, mercy and compaſſion towardes our Neighbours. And then when Satan telleth vs that we haue no faith, wee may boldly according to the Apoſtles rule, *Try and examine whether wee be in the faith or no*; and finding in our ſelues the infallible ſignes and vndoubted fruits thereof, we may eaſily reject Satans tentation, giuing more credit to our own demonſtrations grounded vpon Gods Word, than vnto his bare ſuggeſtion and aſſertion. In the meane time if by reaſon of the weakneſſe of our faith we haue not theſe euident ſignes and fruits, whereby we may demonſtrate it, and by reaſon hereof are continually moleſted with this ſuggeſtion, that we are deſtitute of faith, and therefore in the ſtate of condemnation, the beſt way to be freed from it, is out of this aſſertion of Satan, to inferre the Holy Ghoſts conſequence and concluſion; and when hee telleth vs that wee haue no faith; let vs conclude hereupon that therefore wee will with more care and diligence vſe the meanes appointed by God for the working of true faith in vs; or when he affirmeth that, if we haue

2.Cor.13.5.

any faith at all, it is weake and inſufficient for our ſaluation, let vs inferre from hence that therefore wee will more conſcionably heare the Word, receiue the Sacraments, vſe reading, meditation, and holy conferences, and with all zeale and feruencie of ſpirit beg a greater meaſure of this grace at the hands of God, that ſo our faith being by all thoſe good meanes ſtrengthened and increaſed, may more certainly aſſure vs that wee ſhall be ſaued. And as wee account it an abuſed manner of arguing in earthly things, if any ſhould thus reaſon with vs; thou art hungry and emptie, and therefore thou muſt bee content to periſh for want of ſuſtenance; thou art ſicke, and therefore reſolue to die; thou haſt no wealth, and therefore thou muſt needes end thy dayes in want and penurie; ſeeing euery mans knowledge of his hunger, ſickneſſe and pouertie, maketh him reſolue and conclude, that hee will therefore vſe all good meanes to attaine vnto meate, phyſicke and riches, that ſo his bodie may bee nouriſhed, his health recouered, and his ſtate bettered and repaired: ſo let vs eſteeme it alike fooliſh and ridiculous that wee ſhould be moued by the ſenſe of our ſpirituall wants idly to lie downe, deſpaire, and periſh; ſeeing the Lord hath ordained ordinary means for the begetting and increaſing of his graces in vs; which if we will vſe we may be aſſured, that wee who are beggerly and poore in theſe ſanctifying gifts, ſhall haue them multiplied and increaſed in vs, vntill at laſt wee ſhall haue plentie and abundance, for if wee bee not wanting in our labours and endeuours, the Lord will neuer be wanting in bleſſing them ſo with his holy Spirit, that we ſhall haue a good iſſue, and find our ſelues much inriched with theſe ſpirituall graces. And if we will thus reſiſt Satan he will flee from vs, if we make this vſe of his ſuggeſtions, wee ſhall foile him with his owne weapons; and profiting in grace by his trials and tentations, and growing more ſtrong by his more aſſaulting, we ſhall vtterly diſcourage him, and make him weary of ſuch a fight which he findeth ſo beneficiall to vs, and diſaduantageable to himſelfe. And thus much for ſome generall meanes, whereby wee may be ſtrengthened againſt this ſuggeſtion of Satan, whereby hee endeuoureth to perſwade the weake Chriſtian that he hath no faith.

Sect. 6.
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Now let vs after a more eſpeciall manner arme our ſelues againſt this tentation; and to this purpoſe it behoooueth vs, firſt, that wee proue againſt Sathans falſe ſuggeſtions, that we haue faith: and ſecondly, that wee arme our ſelues by all good meanes with the ſhield of Faith, ſeeking daily more ſtrength and increaſe thereof, vntill at laſt wee attaine vnto that fulneſſe of perſwaſion, which will fill our ſoules with true peace and comfort, & alſo beate backe all the violence of Sathans ſubtill and fierce tentations. For the firſt: we may proue that we haue a true iuſtifying faith by diuers arguments, as firſt by the degrees thereof, from which we may thus reaſon; Whoſoeuer can truly finde in himſelfe the ſeuerall degrees of a liuely faith, hee may certainly be aſſured that he is indued therewith: but I (*may euery Chriſtian man ſay*) doe truly, howſoeuer in weake meaſure, find theſe degrees of a liuely faith in mee, and therefore I am aſſured that I am indued therewith.

The firſt degree of true faith, the illumination of the minde.

The firſt degree vnto true faith, is the illumination of our darke and ignorant minds, with the knowledge of the Goſpell, or with the maine principles thereof, wrought in our minds by the outward means ordained of God, and the inward operation of his holy Spirit; whereby wee giue our aſſent to that truth of God, in which the vnderſtanding is informed. And of this, the Apoſtle ſpeaketh, 1. *Tim.* 2.4. where hee ſaith, that *it is the will of God, that all men ſhould bee ſaued, and come to the acknowledging of the truth*, that is, to the knowledge of the truth of God, and aſſenting thereunto.

1. *Tim.* 2.4.

The ſecond degree, a perſwaſion that our ſinnes are pardonable.

The ſecond degree is an aſſurance that our ſinnes are pardonable, which is wrought in vs by the knowledge and due conſideration of Gods infinite mercie, and Chriſts invaluable merits and indefinite promiſes of the Goſpell, made without exception to all repentant and beleeuing Sinners; from whence alſo ariſeth a generall hope that wee ſhall receiue the pardon and remiſſion of our ſinnes, which hope is nouriſhed and increaſed by this conſideration, that the Lord hath placed vs in his Church, and graciouſly granted vnto vs the outward meanes, whereby wee may bee brought vnto vnfained repentance, and haue a liuely faith wrought in vs, euen the miniſtery of the Word and adminiſtration of the Sacraments, vpon which onely condition, the couenant of grace, and all the ſweet promiſes of the Goſpell are made and aſſured vnto vs.

§. *Sect.* 7.
The third degree, an hungring deſire after grace.

The third degree is a hungring deſire after grace, that is, not onely to bee made partakers of Gods mercie, and Chriſts merits and righteouſneſſe, by which wee are iuſtified, reconciled vnto God, and receiue the pardon and remiſſion of all our ſinnes; but alſo after the meanes and inſtrumentall cauſes, whereby the aſſurance of Gods mercie and Chriſts merits is deriued vnto vs, namely, true faith, and vnfained repentance, and the reſt of the graces of Gods ſanctifying Spirit. The which deſire of grace is the beginning of grace, neither can wee deſire it, till in ſome meaſure it be wrought in vs. For regeneration and ſanctification is begun at the ſame time in all the parts & faculties of our bodies & ſouls, ſo that hee who is truly regenerate in any facultie or part, is alſo regenerate in the whole man. And therefore whoſoeuer hath his will renewed and ſanctified to deſire that which is good, is alſo ſanctified and renewed in his vnderſtanding, affections, and in all the powers and faculties of bodie and ſoule. Moreouer (as before I haue deliuered at large) our deſire of grace, faith, and repentance are the graces themſelues which wee deſire, at leaſt in Gods acceptation, who accepteth of the will for the deed, and of our affections for the actions. And therefore if we earneſtly deſire to repent and beleeue, we doe repent and beleeue in Gods ſight: and the Lord hath made the like gracious promiſes to this earneſt deſire of grace, which hee hath made to thoſe who finde themſelues plentifully endued with the graces themſelues. So *Matth.5.6. Bleſſed are they which hunger and thirſt for righteouſneſſe, for they ſhall be filled.* So the Virgin *Marie* ſaith in her ſong, *That the Lord filleth the hungry with good things, and ſendeth away the rich emptie.* And our Sauiour Chriſt calleth vnto him ſuch as thus hunger and thirſt: promiſing that he will ſatisfie them: *Iohn* 7.37. *Reuel.*21.6. and 22.17. Laſtly, whoſoeuer feeleth this deſire in him joyned with a carefull and continuall vſe of the meanes whereby his deſire may be ſatisfied, hee may aſſure himſelfe that the Lord who hath wrought in him the will to deſire, will alſo in his good time worke in him abilitie to performe, and the graces which hee ſo earneſtly deſires; *for he will fulfill the deſire of them that feare him: hee will alſo heare their cry and will ſaue them.* As it is, *Pſal.*145.19. So *Pſal.*10.17. *Lord, thou haſt heard the deſire of the poore: thou prepareſt their heart, and bendeſt thine eare vnto them.* And therefore if in the midſt of our afflictions and grieuous tentations we can cry out with the Prophet *Dauid, Pſal.*38.9. *Lord, I powre my whole deſire before thee, and my ſighing is not hid from thee*; we may be aſſured how miſerable ſoeuer we are in our owne ſenſe and feeling, that we are in the ſtate of grace, and ſhall haue our deſires ſatisfied, for *hee that hath begun this good worke in vs, will alſo in his good time finiſh and perfect it*: as the Apoſtle ſpeaketh, *Phil.*1.6.

*Matth.*5.6.
Luke 1.53.
Iohn 7.37.
*Pſal.*145.19. and 10.17.
*Pſal.*38.9.
*Phil.*1.6.

§. *Sect.*8.
The fourth degree, an approching to the throne of grace.

The fourth degree is an approching vnto the throne of mercy, that we may in all humilitie confeſſe our ſinnes, and acknowledge that we are guiltie of death and condemnation, and alſo that we may in the name and mediation of Chriſt obtaine the pardon and remiſſion of them. And of this the Apoſtle ſpeaketh, *Heb.*4.16. *Let vs therefore goe boldly vnto the throne of grace, that wee may receiue mercy, and find grace to helpe in time of need.* And the Prophet *Hoſea, Chap.*14.2. *O Iſrael returne vnto the Lord thy God, for thou haſt fallen by thine iniquitie. 3. Take vnto you words, and turne vnto the Lord, & ſay vnto him: Take away all iniquitie, and receiue vs graciouſlie, ſo will we render the calues of our lips.* An example herof we haue in the Prophet *Dauid, Pſal.*32.5. *Then* (ſaith he) *I acknowledged my ſinne vnto thee, neither hid I mine iniquitie: for I thought I will confeſſe my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.* So likewiſe the prodigall ſon hauing attained vnto the ſight of his ſinne, and to a deſire of forgiueneſſe reſolueth to goe vnto his father, and to ſay; *Father, I haue ſinned againſt heauen, and before thee; and am no more worthie to bee called thy ſonne; make me as one of thy hired ſeruants*, Luke 15.18.19.

*Heb.*4.16.
*Hoſ.*14.2.
*Pſal.*32.5.
*Luk.*15.18.

§. *Sect.*9.
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The fifth degree, is a ſpeciall perſwaſion wrought in vs by Gods ſpirit, whereby wee particularlie applie vnto vs the ſweete promiſes of the Goſpell, and are aſſured of Gods loue and fauor, and of the remiſſion of our ſinnes for the merits, righteouſneſſe, and obedience of Ieſus Chriſt, reſting vpon him alone for our ſaluation. An example whereof wee haue in the Apoſtle *Paul.* Gal.2.20. *Thus* (ſaith he) *I liue, yet not I now, but Chriſt liueth in mee: and in that I now liue in the fleſh, I liue by faith in the ſonne of God, who hath loued me and giuen himſelfe for me.* And this perſwaſion ought to goe before ſenſe and experience: for firſt we beleeue, and are perſwaded of the truth of Gods promiſes, and reſiſt diffidence and doubting, and afterwards followes ioyfull ſenſe and experience of Gods mercy, truth & goodnes towards vs. And hence it is that the Apoſtle defineth faith to bee *the ground of things which are hoped for, and the demonſtration or euidence of things not ſeene*, Heb. 11.1. And to this purpoſe our Sauiour Chriſt ſaith to *Thomas*, Iohn 20.29. *Thomas, becauſe thou haſt ſeene me, thou beleeueſt: bleſſed are they which haue not ſeene, and haue beleeued.* An example heereof wee haue in the Canaanitiſh woman, who though ſhee had no experience of Gods truth in his promiſes, yea though ſhee had many repulſes, yet beleeued, and afterwards to her comfort had ioyfull experience of them: *Matth.*15.27.

*Gal.*2.20.
*Heb.*11.1.
Iohn 20.29.
*Mat.*15.27.

And theſe are the degrees of faith, which whoſoeuer findeth in himſelfe, he may bee aſſured that hee hath a true, liuely and iuſtifying faith, notwithſtanding all the tentations of Sathan. If therefore hauing heard the Goſpell, wee haue attained vnto ſome meaſure of knowledge of the chiefe principles thereof; if we haue giuen our aſſent vnto this truth in which our vnderſtandings are informed; if hereby wee haue attained vnto this aſſurance, that our ſinnes are pardonable, and haue conceiued ſome hope in conſideration of Gods infinite mercie and Chriſts merits, that we ſhall be forgiuen and pardoned; if we haue an hungring deſire after grace and mercie, and highly eſteeme the merits and righteouſneſſe of Ieſus Chriſt, ſo that wee wiſh nothing more then to bee made partakers of them; if by this deſire we haue beene moued to flee vnto the throne of grace, and there humbly acknowledging our ſins, haue earneſtly deſired pardon and forgiueneſſe: laſtly, if at any time wee haue diſcerned in our ſelues a perſwaſion of Gods loue, and of the pardon and remiſſion of our ſinnes, and that wee haue, or doe reſt vpon the alone merits and obedience of Chriſt Ieſus for our iuſtification and ſaluation, then may we be aſſured that wee are indued with a true iuſtifying faith.

*Sect.*10.
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15.26.

The ſecond argument to proue that wee haue a true and a liuely faith, is the teſtimony of Gods Spirit: for as the Apoſtle ſpeaketh *Rom.*8.15. *We haue the ſpirit of adoption, whereby we crie Abba Father.* 16. *And the ſame ſpirit beareth witneſſe with our ſpirit that we are the children of God:* and Verſe 26. *Likewiſe the ſpirit alſo helpeth our infirmities: for wee know not what to pray as wee ought, but the ſpirit it ſelfe maketh requeſt for vs with ſighes which cannot be expreſſed, &c.* Whoſoeuer therefore haue this teſtimonie in their hearts and conſciences that they are the children of God; whoſoeuer at any time feele or haue felt the Spirit of God powerfull in them, in powring out their ſoules in hearty prayer with ſighes & grones which cannot bee expreſſed, they may be aſſured that they haue receiued the ſpirit of adoption, and conſequently are indued with true faith; for the ſpirit and the fruits thereof (amongſt which, faith is one of the chiefe) are neuer ſeuered. Moreouer, the Apoſtle ſaith, 1.*Cor.*2.12. that *we haue not receiued the ſpirit of the world, but the ſpirit which is of God, that we might know the things that are giuen to vs of God.* That is, not onely his ſpirituall graces in this life, in which number faith is one of the greateſt, but thoſe excellent ioyes in Gods Kingdome in the life to come, of which alſo wee haue ſome knowledge and taſte by the illumination of the ſame ſpirit. Laſtly, the Apoſtle affirmeth, 2.*Cor.*1.22. *That God hath ſealed vs, and hath giuen the earneſt of the ſpirit in our hearts:* and *Epheſ.*1.13. he telleth the Epheſians, that after they *had heard the Goſpell and beleeued, they were ſealed with the holy ſpirit of promiſe, which was the earneſt of their inheritance, vntill the redemption of the poſſeſſion purchaſed vnto the praiſe of the glory of God.* Whereſoeuer therefore this teſtimonie of the ſpirit is, which as an earneſt or ſeale aſſureth them that they are the children of God, there alſo is faith; for as the Apoſtle witneſſeth; after that wee beleeue wee are thus ſealed.

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r.1 22.
ſ.1.13.

§. *Sect.* 11.
The third argument is the fight betweene the fleſh and the ſpirit.

The third argument to prooue that wee haue faith, is the conflict and fight which euery Chriſtian feeleth in himſelfe betweene the ſpirit and the Fleſh, the World and the Deuill, and the Combat which is betweene faith and doubting. For ſo long as wee are deſtitute of the ſpirit, and a liuely faith, we are wholly ouer-ſwayed with the fleſh, and Satan like a mightie Tyrant holdeth vs captiue peaceably and without any reſiſtance; but when we haue receiued the ſpirit of God, and haue faith wrought in our hearts, then beginneth a fierce battell, which neuer endeth till by death our ſpirituall enemies get a finall ouerthrow. Though therefore this fight be moſt ſharpe, and exceeding troubleſome to the poore Chriſtian, yet hee may thereby gather vnto himſelfe ſound comfort, and certaine aſſurance that he is indued with the Spirit of God, and a liuely faith. For when he diſcerneth that he is aſſaulted with Sathan and his owne corrupt fleſh, hee may be aſſured that Sathan is diſeaſed of his quiet poſſeſſion by a ſuperiour power, which can be no other but the power of Gods Spirit. Secondly, by his aſſaulting, it manifeſtly appeareth that hee findeth ſome reſiſtance, ſo as hee cannot peaceably re-enter. Thirdly, that howſoeuer our faith ſeeme vnto vs neuer ſo weake, yet it is ſo ſtrengthened continually by vertue of Gods Spirit, that Sathan and all the power of Hell cannot preuaile againſt it: for otherwiſe how could ſuch weakneſſe withſtand ſuch might? Laſtly, being aſſured that it is the Spirit of God which aſſiſteth and inableth vs to withſtand Satan, we may alſo be aſſured that in the end we ſhall obtaine victory, vnleſſe wee would fondly imagine that the Deuill is ſtronger than God, and the violence of his tentations more forcible to deſtroy vs, than the Spirit of God to protect and defend vs. For now they haue ioyned battell, and either the one or the other muſt get the vpper hand, either the Spirit of God muſt thruſt out Sathan, or Sathan the Spirit of God. And therefore how can we doubt of conqueſt, ſeeing we are aſſured that God cannot take the foile, for his power is omnipotent, and with a word of his mouth, hee is able to deſtroy Sathan and all his adherents? and of his will wee need not to make any queſtion; for it will not ſtand with his glory to receiue a repulſe by giuing Sathan place, after he hath taken vpon him our protection.

§. *Sect.* 12.
How wee may know that this combate is fought betweene the fleſh and the ſpirit.

Yea (will the Tempter ſay) but how wilt thou know that this battell is fought in thee? How canſt thou be aſſured that it is the Spirit of God which fighteth in thee againſt thy ſpirituall enemies, and not rather thine owne tumultuous paſſions and perturbations, and diuers tentations ſuggeſted by the ſame Deuill? To which it is eaſie to make anſwere, Math.12.25.

Iob 13.15.

Iam.3.11.

Matth.7.16.

Rom.7.18.

Rom.8.

Iohn 1.12.

for neither doth the fleſh fight againſt Sathan, nor Sathan againſt the fleſh, nor either of them againſt themſelues, for ſo their Kingdome being diuided could not poſſibly ſtand, as our Sauiour Chriſt himſelfe hath taught vs, *Matth.12.25,26.* And therefore it muſt needs be ſome other force that cauſeth this oppoſition, which can proceed from nothing elſe but the Spirit of God. But this will more manifeſtly appeare, if we conſider the contrary affections and actions which plainly ſhew themſelues in this battell. For wee finde our faith aſſaulted with doubting and infidelitie, and theſe alſo againe beaten backe after they haue gotten ſome ground and ſubdued with the ſtrength of faith; wee diſcerne alſo our affiance in God ſhrewdly ſhaken with diffidence and diſtruſt, and afterwards this diſtruſt vanquiſhed againe by affiance, ſo as after we haue vttered through the violence of tentation ſome diffident and impatient ſpeeches, yet at the length wee grow to *Iobs* reſolution, *Though he kill mee, yet will I truſt in him.* We may alſo diſcerne our zeale ſometime ſo hot in Gods ſeruice, that it expelleth coldneſſe and the fruit thereof dulneſſe and drowſineſſe of ſpirit, and ſometimes by them it is cooled and in outward appearance quenched; and the like may be ſaid of all the other fruits of the fleſh and the ſpirit. Beſides which fight and ſtriuing betweene them and their fruits, the Chriſtian may obſerue in himſelfe a miſliking of the corruptions of the fleſh, great griefe and vexation of minde, becauſe hee is ſtill ſubiect vnto them, and an earneſt deſire to be freed from them, joyned with an holy endeuour in the vſe of the meanes which are ordained of God for this purpoſe, and howſoeuer through the violence of Satans tentations and his owne corruptions, he be ſometimes led captiue into ſin, yet afterwards he is grieued for it, he hateth and abhorreth it, and earneſtly deſireth and endeuoureth for the time to come to leaue and forſake it, and to ſerue the Lord in newneſſe of life. Now whence doth all this oppoſition & contrarietie proceed? ſhall we ſay from the fleſh? why it is againſt all reaſon; for as the Apoſtle *Iames* diſputeth, *Iam.3.11. Doth a fountaine ſend out at one place ſweet water and bitter? Can the fig-tree bring forth Oliues, or a Vine figges?* or rather as our Sauiour Chriſt reaſoneth, *Matth.7.16. Doe men gather grapes of thornes, or figges of thiſtles?* So may I demand, can the fleſh, in the which, as the Apoſtle affirmeth, dwelleth no good thing, bring forth the fruits of the ſpirit, which are quite contrary to the nature thereof, namely, ſorrow for ſinne, hatred of it ſelfe, and its corruptions, and an earneſt deſire of ſanctification and holineſſe of life? it is impoſſible. And therefore we may conclude, that they are the fruits of Gods Spirit in vs, & conſequently that we are the ſonnes of God who are endued with a true and liuely faith; for *as many as are led by the Spirit of God, they are the ſonnes of God*, which priuiledge belongeth onely to the faithfull, as appeareth, *Iohn 1.12. As many as receiued him, to them hee gaue the prerogatiue to be the ſonnes of God, euen to them that beleeue in his name.* So that whoſoeuer haue the Spirit haue faith alſo, for the Spirit and faith, which is a fruit thereof, cannot be ſeuered.

§. Sect.
The fourth
gument
from our
tification.

The fourth argument, whereby wee may be aſſured that we haue faith, is our mortification and dying vnto ſin, and riſing againe to newneſſe of life. For the bloud of Ieſus Chriſt, which is applied vnto vs by faith, as it doth waſh away the guilt and puniſhment of our ſinnes, ſo doth it alſo clenſe vs in ſome meaſure from the corruptions themſelues; and as his death and obedience hath merited the pardon of our ſinnes, ſo alſo Gods Spirit, by vertue whereof we are more and more freed from the bondage and ſeruitude of ſinne and Satan; and as by his reſurrection, hee hath made way for our ſecond reſurrection, whereby we riſe to euerlaſting happineſſe; ſo alſo for our firſt reſurrection, whereby wee riſe from ſinne to newneſſe of life. If therefore wee can find in our ſelues, that our ſinnes and corruptions are by little and little mortified, and that wee ſtriue and endeuour after holineſſe and righteouſneſſe of life; if our vnderſtandings be ſomewhat inlightned in the knowledge of Gods truth, and our ſtubborne wils inclined to holy obedience; if we diſcerne that our affections are in ſome meaſure changed and renewed, then may we be aſſured that wee are endued with a true and liuely faith, which hath applyed vnto vs Chriſt Ieſus and his bloudſhed, death and merits, by vertue whereof this worke of regeneration is begun in vs.

§. Sect.
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Laſtly, wee may be aſſured that wee haue faith by the ſeuerall fruites of ſanctification and regeneration which proceed from it. For example, when we can ſorrow & grieue for our ſinnes paſt, not for any worldly loſſe or feare of puniſhment, but becauſe thereby we haue offended God; when as we hate our preſent ſins and corruptions, eſpecially thoſe which ſticke faſteſt vnto vs, and are moſt pleaſing to our corrupt nature; when as wee endeuour and ſtriue to forſake and mortifie all ſinne, though our carnall affection bee much indeared to it, by reaſon of ſome great pleaſure or profit which it bringeth with it, auoiding with no leſſe care, thoſe ſins which bring worldly benefit, then thoſe which are accompanied with ſhame and puniſhment; when as wee loue God euen when hee afflicteth vs, and in obedience to his commandement, performe ſuch holy duties, and embrace ſuch vertues, not onely which are commendable in the world, but alſo thoſe which are accompanied with ſhame and reproch; when as we loue our brethren, yea euen our enemies, and ſhew this our loue by giuing vnto thoſe who want, and forgiuing thoſe who offend vs; and when more eſpecially we extend this loue and the fruits thereof to thoſe who are of the houſhold of faith, and amongſt theſe principally to Gods Miniſters, who are inſtruments appointed of God for our conuerſion and ſaluation; when as we can ſubmit our ſelues vnto Gods will, and reſt contented in al eſtates with his good pleaſure; when as we loath this life, and the vanities of the world, and deſire our diſſolution, that wee may be with Chriſt, and be freed from our ſinnes; when as wee are patient in afflictions, and in the middeſt of them haue ſome hope of taſting Gods mercie and goodneſſe, grounding our hope vpon Gods promiſes and our owne former experience; when as wee delight in the hearing and meditating in Gods Word, and continue conſtant in the profeſſion and practice of his truth, not only when our obedience is good cheape, but alſo when it is deare and very coſtly, and as well when it is accompanied with loſſe, as when we are in hope to gaine thereby. Theſe and many other the branches of ſanctification are the vndoubted ſignes of a true and liuely faith, and therefore whoſoeuer after due examination, finde that they are endued with them, may alſo be aſſured (notwithſtanding all Sathans ſuggeſtions to the contrary) that they haue faith; for this is the root from which theſe fruits ſpring, and they cannot be ſeuered.

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But here the Tempter will take occaſion to ſhake and weaken the faith of thoſe that are but Babes in Chriſt, by telling them that theſe fruits of ſanctification are wanting in them. Yea, that they ought not to beleeue, nor to apply Chriſt and the promiſes of the Goſpell till they can diſcerne them; or if they doe, that they beleeue an vntruth and ſinne againſt God through fond preſumption. To which I anſwere, that if they can wholy denie themſelues in the worke of ſaluation, and acknowledge that there is no name vnder Heauen by which they may be ſaued but by Chriſt alone; if they receiue him giuen vnto them of God, as their only Sauiour, and abandoning their owne merits doe reſt wholly vpon Gods mercies, making his free couenant of grace in Chriſt the only ground of their faith and hope; then may they beleeue, yea ought to bee perſwaded that Chriſt is their Sauiour, and that in and through him they ſhall attaine vnto ſaluation. Neither is it left at libertie to beleeue or not beleeue, but a thing expreſly required, according to that of the Apoſtle *Iohn*; *This is his Commandement that we ſhould beleeue on the name of his Sonne Ieſus Chriſt*, with whom the Apoſtle *Paul* agreeth whereas he ſaith, that it is not only a *faithfull ſaying* in it ſelfe, but *worthy to bee accepted* and applyed to euery ones particular vſe, that (*Chriſt Ieſus came into the world to ſaue Sinners*, which by our Sauiour himſelfe is preſſed vpon all vnder the penaltie of euerlaſting condemnation for their vnbeliefe. *He* (ſaith he) *that beleeueth not ſhall be damned.* Secondly, I anſwere that this is a diſorderly proceeding (which in many weake Chriſtians ſhaketh their faith and hindreth their progreſſe in ſanctification) when as they thinke themſelues bound firſt to find in them the fruits of holineſſe, and then to beleeue. For this is to make the effect to goe before the cauſe, and the fruit before the tree and root; whereas we muſt firſt beleeue and then bring forth the fruits of our faith in ſanctification and newneſſe of life. Firſt, we muſt receiue Chriſt as our Sauiour, and be ingrafted into him by a liuely Faith, and then through the ſap of grace, receiued from him, we ſhall be inabled to bring forth the fruits of holineſſe and righteouſneſſe. Neither muſt wee in our firſt entrance into Chriſtianitie examine our fruits that we may beleeue, (for this were to ground our aſſurance of ſaluation rather on ſomething in our ſelues then on Gods free grace and Chriſts alſufficient merits and ſatisfaction) but to beleeue firſt, that afterwards we may be fruitfull. Nor muſt we firſt receiue Chriſt vpon the finding of any abilities in our ſelues, but vpon Gods vndeſerued grace and free gift. It is true that we cannot attaine vnto further and higher degrees of faith or full aſſurance vnleſſe we firſt bring forth the fruits of it in ſanctification and true holineſſe; nor haue the comfortable ſenſe and feeling of our faith, vnleſſe we can approue it by theſe ſignes and effects. But the firſt act notwithſtanding in Chriſtianitie is to beleeue, and receiue Chriſt by faith, and therefore if we will not beleeue till wee ſee thoſe fruits, wee ſhall neuer ſee them becauſe we doe not beleeue. For till we beleeue wee are in Chriſt, and *without him we can doe nothing*, as himſelfe hath told vs. *Iohn* 15.5. whereas on the other ſide if by true faith we receiue Chriſt, and are ingrafted into him, then haue we an inward principle of life begot and begun in vs, which will kindly and naturally ſet vs on working as the ſoule doth the bodie, and will neceſſarily exerciſe it ſelfe in ſpirituall motion, and bring forth fruits without compulſion, as the impe doth that is grafted into a liuing ſtock. When as wee beleeue that God in Chriſt loueth vs, then will wee loue him againe (*for we loue him becauſe he loueth vs firſt*, as the Apoſtle *Iohn* teacheth vs) and this loue will make vs carefull to pleaſe and fearefull to diſpleaſe him, and willing to glorifie him by the ſhining light of our godly liues; if wee beleeue that Chriſt is our Sauiour, who hath

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hn 3.23.

*1.Tim.*10.15.

*Mark.*16.16.

Iohn 15.5.

1.*Iohn* 4.19.

deliuered vs out of all our miſeries, and ſaued vs out of the hands of all our ſpirituall enemies, then will we loue our Lord and Redeemer, and in thankfulneſſe for ſo great benefits, will chearefully *ſerue him without feare in holineſſe and righteouſneſſe all the dayes of our liues.* Whereas if we will not beleeue, but doubt of the loue of God and our Sauiour Chriſt, becauſe wee cannot diſcerne the fruites of our faith, wee ſhall bee made the more vnfruitfull by reaſon of our doubting.

Luke 1.74.

CHAP. XLV.

Satans tentations grounded vpon our want of ſenſe and feeling of faith, anſwered.

§. *Sect.* 11. Satans tentation, whereby he perſwadeth vs that wee haue no faith, becauſe wee feele it not.

WE haue ſhewed the ſignes by which euery beleeuer may bee aſſured that hee hath a true and liuely faith: which howſoeuer they bee to be obſerued in euery faithfull man, yet not at all times, for oftentimes it commeth to paſſe, that the beleeuing Chriſtian doth neither feele his faith nor the fruits thereof, eſpecially in the infancie of faith, and in the combat of tentations, which giueth occaſion vnto Satan of ſuggeſting into his mind a dangerous tentation. Thou braggeſt much (will hee ſay) of thy faith, and thou confirmeſt this thy perſwaſion, that thou art endued therewith with many ſignes and fruits which haue accompanied it; but if now thou examine thy ſelfe aright, thou ſhalt find in thee no ſuch matter; and not to ſtand vpon other arguments, I appeale vnto the teſtimony of thine owne conſcience, whether at this preſent thou haſt any ſenſe or liuely feeling of faith, or canſt diſcerne thoſe fruits thereof, which before thou haſt ſpoken of; if not, then doe not flatter thy ſelfe in vaine with a fond perſwaſion, for though thou wilt not beleeue me, yet at leaſt beleeue thine owne ſenſe and feeling, which plainly telleth thee, that either thou neuer haddeſt any true faith indeed, or if thou haddeſt, yet that now it is quite loſt and periſhed. For the anſwering of which tentation wee muſt diſtinguiſh betweene the habit of faith, and the act of faith; or betweene faith it ſelfe and the work and function thereof, which is to apprehend and apply Chriſts merits & Gods mercie and louing fauour, with all the gracious promiſes of the Goſpell. As it is an habituall facultie of the minde, it alwayes continueth and abideth in Gods children, after it is once wrought in them by the Spirit of God; but in reſpect of the function, act or work thereof it hath many intermiſſions, and oftentimes ſeemeth to bee caſt (as it were) into a dead ſleepe. Now we are to know that wee cannot ſenſibly diſcerne faith, as it is an habituall vertue or facultie of the minde, although we haue it in great meaſure in vs, but only ſo farre forth as it manifeſteth it ſelfe in its actions, workes and fruits. And therefore it is an vnſound and falſe manner of reaſoning, to inferre, becauſe we doe not ſenſibly feele and diſcerne that wee haue faith, therefore we are deſtitute thereof; for the habit of faith, or faith it ſelfe may be in vs, and yet for a time may bee ſo hindered by outward accidents, that it cannot ſhew it ſelfe in his actions and fruits, by which alone it is ſenſibly diſcerned.

The anſwere to the former tentation.

§. Sect.2 The former anſwere plaine by ſi litudes,

But I will make this more cleere and manifeſt by ſome familiar ſimilitudes and examples. We know that in the ſickneſſes and diſeaſes of the bodie nature is ſo infeebled and ouercome, that ſometimes the partie affected falleth into a dead ſwound, wherein he is depriued for a time, not only of the vſe of the vnderſtanding, reaſon and memory, but alſo of his ſenſes, motion and vitall functions, ſo that in reſpect of ſenſe and outward appearance, hee is quite depriued of all his vitall, ſenſitiue and intellectuall faculties; but yet a while after by reaſon of ſome outward meanes vſed, or by the ſecret power of nature working in him, hee is reſtored to the vſe of all againe, and liueth, feeleth, moueth and vndeſtandeth as in former times, becauſe he had not loſt theſe faculties, but onely by ſome grieuous impediment was hindred of the vſe of them in their actions and functions: ſo that heere this manner of reaſoning appeareth abſurd and falſe, theſe faculties of the ſoule cannot be ſenſibly diſcerned, and therefore he is quite deſtitute of them. And thus alſo it is in reſpect of our faith, and other habituall vertues, oftentimes through the ſickneſſe of the ſoule in ſinne or the outward violence of Satans tentations it ſeemeth caſt into a ſwound, and depriued of all the ſpirituall faculties and vertues thereof, faith, loue, zeale, hope, patience and and the reſt; but yet ſoone after by hearing the word, by godly admonition, inſtructions, reprehenſions and conſolations made effectuall by the inward operations of Gods Spirit it is reuiued, and all the ſpirituall graces thereof ſhew themſelues againe in their wonted ſtrength; ſo that this inference is no leſſe falſe then the other, there is no ſenſible appearance of theſe ſanctifying gifts and graces, and therefore they are quite loſt and periſhed; for the graces themſelues remaine, though for a time they appeare not in their actions and fruits. So in the time of winter the fruitfull trees are ſo nipped with the cold froſts, and ſo weather-beaten with with tempeſtuous ſtormes that they appeare naked and bare, not onely without fruit but alſo leaues; ſo as if we ſhall iudge according to ſenſe and outward appearance, we ſhould falſly conclude that they are dead;

for by experience we know that they liue & ſucke nouriſhment out of the earth, euen when they are moſt ſpoyled of their ſummer beautie; and though they are toſſed with the winds, yet hereby they are not hurt, but rather take deeper root, and ſo are made capable of more nouriſhment; and though they be nipped with cold froſts, yet hereby they are not made barren, yea rather hereby their wormes and cankers are killed, and they prepared and made fit to bring forth more fruit in the time of Summer, when the comfortable ſpring approcheth, and the ſweet ſhowers and warme Sun-beames fall and deſcend vpon them. And thus it is with the ſpirituall graces in the poore Chriſtian, in the winter of affliction, they are nipped with the cold froſts of feare and doubting, and weather-beaten with the boyſterous blaſts of Sathans tentations, ſo as they ſeeme euen dead at the very root, if wee ſhall judge according to outward ſenſe and appearance: but yet by experience we find that it is farre otherwiſe, for hereby they are not ouer-turned though they be ſhaken, and this ſhaking maketh them to take more deepe root in godlineſſe, and though they be nipped and pinched with feares and doubtings, yet they periſh not, only the canker-worme of pride, fond preſumption, and ſelfe confidence is mortified and killed; and they hereby are prepared & fitted to bring forth more plentifull fruits of holines and righteouſnes, when the ſpring of true comfort commeth, wherin the ſweet ſhowers of Gods holy Spirit diſtill vpon them, and the warme Sun-ſhine of Gods loue and fauour againe appeareth to them. The fire is ſometime ſo couered with aſhes, that it ſendeth forth neither light nor heate, and therefore in outward ſenſe and appearance, it ſeemeth quite extinguiſhed, but when the aſhes are remooued and more wood added to it, it burſteth out into a great flame, and makes all the ſtanders by to perceiue its heat and light: and ſo the graces of Gods Spirit are ſometimes ſo couered with the aſhes of our corruptions, that there appeareth no ſparke of them, nor yet any heat of true comfort; but when our corruptions are remoued with vnfained repentance, and a new ſupply of grace miniſtred vnto them by Gods Spirit, then doth their light appeare vnto vs and warme our hearts with true comfort, and not to vs alone but euen thoſe about vs ſee our ſhining light, and glorifie our heauenly Father. A man hath not alwayes the vſe of his ſenſes, reaſon, and vnderſtanding, as in his ſleepe; but becauſe we cannot ſenſibly diſcerne theſe faculties, ſhall wee therefore conclude that this man who is aſleepe is ſenſleſſe, vnreaſonable, and without vnderſtanding? it were moſt abſurd: for if wee but expect a while till hee bee throughly awakened, our argument will appeare manifeſtly falſe: and ſo ſometime the poore Chriſtian is ouer-taken with the ſleep of drowſie ſecuritie, and is ouer-whelmed for a time with hardneſſe of heart and dulneſſe of ſpirit, ſo as none of thoſe ſpirituall graces which are in him can ſenſibly bee diſcerned by himſelfe or others; but ſhall hee or wee conclude, or beleeue Sathan ſo concluding, that he neuer had them, or now is depriued of them? Why it were as abſurd as the other. For when hee is awaked out of his drowſie ſleepe by the voice of the Lord ſounding in his eares, and by the good motions of his holy Spirit, his faith, loue, zeale and all other vertues and graces ſhew themſelues in their fruits and actions, as manifeſtly as in former times.

Cant.5.2.
Matth.25.5.

§. Sect. 3.
That we muſt not conclude that we haue not faith, becauſe wee doe not ſenſibly diſcerne it.

Seeing then thoſe arguments which are taken from ſenſe and feeling ſo often faile, let vs not be perſwaded by Satans tentations, to beleeue that we are deſtitute of faith, and other ſanctifying graces of Gods holy Spirit, becauſe at ſometimes we cannot ſenſibly diſcerne them; for though now our ſoules ſeeme ſo ſicke in the ſenſe of ſinne, that there appeareth no ſigne life, yet the Lord will raiſe vs vp againe, and reſtore vs to perfect health. Though now we ſee no fruits of faith, whileſt we are nipped with the winter of tentations, yet the Lord will water vs with his holy Spirit, and warme our frozen hearts with the liuely beames of his loue and fauour, ſo as we ſhall bring forth abundant fruits in due time and ſeaſon. Though now there appeare not a ſparke of grace in vs, by reaſon all is couered with the aſhes of our corruptions, yet the Lord will ſurely adde a freſh ſupply, and blow vpon vs by his holy Spirit, ſo that our light and heate ſhall appeare to our ſelues and others; and though now our ſpirits bee oppreſſed with drowſie dulneſſe, yet the Lord in his good time will cauſe vs to awake by hearing his voice ſounding in our eares out of his holy Word, and will againe quicken and reuiue vs with his holy Spirit, ſo as after this ſleepe wee ſhall be enabled to follow with cheerfulneſſe, our labours and workes, both which concerne his ſeruice, and thoſe duties alſo which concerne our brethren, only let vs not tempt the Lord in preſcribing him a time, but wait his leiſure, and he will ſurely helpe vs.

Chap. XLVI.

How the weake Christian is to comfort himſelfe, when hee is depriued of the ſenſe of faith, and ſenſibly feeleth the contrarie corruptions.

§. Sect. 1.
That the Christian in the want of preſent ſenſe, muſt comfort

BVt thou wilt ſay, how is it poſſible that my ſoule ſhould receiue any cōfort, or that I ſhould preſerue my ſelfe from falling into vtter deſperation, ſeeing I cannot feele in me any good thing, nor

diſcerne

himſelfe with his former feeling.

Rom.11.29.

Philip.1.6.

diſcerne any ſparke of Gods grace? What hope remayneth, when as I plainly diſcerne in ſtead of faith, doubting and infidelitie; in ſtead of the loue of God, hatred & rebellion, in ſtead of zeale, coldnes and drowſie dulnes, and in ſtead of all ſanctifying graces, nothing elſe but a heauie maſſe of filthy corruptions? I anſwere, that when thou haſt no comfort in thy preſent ſenſe and feeling, then thou muſt call to thy remembrance the times paſt, in which thou haſt by faith apprehended Gods loue, mercie and goodneſſe towards thee, and brought forth the fruits of thy faith in the works of holineſſe, appertaining to Gods ſeruice and the workes of Chriſtian righteouſneſſe, belonging to our brethren. For we may aſſure our ſelues, that if euer wee haue truly diſcerned theſe graces of Gods Spirit by the fruits of ſanctification in vs, they are not taken from vs, ſeeing *the gifts and calling of God are without repentance.* And where he hath begun a good worke, there he will finiſh it and bring it to perfection, as the Apoſtle ſpeaketh, *Phil.*1.6. Wee know that the woman being with child, feeleth no life or motion of the childe diuers monethes together, after the time of her conception, and after that ſhe hath felt it ſtirre and moue oftentimes, there is an intermiſſion wherein ſhee feeleth not the motion thereof a good ſpace together, and yet notwithſtanding becauſe in former times ſhee hath felt it, ſhee is perſwaded that a liue childe is in her;, and comfortably hopeth to haue happy trauell. And thus it fareth with Gods children oftentimes, after that by the ſeed of the Word, faith is begotten and conceiued in them, they feele no life, motion, nor vndoubted ſignes thereof a long while, and after that they haue the remiſſion of their ſins & are reconciled vnto God, they haue not the feeling & ſenſe of pardon & reconciliation diuers monethes, yea ſometimes many yeeres together, which the Lord in his wiſdom & mercy doth, that hee may moue them hereby vnto more ſerious repentance, and earneſtly to hunger after a greater meaſure of faith, carefully vſing the meanes ordained for this purpoſe; and that they may more eſteeme & be more thankfull for his inualuable benefits after that they haue full aſſurance of them. And after they haue a feeling of faith and other ſpirituall graces by their motions and fruits, oftentimes againe they are depriued of it, either becauſe they haue wounded their conſciences by falling into ſome knowne ſinne, or for that it pleaſeth the Lord to exerciſe their faith, and maniſeſt his power in their weakneſſe, moouing them hereby to denie themſelues, and to reſt wholly vpon him, yeelding vnto him the whole glory & prayſe of their ſaluation. What therefore is to be done in ſuch a caſe? Surely they are not vtterly to bee diſcouraged, nor to ſuffer themſelues to ſinke into the gulfe of deſperation; but as the ſenſe and feeling of their ſtate ought to humble them vnder Gods hand, and to mooue them to enter into a due examination of themſelues, and to a ſerious repentance for their ſinnes, ſo they muſt take comfort vnto themſelues, and prop vp their declining faith, by calling to minde former times wherein the Lord hath ſhewed his mercifull and gracious countenance vnto them, and wherein they in token of thankfulneſſe haue glorified God, by their holines and righteouſneſſe of life. An example whereof we haue in the Prophet *Dauid*, who being grieuouſly afflicted, could not receiue in his ſoule any true comfort: for howſoeuer he did *thinke vpon the Lord, yet hee was ſtill troubled, and though hee prayed vnto him, yet his ſpirit was full of anguiſh.* What helpe did he then find in this his preſent diſtreſſe? He telleth vs in the fifth Verſe: *Then* (ſaith he) *I conſidered the dayes of old, and the yeeres of ancient time; I called to remembrance my ſong in the night*, namely, his ſongs of thankſgiuing, whereby hee had prayſed God for his great benefits: and *I remembred the workes of the Lord, certainly I remembred thy wonders of old.* So the holy man *Iob* apprehending and conceiuing of God as of his enemie, in reſpect of his preſent ſenſe and feeling, and being moued by his friends to doubt of his graces, which hee had receiued, and to condemne himſelfe for an Hypocrite, comforteth himſelfe, and ſtrengtheneth his faith in the middeſt of all theſe grieuous tentations, by calling to his remembrance, his fruits of faith and workes of ſanctification, which hee had diſcerned in himſelfe in former times, as appeareth, Chap. 31. Whoſe example if the children of God in like diſtreſſe will follow, how miſerable ſoeuer they are in their preſent ſenſe and feeling, yet they may receiue vnto themſelues comfort, becauſe Gods gifts and calling are without repentance.

*Pſal.*77.

Iob 31.

§. Sect.
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And as wee are thus to comfort our ſelues with the remembrance of our ſtate in times paſt: ſo for the preſent when wee haue not a liuely ſenſe and feeling of our faith, we muſt examine it in the fruits thereof, which are oftentimes euident and apparant, when as faith it ſelfe from which they ſpring is hidden and ſecret. For as, though wee ſee not the roote of a tree which is couered with the earth, yet when we behold the boughes, and branches, leaues and fruits, wee certainly conclude, that there is a root, which giueth vnto them life and nouriſhment; And as when we ſee the Sun-beames, wee thereby know that it is riſen and ſhineth, though wee doe not, or cannot behold the bodie thereof; and finally as when wee looke vpon the flowing ſtreames, we are aſſured that there is a fountaine from which they ſpring, though it bee re-

remote and not ſubject to our view: ſo though our faith, the roote of godlineſſe and fountaine of all grace be hidden from vs, and is not to bee diſcerned by our ſenſe and feeling; yet by the fruits of ſanctification, and by the Chryſtall ſtreames of pietie flowing from vs, both in our words and actions, we may be aſſured, that howſoeuer our faith be couered with the heauy burthen of grieuous tentations, ſo as we cannot comfortably behold it; yet it dwelleth and liueth in vs, ſeeing theſe effects doe neceſſarily ſhew, that their is a cauſe from which they proceed. If therefore we cannot feele faith rooted in our hearts, let vs labour to diſcerne it in its fruits; And firſt let vs conſider, if wee be inflamed with Gods loue; for ſeeing we haue only ſo much loue of God, as we haue aſſurance of his loue towards vs, hereof it will neceſſarily follow, that according to the proportion of our loue, ſuch alſo is the meaſure of our faith, though for the preſent wee haue no ſenſe and feeling of it. And if we be alike doubtfull of our loue, let vs examine it alſo by the fruits thereof; as namely whether we be not deſirous to pleaſe God, and endeuour in ſome poore meaſure, to performe obedience to his Commandements; whether we be not zealous of his glory, and euen grieued and much diſpleaſed, when we ſee or heare, that he is diſhonoured eithet by our ſelues or others; whether wee loue our brethren and take delight in the ſocietie and fellowſhip of thoſe who are good and vertuous, loathing on the other ſide their company who are impious, and profeſſed ſinners; whether we affect a Chriſtian becauſe he is a Chriſtian, and, hauing no worldly reſpects, could be content to performe vnto him all duties of mercy and loue, becauſe he is a ſincere Profeſſour of God true Religion. For if wee haue this Chriſtian loue & charity towards men, wee may hereby bee aſſured that our hearts are poſſeſſed with the loue of God; ſeeing this is the fountaine from which it iſſueth and ſpringeth. So alſo we may examine our faith by the fruits of repentance: for if our ſinnes trouble and grieue vs, euen in this reſpect, becauſe by them we haue offended our gracious God; if euen thoſe ſinnes which heretofore haue beene pleaſant to our carnall appetites, are now ſo loathſome and diſtaſtfull, that we would not be hired to commit them wittingly & willingly with great riches and preferments; If we haue a deſire to be feed from ſinne, not onely in reſpect of the guilt and puniſhment, but alſo in regard of the pollution and corruption, and in loue to God, ſtriue to performe the works of holines, yea (if it were poſſible) to yeeld perfect obedience to the Law of God, then may we hereby be aſcertained that we haue a true & liuely faith, though we cannot ſenſibly diſcerne it, in the act of apprehending and applying the mercies of God, and merits of Chriſt, becauſe it were as impoſſible to haue theſe things in vs without a liuely faith, as it is to find a perpetuall running riuer without a fountaine, or fruit vpon that tree, which neuer had either ſap or root.

§. *Sect.* 3.
That there is a proportion betweene our faith and all other ſauing graces, and between theſe graces one with another.

And as we may by other of Gods ſanctifying and ſauing gifts and graces which are the fruites of faith, bee aſſured that faith it ſelfe is rooted in our hearts: ſo may we alſo by their meaſure and quantitie be certified of the meaſure and quantitie of our faith; for as all our ſauing gifts and graces, ſanctification and new obedience, doe ſpring and iſſue from our faith as from the roote and fountaine, ſo haue they an anſwerable proportion thereunto. So that where there is a large root and plentifull fountaine of a liuely Faith, there are alſo many fruites of grace, and abundant ſtreames of repentance, ſanctification and new obedience. For example, according to the meaſure of our Faith and aſſurance of Gods loue towards vs, ſuch a proportion wee haue of loue towards God, and anſwerable to our loue is our feare to diſpleaſe him, our zeale of his glory, our deſire to doe thoſe things which are acceptable in his ſight, our hatred of ſinne and loue of righteouſneſſe, our ſorrow for our former iniquities, our care and endeauour of future amendment, and our loue of the brethren, yea, euen of our enemies for Gods ſake. And ſo alſo according to the meaſure of our faith, ſuch is the meaſure of our aſſiance, hope, patience and the reſt. Whereupon it followeth, that where there is a ſtrong faith, and full perſwaſion of Gods loue, there is alſo a great meaſure of loue towards God, of zeale to glorifie him, of care to pleaſe him, hatred of ſinne, loue of righteouſneſſe and the reſt: and contrariwiſe where there is a large proportion of theſe graces and fruits of Faith, there alſo is ſtrength of Faith, and fulneſſe of perſwaſion anſwerable thereunto. So as it is impoſſible that wee ſhould haue a great hatred of ſinne, or loue of righteouſneſſe, a zeale of Gods glory, or loue of our brethren, if either wee were deſtitute of faith, or had it but in ſmall meaſure, ſeeing according to the proportion of our faith, wee haue a like quantitie and proportion of all and euery of Gods ſanctifying and ſauing graces.

§. *Sect.* 4.
With what cautions and limitations it is to be held that there is a iuſt proportion betweene all Gods graces in vs.

Howbeit this which I haue ſaid is to bee vnderſtood with ſome caution and limitation; neither doe I here ſpeake of common gifts of the ſpirit, or of meere morall and ciuill vertues, which being either naturall, or attained vnto by a mans owne induſtry and labour, are imparted to the vngenerate as well as vnto thoſe who are truly conuerted vnto God; all which may bee in diuers meaſures and proportions, either as they are immediatly beſtowed vpon them, or as they more labour for the inriching of themſelues with one rather then with another: but onely of euangelicall, ſanctifying, and ſauing graces, which are ſo proper and peculiar to Gods elect, as that they are imparted to them all, and to no other. Neither doe I ſpeake of the acts and operations of theſe ſanctifying and ſauing graces, by which they are made ſenſible vnto vs, and ſubiect to our feeling & comprehenſion; for in regard hereof they are oftentimes, either all of them ioyntly, or any of them ſeuerally increaſed and diminiſhed; yea ſome of them quite loſt in our ſenſe and feeling, when as the other doe ſtill remaine without any great alteration; by reaſon of ſome outward accidents which further the manifeſtation of ſome graces, or hinder and hide others; ſo as the one ſort are more cleerely ſeene, and the other not diſcerned: but I only vnderſtand it of the inward habits of theſe graces which hold ſtill their proportion, euen when their acts and operations doe moſt differ. And this wee may ſee euen in corporall faculties and their actions and operations; for whileſt the hand is bound ſo as it cannot worke, the eye may ſee, and the foote may walke; whileſt the eye cannot ſee, by reaſon of the darknes, or becauſe it is hudwinckt, the mouth may taſte, and the noſe may ſmell, and all the parts of the bodie feele: and yet at the ſame time when the actions and operations of any of theſe parts are hindred, their faculties doe ſtill remaine in their wonted proportion, the hand hauing his full ſtrength when it is bound, as well as when it is at libertie, and the eye the faculty of ſeeing, euen when it is couered, or in the darke, as well as at noone day, when the vaile is taken away, though for the preſent they cannot exerciſe them in their functions and operations. Whereof it is that wee may truly ſay at the ſame time, that the eye cannot ſee, and that the hand hath no power to worke, ſpeaking of their actions and functions; and that the eye can ſee, and the hand as able to worke as euer before, if we reſpect their faculties and habituall vertues and abilities. And thus alſo theſe ſanctifying and ſauing graces increaſe and diminiſh in their actions and operations, when as the faculties, habits, and graces themſelues doe ſtill keepe the wonted proportion. They increaſe and exceed one another when as being exerciſed they maſter their contrary corruptions, and being tried doe get the vpper hand in the tentation; whereby (like the Sunne in his full ſtrength when all cloudes are vaniſhed away) they ſhine gloriouſly vnto vs in their perfect brightneſſe. And contrariwiſe they are decreaſed & diminiſhed, when they are hindred in their operations, through the violence of our corruptions, and foiled in the tentation, not in their habits, but in their acts, not in themſelues, but in reſpect of our ſenſe and feeling; for in this regard they hold ſtill their owne proportion, euen as the Sunne is alwayes alike light and bright in its owne nature, when it is couered with a cloud, and when the cloud is quite diſpelled, though there bee great difference in reſpect of our ſight and apprehenſion.

§. Sect. The firſt ction agai the equal portion of Gods g made, ſwered.

The which being rightly vnderſtood may enable vs to anſwere diuers objections: for firſt it may bee ſaid, that as there are diuers tentations which generally oppugne all graces, ſo there are ſome which more directly oppoſe againſt ſome one ſanctifying gift, then againſt any other; euen as there is alſo ſome naturall corruption, which ſtriueth and ſtruggleth againſt one grace vnto which it is directly oppoſed, in more ſpeciall & forcible manner than againſt all the reſt; and therefore when in theſe incounters theſe ſpeciall tentations and corruptions doe preuaile, and foile thoſe particular graces which they oppoſe, it muſt needs follow that they are more impaired and abated then other graces which are not thus aſſaulted.

To which I anſwere, that if the habit of one grace could be thus abated (which I doe not hold) the proportion might ſtill continue, ſeeing the other graces might be abated with it, becauſe they are mutuall cauſes of one another, and ſo any one receiuing ſtrength imparteth it to al the reſt; & contrariwiſe. But I rather ſay, that the habits of the graces do ſtill continue in their perfection & proportion; & that the defect and diſproportion which by reaſon of theſe tentations and corruptions, are in one grace more then in another, is not in the habit of this grace, but onely in its act and operation, which for a time is hindred and impaired through the violence of this ſpirituall incounter. For as in a corporall fight the hand and arme being more exerciſed then other parts, are alſo more wearied and become weake and feeble, when as other parts of the bodie retaine their wonted ſtrength; but yet this weakneſſe is only in reſpect of the act and operation, and that only for a time, and not in reſpect of that habituall ſtrength and power which is in the hand and arme, (for this as experience teacheth vs is not abated, but rather increaſed by this exerciſe.) So though that grace which is exerciſed more eſpecially in the tentation, or fighteth againſt ſome ſtrong corruption, in reſpect of the act and operation be weakened and foiled, the reſt retaining their wonted vigour, yet the habit of this grace is not impaired, but rather by this ſpirituall exerciſe ſtrengthened and increaſed. And yet though it increaſeth & waxeth ſtronger in this fight and exerciſe, this growth maketh no diſproportion, nor maketh it exceed the reſt of

Gods ſauing graces which are not thus exerciſed and tried, becauſe (as I ſaid) they are mutuall cauſes one of another, and therefore no ſooner is any of them increaſed & ſtrengthened, but it alſo ſtrengtheneth and increaſeth all the reſt. As for example, the ſtronger our faith is in the aſſurance of Gods loue, the ſtronger alſo our loue towardes God waxeth; the ſtronger alſo our hope, affiance, zeale and obedience: the more wee increaſe in loue, the more in repentance, ſorrowing more heartily that wee ſhould by our ſinnes offend one whom we loue ſo much; and more earneſtly endeuouring to doe thoſe things which are acceptable vnto him. And ſo againe the more wee are increaſed in loue, zeale, repentance, and the reſt; the more cauſe we haue to increaſe in faith and in the aſſurance of our election and ſaluation, becauſe theſe things make our election ſure, and they who embrace and doe them ſhall neuer fall, as the Apoſtle telleth vs. And of this mutuall ſtrengthening and increaſing of one grace by another, Saint *Paul* telleth vs where he ſaith, that, Faith cauſeth peace with God, and this peace and Faith worke patience, and patience experience, and experience hope, and hope, Chriſtian boldneſſe, which ſuffereth vs not to be aſhamed, becauſe the loue of God is ſhed abroad in our harts by the holy Ghoſt which is giuen to vs.

1.10.

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Sect.6.
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Againe, whereas it may be objected that in the Scriptures ſome are commended for one grace more than for an other; yea when as they are diſcommended for their defects in ſome, they are praiſed and approued for their excellency in others; the ſame anſwere may ſerue which I gaue to the other. For in regard that they had ſome one grace more tried than the reſt, when they got the vpper hand in the triall and tentation, and exerciſed their grace to the glory of God who gaue it, it was more manifeſted, and by this occaſion more approued and commended, euen as one Souldier in the band being of equall ſtrength and valour with ſome others, may yet haue more prayſe of theſe vertues, hauing had that occaſion of exerciſing and manifeſting them which the other wanted. And thus *Iob* is ſpecially commended for his patience, becauſe this was more principally exerciſed by his afflictions, though he had as great a meaſure of faith, hope, affiance, and obedience, as in the Hiſtory plainly appeareth. And ſo *Abraham* is chiefly commended for his Faith, becauſe it was chiefly exerciſed in the apprehenſion of Gods promiſes, though his loue, obedience, hope and the reſt, were in him in as great a proportion. And thus alſo when one grace more than another was hindered, and foiled in the tentation, their defect and weaknes in this grace is condemned, as more tending to the diſhonour of God and euill example of others, not that the habit was loſt or impaired, but only that it failed in the act and operation, either becauſe God withdrew his ſtrength, or ſuffered it to bee aſſaulted with a more ſtrong and violent tentation. And yet they are ſaid to haue this grace abated, becauſe the operations are hindered and empaired, which alone manifeſt them vnto vs, and make them ſubject to our ſenſe and feeling; though the habit remayne in his wonted perfection. And thus the Angell of the Church of Epheſus is commended for his workes, labour, patience, zeale, wiſdome, perſeuerance, and yet is cenſured for defect in loue, not that theſe graces could be in him, and loue itſelfe, or the habit of loue wanting, for loue is the fountaine of all true obedience; but becauſe his loue by ſome inward corruption or outward tentation was for a time hindered in ſome particular acts and operations, which tended to Gods diſhonour and the offence of others; and therefore afterwards admoniſhing him to riſe from whence hee had fallen, and to repent, he biddeth him not to recouer his loſt loue but to doe his firſt workes, that is, ſuch actions of loue as hee had formerly done, which either through the violence of his inward corruptions, or through the ſtrength of ſome outward tentation hee had omitted and neglected.

Apocal.2.2,3.

Verſe 5.

§. Sect.7.
The third obiection anſwered. How one man ſeemeth to excell in one grace more then in another.

Laſtly, whereas it may bee objected, that one man excelleth in zeale, another in loue, another in meekneſſe, another in patience, and ſo in the reſt; and that they appeare defectiue in ſome graces that excell in others; to this wee may anſwere, that it is not becauſe this proportion of Gods ſauing graces holdeth not; but eyther becauſe mens naturall parts, inclining to one grace more than to another, doe make it ſeeme greater than the reſt; or becauſe ſome naturall corruptions, or ſtrong tentations, doe hide and hinder the operations of ſome one grace more than another, ſo as it cannot appeare in its owne quantitie and greatneſſe. For example, if a man be of an hot and cholericke nature, a ſmall meaſure of true zeale, will ſeeme great and feruent. If a man be of a ſoft and milde diſpoſition, a little true meekneſſe, patience or humilitie, will make a goodly ſhew and ſeeme excellent. And contrariwiſe a great proportion of grace is ſcarce diſcerned, where the naturall corruptions are ſtrong and contrary vnto it. So a great deale of holy loue is hardly perceiued in a man who is naturally of a ſowre and ſullen diſpoſition; an high degree of ſpirituall patience ſcarce appeareth in a cholericke and froward nature, and ſo in the reſt. Whereby it appeareth that notwithſtanding a man may ſeeme rich and excellent in ſome graces in reſpect of his naturall parts inclining to them, and very poore and defectiue in others, vnto which he is naturally moſt auerſe and indiſpoſed, yet theſe ſanctifying gifts and graces in themſelues hold a proportion, both euery one, one with another, and all with faith from which they flow and ſpring.

§. *Sect.* 8. The conſolation which ariſeth from the equall proportion of Gods ſauing graces in vs.

From whence ariſeth to euery Chriſtian man a ſingular conſolation: for when hee feareth that he is deſtitute of any ſpirituall grace, he is to conſider if he haue any other graces; as when hee cannot diſcerne his faith, hee is to examine himſelfe, what meaſure of repentance, hatred of ſinne, or loue of righteouſneſſe he hath attained vnto; what loue hee hath of his brethren, and eſpecially of Gods Miniſters, what zeale, what feare of God, what patience, humilitie and the reſt; aſſuring himſelfe that though his faith or other graces bee hid from him through the greatneſſe of his corruptions, or violence of tentations, yet they are in him, and hold a proportion with thoſe other graces which he beſt diſcerneth. As therefore though wee cannot ſee the roote of a tree, yet wee may iudge at the quantitie thereof by the bodie and boughes which ſpring from it; and when we haue but one limbe of a man, we may by holding a proportion, geſſe at the quantitie of euery other member, & alſo at the whole ſtature: ſo howſoeuer we can not diſcerne our faith or ſome other grace of God in vs, yet may we know that we haue it, and in what quantitie and proportion it is in vs, by ſome other grace and ſanctifying gift which is more plaine and eaſie to bee diſcerned; ſeeing they are ſo enchained one to another, that he who hath one hath all the reſt, and the linkes of this golden chaine hold a fit and conuenient proportion amongſt themſelues.

§. *Sect.* 9. That we may haue a true faith though we apprehend Gods wrath, and haue no preſent ſenſe of his loue.

But heere Satan will further obiect, that we are not onely without all ſenſe and feeling of faith, but alſo that we doe ſenſiblie feele the heauie burthen of Gods wrath, and plainely diſcerne his frowning and angrie countenance againſt vs: and therfore howſoeuer thoſe children of God, who are in his loue and fauour, may haue ſome faith in them, although it doe not alwayes ſo ſenſibly appeare, yet it is impoſſible that wee ſhould haue any ſparke thereof, ſeeing wee haue not any ſenſe of Gods loue and fauour; nay do ſenſiblie perceiue the cleane contrarie. To which we are to anſwere, that faith doth not relie it ſelfe vpon our ſenſe and feeling; for as the Apoſtle ſaith, *faith is the ground of things* (not preſently enioyed, but) *which are hoped for, and the euidence or demonſtration of things* (not which are ſubiect to the ſenſes, & ſenſiblie diſcerned; but *which are not ſeene Heb.* 11. 1. And wee beleeue that ſuch ioyes are prepared for vs, *as neither eye hath ſeene, nor eare hath heard, nor the heart of man conceiued*, as it 1. *Cor.* 2. 9. And it is a kind of infidelitie to beleeue onely thoſe things which are ſubiect vnto our ſenſes and vnderſtandings; and therefore when *Thomas* would not beleeue that Chriſt was riſen before it was made manifeſt to his ſenſes, he is reproued for infidelitie, *Be not* (ſaith he) *faithleſſe but faithfull.* So that when our ſenſe and feeling ceaſe, then faith beginneth his chiefe worke; and the moſt excellent faith ſheweth it ſelfe moſt clearely when we haue no ſenſe and feeling, or when wee diſcerne and feele the plaine contrarie, for it is an eaſie matter to bee ſtrong in faith, when God ſheweth himſelfe gratious and mercifull; but when hee appeareth vnto vs like an angrie Iudge, when as his wrath flameth out againſt vs, then to behold his loue thorow the vizard of anger, to apprehend by faith his mercie and goodneſſe towards vs, when our ſenſes apprehend nothing but his wrath and diſpleaſure, to grow to *Iobs* reſolution in the middeſt of our bitter agonies, and grieuous afflictions, *though he kill me, yet will I truſt in him*, and when wee haue receiued many repulſes and bitter ſnubs, yet with the Cananitiſh woman, to continue our ſuite, argueth ſuch a faith as is hardly found, no not in Iſrael. Our want of ſenſe therefore of Gods loue and fauour doth not argue want of faith, for our faith is not grounded vpon our ſenſe and feeling, but vpon Gods gratious promiſes, immutable goodneſſe, and infallible truth: and if euer wee haue taſted of Gods loue and mercie, whatſoeuer we apprehend in our preſent ſenſe and feeling, faith concludeth that wee are ſtill in his loue and fauour, for *hee is without change or ſhadow of change*, as the Apoſtle ſpeaketh, *Iam.* 1. 17. *and whom hee loueth, to the end he loueth them*, as our Sauiour hath taught vs, *Iohn* 13. 1. Though then our ſenſe of Gods loue faile, yet may our faith continue ſtrong, as appeareth plainly in the example of *Iob*, who though he conceiued of God in his ſenſe and feeling that hee had hidden his face from him, and tooke him for his enemy, though he ſeemed to write bitter things againſt him, and made him to poſſeſſe the ſinnes of his youth, yet by a liuely faith he ſtill reſted and relied vpon him, proteſting, that *though he ſhould ſlay him, yet he would truſt in him:* as appeareth, *Iob* 13. 15. Yea our Sauiour Chriſt himſelfe who could not ſinne through infidelitie, in reſpect of his preſent ſenſe and feeling complaineth that God had forſaken him.

Hebr. 11. 1.

1. Cor. 2. 9.

Iob. 20. 29.

Iob 13. 15.

Matth. 15.

Iames 1. 17.

Iohn 13. 1.

Iob 13. 15.

§. *Sect.* 1 That we are rather to be-leeue Gods word then owne ſenſe feeling.

If therefore Satan goe about to perſwade vs that wee are without faith, becauſe wee preſently apprehend not Gods loue, nor feele the ſweet taſte of his goodneſſe; we are to anſwere, that wee are not to build our aſſurance vpon our owne ſenſe and feeling, but vpon Gods vnchangeable goodneſſe, and gratious promiſes made vnto vs in Chriſt Ieſus. And if at any time our ſenſe and feeling, tell vs one thing (namely, that God hath withdrawne his loue from vs, and will neuer againe looke gratiouſly vpon vs) and the word of God aſſure vs of another thing (to wit, that God will neuer forſake vs, but continue his loue towards vs vnto the end) we are not to giue credit vnto our owne feeling, but vnto Gods word; for otherwiſe what do we elſe but prefer our oft deceiuing ſenſe, before Gods infallible truth, and imagine that we can better diſcerne and iudge of our eſtate then God himſelfe? But the word of God telleth vs, that if we turne vnto the Lord by vnfained repentance, ſorrowing for our ſinnes paſt, hating our preſent corruptions, and deſiring and endeuouring to mortifie the fleſh and the luſts thereof, and to ſerue the Lord in holineſſe and newneſſe of life; and if we beleeue in Ieſus Chriſt reſting vpon him for our ſaluation; or though preſently wee feele not this faith and repentance, yet if euer in former time we haue diſcerned them in vs, that then we are receiued into Gods loue and fauour, and therefore ſhall haue his loue continued vnto vs vnto the end, be made partakers of his gratious promiſes, and heires of euerlaſting life; for the promiſes of the Goſpell are not reſtrained to thoſe who feele their faith, but to thoſe that haue faith; not to thoſe who feele that they doe beleeue, but vnto thoſe who doe beleeue.

Sect. 11.
at concluſi-
grounded
our ſenſe,
often falſe.

Neither is the not feeling of Gods loue & fauour a good argument to proue that we are out of his loue and fauour; or the apprehenſion of his wrath and anger in our ſenſe and feeling a ſound reaſon to perſwade vs that wee are ſubiect to his wrathfull diſpleaſure; ſeeing the being of a thing, and the ſenſible diſcerning of the thing to bee, are diuers; and therefore howſoeuer at ſometimes they concurre, yet oftentimes they are ſeuered and diſioyned. So that the concluſion which is inferred negatiuely from the ſenſes, to prooue the not being of their obiect, is not onely commonly falſe, but alſo oftentimes, abſurd and ridiculous; For example, ſometimes we ſee not the beames of the Sunne, as in the night ſeaſon, or when it is couered with ſome thicke blacke cloud, but ſhall wee heerehence conclude that the Sunne ſhineth not, nor will euer againe appeare vnto vs? So the bright beames of Gods loue and fauour are ſometimes hidden from vs in the night of tentations, & ſo ſhadowed with the cloud of our grieuous ſinnes, that wee cannot ſenſiblie diſcerne them; but ſhall we hence inferre, that there is no grace and mercie to bee found with God, or that hee will neuer againe make them ſhine vpon vs? The one is as abſurd as the other, and both groſly falſe. Thus ſometimes the Sun is eclipſed by the interpoſition of the Moone, ſo as wee cannot diſcerne his light, or very dimly; but if any man ſhould conclude from hence that it were quite taken away, or that we were depriued vtterly of his life-preſeruing influence, the experience of two or three houres would ſhew the ſottiſh weaknes of his ſenſible argument: and ſo in like manner, Gods fauour and loue are ſometimes ſo eclypſed with the interpoſition of ſome great afflictions, that wee cannot diſcerne them for a time, or but very dimly: but if we ſhal inferre hereof that they are quite taken from vs, and that they caſt forth no comfortable influence on vs, our preſent preſeruation from being ſwallowed vp into vtter deſtruction, and the ſpeedie returne of wonted ioy and conſolation, by the apprehenſion of Gods loue and goodneſſe towards vs, will euidently ſhew that this argument taken from the ſenſes, is void of reaſon.

§. Sect. 12.
That Gods deareſt children haue not at all times ſenſiblie diſcerned Gods loue, and the graces of his Spirit in them.

Laſtly, it appeareth by the examples of Gods children from time to time, that though they haue beene endued with a great meaſure of faith, and in a high degree of fauour and loue with almighty God, yet ſometimes in their owne ſenſe they haue found in them, in ſteade of Faith nothing but doubting, diffidence and infidelity; and for Gods loue and fauour, they haue apprehended nothing in their preſent feeling, but the wrathfull anger of God, and his grieuous diſpleaſure. Looke vpon the holy man *Iob*, who, by Gods owne teſtimonie was the iuſteſt man vpon earth, and highly in Gods loue and fauour, and you ſhall finde that ſometimes hee ſheweth in his grieuous afflictions no ſigne of Faith, but groſſe doubting, and in outward appearance vtter deſpaire of Gods mercie & loue; for he curſeth the day of his natiuitie, and wiſheth that he had neuer beene borne; he complaineth that God was his enemie, and had made him as a marke whereat hee ſhot venomed arrowes that Gods terrors did fight againſt him, and that hee did hide his louing countenance from him. So the Prophet *Dauid*, a man according to Gods owne heart, ſheweth plainly that ſometime he hath no ſenſe and feeling of the graces of Gods Spirit in him; as when he deſireth the Lord *to create in him a cleane heart, and to renew a ſpirit within him, to reſtore him to the ioy of his ſaluation, and to ſtabliſh him with his free ſpirit*; and ſometimes hee apprehendeth in his preſent ſenſe and feeling, in ſtead of Gods loue and fauour, nothing but his wrath and diſpleaſure, and therefore complaineth as one reiected and forſaken of God. So *Pſal.* 22. 1. *My God, my God why haſt thou forſaken mee, and art ſo farre from my health, and from the words of my roaring.* 2. *O my God I cry by day but thou heareſt not, and in the night and haue no audience.* And *Pſal.* 77. 7. hee thus complai-

Pſal. 51. 10. 11.

Pſal. 22. 1. and 77. 7. & 88. 14.

plaineth, *Will the Lord abſent himſelfe for euer? and will he ſhew no more fauour?* 8. *Is his mercie cleane gone for euer? doth his promiſe faile for euermore?* 9. *Hath God forgotten to be mercifull? Hath hee ſhut vp his tender mercies in diſpleaſure?* 10. *And I ſaid this is my death*, &c. So *Pſal.* 88.14. *Lord, why doeſt thou reiect my ſoule, and hideſt thy face from me?* 15. *I am afflicted, and at the point of death; from my youth, I ſuffer thy terrours doubting of my life.* 16. *Thine indignations goe ouer me, and thy feare hath cut me off.* The Prophet *Ieremy* likewiſe being grieuouſly afflicted in bodie and minde, was for a time depriued of the ſenſe of Gods loue and fauour, apprehending nothing but preſent miſery, and in ſtead of faith, affiance in God, peace of conſcience, and other ſanctifying graces, he bewrayeth his doubting, diffidence and impatiencie, curſing the day of his birth, and euen the man that brought firſt newes hereof to his Father, and wiſhing that his mother had beene his graue, or her wombe a perpetuall conception: as appeareth, *Ier.*20.14,15. &c. The like may be ſaid of the Apoſtle *Peter*, for where, I pray you, was the ſenſe and feeling of his faith, affiance in God, zeale of his glory, loue, feare, and other ſanctifying graces, when as he ſhamefully denied his maſter, yea forſwore him with bitter curſings. And yet we muſt either grant that *Peter* at this time was endued with a liuely faith, or elſe that the Prayer of our Lord and Sauiour Ieſus Chriſt was not effectuall, for he had prayed for him that his Faith might not faile, as appeareth, *Luke* 22.32. But what ſhould I inſiſt in the examples of theſe the ſeruants of God, ſeeing the alone example of Chriſt himſelfe is ſufficient to cleare this point; for though he were the only begotten, and beſt beloued Son of his heauenly Father, yet in his own ſenſe & feeling he apprehendeth nothing but Gods wrath and grieuous diſpleaſure, and lamentably complaineth as a man abandoned and caſt out of all loue and fauour, *My God, my God, why haſt thou forſaken me:* which words ſhew both Chriſts affiance in God, and his preſent apprehenſion in his ſenſe and feeling; for in reſpect of his affiance and truſt in God he called him ſtill his God; in reſpect of his ſenſe and feeling he complaineth that he is forſaken. Whereby it is manifeſt, that a man may bee dearely beloued of God, and yet for a time apprehend nothing but his wrath and diſpleaſure; that he may haue faith and affiance in God, and yet at the ſame time be depriued of all ſenſe and feeling of his loue and fauour. And therefore when we are exerciſed in the combate of tentations, let not Sathan perſwade vs that wee are vtterly depriued of the loue and fauour of God, becauſe through the violence of his tentations and grieuouſneſſe of our afflictions we doe not apprehend it; nor that we are deſtitute of faith, and all other ſpirituall graces, becauſe wee doe not ſenſibly diſcerne them in our feeling; for this hath beene the ſtate of the deare children of God from the beginning of the World, and ſhall be to the end thereof.

*Ier.*10.14,15.

Luke 22.32.

*Matth.*27.46.

Chap. XLVII.

Of the meanes whereby our faith may bee ſtrengthened and increaſed.

§. Sect.
That all w
are endued
with true
faith, vſe
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increaſed.

AND ſo much concerning thoſe reaſons whereby we may proue that wee haue faith, and alſo anſwere Satans tentations, whereby he laboureth to perſwade vs that we are deſtitute thereof. The ſecond means whereby we may arme our ſelues againſt Satan & his ſuggeſtions, is, that we moſt earneſtly labour & endeuor after we haue found that we haue ſome faith to increaſe therein, and grow vp from faith to faith, vntill we come to that fulneſſe of perſwaſion which will bring ſuch peace of conſcience, as Satan with all his power & malice ſhal not be able to diſturbe. Otherwiſe we ſhall be continually ſubject to feares and doubtings, and exceedingly ſhaken with his tentations. And in truth not without cauſe, if we ſtand ſtill at a ſtay; for howſoeuer Satan and all the power of Hell cannot preuaile againſt the leaſt meaſure of true faith to quench and vtterly deſtroy it; yet this will bring no ſound comfort vnto thoſe which reſt contented with this little quantitie, & neuer labour after increaſe, becauſe this is a ſhrewd preſumption, that their faith is falſe and counterfeit. For aſſoone as the ſeed of true faith is ſown in vs, and hath taken root, it ſprouteth vp, vntill it come to full ripeneſſe; in which reſpect our Sauiour compareth it to a graine of muſtard ſeed, which though it be one of the leaſt ſeeds of the garden, yet it groweth to a great tree. Neither in truth is it poſſible that any who haue taſted of true faith, and of thoſe ineſtimable benefits, which it aſſureth vs of, ſhould content themſelues with a ſmall pittance, & neuer labour after more. For who is it that hauing taſted and eaten a little bit of ſome delicious meate, doth not with a hungring appetite deſire more till hee be filled and ſatisfied? Who is it that hauing any weake title vnto, and aſſurance of ſome goodly inheritance, doth not earneſtly deſire and vſe all good and lawfull meanes whereby his title may be ſtrengthened, and his aſſurance confirmed? And can wee thinke that any haue truly taſted of faith, and the excellent benefits which accompany it, as namely aſſurance of Gods loue, and the remiſſion of our ſinnes, peace of conſcience, joy in the holy Ghoſt, who content themſelues with a little mo-

modicum and neuer hunger after more? or can we imagine that we haue any ſmall title or true aſſurance of thoſe vnſpeakable joyes of Gods Kingdome, and that vnualuable patrimonie of euerlaſting glory, if wee neuer vſe meanes to confirme our title; and ſtrengthen our aſſurance? Surely it is impoſſible; and therefore if wee would haue any ſound comfort and peace of conſcience; if we would euer attaine to a certaine perſwaſion that wee haue true faith indeed, let vs vſe moſt carefully and diligently all good meanes, whereby wee may ſtrengthen and confirme our faith, vntill it grow from a ſmall ſeed to a great tree, which will bring forth plentifull fruits of godlineſſe and righteouſneſſe; and vntill it wax of a ſmall ſparke, a great flame which will throughly warme our hearts with true comfort, which are naturally frozen with feare and doubting: for howſoeuer Sathan cannot quench the leaſt ſparke of liuely faith, yet he will ſo couer it with the aſhes of his tentations, that wee ſhall neither diſcerne the light nor feele the heate thereof.

ſ.2.
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to In-
faith is
gotten
of
Word.

Now the meanes which we are thus carefully to vſe, are of two ſorts: the firſt tending to the increaſing and ſtrengthening of our faith, the other ſeruing to preſerue vs from doubting and deſperation. The meanes to ſtrengthen and increaſe our faith are diuers: the firſt is the frequent and attentiue hearing of Gods Word, for as this is the ordinary meanes, whereby faith is begotten and begun in vs, ſo is it a chiefe meanes to ſtrengthen and confirme it; as it is that liuely ſeed from which Faith doth ſpring, ſo is it that heauenly dew whereby it is watered, and increaſed from a little plant to a great tree. And therefore as it is not ſufficient for a fruitfull harueſt, that the blade or branch ſhould ſprout vp, vnleſſe it be watered continually with ſweet dew and ſhowers from Heauen, and ſo preſerued from dying and withering; ſo if euer we meane to reape the ripe fruits of faith to our euerlaſting comfort, we muſt be carefull that not onely it take rooting, and bring forth a blade of an outward profeſſion, but alſo that it may be watered with this heauenly dew of Gods word; otherwiſe when the ſunne of affliction and perſecution ariſeth, it will die and wither.

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medi-
Gods

The ſecond meanes to ſtrengthen our faith, is diligently to reade and meditate in Gods Word, eſpecially the Goſpell, wherein is contained thoſe ſweet and gracious promiſes which are made indefinitely vnto all who repent of their ſinnes, and beleeue in Ieſus Chriſt, reſting and relying vpon him alone for their ſaluation. And to this purpoſe our Sauiour willeth the Iewes to *ſearch the Scriptures, becauſe they are they which teſtifie of him: Iohn* 5.39. And hereby *Dauid* ſaith, that he was comforted in his troubles

9.

and euen quickned when hee was dead, *Pſal.* 119.50.

Pſal. 119 50
The third meanes, holy conference.

The third meanes is holy conference with our godly brethren; for hereby thoſe which are falling are confirmed, and the wearie hands and weake knees ſtrengthened, as *Eliphas* ſpeaketh, *Iob* 43.4. And thoſe who are weake in faith are comforted and eſtabliſhed with the godly inſtructions, profitable exhortations and ſweet conſolations of thoſe who are more ſtrong. And therefore the Apoſtle *Paul* exhorts thoſe who had attained vnto a great meaſure of faith, that they admit ſuch as were weake into their company to be made partakers of their Chriſtian conferences, to the end that hereby they might be more and more ſtrengthened and confirmed: *Rom.* 14.1.

Iob 43.4.

Rom. 14.1.
The fourth meanes; the vſe of the Sacraments.

The fourth meanes is the holy vſe of the Sacraments: for the Lord hath added them as Seales to the hand-writing of his couenant of grace, to confirme our faith in the full aſſurance of his promiſes, and to take away all doubting. For whereas the weake conſcience might make ſome ſcruple, in reſpect that the promiſes of the Goſpell in the preaching of the word are deliuered indefinitely and after a generall manner, in the vſe of the Sacraments, they are aſſured vnto them particularly and as it were by name; and that not after ſome obſcure and hidden manner, but moſt familiarly by ſuch common ſignes as are ſubject to the ſenſes, and within the reach of the ſhalloweſt capacitie.

The fift meanes, good workes.

A fifth meanes to confirme our faith, is to be continually conuerſant in good workes, and to bring forth the fruits of holy obedience; for hereby our Faith is exerciſed, and by exerciſe ſtrengthened and increaſed: whereas contrariwiſe the neglect hereof doth wound the conſcience, and ſo quench the liuely heate of faith, that though it bee not quite extinguiſhed, yet it will not ſenſibly be diſcerned. As therefore the ſtrength of the bodie is increaſed by exerciſe, and for want thereof waxeth faint and languiſheth, and as the ſtomacke is by outward exerciſe of the bodie made more fit to performe his duty of concoction; ſo our Faith being exerciſed in good workes is made more ſtrong and fit to performe his dutie in applying Chriſt and the ſweete promiſes of the Goſpell vnto vs, and without this ſpirituall exerciſe it waxeth faint and the ſtrength thereof abateth.

The ſixth meanes, feruent prayer,

The laſt meanes to ſtrengthen and increaſe our Faith is continuall and feruent prayer; for faith is not in our owne power, but *it is the free gift of God*, as the Apoſtle teacheth vs, *Epheſ.* 2.8. Neither can any man come vnto our Sauiour Chriſt by a liuely Faith except it be giuen him of the Father, as himſelfe ſpeaketh, *Ioh.* 6.65. And therefore when we ſee the ſmall meaſure of our faith, we are with the Apoſtles to pray vnto the Lord that

Epheſ. 2.8.

Iohn 6.65.

Luke 17.5.

Marke 9.24.

Rom. 8.38,39.

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§. Sect. 3. Of the meanes whereby wee may be preſerued from doubting and deſperation.

And theſe are the meanes which properly tend to the ſtrengthening and increaſing of our Faith; which whoſoeuer carefully and conſcionably vſe, they ſhall aſſuredly finde them effectuall for this purpoſe. Now wee are to ſpeake of thoſe meanes whereby wee may be preſerued from doubting and deſperation, of which I ſhall not need to ſpeake much, ſeeing the moſt of theſe points are handled before.

The firſt meanes,

Matth. 11.28.

Iohn 3.16.

Matth. 9.13.

Iohn 6.40.

The firſt meanes to preſerue vs from deſperation, is to call continually vnto our remembrance, that the promiſes of the Goſpell are generall and indefinite, excluding none how vnworthy and ſinfull ſoeuer they bee, if they doe not exclude themſelues through their owne infidelitie. So *Matth.* 11.28. our Sauiour calleth all humbled and repentant ſinners without exception, ſaying, *Come vnto me all yee that labour and are heauie laden, and I will eaſe you.* And *Iohn* 3.16. *God ſo loued the world that hee ſent his only beloued Sonne, that as many as beleeue in him ſhould not periſh, but haue euerlaſting life.* So *Matth.* 9.13. our Sauiour ſaith, *that hee came not to call the righteous, but ſinners to repentance*; either then refuſe the name of repentant ſinner, or acknowledge that he came to ſaue thee. And *Iohn* 6.40. our Sauiour ſaith, *that it is his Fathers will who ſent him, that euery man who beleeueth in him ſhould haue euerlaſting life.* Seeing therefore God taketh no exception, nor excludeth any, let vs not exclude our ſelues through our infidelitie and want of faith.

The ſecond meanes,

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Galath.2.2

Heb. 6.18.

Secondly, we are to conſider that the Lord hath not only propounded his gracious promiſes vnto vs but alſo hath commanded vs to beleeue them. So *Marke* 1.15. *Repent and beleeue the Goſpell*, and 1. *Iohn* 3.23. *This then is his Commandement, that we beleeue in the name of his Sonne Ieſus Chriſt*, &c. Now to beleeue in Chriſt, is not only to beleeue that he is a Sauiour, for this euen the Deuils beleeue alſo, but to beleeue that he is our Sauiour, and to reſt wholly vpon him for our ſaluation, and to ſay with the Apoſtle *Paul*, *Gal.* 2.20. *I liue by the faith in the Sonne of God, who hath loued mee and giuen himſelfe for me.* And to the end that wee may be armed againſt doubting, and enabled to performe this commandement, it hath pleaſed the Lord to adde vnto his word, his oath, that *by two immutable things, wherein it is impoſſible that God ſhould lie, wee ſhould haue ſtrong conſolation*, as the Apoſtle ſpeaketh, *Heb.* 6.18. Yea, he hath alſo vnto his word and hand-writing annexed his Sacraments as Seales, that there might be no place left for doubting. Seeing therefore the Lord hath expreſly commanded vs to beleeue, and vſed all meanes to enable vs to performe his commandement, let vs not now diſpute the queſtion, whether we are worthy to beleeue or no, or whether ſuch grieuous ſinners are bound to this dutie, but ſetting all excuſes aſide, let vs beleeue in obedience to Gods Commandement.

The third meanes.

1.Iohn 2.

Thirdly, wee muſt not alwayes ſet before vs the innumerable multitude and huge waight of our ſinnes, but withall call to our remembrance the infinite mercies of God and merits of Chriſt, who hath offered vnto his Father a propitiatory ſacrifice, and full ſatisfaction for all our *ſinnes, and not for ours onely, but for the ſinnes of all the world*, as the Apoſtle ſpeaketh, 1. *Iohn* 2.2. Seeing therefore our debt, how great ſoeuer it be, is already diſcharged; and our ſinnes, how outragious ſoeuer they be, are fully puniſhed long agoe in our Sauiour Chriſt, and ſeeing God himſelfe who hath receiued this debt, and taken this puniſhment, is of infinite iuſtice & mercie, why ſhould we now deſpaire of pardon? Yea, why ſhould wee not moſt certainly be aſſured that the roll and reckoning of our ſinnes, how long ſo euer it be, is quite blotted out and cancelled, ſo as they ſhall neuer againe be laid to our charge?

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1. *Iohn* 5.

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Now to denie the truth, mercie, and iuſtice of God, is to deny God himſelfe; for his attributes are his eſſence, the truth of God is the true God, the mercie of God is the mercifull God, and the juſtice of God is the *juſt* God. So that hee who deſpaireth, falleth into the moſt horrible and capitall ſin of Atheiſme, euen the higheſt degree of wickedneſſe, and therefore more hainouſly offendeth God by this ſinne alone, then by all his other ſinnes whatſoeuer, though they appeare neuer ſo monſtrous and abominable in his owne eyes. For example, the ſinne of *Cain*, in deſpairing of God mercie, was farre more horrible then his monſtrous ſin which he committed in murthering his own brother. The ſinne of *Iudas* in deſpairing of Gods mercie, was without compariſon greater than his ſinne in betraying his Lord and maſter: in a word, to commit Idolatrie, blaſphemie, murther, adulterie, and ſuch like are hainous ſinnes, but vtterly to deſpaire of Gods mercie is greater than they all. Though then wee haue committed other horrible wickedneſſe againſt the Lord, yet in no caſe let vs deſpaire, for this were to adde ſinne vnto ſinne, and clog our conſciences more with the laſt, then with all the former, till with their intolerable waight they preſſe vs downe vnto hell. You would count him worſe then mad, who being oppreſſed with a heauy burthen, ſhould (in ſteed of vſing other meanes to eaſe himſelfe) adde thereunto a double or treble waight, till he were preſſed downe groueling vnto the earth: but aſſuredly ſuch and greater madneſſe it is when wee feele our conſciences clogged with a heauie burthen of ſinne, in ſtead of ſeeking eaſe by comming to Chriſt by a liuely Faith, to fall into vtter deſperation, and thereby to adde a treble waight to the alreadie intolerable burthen of ſinne, which lieth vpon our conſciences, vntill they bee preſſed dovvne into the torments of hell. Euery one would eſteeme him a moſt deſperate wretch, who hauing offended ſuch a gratious Prince, as would moſt ſurely forgiue him vpon his vnfained ſorrow for his fault, ſhould in ſtead of humbling himſelfe and asking pardon, deſperately refuſe his Princes mercie, and withall denie his truth in his promiſes, his mercy, iuſtice, and euen diſauow him for being a lawfull Prince: but ſuch and much more wickedneſſe doe they deſperatly commit, who hauing offended God by their grieuous ſinnes, who is ſo gratious and mercifull, that he would moſt certainly forgiue them vpon their repentance; in ſtead of humbling themſelues by vnfained ſorrow, doe deſperatly refuſe to be partakers of his mercy, and not onely ſo, but denie the infinitnes of his mercy, iuſtice, truth in his promiſes, and conſequently his Godhead and being. And therefore when (the waight of ſinne preſſing vs) Satan perſwadeth vs to deſpaire of mercie and forgiueneſſe, let vs in any caſe reſiſt this tentation, and boldly ſay vnto the tempter; It is enough and too much that I haue offended my gratious God with my other ſinnes, though I doe not adde thereunto this ſinne, which is greater then all the reſt; the waight of my other wickednes is alreadie too too heauie vpon my conſcience, and therefore farre be it from mee to load it with a far more vnſupportable burthen; I haue already too much diſhonoured my good God by my horrible ſinnes, and therefore I will in no caſe more diſhonour him now, than in committing all my other ſinnes; by denying his mercy, iuſtice, truth, and euen the Godhead it ſelfe, for what were this but being alreadie in a burning feuer to caſt my ſelfe into the fire; or being gone ouer the ſhooes in the filthy puddle of ſinne to plunge my ſelfe ouer head and eares, and euen to drowne my ſelfe in the bottomleſſe gulfe of deſperation? yea rather now I will breake off my ſinnes by vnfained repentance and turne vnto the Lord whom I haue offended, aſſuring my ſelfe that his mercies are infinite, and therefore he is readie to forgiue, and the merits of Chriſt a full ſatisfaction for all my ſinnes, though many & hainous, & therefore in him, I may boldly challenge forgiueneſſe as a thing of right appertaining to me. And thus are we to reſiſt Sathans tentations, and though we be often foiled, yet to riſe againe, in no caſe ſuffering him to plucke out of our hand the ſhield of Faith; though he hath diſarmed vs of the breſt-plate of righteouſnes; for if once we be depriued of this part of the ſpirituall armour, we ſhall lie open to all his blowes and thruſts, vntill wee bee wounded to the very death.

Sect. 5. Though the afflicted conſcience abhorreth other ſinnes, yet it eaſily inclineth to deſperation.

But moſt lamentable it is to ſee the grieuous miſerie of poore humbled ſinners, whereunto they are brought through the violence of Satans tentations; for howſoeuer feeling the heauie waight of their other ſins they earneſtly deſire to bee freed from them, howſoeuer being tormented with the grieuous ſmart of their other wickedneſſe they hate and abhorre it, yet they eaſily ſuffer themſelues to bee plunged into deſperation with euery friuolous tentation, and quietly offer their hands to bee manacled and bound in theſe gyues of hell without reſiſtance. But let all ſuch ſtirre vp themſelues, and gather their oppreſſed ſpirits all together, ſaying to their owne conſciences, I hate and deteſt from my heart my former wickednes, and ſhall I now entertaine a ſin more horrible then all the reſt? the burthen of my other ſins oppreſſe me, and make me earneſtly to deſire eaſe, and ſhall I adde a loade farre more intolerable to my afflicted conſcience? I am filled with ſhame and confuſion, becauſe by my former ſinnes I haue diſhonoured my gratious God: and ſhall I continue more to diſhonour him by doubting

Luke 17.5.

Marke 9.24.

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Now to denie the truth, mercie, and juſtice of God, is to deny God himſelfe; for his attributes are his eſſence, the truth of God is the true God, the mercie of God is the mercifull God, and the iuſtice of God is the iuſt God. So that hee who deſpaireth, falleth into the moſt horrible and capitall ſin of Atheiſme, euen the higheſt degree of wickedneſſe, and therefore more hainouſly offendeth God by this ſinne alone, then by all his other ſinnes whatſoeuer, though they appeare neuer ſo monſtrous and abominable in his owne eyes. For example, the ſinne of *Cain*, in deſpairing of God mercie, was farre more horrible then his monſtrous ſin which he committed in murthering his own brother. The ſinne of *Iudas* in deſpairing of Gods mercie, was without compariſon greater than his ſinne in betraying his Lord and maſter: in a word, to commit Idolatrie, blaſphemie, murther, adulterie, and ſuch like are hainous ſinnes, but vtterly to deſpaire of Gods mercie is greater than they all. 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And therefore when (the waight of ſinne preſſing vs) Satan perſwadeth vs to deſpaire of mercie and forgiueneſſe, let vs in any caſe reſiſt this tentation, and boldly ſay vnto the tempter; It is enough and too much that I haue offended my gratious God with my other ſinnes, though I doe not adde thereunto this ſinne, which is greater then all the reſt; the waight of my other wickednes is alreadie too, too heauie vpon my conſcience, and therefore farre be it from mee to load it with a far more vnſupportable burthen; I haue already too much diſhonoured my good God by my horrible ſinnes, and therefore I will in no caſe more diſhonour him now, than in committing all my other ſinnes; by denying his mercy, iuſtice, truth, and euen the Godhead it ſelfe, for what were this but being alreadie in a burning feuer to caſt my ſelfe into the fire; or being gone ouer the ſhooes in the filthy puddle of ſinne to plunge my ſelfe ouer head and eares, and euen to drowne my ſelfe in the bottomleſſe gulfe of deſperation? yea rather now I will breake off my ſinnes by vnfained repentance and turne vnto the Lord whom I haue offended, aſſuring my ſelfe that his mercies are infinite, and therefore he is readie to forgiue, and the merits of Chriſt a full ſatisfaction for all my ſinnes, though many & hainous, & therefore in him, I may boldly challenge forgiueneſſe as a thing of right appertaining to me. And thus are we to reſiſt Sathans tentations, and though we be often foiled, yet to riſe againe, in no caſe ſuffering him to plucke out of our hand the ſhield of Faith; though he hath diſarmed vs of the breſt-plate of righteouſnes; for if once we be depriued of this part of the ſpirituall armour, we ſhall lie open to all his blowes and thruſts, vntill wee bee wounded to the very death.

Sect. 5. Though the afflicted conſcience abhorreth other ſinnes, yet it eaſily inclineth to deſperation.

But moſt lamentable it is to ſee the grieuous miſerie of poore humbled ſinners, whereunto they are brought through the violence of Satans tentations; for howſoeuer feeling the heauie waight of their other ſins they earneſtly deſire to bee freed from them, howſoeuer being tormented with the grieuous ſmart of their other wickedneſſe they hate and abhorre it, yet they eaſily ſuffer themſelues to bee plunged into deſperation with euery friuolous tentation, and quietly offer their hands to bee manacled and bound in theſe gyues of hell without reſiſtance. But let all ſuch ſtirre vp themſelues, and gather their oppreſſed ſpirits all together, ſaying to their owne conſciences, I hate and deteſt from my heart my former wickednes, and ſhall I now entertaine a ſin more horrible then all the reſt? the burthen of my other ſins oppreſſe me, and make me earneſtly to deſire eaſe, and ſhall I adde a loade farre more intolerable to my afflicted conſcience? I am filled with ſhame and confuſion, becauſe by my former ſinnes I haue diſhonoured my gratious God: and ſhall I continue more to diſhonour him by doubting of and denying his mercy, iuſtice, and truth in his promiſes? I haue heretofore with *Iudas* betraied my Sauiour Chriſt vnto the death, yea, & with my ſinnes I haue whipped, mocked, and crucified him, and now hee hauing made full ſatisfaction for my ſinnes, and called mee vnto him that he may eaſe me of this intollerable burthen; ſhould I with *Iudas* refuſe to come, deſperately caſt off all hope of mercy, and become mine owne hangman? be it farre from me, nay as I hate all other ſin, ſo let mee hate this aboue all the reſt, as being more hainous then all the reſt; as I deſire to be eaſed and freed from the heauy burthen of other my wickedneſſe, ſo I will with all my power reſiſt Sathan when he ſeeketh to loade mee with this loade of deſperation, as being farre more intollerable; heretofore I haue diſhonoured God by my ſins, but now I will giue him glory in beleeuing and acknowledging his infinit mercy, goodneſſe, iuſtice, and truth in his promiſes; and ſeeing by my ſins, I haue crucified the Lord of life, I will not adde hereunto this outragious wickedneſſe, to trample his precious blood vnder my filthy feet, as a thing vnholy and of no worth, neither will I through my vnbeleefe, make it to bee ſpilt in vaine; but now with all care and conſcience I will gather it vp as a moſt precious balme, and with the hand of Faith applie it to thoſe grieſlie gaſhes and deepe wounds which ſinne hath made in my ſoule and conſcience, and with this ſpirituall lauer I will waſh my polluted ſoule, till it bee throughly purged from all vncleanneſſe. And ſeeing I haue deprived my ſoule of that inherent righteouſneſſe, wherewith it was indued by creation, now I will applie thereunto a farre more excellent righteouſneſſe by the hand of Faith, euen the righteouſneſſe of Ieſus Chriſt God and man, wherewith being adorned, I may boldlie offer my ſelfe into the preſence of my heauenly Father, and receiue the bleſſing of euerlaſting happineſſe.

§. *Sect.* 6. That deſperation is a ſinne moſt pernicious.

Laſtly, wee are to conſider, that as deſperation is a ſinne in it owne nature moſt grieuous, ſo alſo it is vnto our ſelues moſt pernicious: for whereas other ſinnes make vs worthie of the torments of hell and eternall condemnation, this, as it aboue all the reſt intitleth vs vnto the right of this helliſh inheritance, ſo alſo it entreth vs into the moſt certaine and preſent poſſeſſion thereof, euen whileſt wee liue vpon the earth. For what are the torments of a deſpairing conſcience, but the flaſhings of hell fire? and what are their blaſphemies which they vtter againſt God, and their impatient curſings of their accurſed ſelues, but the yelling cries of damned ſoules? And therefore if wee would not caſt our ſelues into the iawes of hell, if we would not whileſt wee liue begin to die an euerlaſting death, let vs in no caſe ſuffer our ſelues to be plunged with the violence of Sathans tentations into this bottomleſſe pit of vtter deſperation.

§. *Sect.* 7. That we hope againſt hope, and be leeue againſt beleefe.

Yea, will the afflicted ſoule ſay, But how ſhould I auoid it, ſeeing I am forciblie preſſed into it with the intollerable waight of my ſins, & with the ſenſe of apprehenſion of Gods fearful wrath, & diſpleaſure, feeling no comfort nor aſſurance that euer I ſhall receiue pardon? To which I anſwer, that yet in no caſe they are to deſpaire, but to hope againſt hope, and to beleeue againſt beleefe, and as it were from the bottom of hell, to caſt vp the eye of Faith into heauen, laying hold vpon Gods mercies and Chriſts merits: knowing that Faith is of things not ſeene, neither with the bodily eye, nor with the eye of reaſon, and that the Lord ſeemeth often to hate thoſe, whom in truth he dearely loueth. For ſo long as we beleeue Gods promiſes, and haue ſome hope that our ſinnes are either pardoned, or at leaſt pardonable, there is certaine comfort: but when as all hope is caſt off, and that wee reiect all Gods promiſes through vnbeleefe, and fall into vtter deſperation, there nothing remaineth, but moſt certaine deſtruction. When ſinne lieth vpon vs, it no queſtion exceedingly vexeth vs with the torments of conſcience, but if we deſpaire, we preſently in ſtead of obtaining eaſe caſt our ſelues into the torments of hell; the pangs of conſcience cauſed by the ſenſe of the heauie burthen of ſinne, are a good meanes to bring vs to Chriſt, that we may be eaſed of this burthen; but deſpaire ſtaieth vs in the mid way, and vtterly debarreth vs from euer being partakers of Chriſt, or any of his benefits. And therefore though the burthen of ſinne be neuer ſo irkeſome and grieuous, yet let vs bee contented to beare it till we come vnto Chriſt for eaſe: let vs beware in any caſe that wee doe not faint through impatiencie and want of hope and ſo fall into deſperation, for ſo ſhall wee but increaſe the waight of our ſinnes in exceeding meaſure, which already wee thinke an intollerable burthen and conſequentlie our horror of conſcience; ſo ſhall wee bring our ſelues from a doubtfull, or rather hopefull ſtate, to moſt certaine and preſent deſtruction; ſo ſhall wee change our temporarie griefe for that which is euerlaſting, and the terrors of conſcience for the torments of hell. So ſhall that which wee moſt feare and flee, preſently ouertake and ouerwhelme vs: for whileſt in an horrible manner wee feare the paines of hell, we caſt our ſelues into them by falling into vtter deſperation; as if men for feare of death ſhould cut their owne throate; or for feare of hanging ſhould drink ſome deadly poiſon, whereby they are preſently tormented with that which they fearefully abhorred, and chuſe rather to bee oppreſſed with the euill they feared, then any longer to indure the feare it ſelfe. Which howſoeuer it may carrie ſome ſhew of reaſon in vndergoing a momentany and temporarie death, wherein oftentimes the feare is more intollerable then the paine feared; yet it is extreame madneſſe to plunge a mans ſelfe bodie and ſoule into the eternall torments of hell, rather then for a time to indure the horror thereof, ſeeing this horror and feare is but a ſmall flea-biting in reſpect of thoſe helliſh puniſhments, and as it were but a ſmoke of that eternall fire.

CHAP. XLVIII.

Satans tentations concerning ſmalneſſe and weakeneſſe of faith, anſwered.

Sect.1.
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AND ſo much for anſwering thoſe tentations, whereby Satan laboureth to perſwade afflicted Chriſtians that they haue no faith; wherewith if hee cannot preuaile, in the next place hee will tell them that their faith is ſo ſmall, if it bee any at all, ſo ouerwhelmed with doubting, ſo vnfruitfull, and ſo mixt with imperfections, that it will not be effectuall and ſufficient for their ſaluation. Which tentation if wee would withſtand, wee muſt not dreame or imagine, that to haue a true Faith, is to haue a perfect Faith, which is neuer aſſaulted with doubting nor ſhaken with any tentations, for there is no ſuch Faith to bee found in any of Gods children, ſeeing the moſt perfect are partly fleſh, and partly ſpirit; and as the fruit of the ſpirit is Faith and affiance in God, ſo the fruit of the fleſh is doubting and infidelitie, and theſe continually aſſault and fight one againſt another. Againe, we are to know, that there are diuers degrees of true Faith, and that all the children of God haue it not in the like meaſure. For ſome haue attained to a ſtrong and great meaſure of Faith, as thoſe who are indued with much knowledge, and firmely aſſent vnto that which they know, and are moſt certainely perſwaded of their ſaluation in Chriſt, and that all the gracious promiſes of the Goſpell doe belong vnto them, ſo as nothing in the world ſhall bee able to ſeparate them from the loue of God which is in Chriſt Ieſus our Lord: others are weake and indued with a ſmall meaſure of Faith, as thoſe who haue little knowledge, weake aſſent and perſwaſion, being yet but babes in Chriſt, and growing vp from Faith to Faith, as the Apoſtle ſpeaketh, till at length they attaine to that fulneſſe of perſwaſion, of which mention is made, *Heb.* 10.22. Now wee are to hold firſt, that this ſmall and weake meaſure of Faith is notwithſtanding a true Faith, and therefore ſufficient for the ſaluation of thoſe who are indued therewith, neither are the promiſes of the Goſpell made to thoſe onely who haue a ſtrong Faith, but to thoſe who haue a true Faith; *Ioh.* 1.12. *As many as receiued him; hee gaue to them prerogatiue to be the ſonnes of God, euen to them that beleeue in his name.* And *Iohn* 3.18. *Hee that beleeueth ſhall bee ſaued.* In which and ſuch like places there is no meaſure of Faith propounded, but the promiſes are made indefinitely to all that beleeue, how ſmall and weake ſoeuer their faith bee in reſpect of the quantitie and apprehenſion, ſo that in regard of the qualitie it be true and liuely.

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John 1:12

*Iohn.*3,18.

§. *Sect.*2.
That a weake and ſmall faith may by a true and liuely faith.

That a weake and ſmall meaſure of Faith is a true and liuely Faith, it is manifeſt both by reaſon and alſo plaine teſtimonies of the Scripture. For the firſt, diuerſitie of degrees in quantity of a thing doth not take away and annihilate the exiſtence and true being thereof. For example, a ſmall drop of water, is as well and truly water as the whole Ocean; a little ſparke is true fire, both in reſpect of ſubſtance and qualitie, as well as a mighty flame; a little man is as truly a man as a great Giant: and ſo a little Faith is as well a true Faith as a full perſwaſion; neither doth the ſmall quantitie take away the being, nature, and truth thereof. Secondly, this alſo manifeſtly appeareth by the Scriptures, whereas many are ſaid to haue Faith and to beleeue, who hearing the doctrine of Chriſt, and ſeeing his miracles beleeued, & acknowledged him to be the true Meſſias and their Sauiour, though at the ſame time they had attained to an exceeding ſmall meaſure of knowledge, and were ignorant of many of the chiefe principles of Chriſtian religion, becauſe they nouriſhed not this their ignorance, but reſolued to vſe all thoſe good meanes of increaſing in knowledge which God hath ordained for this purpoſe. And thus many of the Samaritans are ſaid to haue beleeued for the ſaying of the woman, and becauſe of his owne word: *Iohn* 4.39.41. Thus a certaine ruler and all his houſehold are ſaid to haue beleeued, when they ſaw the miracle which our Sauiour wrought in curing the rulers ſonne of his feauer onely with his word, *verſ.* 52. Yea, the Apoſtles themſelues, whoſe Faith our Sauiour Chriſt fitly compareth to a firme rocke, againſt which the gates of hell ſhould neuer preuaile, were notwithſtanding indued with a weake and ſmall meaſure of Faith, before the aſcenſion of our Sauiour, and ſending of the holy Ghoſt. For they were ignorant euen of the maine principles of Chriſtian religion, and of diuers articles of Faith, and conſequently could not beleeue, aſſent or bee perſwaded of

Iohn 4.39.41.
verſe,52.

of thoſe things which they did not vnderſtand. For example, howſoeuer they knew and acknowledged that our Sauiour Chriſt was the promiſed Meſſias, yet they were ignorant that hee ſhould redeeme mankind by his death; for when he foretold that he ſhould bee deliuered into the hands of the Gentiles to be crucified, it is ſaid that they vnderſtood none of thoſe things, *Mat.* 20.18. *Luke* 9.45. So alſo they knew not that being dead, hee ſhould riſe againe the third day, as the Euangeliſt ſheweth, *Matth.* 9.32. And when they heard thereof by the women, they thought it a fained thing, as it is *Luk.* 24.11. They were ignorant alſo of his Aſcenſion, as appeareth *Iohn* 13.36. and 14.5. and of his Kingdome, for they dreamed of an earthly Kingdome, and of worldly preferments which they were to haue by him, as we may ſee, *Acts* 1.6. *Marke* 10.37. By all which it plainly appeareth, that though the Apoſtles were indued with a true faith, yet their faith was exceeding weake and ſmall, as alſo it is moſt euident in that reprehenſion vſed by our Sauiour when they were in ſome appearance of danget: *Matthew* 8.26. *Wherefore are yee fearefull, O yee of little faith?*

Matth. 16.18.
Matth. 10 18.
Luke 9.45.
Matth. 9.32.
Luke 24.11.
John 13.36. *and* 14.5.
Acts 1.6.
Marke 10 37.
Matth 8.26.

§. *Sect.* 3.
That all the power of Hell cannot preuaile againſt the ſmalleſt meaſure of true faith.
Phil. 3.12.

And therefore though wee find our faith to bee weake and ſmall, yet let not Sathan perſwade vs that for this cauſe it is falſe and counterfeite, or that wee ſhall eaſily bee ouercome of euery tentation, and neuer perſeuere vnto the end that wee may bee ſaued; ſeeing a weake and ſmall faith may bee a true faith, againſt which, how weake in it ſelfe ſoeuer it be, yet the gates of Hell ſhall neuer preuaile againſt it; for the weaker our faith is, the ſtronger ſhall wee find Gods power in ſuſtaining and preſeruing vs; the more that Sathan laboureth to winnow vs in the ſieue of his tentations, the more effectually will our Sauiour Chriſt make interceſſion for vs, that our faith faile not; the feebler our faith is in apprehending Chriſt, the more powerfull will his ſpirit be in apprehending vs, and in joyning vs inſeparably in a holy communion with him. But yet wee muſt not content our ſelues with a ſmall and weake meaſure of faith, but earneſtly labour after more perfection, and to grow from faith to faith, till we attaine vnto fulneſſe of perſwaſion. Otherwiſe we ſhall make it manifeſt, that we deceiue our ſelues with a ſhew and ſhadow of faith, and that as yet we haue no true faith indeed, which as it reſembleth the graine of Muſtard ſeed in reſpect of the ſmalneſſe at the beginning thereof, ſo alſo in the growth and increaſe; and therefore if euer we would attaine vnto peace of conſcience, and aſſurance that wee are indued with a true and liuely faith, wee muſt earneſtly labour in the vſe of thoſe meanes ordained of God for the increaſe of faith, and feruently pray vnto God, that hee will not only ſow the ſeed of faith in our hearts, but alſo that he will ſo water it with the dew of his grace and holy Spirit, that it may grow from a ſmall ſeed to a great tree, and that hee will neuer ceaſe blowing this ſmoking flaxe with the breath of the ſame his holy Spirit, till it increaſe from a little ſparke to a mightie flame, whereby our hearts being warmed with true comfort, may with feruent zeale ſeeke to glorifie his holy Name by our Chriſtian and holy conuerſation.

Luke 22.32.

That wee muſt not content our ſelues with a ſmall meaſure of faith.

§. *Sect.*
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Secondly, we are to know, that how weak and ſmall ſoeuer our faith bee, ſo it bee true, the Lord will not reject it, nor vs in regard of it, *for he will not breake the bruiſed reed, nor quench the ſmoking flax till he bring forth iudgement vnto victory* as himſelfe hath ſpoken, *Matth.* 12.20. Hee will not contemne the leaſt meaſure of his owne grace which he hath beſtowed vpon vs; for though it be in neuer ſo ſmall a quantitie, yet if it be true, it is his owne gift, and his *gifts are without repentance*, neither doth hee euer contemne that which himſelfe hath giuen, nor take it away after it is once beſtowed, yea rather *to him that hath ſhall be giuen vntill hee haue abundance*: he that receiued fiue talents ſhall receiue fiue more, yea, and he that hath but one, if hee doe not hide it, but vſe it to his maſters glory, ſhall be accepted and haue his talent doubled. Wee reade in the Scriptures that Chriſt reprooued ſome for their ſmall faith, but yet we neuer read nor heard that hee rejected and caſt off any, though their faith were neuer ſo weake if it were true, no not him who cried out in the ſenſe of his own weakneſſe; *Lord, I beleeue, helpe thou my vnbeliefe.* And therefore if with him, wee find a true faith in vs, at leſt in ſome meaſure, and though it be exceedingly mingled with doubting and aſſaulted with infidelitie, yet if wee can with this man earneſtly pray the Lord to helpe our vnbeliefe, and with the Apoſtles heartily cry out: O Lord increaſe my faith, the Lord will accept of our hearty deſire, and grant our requeſt which is made by his owne ſpirit in vs, and that according vnto his owne will.

Matth.
Marke 9.

§. *Sect.*
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Thirdly, wee muſt vnderſtand that Faith doth not juſtifie and saue vs by it ſelfe, as it is a vertue or facultie of the mind and heart, or in reſpect of it owne excellencie, quantitie, and worthineſſe, (for what were this but to imbrace againe the doctrine of the Papiſts which wee haue rejected, and to ſeeke for juſtification in our ſelues, and for our owne merits and worthineſſe?) but as an inſtrument, whereby we lay hold of, and apply vnto our ſelues Chriſt Ieſus, with his righteouſnes and merits, by which onely we appeare juſt before God; now a weake faith as truly, though not ſo powerfully, doth apprehend and apply Chriſt Ieſus, and all his merits and obedience, as a ſtronger Faith; euen as a ſmall and weake hand if it be able to reach vp the meate to the mouth, doth as wel performe its dutie for the nouriſhment of the body as one of greater ſtrength; becauſe it is not the ſtrength of the hand, but the goodneſſe of the meate which nouriſheth the bodie: So a weak faith laying hold of Chriſt, and applying him and his benefits to the beleeuer, is ſufficient to nouriſh him to euerlaſting life, as well as a ſtronger, becauſe it is not the worthineſſe or excellency of the inſtrument, but of Chriſt which it apprehendeth, that is effectuall for our juſtification and eternall ſaluation. So in like manner, as a ſmall and weake hand is able to receiue an almes as well as a ſtronger and greater; and as a little eye doth ſee the whole body of the Sunne, or ſome great mountaine as well as a bigger: ſo our faith though weake and ſmall, doth apprehend Chriſt as truly & effectually for the ſaluation of the Beleeuer, as the greateſt and moſt ſtrong. Our Sauiour Chriſt compareth himſelfe to the brazen Serpent, and the beleeuing Chriſtian ſtung with the ſting of ſinne to the Iſraelites which did behold it, to the end they might be cured: now wee know that all of them were not alike ſharp-ſighted, but ſome were pur-blinde, ſome bleare-eyed, ſome ſaw it but exceeding weakly and dimly, but yet notwithſtanding as many as looked on it were cured and healed, though they were neuer ſo weake-ſighted; ſo whoſoeuer being ſtung with ſinne doe looke vpon Chriſt with the eye of Faith, reſting vpon him alone for their ſaluation, though they be neuer ſo weake-ſighted, yet they ſhall be reſtored to health and be eternally ſaued, becauſe it is not in their ſight, but in the object thereof, Chriſt Ieſus, to juſtifie before God, and to purchaſe for them eternall ſaluation.

CHAP. XLIX.

Other tentations concerning faith, anſwered.

ANd thus may we anſwere Sathans tentations, which he groundeth vpon the ſmall quantitie and weakneſſe of our faith: beſides which he ſuggeſteth diuers others; as firſt, that true juſtifying faith is a firme, certaine and conſtant perſwaſion; whereas ours (if we haue any at all) is weake and feeble, inſtable, inconſtant and wauering, and that it is not only continually aſſaulted, but alſo often foiled and ouercome with doubting and infidelitie, and therefore that it is but a ſhadow of faith, and not true faith indeed. The which tentation we may eaſily anſwer, if we but remember that which already hath beene deliuered; namely, that the beſt cannot attaine in this life vnto ſuch perfection of faith as is quite freed from all infirmities and corruption; that there are diuers degrees of true juſtifying faith, ſome weaker, ſome ſtronger, ſome in greater, and ſome in ſmaller quantitie, ſome like ſmoking flaxe, and a graine of Muſtard ſeed; and ſome like a bright burning flame which giueth light, and the liuely heat of true comfort to thoſe who are indued therewith, and of as high growth as the greateſt tree in the Garden; and yet all true faith is ſufficient for ſaluation: that ſo long as wee continue in this life, our knowledge is but imperfect, and vailed with much darkneſſe and ignorance, *for wee know but in part*, as euen the Apoſtle ſpeaketh in his owne perſon, 1.*Cor*.13.12. And therefore our aſſent & perſwaſion muſt needs be imperfect, but in part, and often aſſaulted with much doubting: that howſoeuer faith and doubting are oppoſed in their owne nature, yet notwithſtanding they may be together in the ſame ſubject in reſpect of diuers parts. For we are partly fleſh, & partly ſpirit, & theſe two with their ſeuerall fruits do continually fight one againſt the other, and ſomtimes the fleſh, ſomtimes the ſpirit with their ſeuerall fruits get the vpper hand; in the mean time both retaining their owne nature and properties, howſoeuer they doe not ſo euidently appeare, nor ſo powerfully worke their ſeuerall actions, when the aduerſe part preuaileth, and hath put them to the foile. For example, Faith which is a fruit of the ſpirit, is continually aſſaulted by doubting, which is a fruit of the fleſh and proceedeth from the root of infidelitie, and ſometime Faith preuaileth, and ſometime it receiueth the foile; but yet at the ſame time howſoeuer wee cannot ſenſibly diſcerne it, nor the actions thereof, yet it retaines its owne nature and properties, neither is it depriued of its firmeneſſe, conſtancie and certaintie, howſoeuer they bee for a time couered and hid out of our ſight, like the fire vnder the aſhes, or the Sunne vnder a cloud, as before I haue ſaid. Though therefore wee find in vs much inconſtancie and doubting, yet let not Sathan perſwade vs that theſe are of the nature and properties of our faith, and that therefore our faith is not true, but temporarie, falſe and counterfeit; for this inconſtancie and doubting proceedeth not from faith, and from the ſpirituall and regenerate part, but from the fleſh and the part vnregenerate; and therefore howſoeuer it is aſſaulted, and ſometimes foiled by them, yet in its own nature it is true, certaine and conſtant.

1.*Cor*.13.12.

§.*Sect*.2. Satans tentation grounded on the ſtrong

Secondly, hee will ſuggeſt that the Saints mentioned in the Scriptures, had moſt certain and ſtrong faith, and in exceeding great meaſure, and that they brought forth continually faith of ſome of Gods children anſwered

Rom.4.

Num.20.10,11

*Pſal.*22.1. and 77.8,9.

*Ier.*20.

*Ion.*4.9.

nually moſt notable fruits thereof, and were not ſubject to ſuch infirmities and doubtings as wee feele in our ſelues. To which wee anſwere, that this tentation is full of vntruth, and hath no ſound part in it: for firſt, we are to aſſure our ſelues, that they fell into manifold doubtings, and were ſubiect vnto innumerable infirmities and corruptions, which are not ſpecified in the Book of God: neither was it fit or expedient that it ſhould be a regiſter of all humane infirmities, and of their manifold falls, but onely that ſome ſhould be recorded for our warning, that wee might more warily watch ouer our ſelues, leſt we ſhould fall into the like ſinnes; and for our comfort alſo when we are fallen, in that our caſe is common with Gods deareſt children; in which reſpect the Scriptures are not wanting. Looke vpon *Abraham*, the Father of the Faithfull, whoſe faith was ſo ſtrong, that hee aboue hope beleeued vnder hope, and you ſhall ſee that his faith notwithſtanding, was ſometimes ſhaken with diffidence and doubting; as when diſtruſting Gods gracious promiſes made vnto him, and not reſting vpon his Almightie power, hee was content to take vnto him *Hagar* his maid, and commit ſinne with her, that ſo by his owne deuice hee might make good Gods promiſe, and obtaine the bleſſed ſeed; as though God could not performe that which he had ſpoken, vnleſſe he helped him by ſuch vnlawfull meanes. So where was the ſtrength and conſtancie of *Moſes* faith when he diſhonoured God before the people in not beleeuing his Word, and by ſhewing his impatiencie? *Numb*. 20. 10, 11. Where was the ſtrength and conſtancie of *Dauids* faith, when he complaineth that he was forſaken, that God had failed in his promiſes, that hee had forgotten to be mercifull, and had ſhut vp his tender mercies in diſpleaſure? *Pſal.*22.1. and 77.8,9. Or of *Iobs* faith when hee curſed the day of his birth, and accounted God his enemy, who had ſet him vp as a marke, againſt which he ſhot poyſoned Arrowes? Or of *Ieremy*, when he likewiſe wiſhed that hee had neuer been born, and bewrayeth great impatiency. *Ier.* 20. Or of *Ionas* when he rebelled againſt Gods Commandement, and fled from his preſence; or when after his miraculous deliuery, he murmured and vttered impatient ſpeeches euen againſt God himſelfe, for the loſſe of a poore gourd which kept him from the heat of the Sunne; and when the Lord mercifully and mildly reproued him, ſaying, *Doeſt thou well to bee angry for the gourd*, he ſtubbornly anſwered; *I doe well to be angry vnto the death*, Ion.4.9. Or of the Apoſtles themſelues when they fled away & forſooke their Lord and Maſter Ieſus Chriſt for feare of worldly puniſhment, and when after his death they would not beleeue the women reporting that hee was riſen againe, vntill their owne eyes had ſeene him? Laſtly, though it bee euident that diuers of the Saints mentioned in the Scriptures had a far greater meaſure of faith, and brought forth much more plentifull fruits than we can diſcerne in our ſelues, yet this is no good reaſon to proue that our weaker and ſmaller faith is no faith, or vneffectuall for our ſaluation. For this is an abſurd conſequence, the Moone giueth much leſſe light than the Sunne, therfore it giueth no light at all; one hand is far greater than another, therefore the leſſer is not a true hand; this man excelleth another in the vſe of reaſon, and therefore the other is vnreaſonable; becauſe the diuers degrees in the quantitie of things doe not take away the truth of their being and exiſtence, ſo long as they bee of the ſame nature and qualitie. Beſides, as the Holy Ghoſt hath ſet downe examples of moſt ſtrong Faith in ſome of Gods ſeruants, ſo hath he made mention of ſome who haue had but weake and little faith, to the end that we ſhould ſo labour to attaine vnto the higheſt degree, as that in the meane time wee bee not vtterly diſcouraged with the loweſt. For example, as he hath remembred the faith of *Abraham*, who beleeued aboue hope vnder hope; ſo hee hath not forgotten his weake faith who cried, *I beleeue, Lord helpe thou mine vnbeliefe*. As he hath mentioned the faith of *Iob* who grew to this reſolution; *Though hee kill mee, yet will I truſt in him*; ſo he hath expreſſed alſo the faith of *Nicodemus*, in knowledge weake and ſimple, and in practice and profeſſion cowardly and fearefull. As hee hath ſet downe the ſtrong faith of *Paul*, who grew to this fullneſſe of perſwaſion, that nothing ſhould be able to ſeparate him from the loue of God in Ieſus Chriſt; ſo he hath not left out the little and weake faith of *Thomas*, who would not beleeue further than he ſaw and felt. Yea, the Lord in his Word hath reuealed vnto vs the diuers degrees of faith in the ſame men in reſpect of diuers times; at one time like a graine of muſtard ſeed, at another time like a great tree; at one time like a little ſmoke, and ſoone after burſting out into a great flame; now like a weak reed wauering and declining with the ſmalleſt blaſt of any triall, and within a while like an immoueable rocke which beateth backe huge billowes, and euen a whole Sea of violent tentations. In a word, it ſetteth out to our view, as it were portraied in a freſh and liue picture, the diuers ages of a Chriſtian as he is in his conception and preparation to grace, and as he is in his new birth and firſt conuerſion; as he is a babe, and as he groweth from his infancie to greater age & ſtrength, till he come to ripe yeeres, and to be a ſtrong man in Chriſt. Beſides, it ſheweth vnto vs his diuers relapſes through ſinne,

Mark 9.24.

Iob 13.15.

Rom.8.38.

That the
Scriptur
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ſinne, the ſickneſſe of the ſoule, and how oftentimes the ſpiritual growth is hindred, and the ſtrength of Gods graces abated and much weakened by the quotidian ague of corruptions, and Satans tentations; alſo after theſe fits bee driuen away by vertue of Gods ſpirit, how wee receiue a greater increaſe of grace and meaſure of ſtrength, whereby wee grow more in Chriſtianity and godlineſſe in a yeere then wee did in two before. All which is ſet downe to this end that wee ſhould not make our infancie our ἀκμὴν, and full growth, but labour to increaſe in grace till wee become of babes ſtrong men in Chriſt: as alſo that finding our ſelues as weake as little infants, wee bee not vtterly diſcouraged; for if we ſucke the breaſts of our ſpirituall mother the true Church, and receiue from her the milke and ſtronger meate of the word and ſacraments, wee ſhall aſſuredly grow vp from grace to grace, and ſtrength to ſtrength, till of babes wee become ſtrong men in Ieſus Chriſt; and that though wee haue many great ſickneſſes of the ſoule, and relapſes into ſin, whereby our ſpirituall growth for a time is hindred, and our ſtrength in Gods graces much abated, yet if wee often feed vpon the comfortable food of Gods word, and vſe this ſpirituall phyſicke preſcribed by God himſelfe, we ſhall not only againe recouer our former ſtrength and health, but alſo find a great increaſe of Gods graces in vs.

Sect.3.
Satan
pre-
againſt
weakeſt

Laſtly, Satan will ſuggeſt that though our faith be true, yet it is ſo exceeding ſmall and weake, that with the violence of his tentations, and huge maſſe of our owne coruptions, it will eaſily be ouerthrowne and turned into infidelity. To which we are to anſwer, that though hereby our faith may bee ſhreudly ſhaken, yet it can neuer be ouerturned; though it may bee couered with the aſhes of our corruptions, yet it can neuer be vtterly quenched; though through our grieuous foiles and fals in the combate of tentations, it may be as it were brought into a trance, ſo as wee cannot ſenſiblie diſcerne any action, motion or life of faith, yet the habit and grace it ſelfe, after it is once giuen of God, is neuer taken away, neither is it poſſible, that it ſhould be quite deſtroyed by all the power of hell. And this may appeare by diuers reaſons; firſt, becauſe faith is not *of our ſelues, but the free gift of God*, as it is *Epheſ.* 2.8. And whatſoeuer ſanctifying and ſauing grace the Lord giueth, that hee neuer taketh vtterly away; *for the gifts and calling of God are without repentance*, as the Apoſtle ſpeaketh, *Rom.* 11. 29. Secondly, whoſoeuer truely beleeueth, he is truly knit and vnited vnto the body of Chriſt, and is made partaker of his holy ſpirit, which as it begetteth and beginneth all ſanctifying and ſauing graces in vs, ſo alſo it nouriſheth, ſtrengtheneth and confirmeth them, ſo as they can neuer vtterly faile, for whatſoeuer good worke hee beginneth, that will he alſo perfect and accompliſh, *Phil.* 1. 6. Thirdly, whoſoeuer truly beleeueth, he is truly iuſtified; and whoſoeuer is iuſtified is elected, called, and ſhall be glorified, for theſe inſeparably goe together *Rom.* 8.30. and conſequently, he that hath true faith, whereby he is iuſtified, can not fal away, ſeeing his iuſtification is as certaine as the eternall decree of Gods election.

*Phil.*1.6.

*Rom.*8.30.

§. *Sect.*4.
That God both can and will vphold the weakeſt beleeuer.

Laſtly, God both can & wil ſtrengthen and confirme all thoſe who are weake in faith, till they attaine vnto the end of their Faith, euen the ſaluation of their ſoules; and therfore it is impoſſible that they which once truly beleeue ſhould fall away and be condemned. Concerning Gods power no man can make any queſtion, ſeeing it is omnipotent and almighty; and for his will he hath fully reuealed it both by his word & works, namely, that hee will not take away that grace which he hath once giuen, but rather increaſe it til it be perfected & accompliſhed. For the firſt, the Lord ſaith that hee will comfort his Church and people, as the woman comforteth her Child, *Eſai.* 66.13. Now wee know that the mother doth not abandon her child, nor depriue him of that comfort which ſhe can giue him becauſe he is ſicke and weake, but rather the ſicker and weaker hee is, the more is her care and diligence in relieuing him in his diſtreſſe; when hee is not able to digeſt ſtrong meat, ſhee prouideth for him comfortable food of light digeſtion; when hee is ſo weake, that he cannot goe, ſhee carieth him in her armes, or otherwiſe ſupporteth him, when he is ſo ſicke, that hee falleth downe to the ground in a ſwoune, ſhee raiſeth him vp, and neuer reſteth till ſhee hath recouered life in him. Is this loue in a naturall mother? then ſurely much more ſhall wee find in our heauenly Father: for *though a mother may forget the fruit of her wombe, yet will the Lord neuer forget vs*, as he hath promiſed, *Eſay* 49. 15. And therefore the greater our weakenes is in grace and the more grieuous our ſickneſſe is through ſinne, and the noiſome humours of our corruptions, the more carefully will hee watch ouer vs with the eye of his prouidence, and ſupport vs with his almighty power in our greateſt weaknes; the more tenderly will he pittie vs, and in louing compaſſion will prouide for vs, ſuch comfortable food, as will be fit to nouriſh vs, and repaire our decaied ſtrength; when we cannot goe, hee will with his almighty hand vphold vs; and when wee fall into a dead trance, hee will not reſt till hee hath againe reuiued and quickened vs with his holy ſpirit. Moreouer our Sauiour hath ſaid, that *he will not breake the bruiſed reed,*

*Eſai.*66.13.
Gods loue compared to the loue of a tender mother.

*Eſai.*49.15.

Matth.12.20.
Pſal.37.24.
Matth.13.12.
Pſal.145.14.
2.Cor.12.9.
Rom.8 26.
Heb.4 15. and 5.2.

nor quench the ſmoking flax, *Matth.*12.20. but he will ſupport our weakneſſe with his almighty power, ſo that though like the reed wee bee borne downe to the ground, with the boiſterous blaſts of Satans tentations, yet wee ſhall bee raiſed vp againe, according to that *Pſal.* 37. 24. *Though hee fall he ſhall not bee caſt off, for the Lord putteth vnder his hand*; and hee will blow vpon vs with the breath of his holy ſpirit, till hee turne our ſmall ſmoke to a great flame, which ſhal neuer be quenched by al the malice of our ſpirituall enemies. So *Mat.*13.12. our Sauiour Chriſt hath promiſed, *that whoſoeuer hath, to him it ſhall be giuen, and he ſhall haue abundance.* Neither doth he limit or define any quantity leſſe or more but indefinitely promiſeth abundant encreaſe euen vnto the leaſt, ſo farre is he from taking away that which hee hath once beſtowed. And whereas wee through our weakneſſe and fraileneſſe are eaſily caſt downe and fall away, and therefore haue good cauſe if wee ſhould onely looke vpon our infirmities to doubt and deſpaire of perſeuerance, yet in reſpect of Gods omnipotent power, watchfull prouidence, and promiſed aſſiſtance, we may confirme our ſelues in Faith, hope, and certaine aſſurance of continuing vnto the end; *for the Lord vpholdeth all that are falling, and lifteth vp thoſe who are already downe*, as the Pſalmiſt ſpeaketh. *Pſal.* 145. 14. The power of God is manifeſted in our weakeneſſe, his riches in our beggerlineſſe, his mercy and goodneſſe in our frailneſſe and manifold corruptions; and with his holy ſpirit, hee helpeth our infirmities, as it is *Rom.* 8. 26. *Wee haue not an high Prieſt which cannot be touched with the feeling of our infirmities, but was in all things tempted in like ſort, yet without ſinne*; and therefore hee *is able ſufficiently to haue compaſſion on them that are ignorant and out of the way, becauſe that hee alſo was compaſſed with our infirmities*, as the Apoſtle reaſoneth: *Heb.* 4. 15. and 5. 2.

§. *Sect.* 5. The former point illuſtrated by examples.

Secondly, it appeareth manifeſtly by Gods works, adminiſtration and practiſe, that hee will not depriue any of that ſanctifying grace which hee hath once beſtowed, though the meaſure therof be neuer ſo ſmall; neither can wee obſerue either by our reading the whole booke of God, or by our owne experience, that any man hauing receiued the leaſt graine of true Faith hath vtterly beene depriued of it, and reiected of God. Euen the Diſciples themſelues when they were reproued for their little Faith, were by him ſtrengthened and confirmed, ſo that all the power of hell could not preuaile againſt it: and though Satan endeauoured to ſift them as wheat, yet Chriſts prayer was more mighty to defend them, then the diuell to deſtroy them, and his interceſſion a ſtronger prop to vphold them, then the waight of Satans tentations to ouerthrow and bring them to ruine: ſo hee who cried out, *I beleeue Lord, helpe thou my vnbeliefe*; though his Faith vvas weake, yet it periſhed not, but rather receiued a greater encreaſe. Yea, he reiected not *Thomas* in his wilfull doubting and obſtinate incredulity, but offered all occaſions of confirming his weake Faith, and neuer ceaſed till he had fully aſſured him of his reſurrection. In a word, all the Saints of God at one time or other haue had experience of this mercy, power, and goodneſſe of God in ſupporting their weakneſſe, vpholding them in their great infirmities, and in raiſing them when they were fallen to the ground; and to this end, our Sauiour was anointed by Gods ſpirit vnto the office of his mediation, that hee ſhould *preach the Goſpel vnto the poore, heale the broken hearted, that he ſhould preach deliuerance vnto captiues, and recouery of ſight to the blind, and ſet at liberty them that are bruſed*, *Luk.*4.18. To this end hee had familiar ſociety with the fraile and weake, with thoſe who had little Faith, that hee might increaſe it, and no Faith, that hee might beget it, with publicans and ſinners and men full of infirmities; that he might bring them vnto God by true repentance. To this purpoſe he calleth ſuch as thirſt and hunger, feeling their owne emptineſſe of grace, and earneſtly deſiring to be filled and ſatisfied, and ſuch alſo as labour, and are heauy laden with the vnſupportable waight of their corruptions, promiſing that he will eaſe them. Laſtly, to this end hee hath ordained the miniſtery of the word and adminiſtration of the Sacraments, not onely to beget faith where it is not, but to nouriſh and increaſe it where it is weake and feeble. And therefore though our faith be neuer ſo weake and ſmall, let not Satan perſwade vs that therefore it ſhall bee ouerthrowne and turned into infidelitie: for the Lord hath aſſured vs both by his gratious promiſes in his word, and alſo by the performance thereof in his works from the beginning to this day, that where he hath giuen the leaſt meaſure of faith, or any other ſanctifying grace, there he will alſo increaſe, ſtrengthen and confirme it; and where hee hath begun any good worke, there hee will finiſh and perfect it, notwithſtanding our fraile weakneſſe, and the forcible violence of all our ſpirituall enemies.

Mark.9.24.
Joh.20.
Luk.4.18.

CHAP. L.

Of our iuſtification.

§. *Sect.*
Of the
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tion.

And ſo much concerning thoſe tentations of Satan which hee ſuggeſteth to the end that hee may fruſtrate our effectual calling

ling. The next ſubordinate cauſe and meanes of our ſaluation is our iuſtification, for *whomſoeuer the Lord effectually calleth, thoſe alſo hee iuſtifieth*, as it is *Rom.* 8. 30. In ſpeaking whereof I will firſt ſhew what it is, and afterwards anſwere ſuch tentations of Satan, as he ſuggeſteth into our mindes, to the end that he may infringe the doctrine of iuſtification, and make it vaine and vnprofitable vnto vs. For the firſt, iuſtification is an action or worke of the whole Trinitie, the Father, Sonne and holy Ghoſt, whereby God gratiouſly and freely imputing vnto euery faithfull man the righteouſneſſe and obedience of Chriſt the mediator, doth accept of him, and pronounce him to be iuſt and righteous, for the glory of his name and ſaluation of the beleeuer. The efficient cauſe of our iuſtification is God alone, as appeareth by manifeſt teſtimonies. *Eſa.* 43. 25. *I euen I am hee that putteth away thine iniquities for my owne ſake, and will not remember thy ſinnes.* So *Ezech.* 16. 8. the Lord thus ſpeaketh to his Church and people: *I ſpread my skirts ouer thee, and couered thy filthineſſe. 9. Then I waſhed thee with water, yea I waſhed away thy blood from thee, and anointed thee with oyle. 10. I clothed thee with broydred worke, &c.* Whereby he ſignifieth that hee purged it with the blood of Chriſt from all ſin, and adorned it with the rich robe of his righteouſneſſe. The Apoſtle likewiſe ſaith, that it is God who iuſtifieth him, who in himſelfe was vngodly. *Rom.* 4. 5. and 8. 33. *It is God who iuſtifieth, who ſhall condemne?* The reaſon hereof is manifeſt, becauſe it is the Lord againſt whom we haue ſinned, as *Dauid* ſpeaketh, *Pſal.* 51. 4. It is his law which wee haue tranſgreſſed, and hee alone is our ſupreme Iudge, who hath authority to abſolue or condemne vs, and therefore he onely can giue vnto vs the pardon and remiſſion of our ſinnes, and accept of vs as juſt and righteous. And this worke is not peculiar vnto any one perſon, but in common to the whole Trinitie. For God the Father being fully ſatisfied by the full ſatisfaction, righteouſneſſe, and obedience of Chriſt the ſonne, applied vnto vs by the holy ſpirit, doth pardon and forgiue vs all our ſinnes, and pronounceth and accepteth of vs as innocent, and indued with perfect righteouſneſſe. The motiue or impulſiue cauſe, which mooued the Lord thus to iuſtifie vs, was not any thing in vs or out of himſelfe; but of his meere mercy and free good will, wherewith hee hath loued vs from the beginning, as it manifeſtly appeareth *Rom.* 3. 24. Where the Apoſtle ſaith, that *wee are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus.* And *Tit.* 3. 5. 7. *Not by the workes of righteouſneſſe which we had done, but according to his mercy he ſaued vs, by the waſhing of the new birth and renewing of the holy Ghoſt. 7. That being iuſtified by his grace, wee ſhould bee made heires according to the hope of eternall life.* The inſtrumentall cauſes are of two ſorts: firſt on Gods part, the word and the Sacraments, whereby the Lord offereth, conueigheth, ſealeth, and aſſureth vnto vs his mercie and grace, Chriſt Ieſus with his merits, righteouſneſſe, and obedience, the remiſſion of our ſinnes, and euerlaſting life. Secondly, on our part a true and liuely Faith, whereby we receiue and apply vnto our ſelues the mercy of God, Chriſt Ieſus and all his benefits, reſting vpon him alone for our ſaluation.

§. Sect. 2.
The materiall cauſe,
Rom. 3. 25.

The materiall cauſe of our iuſtification is the actiue and paſſiue righteouſneſſe and obedience of Ieſus Chriſt, his inherent holineſſe, his fulfilling of the law, his death, ſacrifice, and full ſatisfaction. So that we are not iuſtified by the eſſential righteouſnes of the Godhead, nor by our owne workes ioyned with Chriſts merits, nor by any inherent righteouſneſſe infuſed of God through the merits of Chriſt, or by any other thing in our ſelues, or any other meere creature, but by the alone righteouſneſſe of our mediatour Ieſus Chriſt God and man, which is out of our ſelues and in Chriſt as the proper ſubiect thereof, and not belonging to vs, till by the ſpirit of God and a liuely faith it be applied vnto vs and ſo becommeth ours. The formall cauſe of our iuſtification actiuely taken is a reciprocall imputation or tranſmutation of the ſinnes of the beleeuer vnto Chriſt, and of his righteouſneſſe vnto the beleeuer: whereby it commeth to paſſe, that the faithfull man hath not his ſins imputed vnto him, nor the puniſhment due vnto them inflicted on him, becauſe Chriſt hath taken vpon him the guilt and puniſhment, and by making full ſatisfaction vnto his fathers iuſtice, hath obtained the pardon and remiſſion of all his ſins. And alſo is clothed with the glorious robe of Chriſt Ieſus righteouſneſſe, and ſo appearing before God both free from all ſin, and indued with perfect righteouſneſſe, hee is iuſtified, reconciled, and eternally ſaued. And of this imputed righteouſnes the Apoſtle ſpeaketh. *Rom.* 4. 5. *But to him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe. 6. Euen as* Dauid *declareth the bleſſedneſſe of the man vnto whom God imputeth righteouſneſſe without works*, ſaying. 7. *Bleſſed are they whoſe iniquities are forgiuen, and whoſe ſinnes are couered. 8. Bleſſed is the man vnto whom the Lord imputeth not ſinne.* And 2. *Cor.* 5. 19. *For God was in Chriſt and reconciled the world vnto himſelfe, not imputing their ſinnes vnto them*, &c. 21. *For hee hath made him to be ſinne for vs which knew no ſinne, that wee ſhould bee*

Of the formall cauſe.

Rom 4. 5.

2. *Cor.* 5. 19.

1.Cor.1.30.

Rom.3.23,24.

made the righteouſneſſe of God in him. And the Apoſtle affirmeth, 1.Cor.1.30. *That Ieſus Chriſt is made vnto vs of God, wiſdome, righteouſneſſe, ſanctification and redemption.* So that now Chriſts righteouſneſſe is our righteouſneſſe, his obedience our obedience, his merits our merits, as certainly, perfectly and effectually, euen as if wee our ſelues had beene moſt innocent, fulfilled the Law, or made full ſatisfaction to Gods juſtice. By which it appeareth, that in reſpect of our ſelues we are juſtified freely of Gods meere mercy and grace, without any reſpect of our owne righteouſneſſe or worthineſſe; but yet through Chriſt, and for his righteouſneſſe and obedience imputed to vs, both which are ſignified by the Apoſtle, *Rom.* 3. 23, 24. where hee ſaith that all in themſelues are wretched ſinners without difference, & therby are depriued of the glory of Gods Kingdom. 24. *And are iuſtified freely of his grace, through the redemption which is in Chriſt Ieſus.* The forme of our juſtification paſſiuely taken, is the application of Chriſts righteouſnes by faith, whence it is, that faith is ſaid to be our righteouſnes, becauſe it alone applyeth Chriſts righteouſnes to vs, & no other grace.

§. *Sect.* 3.
The finall cauſe.

Rom.3.24. and 5.21.

Epheſ.2.5,6,7.

The finall cauſe of our juſtification is two fold, the chiefe and principall is the glory of God: for hereby the Lord hath moſt notably manifeſted his infinite juſtice and mercie; his juſtice, in that hee would rather puniſh our ſinnes in his onely begotten Sonne, then he would ſuffer them to go vnpuniſhed; his mercy, in that for our ſakes he ſpared not his beſt beloued Sonne, but gaue him to ſuffer death, yea, the death of the Croſſe, that by his one oblation, hee might make full ſatisfaction for our ſinnes, and purchaſe for vs euerlaſting life; and alſo in that hee vouchſafeth vnto vs the outward meanes of his Word and Sacraments, and the inward aſſiſtance of his holy Spirit, whereby we are vnited vnto Chriſt and haue a liuely faith begotten in vs, which apprehending Chriſt his righteouſnes and merits, we are thereby juſtified, ſanctified, and eternally ſaued. And this end is ſignified by the Apoſtle, *Rom.*3.24,25. where he ſaith that God hath *iuſtified vs freely by his grace, through the redemption which is in Chriſt Ieſus, to declare his righteouſneſſe by the forgiueneſſe of ſinnes, and might ſhew himſelfe iuſt by iuſtifying him, who is of the faith of Ieſus.* And *Chap.*5.21. hee ſaith, that as vnder the Law *ſinne had raigned vnto death ſo now grace raigneth by righteouſneſſe vnto eternall life through Ieſus Chriſt our Lord.* So *Epheſ.*2.5,6,7. hee affirmeth that God hath quickned vs in Chriſt who were dead in our ſinnes, and hath raiſed vs vp in him; *that he might ſhew in the ages to come the exceeding riches of his grace through his kindneſſe towards vs in Chriſt Ieſus.* The inferiour and ſubordinate end is, that our ſaluation may hereby bee firmely aſſured vnto vs, for now our ſaluation is not in vs, but in the hands of God, and is grounded, not on our owne workes and worthineſſe, but vpon the righteouſneſſe and obedience of Ieſus Chriſt, which is a moſt certaine and firme foundation which will neuer faile vs. And this the Apoſtle ſheweth, *Rom.*4.16. whereas he ſaith, that the couenant of grace whereby we are aſſured of euerlaſting ſaluation *is made by faith, that it might come by grace, and the promiſe might be ſure to all the ſeed.*

Rom.4.16.

§. Sect.4.
Of the pa
of our iuſti
cation.

Rom.4.6,7.

That Ch
actuall obe
ence, wh
he fulfill
law, is imp
vnto vs.

The parts of our juſtification are two, the remiſſion of our ſins, and the imputation of Chriſts righteouſneſſe. For as in euery naturall man, there is the corruption, guilt and puniſhment of ſinne, and the abſence or priuation of holineſſe and righteouſneſſe; ſo in Chriſt we haue a remedy for both: for the firſt by his paſſion and ſuffering: for the other by his actual obedience and perfect fulfilling of the Law. And this is manifeſt, *Rom.*4.6,7. where the Apoſtle diſtinctly maketh mention of the righteouſneſſe of Ieſus Chriſt imputed without workes, and of the forgiueneſſe, couering and not imputing of ſinne. Neither was it ſufficient for the obtaining of euerlaſting life and happineſſe, that our Mediatour ſhould by his death make ful ſatisfaction for our ſins, both of commiſſion, and alſo omiſſion, but alſo that hee ſhould clothe vs with his actiue obedience, whereby we might appeare perfectly righteous before God. The truth hereof may further appeare, if wee conſider firſt that our Sauiour Chriſt was not bound to fulfill the Law for himſelfe, becauſe hee was from the firſt moment of his conception aſſumed into the hypoſtaticall and perſonall vnion with the ſecond perſon in Trinitie, and conſequently was not only man but God alſo, and therefore not bound to any Law, neither needing any legall righteouſneſſe being already indued with a farre more excellent righteouſneſſe, euen the righteouſneſſe of God. So that either our Sauiour performed obedience to the Law to no purpoſe, or elſe to this end that he might impute it vnto vs, and thereby indue vs with ſuch a moſt perfect and euerlaſting righteouſneſſe as might giue vnto vs the right of eternall life. For whereas ſome ſay, that Chriſt fulfilled the Law for himſelfe, that hee might be an holy High Prieſt, and an holy Sacrifice: I anſwere that this needed not ſeeing he was perfectly ſanctified in the wombe by the holy Spirit, and by vertue of the Hypoſtaticall vnion indued with the righteouſneſſe of God; and therefore needed not to be made righteous by this legall obedience. Secondly, if onely our ſinnes were pardoned and we not made partakers of Chriſts actiue righteouſneſſe, our imputed righteouſneſſe, ſhould not excell the righteouſneſſe of *Adam* before his fall, for he neither committed ſin of omiſſion nor commiſſion, till he tranſgreſſed Gods Commandement in eating of the forbidden fruit; but we are made partakers of a more excellent righteouſneſſe by faith, then wee loſt in *Adam*, euen *the righteouſneſſe of God by the faith of Ieſus Chriſt*, as the Apoſtle ſpeaketh, *Rom.*3.22. which conſiſteth not onely in the abſence of euill and ſinne, but in the preſence alſo of actuall holineſſe and righteouſneſſe. Thirdly, and laſtly (becauſe it is my purpoſe onely to touch this point by the way, as not ſo properly belonging to this Treatiſe) wee are vnited vnto Chriſt Ieſus, and he is become our Head and we his members, by reaſon of which vnion as hee communicateth himſelfe vnto vs, ſo alſo that which belongeth vnto him as he is our Mediatour, and conſequently not onely his paſſiue obedience, whereby hee hath made full ſatisfaction for our ſinnes, but alſo his actuall righteouſneſſe, whereby he perfectly fulfilled the Law. And thus it appeareth that our juſtification conſiſteth of two parts, the firſt the remiſſion of our ſinnes for the full ſatisfaction of Chriſt, by his death and ſufferings, the other the imputation of his habituall & actiue righteouſneſſe. The remiſſion of ſins is the firſt part of juſtification, whereby God forgiueth for the death and full ſatisfaction of Chriſt, all our ſinnes both originall and actuall, both in reſpect of the guilt and puniſhment, ſo as they ſhall neuer bee imputed to our condemnation, neither in this life, nor in the life to come. And of this the Pſalmiſt ſpeaketh, *Pſal.*32.1. *Bleſſed is the man whoſe wickedneſſe is forgiuen, and whoſe ſinne is couered.* 2. *Bleſſed is the man vnto whom the Lord imputeth not iniquitie.* So the Apoſtle ſaith, that *God was in Chriſt, and reconciled the world to himſelfe, not imputing their ſinnes vnto them*, 2.*Cor.*5.19. The imputation of Chriſts righteouſneſſe is the other part of our juſtification, whereby God imputeth vnto euery Beleeuer the righteouſneſſe of the Mediatour Ieſus Chriſt, as if it were properly their owne and performed by them, that being clothed therewith they may bee perfectly righteous in Gods ſight, and ſo obtain right vnto euerlaſting life and happineſſe. And of this the Apoſtle ſpeaketh, *Rom.*4.6. *Euen as* (ſaith he) *Dauid declareth the bleſſedneſſe of the man vnto whom God imputeth righteouſneſſe without workes.* And *Rom.*9.30. *The Gentiles which followed not righteouſneſſe haue attained vnto righteouſneſſe, euen the righteouſneſſe which is of faith.* So *Phil.*3.8,9. The Apoſtle ſaith, that he accounted all things loſſe, and judged them to be dung, that he might winne Chriſt, *and might bee found in him, not hauing his owne righteouſneſſe which is of the law, but that which is of the faith of Chriſt, euen the righteouſneſſe which is of God through faith.* *Ier.*23.6. Now this righteouſneſſe of Chriſt is twofold; his habituall and inherent holineſſe and innocencie, whereby hee was free from all corruption and ſinne both originall and actuall; and indued with all holineſſe & puritie of nature, from the firſt moment of his conception. And of this the Apoſtle ſpeaketh, 2.*Cor.*5.21. *He that knew no ſinne, was made ſinne for vs.* And 1.*Pet.* 2.22. *Who did no ſinne, neither was there any guile found in his mouth.* So *Heb.*4.15. he is ſaid to be without ſinne; And 1.*Pet.*1.19. hee is called the Lambe vndefiled and without ſpot. And himſelfe challengeth the Iewes, *Iohn* 8.46. *Which of you can rebuke mee of ſinne?* And this holineſſe being imputed vnto vs, is oppoſed to our originall ſinne and naturall corruption. The other is his actuall righteouſneſſe, whereby he performed perfect obedience vnto the Law in all his thoughts, words, and deeds, throughout the whole courſe of his life. And this being imputed vnto vs, and becomming ours by reaſon of that vnion which is betweene Chriſt and vs, is oppoſed vnto our actuall tranſgreſſion, whereby we haue broken the whole Law of God, in omitting the duties commanded, & in committing the vices & ſins forbidden.

2.*Cor.*5.21.
1.*Pet.*2.22.
Heb 4.15.

1.*Pet.*1.19.

Iohn 8.46.

§. Sect. 5.
Of the ſubiect and time of Iuſtification.

The perſons who are thus juſtified are all the faithfull, and they only who doe apply the righteouſneſſe of Ieſus Chriſt vnto themſelues by a true and liuely faith. And thus the Apoſtle doth limit and reſtraine it: *Rom.* 3.21,22. where he ſaith, that *the righteouſneſſe of God is made manifeſt without the law; to wit, the righteouſneſſe of God by the faith of Ieſus Chriſt, vnto all and vpon all that beleeue.* And 4,5. *To him that worketh not but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe.* And our Sauiour hath promiſed, that whoſoeuer beleeueth in him *ſhall not come into iudgement, but hath paſſed from death to life*; *Iohn* 5.24. The time when wee are thus juſtified is firſt in this life, as ſoon as true faith is begot in vs by the miniſtery of the Word, whereby wee particularly apply vnto our ſelues Chriſt Ieſus and all his benefits, reſting and relying vpon him alone for our juſtification and ſaluation; the which ſhall be fully perfected at the day of Iudgement, when as our Sauiour Chriſt ſhall pronounce the ſentence of abſolution, ſaying, *Come yee bleſſed of my Father, take the inheritance of the Kingdome prepared for you from the foundation of the world*, *Matth.*25.34.

*Rom.*3.21. 22. *and* 4,5.

Iohn 5.24.

*Matth.*25.34.

CHAP. LI.

That we are not iuſtified by our workes and merits.

§. Sect. 1.
Satans tentations concerning iuſtifica-

HAuing ſhewed briefly the doctrine of Iuſtification: Wee are now to ſpeake of and to anſwer ſuch tentations as are ſuggeſted tion of two ſorts.

by our ſpirituall enemy, to the end that hee may perſwade vs that wee are not juſtified, or that hee may mooue vs to ſeeke for juſtification where it is not to be had, and ſo in the meanetime neglect it where only it is to be found, and the alone meanes whereby it is to be enjoyed. In ſpeaking whereof I ſhall not need to handle things ſo largely as thoſe points which went before, partly becauſe our juſtification doth inſeparably follow our effectuall calling, and therefore hee that is aſſured of the one needs not to doubt of the other, partly becauſe the moſt of thoſe tentations which Sathan ſuggeſteth to impugne and make void our aſſurance that we are juſtified, are already anſwered, namely, thoſe which concerne the remiſſion of our ſinnes, and true faith in Ieſus Chriſt; and partly becauſe thoſe tentations which Satan ſuggeſteth into the minds of afflicted Chriſtians, are the ſelfe-ſame which the limbes of Satan the Antichriſt of Rome and all his Apoſtaticall Synagogue doe hold and defend: and therefore I ſhal not need to intreat hereof at large becauſe theſe points in controuerſie haue beene already and will be hereafter ſo copiouſly, learnedly, & religiouſly handled by others of greater abilities, and farre more excellent gifts. But let vs come to the matter in hand. The tentations of Sathan concerning this point are of two ſorts: the firſt tend to perſwade vs to labour after and to reſt vpon an imperfect and maimed righteouſneſſe for our juſtification, whereby we can neuer be juſtified in Gods ſight, and ſo in the meane time hee cauſeth vs to neglect the al-ſufficient and moſt perfect righteouſneſſe of Ieſus Chriſt, by which alone we are juſtified before God and eternally ſaued: the other tend to make vs doubt of our true juſtification, that ſo hee may either make this gracious worke of God fruſtrate in vs, or elſe at leaſt depriue our ſoules of that true conſolation and peace of conſcience, which dependeth vpon the aſſurance of our juſtification.

§. *Sect.* 2. How Sathan tempteth vs to neglect Chriſts righteouſnes, and to reſt vpon our owne.

For the firſt, hee will labour to perſwade vs that it is not the righteouſneſſe of Ieſus Chriſt, imputed vnto vs by God and apprehended and applied vnto vs by faith, whereby we are juſtified in Gods ſight, for this imputatiue righteouſneſſe is but meerely putatiue and imaginary, but by that inherent righteouſneſſe which is in our ſelues. For Chriſt (will hee ſay) did not fulfill the Law and die, that this his righteouſneſſe and obedience ſhould become ours by imputation, but he died to the end hee might merit for vs the Spirit of God, which ſhould infuſe into vs an inherent righteouſnes, and he ſhed his bloud to the end that our good workes being dipped and died therein, might become perfect and ſo juſtifie vs in Gods ſight; and therefore that wee are not juſtified by faith alone, but by our other graces and vertues alſo, and our good workes proceeding from them; neither by faith at all as it is an inſtrument which applieth Chriſt and his benefits vnto vs, but as it is a grace or vertue infuſed into our ſelues. Againſt which tentation it behooueth vs moſt carefully to arme our ſelues, as being moſt dangerous and pernicious. For it robbeth God and our Sauiour Chriſt of the whole glory of our juſtification and ſaluation, and deriueth ſome, yea the greateſt portion vnto our ſelues, as being chiefly juſtified by our owne meanes; and alſo it depriueth our ſoules of all true comfort and full aſſurance that wee are juſtified and ſaued, by taking out of our hands the ſtrong ſtaffe of our ſaluation, the perfect righteouſneſſe of Ieſus Chriſt, and by putting into them the weake reed of our owne workes, which will preſently breake and faile vs, when we moſt reſt vpon it. And ſo we ſhall vnrecouerably fall into the horrible pit of deepe deſperation, when as we are abandoned of our chiefe hope, that is, when on the one ſide the huge waight of our grieuous ſinnes, and on the other ſide the great imperfection of our moſt perfect righteouſneſſe, and the filthy pollution of our moſt glorious workes appeare vnto vs. And to the end that wee may be the better inabled to reſiſt this dangerous and damnable tentation, I will firſt ſhew that we cannot be juſtified before the Tribunall of Gods judgement by our inherent righteouſneſſe and good workes; and ſecondly, that wee are juſtified by faith alone, as it only applieth vnto vs Chriſt Ieſus his righteouſneſſe and obedience.

§. *Sect.* 3. That wee not iuſtified our wor proued by Scripture,

That wee are not juſtified by our owne workes and righteouſneſſe, it manifeſtly appeareth both by plaine teſtimonies of holy Scripture, and ſtrong arguments which are grounded vpon them. For the firſt, the Apoſtle plainly ſaith, that *by the workes of the Law ſhall no fleſh be iuſtified in his ſight, for by the Law commeth the knowledge of ſinne: but now is the righteouſnes of God made manifeſt without the Law, hauing witneſſe of the Law and the Prophets; to wit, the righteouſneſſe of God, by the faith of Ieſus Chriſt, vnto all and vpon all that beleeue. Rom.*3.20.21, 22. So *Phil.*3.9. Hee diſclaimeth his owne righteouſneſſe, and reſteth vpon the alone righteouſneſſe of Chriſt Ieſus, which is made ours by faith, for his juſtification and ſaluation. *I haue* (ſaith he) *counted all things loſſe, and doe iudge them to bee dung that I may winne Chriſt, and might be found in him, not hauing mine owne righteouſneſſe, which is of the Law, but that which is through the faith of Chriſt, euen the righteouſnes which is of God through faith: Phil.*3.9. And *Gal.* 3.10, 11. he affirmeth, that *as many as reſt in the workes of the Law, are vnder the curſe;* and

Rom.3.20. 22. Phil.3.9.

Phil.3.9. Gal.3.10,

and that *no man is iuſtified by the Law in the ſight of God, it is euident, becauſe the iuſt ſhall liue by faith.* So *Rom.*4.5. *To him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſnes.* And our Sauiour Chriſt teacheth vs to ſay and acknowledge when wee haue done all to our vttermoſt power which is commanded vs, that wee are ſtill vnprofitable ſeruants, *Luk.*17.10.

4.5.
17.10.

*Sect.*4.
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But vnto theſe and ſuch like manifeſt places, it is anſwered that the Apoſtle ſpeaketh not of the workes of the morall law, but of the ceremonies only. To which againe wee reply, that no ſuch friuolous diſtinction can bee gathered out of the Apoſtles words, nay, the plaine contrary euidently appeareth, by his maine ſcope and drift in his whole diſcourſe of our iuſtification, and alſo by ſome particular places. His chiefe ſcope is to beate downe the pride of all, both Iewes and Gentiles, to the end that the whole glory and praiſe of our iuſtification and ſaluation might be aſcribed to the free mercy, grace, and goodneſſe of God alone. Now it is moſt certaine that the morall duties are in themſelues farre more excellent then the ceremoniall, and conſequently more fit to puffe vs vp with a ſpirituall pride, and to make vs to reſt in our ſelues for our iuſtification, aſcribing at leaſt, ſome part of the praiſe vnto our owne works and vertues: ſo that if the Apoſtle had only ſpoken of the works of the ceremoniall law, mans pride ſhould not bee beaten downe, neither ſhould God haue the whole praiſe of our ſaluation, and ſo his diſcourſe ſhould be vaine, as not tending to proue and inforce that, for which end and purpoſe hee chiefly vndertakes it. Againe this ſhould nothing concerne either the Gentiles in former times or any true Chriſtians ſince the comming of Chriſt, foraſmuch as they did not, nor doe not, neither were, nor are bound to obſerue the ceremoniall law, and conſequently could neuer once dreame of obtaining righteouſneſſe by fulfilling the ceremonies; but they would rather aſcribe the glory of their iuſtification to their morall duties, to which they found themſelues bound by the Law of nature written in their hearts, or doe find themſelues bound by the morall Law of God written in his word; and therefore it was neceſſary for the beating downe of their pride, and that they might aſcribe the whole glory vnto God of their iuſtification and ſaluation, that the Apoſtle in this diſcourſe ſhould proue that they were not iuſtified, either by obſeruing the Law of nature written in their hearts, or yet the morall Law of God reuealed in his word. Whereby it manifeſtly appeareth, that howſoeuer the Apoſtle excludeth the workes of the ceremoniall Law from being cauſes of iuſtification, yet not them alone, but the workes of the morall Law alſo.

§. *Sect.* 5.
The former point proued by particular teſtimonies.

But this may more manifeſtly appeare by particular places wherin the Apoſtle plainly ſheweth that hee ſpeaketh not onely of the ceremoniall Law, but of the morall Law alſo. In the ſecond chapter of the Epiſtle to the *Romanes*, hee plainely diſputeth as well of the Law of nature, to the obedience whereof the Gentiles were obliged, as of the Law giuen by *Moſes* Chap. 3.19.20. hee ſaith that all the world are made culpable before God, and therefore by the workes of the Law ſhall no fleſh be iuſtified in his ſight. Now if this conſequence bee good, he he ſpeaketh not onely of the ceremoniall, but of the morall duties, for the former belonged not to the Gentiles, and therefore the neglect of them did not make them culpable, nor debarre them of being iuſtified by their owne workes. Secondly, *Rom.* 10.5.6. and *Gal.* 3.11.12.21.22.24. the Apoſtle putteth a plaine difference betweene the righteouſneſſe which is by the Law, and the righteouſneſſe which is by faith, and maketh a flat oppoſition in the act of iuſtification, not betweene morall and ceremoniall duties, but betweene doing & beleeuing, faith and workes. Thirdly, he ſaith, *Eph.* 2.8.9. that we *are ſaued by grace through faith, not of our ſelues*, nor of works, leſt any man ſhould boaſt himſelfe. If he had ſpoken only, of workes they might (though fooliſhly) haue wreſted it to ceremonies onely, ſeeing the *Epheſians* were not bound to the ceremoniall Law, as being ſtrangers to the common wealth of Iſrael, as himſelfe ſpeaketh, verſe. 12. but when he ſaith alſo *not of our ſelues*, he excludeth all whatſoeuer is in vs from being the cauſe of our ſaluation, not only ceremoniall but alſo morall duties. So writing to *Titus* he ſaith, *Tit.*3.5. *Not by the workes of righteouſnes which we had done, but according to his mercy he ſaued vs*: in which place wee are neceſſarily to vnderſtand the workes of the morall Law; for *Titus* being a Grecian was not bound to obſerue the ceremoniall Law, and therefore hee was not ſo much as circumciſed, as the Apoſtle plainly affirmeth, *Ga.*2.3. Fourthly, *Paul* ſpeaketh of that Law by which we come to the knowledge of ſin, as appeareth *Rom.* 3.20. and 7.7.8.9. But the knowledge of ſin came eſpecially by the Morall law, & therefore of this Law the Apoſtle ſpeaketh. Laſtly, the Apoſtle ſpeaking of the works of the law, alleageth theſe ſentences: *Gal.* 3.10. *As many as are of the workes of the Law are vnder the curſe: for it is written, Curſed is euery man that continueth not in all things which are written in the booke of the Law to doe them.* So that he ſpeaketh not of the ceremoniall Law alone, but of the whole

*Rom.*3.19.20.
*Rom.*10.5.6.
*Gal.*3.11.12.
21.22.24.
*Epheſ.*2.8.9.
*Verſ.*12.
Titus 3.5.
*Gal.*2.3.
*Rom.*3.20.
and 7.7,8,9.
*Gal.*3,10,

Law

Verſ.12.

That the Apoſtle excludeth as wel the workes of the regenerate, as of the vnregenerate.

Rom.3.20.21.28.

Rom.4.2.

and verſ.3.4.

Law of *Moſes*, and of al things contained in it. And verſ. 12. *And the law is not of Faith, but the man that ſhall do thoſe things ſhal liue in them.* Which cannot be vnderſtood of the ceremoniall Law alone but of the workes of the Morall Law, yea, of them eſpecially. Secondly, it is anſwered that the Apoſtle ſpeaketh onely of the workes of thoſe who are not regenerate nor indued with Faith, and not of the regenerate and faithfull. Which ſhifting cauill the Apoſtle cleerely taketh away, not onely by applying his ſpeeches vnto all men without any limitation, but eſpecially in that example of *Abraham* which hee bringeth for this purpoſe; who though hee were long before regenerate, indued with faith and exceeding plentifull in good workes, yet hee flatly excludeth all his workes from being any cauſes of his iuſtification. So *Rom.4.2. If Abraham were iuſtified by workes, he had herein to reioyce, but not with God.* And verſe 3. *Abraham beleeued God, and it was counted vnto him for righteouſneſſe. 4. Now to him that worketh, the wages is not counted by fauour, but by debt. 5. But to him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe.*

§. *Sect. 6.*

Reaſons to proue that we are not iuſtified by our workes.

Rom.8,1.33.34.

And ſo much concerning the teſtimonies of Scripture, which manifeſtly prooue that wee are not iuſtified by our workes. The reaſons which may bee brought to the ſame purpoſe are exceeding many; but I will will briefly touch ſome few only. Firſt, iuſtification is manifeſtly oppoſed to condemnation: and they are both iudiciall wordes vſed in Ciuill Courts, and therefore to bee vnderſtood both iudicially and not after a diuers manner. But to condemne ſignifieth not to infuſe any fault or crime into the perſon condemned; but to pronounce him guilty and faultie: and therefore to iuſtifie ſignifieth not to infuſe righteouſnes into the perſon iuſtified; but to declare, pronounce and repute him as iuſt and righteous. Secondly, by the ſame meanes whereby wee obtaine the remiſſion of our ſinnes, wee are alſo iuſtified and made righteous; but wee obtaine the remiſſion of our ſinnes, not for our workes or inherent righteouſneſſe, or any vertue that is in our ſelues, but by and for the alone merits, obedience, and full ſatiſfaction of Chriſt, apprehended and applied vnto vs by a liuely faith, as appeareth *Rom. 3. 25.* And therefore by this meanes alone we are alſo iuſtified. Thirdly, whoſoeuer are iuſtified freely by grace, they are not iuſtified by their owne merits, workes, or inherent righteouſnes: but the Scriptures teſtifie that all the faithfull are iuſtified freely by Gods grace; as appeareth *Rom. 3. 23. 24. All haue ſinned and are depriued of the glory of God. 24. And are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus.* So *Eph. 1. 7. By whom we haue redemption, through his blood, euen the forgiuenes of ſinnes according to his rich grace,* And 2. 8. *By grace are you ſaued through faith, and that not of your ſelues, it is the gift of God.* And Tit. 3. *Not by the workes of righteouſneſſe which we had done, but according to his mercie he ſaued vs, &c. 7. That we being iuſtified by his grace, ſhould be made heires according to hope of eternal life.* And therefore none are iuſtified by their owne merits, workes, or inherent righteouſneſſe. Laſtly, the Apoſtle *Paul* himſelfe gathereth many abſurdities which would follow this doctrine of iuſtification by works. Firſt, that our faith ſhould be vaine, and the promiſe of God void, *Rom.4.14.* Secondly, that Chriſt Ieſus ſhould die in vaine if we haue righteouſneſſe by the law, *Gal. 2. 21.* Thirdly, that wee ſhould haue cauſe of boaſting and glorying in our ſelues, *Epheſ. 2. 9.* for if a man were iuſtified by his owne inherent righteouſnes, hee ſhould haue whereof to glorie, and ſo God ſhould be robbed of the whole praiſe of our ſaluation, *Rom.4.2.* But the Lord of purpoſe hath iuſtified vs freely of his grace, and not for our workes and inherent righteouſneſſe, that all glorying in our ſelues might be excluded: as appeareth, *Rom.3.27. Epheſ.2.9.* Fourthly, it would follow hereupon that wee ſhould ſtill bee vnder the curſe of the Law, which is denounced againſt all who continue not in all that is written in the booke of the Law to doe it, as the Apoſtle reaſoneth *Gal. 3. 10.* Fifthly, that the obedience and ſatisfaction of Chriſt ſhould bee maimed and imperfect, vnleſſe it were patched vp with our owne righteouſnes: the contrary whereof the Apoſtle affirmeth, *Heb. 7. 25.* namely, that he is able *perfectly to ſaue all them, who come vnto God by him.* Sixthly, hereupon it would follow that wee ſhould continually wauer and doubt, in reſpect of our manifold corruptions and imperfect righteouſneſſe, and ſhould haue our ſoules depriued of that peace of conſcience which followeth iuſtification by faith, as it is, *Rom. 5. 1.* Laſtly, with the Iewes wee ſhall bring our ſelues into moſt certaine danger of being reiected and caſt off, from being the people and Church of God, if with them wee goe about to ſtabliſh our owne righteouſnes, in the meane time not ſubmitting our ſelues to the righteouſnes of God, which is of faith in Ieſus Chriſt, as it is *Rom. 10. 4. 6.*

Rom.3.25.

Rom.3.23.24.

Eph.1.7.8

Tit.3.5.7.

Rom.4.14.

Gal.2.21.

Epheſ.2.9.

Rom.4.2.

Rom.3.27.
Epheſ.2.9.

Galath.3.10.

Hebr.7.25.

Rom.5.1.

Rom.10.4.6.

Chap. LII.

That faith alone iuſtifieth.

Sect. 1.
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AND thus much concerning the firſt point, namely, that we are not iuſtified by workes. The ſecond is, that wee are iuſtified by faith alone: whereby wee are not to vnderſtand that faith by its owne vertue, or as it is a faculty, habit, worke or action in vs, doth iuſtifie vs, but as it is the alone inſtrument, whereby we doe apprehend and applie vnto vs Chriſt Ieſus, his righteouſneſſe, and obedience, by which only righteouſnes, which is out of our ſelues, in Chriſt, as the proper ſubject thereof, being offered in the word and Sacraments, and applied by faith, wee are iuſtified in Gods ſight, as appeareth *Phil.2.9.* Secondly, whereas wee ſay that faith alone iuſtifieth, we do not vnderſtand ſuch a faith, as is alone without workes, charitie, and other ſanctifying graces, which were nothing elſe but imaginarie, dead, and but as it were a carkaſe of faith which breatheth not; but that among all other graces, vertues, and faculties of the ſoule faith alone, and not any of them, is the inſtrument, whereby we applie Chriſt Ieſus vnto vs, who being thus applied doth iuſtifie vs. Otherwiſe we affirme that other graces of Gods Spirit, and euen good works which are a fruit of them all, doe neceſſarilie accompanie our juſtification, not as inſtruments or cauſes therof, but as inſeparable effects and fruits. So that howſoeuer wee exclude workes from the act of juſtifying, yet wee neceſſarily require them in the ſubject or perſon iuſtified; we affirme that faith alone iuſtifieth, but we denie that ſuch a faith which is alone doth iuſtifie vs; we maintaine that wee are juſtified by faith alone without workes, but withall wee affirme that faith which is without workes doth not juſtifie vs, as being dead, falſe and imaginarie. This may bee made plaine by ſome ſimilitudes. To the being of an honeſt man, there is neceſſarily required honeſt actions, not as cauſes but as effects, neither are his honeſt actions the cauſe of his honeſtie, but his honeſtie the cauſe of his honeſt actions. To a liuing man there is neceſſarily required as wel breathing which is an action or effect of life, as the ſoule which is the cauſe thereof; and ſo to a iuſtified man there is neceſſarily required, as well good works which are the effects of iuſtification, as faith which is the inſtrumentall cauſe thereof; for faith and workes are neuer ſeuered in the ſubject or partie juſtified, although they are diſioyned in the act of juſtifying. So the eye onely ſeeth and not the forehead; but yet the eye ſeuered from the forehead ſeeth not, becauſe it is but a dead eye; the hand writeth & not the body, but the hand ſeuered from the body writeth not, becauſe it is a dead hand. The foot goeth and not the head or heart, but the foot which is ſeuered from the head or heart goeth not; & ſo faith only juſtifieth, and not hope, not charitie, not workes, but the faith that is ſeuered from hope, charitie and workes, iuſtifieth not, becauſe it is but a dead faith. As therefore when wee ſay the eye onely ſeeth, the hand onely writeth, the foot onely walketh, our meaning is not, that theſe parts being alone, and ſeuered from the reſt, ſee, write and walke; but that amongſt all other parts, the action or function of ſeeing belongeth peculiarly vnto the eye, writing to the hand, walking to the foote; ſo when we ſay that onely faith iuſtifieth, our meaning is not that the faith which is alone, and ſeuered from other graces, and the fruits of them, good workes, iuſtifieth; but that amongſt all other graces, this act of iuſtifying peculiarly and properly belongeth vnto faith, and not to any other grace, vertue or workes.

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§. Sect. 2.
Teſtimonies to proue that faith alone iuſtifieth vs. *Rom.3.28. and 4.5.*

Now that faith alone, in this ſenſe vnderſtood, juſtifieth, appeareth plainely, both by teſtimonies of Scripture and apparent reaſons. For the firſt, it is manifeſt, *Rom.3.28.* where after long diſputation concerning this point, the Apoſtle expreſſely concludeth thus: *Therefore wee conclude, that a man is iuſtified by faith without the workes of the Law.* And Chap. 4. verſe. 5. *To him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe.* So *Galath.2.16.* *Know that a man is not iuſtified by the workes of the Law, but by the faith of Ieſus Chriſt; euen we I ſay haue beleeued in Ieſus Chriſt, that we might be Iuſtified by the faith of Chriſt, and and not by the workes of the Law, becauſe by the workes of the Law, no fleſh ſhall be iuſtified.* So Chap. 3. 11. *And that no man is iuſtified by the Law in the ſight of God, it is euident: for the iuſt ſhall liue by faith.* 12. *And the Law is not of faith.* And hence it is that the righteouſneſſe of Chriſt, whereby wee are iuſtified, is called the *righteouſnes of faith, Rom.9.*verſ.30. becauſe faith is the onely inſtrument, which apprehendeth and applieth this righteouſneſſe vnto vs, for our iuſtification.

Galath.2.16.

Galath.3.11.

Rom.9.30.

§. Sect. 3.
Reaſons to proue that faith alone iuſtifieth.

The reaſons to prooue that faith alone juſtifieth are diuers. Firſt that which alone applieth vnto vs Chriſt Ieſus and his righteouſneſſe, that onely juſtifieth vs: but faith alone applieth vnto vs Chriſt Ieſus and his righteouſneſſe, and not hope, charitie, or any other grace: and therefore faith alone juſtifieth. Secondly, that which only maketh the promiſes of the Goſpell firme and ſure vnto vs, that alone juſtifieth vs: but faith alone reſting vpon Gods mercy and Chriſts

merits,

Rom.4.16.

Iohn 3.14,15.

merits, maketh the promiſes of the Goſpell firme and ſure vnto vs (which would be moſt vncertaine if they ſhould depend on the condition of our workes and worthineſſe; ſeeing they are moſt imperfect, and wee moſt corrupt and vnworthy of Gods leaſt mercy; as the Apoſtle plainly ſheweth, *Rom.4.16. Therefore it is* (namely the couenant of grace) *by faith, that it might come by grace, and the promiſe might be ſure to all the ſeed:*) and therefore faith alone iuſtifieth vs. Laſtly, our Sauiour Chriſt, *Iohn 3.14,15.* maketh this compariſon: *As* Moſes *lift vp the Serpent in the wilderneſſe, ſo muſt the Sonne of man be lift vp, that whoſoeuer beleeueth in him ſhould not periſh, but haue eternall life.* From which wee may thus reaſon: as the Iſraelites who were ſtung with fiery Serpents, were cured not by any outward meanes of Phyſicke and Surgerie, or any thing in themſelues, ſaue onely by looking vpon the brazen Serpent, which for this purpoſe was ſet vp by Gods Commandement; ſo we being ſtung of the olde Serpent with the ſting of ſinne, cannot be cured by any meanes without or within our ſelues, but by beholding the true ſubſtance Chriſt Ieſus, ſignified by this ſhadow, with the eye of faith. And thus haue I proued, firſt, that we are not iuſtified by our workes, and inherent righteouſneſſe; and ſecondly, that we are iuſtified by faith alone: not as it is the chiefe and principall cauſe, for in this reſpect God iuſtifieth; nor as it is the matter or meritorious cauſe of our iuſtificatiō; for in this reſpect, the merits & righteouſneſſe of Ieſus Chriſt iuſtifieth vs; but as it is the alone inſtrument and only cauſe in vs which applieth that meritorious cauſe vnto vs, whereby alone we are iuſtified in Gods ſight.

§. Sect.4.
That the imputation of Chriſts righteouſneſſe is not putatiue and imaginary.

Secondly, the tempter will obiect, that this imputed righteouſneſſe wee ſpeake of, is but imaginary, and a vaine phantaſie; as if a man who were defiled with dirt ſhould be reputed cleane by the imputation of anothers cleanneſſe, or as if a begger ſhould bee eſteemed rich, by imputation of anothers wealth. To which we are to anſwere, that the imputation of Chriſts righteouſneſſe vnto vs, is no imaginarie dreame, but a matter plainly expreſſed in Gods Word, as alſo the not imputation of our ſinnes is therein ſpecified. In the fourth of the Romans, this word is vſed by the Holy Ghoſt an eleuen times. So Verſe 3. *Abraham beleeued God, and it was imputed vnto him for righteouſneſſe.* And Verſe 4. *To him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is imputed for righteouſneſſe.* And Verſe 6. *Euen as* Dauid *declared the bleſſedneſſe of the man vnto whom God imputeth righteouſneſſe without workes.* And Verſe 8. *Bleſſed is the man to whom the Lord imputeth not ſinne, &c.*

Rom.4.3,4.

§. Sect.
That no owne bu Chriſts r teouſneſ imputed vs for our ſtification

Yea will the tempter ſay, it is true that we are iuſtified by imputed righteouſneſſe; but not by the righteouſneſſe of Chriſt, which is out of our ſelues; but our faith which is formed and perfected with Charitie, and other graces, and good workes, is imputed for righteouſneſſe: or more plainly, God accepteth of the workes of the faithfull, and their inherent righteouſneſſe, though imperfect and vnworthy in themſelues, for, and through Chriſt, for ſuch righteouſnes which may iuſtifie vs in his ſight. For the anſwering of which obiection, wee are to know, that this word imputing, or imputation, is taken two wayes in the Scriptures: firſt, when as the thing imputed is in our ſelues, and ſo it is ſaid, *Pſal.106.31.* that the fact of *Phinees* was imputed vnto him for righteouſneſſe; ſo *Rom.5.13. But ſinne is not imputed while there is no Law.* Secondly, when as the thing imputed is out of our ſelues; and of this, mention is made, *Leuit.17.4.* and *Numb.18.27.* And in this latter ſenſe the word is to be vnderſtood in the doctrine of iuſtification, and not in the former. For our ſinnes were imputed vnto Chriſt, when hee offered himſelfe to ſtand in our place, to pay our debt and to make full ſatisfaction to his Fathers iuſtice, by ſuffering thoſe puniſhments and manifold afflictions which wee by our ſinnes had deſerued; in which reſpect the Scriptures ſay that *hee was reputed amongſt the wicked, Marke 15.28.* and that *he was made ſinne for vs, 2.Cor.5.21.* not by infuſion of our ſinnes and corruptions into his moſt holy nature, but by imputation only. And contrariwiſe, wee are made iuſt or iuſtified, not by infuſion of inherent righteouſnes into vs, but by imputation of Chriſts righteouſneſſe, when as beleeuing in him, notwithſtanding that our nature is ſtill defiled with ſinne and manifold corruptions, through the meere mercie and free grace of God for the merits and obedience of Chriſt, we are reputed iuſt, as though we had neuer committed ſinne, and had performed perfect obedience vnto Gods Commandements, and ſo adiudged heires of euerlaſting life. So that this imputation conſiſteth not in Gods reputing of vs iuſt, in reſpect of our inherent righteouſneſſe infuſed into vs; but in the free mercy and grace of God, which for Chriſt his ſake couereth our ſinnes, which are indeed inherent in vs, ſo as they ſhall neuer bee imputed vnto vs for our condemnation, and imputeth vnto vs the righteouſnes which is not in vs but in Chriſt, wherewith being fully poſſeſſed, he reputeth of vs, as moſt innocent and perfectly righteous.

Pſal.106.31.

Rom.5.13.

Leuit.17.4.
Num.18.27.

Marke15.28.
2.Cor.5.21.

§. Sect.6.
The former point proued by the teſtimonies of the Scriptures.

Now, that imputation is to be vnderſtood in this latter ſenſe, it is moſt manifeſt where the Apoſtle *Paul* ſetteth downe the word in both theſe ſenſes, denying that in this doctrine of iuſtification, it is to be vnderſtood of the former, and affirming it of the latter. *To him* (ſaith he) *that worketh, the wages is not imputed by fauour, but by debt* (namely, becauſe he hath merited it by his owne righteouſneſſe) 5. *But to him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted or imputed for righteouſneſſe; euen as* Dauid *declareth the bleſſedneſſe of the man vnto whom God imputeth righteouſneſſe without workes.* In which words hee plainly ſheweth, that there is a kind of imputation which hath its ground or foundation in workes and inherent righteouſneſſe, and this hee affirmeth is not of grace. And that there is another kind of imputation, which hath not its ground and foundation in him to whom it is made, but in the free mercy of God juſtifying the wicked without his workes, and therefore not only deſtitute of inherent righteouſneſſe whereby he might be juſtified, but alſo guiltie of inherent corruption and actuall tranſgreſſion, whereby hee might bee condemned if God ſhould enter into judgement with him. So alſo he plainly affirmeth, *Epheſ.*2.8. that *wee are ſaued by grace through faith, and that not of our ſelues; it is the gift of God. 9. Not of workes, leſt any man ſhould boaſt himſelfe.*

Secondly, this may be prooued by the example of *Abraham*, vpon which the Apoſtle in the former place inſiſteth; for by that imputed righteouſneſſe whereby he was juſtified, we are alſo juſtified: but the Apoſtle plainly affirmeth that this imputation was not of *Abrahams* inherent righteouſnes, with the which notwithſtanding hee was plentifully endued; for (as hee ſaith) *if* Abraham *were iuſtified by workes, hee had wherein to reioyce, but not in God; but* Abraham *beleeued in God, and this was counted to him for righteouſneſſe*, as it is *Rom.*4.2,3. and therefore wee are not juſtified by our workes and inherent righteouſneſſe, but by the righteouſneſſe of Chriſt imputed vnto vs.

Thirdly, that righteouſnes which juſtifieth vs, muſt conſiſt in perfect obedience and fulfilling of the Law of God, in that exact manner and meaſure which Gods juſtice doth require: but this cānot poſſibly be done by any righteouſneſſe which is in vs, which is moſt imperfect and mingled with many ſins and corruptions, *for in many things we ſinne all*, as it is *Iam.*3.2. and *he that ſaith he hath no ſinne is a liar*, as *Iohn* ſpeaketh, 1.Epiſt.1.8. and *our beſt righteouſnes is like a polluted cloth*, as it is *Eſay* 64.6. but by the alone righteouſneſſe of Ieſus Chriſt, which being imputed vnto vs, is ſufficient to anſwere and ſatisfie Gods exact and moſt perfect juſtice. That our righteouſneſſe whereby we are to bee juſtified muſt bee perfect, and ſuch as the Law and exact juſtice of God requireth, it appeareth, *Rom.*3.31. whereas the Apoſtle plainly affirmeth, that when faith is imputed vnto righteouſneſſe, the Law is not made void, but rather confirmed and fulfilled. *Doe we then* (ſaith hee) *make the Law of none effect through faith? God forbid. Yea we eſtabliſh the Law.* But this cannot bee done by our righteouſneſſe, which is imperfect and mingled with innumerable ſinnes, but by the alone moſt perfect righteouſneſſe of Ieſus Chriſt imputed vnto vs. Againe, the Lord hath commanded and ſtraitly charged, that in our ciuill judgements the righteous ſhall bee juſtified, and the wicked condemned, *Deut.*25.1. And the Wiſeman ſaith, that he who *iuſtifieth the wicked, & he that condemneth the iuſt, euen they both are abomination vnto the Lord*, *Prou.*17.15. And the Prophet *Eſay* denounceth a woe againſt them which commit this ſinne, Chap.5. Verſe 23. Now, ſhall the Lord require this of vs, and ſhall we thinke that he whoſe will is the rule of juſtice, will juſtifie any whoſe righteouſneſſe is imperfect, and not according to his Law? No, hee hath told vs, that it is *more eaſie that Heauen and Earth ſhould paſſe away, then that one tittle of the Law ſhould fall vnaccompliſhed, Luke* 16.17. And therefore let vs not truſt vnto our owne imperfect righteouſneſſe, but wholly reſt vpon the alone righteouſneſſe of Ieſus Chriſt by a liuely faith for our juſtification. For hee *is the Lord our righteouſneſſe*, Ier.23.6. In him we *haue righteouſneſſe and ſtrength*. Eſay 45.24. *Hee is made vnto vs of God, wiſdome, righteouſneſſe, ſanctification and redemption*, 1.Cor.1.30. *By his obedience many are made righteous*, Rom.5.19. *And that which was impoſſible to the law, in as much as it was weake becauſe of the fleſh, God ſending his Sonne in the ſimilitude of ſinfull fleſh, and for ſinne, condemned ſinne in the fleſh, that the righteouſneſſe of the law might bee fulfilled in vs;* as it is *Rom.*8.3,4. In a word, in him alone we haue all our righteouſneſſe, in him we ſhine gloriouſly in the ſight of God, and he is that bright ſhining Sunne of righteouſneſſe, from whom we borrow all our light, without whoſe rayes of holineſſe we ſhould remayne in the darkneſſe of our ſinnes and corruptions. Laſtly, the Apoſtle ſetteth downe the forme of our juſtification, namely, the imputation of our ſinnes vnto Chriſt, and the imputation of his righteouſneſſe vnto vs. 2.*Cor.*5.21. *Hee which knew no ſinne, was made ſinne for vs, that wee might bee made the righteouſneſſe of God in him.* As therefore Chriſt was made a ſinner for vs, ſo wee are made righteous before God in him: but Chriſt Ieſus was not made a ſinner for vs by infuſion of our ſinnes and corruptions into his nature (for he was alwayes moſt holy, pure, vndefiled and without ſinne, as the Apoſtle witneſſeth of him) but by imputation onely, as being our ſuretie

Iames 2.10.

*Deut.*25.1.

*Prou.*17.15.

Eſay 5.23.

Luke 16.17.

*Ier.*23.6.

Eſay 45.24.

1.*Cor.*1.30.
*Rom.*5.19.

*Rom.*8.3,4.

2.*Cor.*5.21.

1.*Pet.* 1.18,19. and 2.21.

who had taken vpon him to diſcharge all our debt: and therefore in like manner wee are made righteous, not by infuſion of righteouſneſſe, but by imputation only.

§. *Sect.* 3.
That iuſtification by imputation is not imaginary, but reall and in truth.

Now whereas they obiect, that to be juſtified by imputation is but an imaginary mockery, as if a poore man ſhould be reputed rich: to this we are to anſwere, that it is but a friuolous cauill: for wee doe not teach that God eſteemeth and reputeth vs righteous, being wholly defiled with ſinne and quite deſtitute of all righteouſneſſe; but that hee maketh vs perfectly righteous, by waſhing away our ſinnes with the precious bloud of Chriſt, and by applying and appropriating vnto vs his perfect righteouſneſſe and obedience by vertue of his ſpirit principally, and a liuely faith inſtrumentally, whereby wee are vnited vnto Chriſt and become members of his Bodie, and conſequently we haue right and full intereſt vnto all that which this our Head hath done for vs; and ſo being made partakers of his righteouſnes and merits, God reputeth vs as wee are in truth perfectly juſt and righteous. If a man being poore and farre in debt, ſhould be accounted and reputed exceeding rich and nothing indebted, it were indeed but a meere imagination: but if another of great ſufficiencie ſhould take vpon him to bee his ſuretie, and not onely diſcharge all his debts, but ſhould beſtow vpon him great ſummes of money and much treaſure, this man whatſoeuer he was before time in himſelfe, may now bee eſteemed rich & out of debt. So if we (as we are far indebted to the juſtice of God and exceeding beggerly, yea ſtarke naked of all righteouſneſſe) ſhould be reputed, as we are thus in our ſelues, righteous and nothing indebted, it were but a meere mockery; but ſeeing our Lord and Sauiour Ieſus Chriſt hath taken vpon him to be our ſurety, who is himſelfe al-ſufficient, and ſeeing he hath perfectly and fully anſwered all our debts, wherein wee were ingaged to Gods juſtice; and not only ſo, but alſo hath communicated and beſtowed vpon vs the infinite rich treaſures of his righteouſneſſe and obedience, giuing vnto vs full intereſt and poſſeſſion hereof, outwardly by his handwriting of the Goſpell, and his Sacraments as Seales annexed thereunto, and inwardly by the vertue and cooperation of his Spirit, applying them vnto vs: and laſtly, ſeeing we alſo haue receiued the full aſſurance of all this heauenly and ſpirituall rich treaſure by the hand of faith, we are in truth quite out of debt, and exceeding rich with his righteouſneſſe which is now become ours, and therefore are ſo reputed and eſteemed in the ſight of God. Againe the faithfull are to be conſidered not as diuers perſons ſeparated from Chriſt, but as they make one myſticall Body with him whereof he is the Head and they his members. By vertue of which vnion they become his and he theirs, and all that belongeth vnto him, as his ſatisfaction, righteouſneſſe, death and obedience. In which reſpect they cannot bee ſaid to be juſt by anothers righteouſneſſe; ſeeing his righteouſneſſe by vertue of this vnion is truly become theirs, euen as the gifts and faculties which are in the Head doe belong to the whole Body and all the members of it for their vſe and benefit. And thus alſo by the vnion of marriage a poore Wife becommeth really and truly rich by the riches of her husband; euen as wee alſo are inriched by vertue of our marriage with Chriſt: whereby he communicateth himſelfe and all the riches of his righteouſneſſe vnto vs. For if *Adams* ſinne became ours, becauſe being the Head and root of mankind wee ſinned in his loynes; then much more may Chriſts righteouſneſſe be truly reputed ours becauſe of our myſticall vnion, whereby hee dwelleth in vs and we in him, and ſo make but one Body, head and members, both which are therefore by the Apoſtle called Chriſt, 1. *Cor.* 12. 12.

Chap. LIII.

Sathans tentations mouing the weake Chriſtian to doubt of his iuſtification, anſwered.

§. *Sect.* 1.
That our
fication is
plainly re
led vnto v
the Word o
God.

ANd ſo much for anſwering Sathans tentations, wherby he would perſwade vs to reſt vpon a falſe and imperfect righteouſneſſe for our juſtification: Now we are briefly to ſpeake of thoſe which he ſuggeſteth into the minds of weake Chriſtians, to the end that hee may make them doubt of their juſtification, that ſo hee might (if it were poſſible) make fruſtrate this worke of God, or at leaſt rob their ſoules of all comfort and peace of conſcience, which alwayes accompanieth the aſſurance of our juſtification; for *being iuſtified by faith wee haue peace towardes God through our Lord Ieſus Chriſt*, as the Apoſtle ſpeaketh, *Rom.* 5. 1. First, therefore hee ſuggeſteth that our juſtification is an action of God, and therefore vnknowne to vs; ſo that we cannot poſſibly attaine vnto any certaine perſwaſion that wee are juſtified of God, vnleſſe he aſſure vs hereof by ſome ſpeciall and extraordinary reuelation. For the anſwering whereof, wee are to vnderſtand that this act of God in juſtifying a Sinner, is as cleerely reuealed ordinarily in the Scriptures, as any other thing concerning our ſaluation, and that euery true Beleeuer may as certainly conclude by vndoubted arguments grounded on Gods infallible truth, that hee is juſtified before God, as by naturall reaſon hee

Rom. 5. 1.

hee can proue that hee liueth and breatheth. For firſt our effectuall vocation and juſtification are inſeparably linked together by the Apoſtle, *Rom.*8.30. So that whoſoeuer can prooue that hee is effectually called, hee may alſo moſt certainly inferre that he is juſtified. But euery true Beleeuer may come to the certaine knowledge that he is effectuatly called, (as before I haue ſhewed at large) and that not by any ſpeciall reuelation, but by the will of God, reuealed in his Word, by the inward teſtimony of Gods Spirit, and the vndoubted ſignes of effectuall calling, which he obſerueth in himſelfe; and therefore without any particular reuelation wee may attaine vnto this aſſurance alſo that we are juſtified, that is, that our ſinnes are pardoned for the merits and full ſatisfaction of Ieſus Chriſt, and wee clothed with his righteouſneſſe.

1.30.

Secondly, whoſoeuer can come to the aſſurance that hee hath a true and liuely faith, hee may alſo be aſſured that hee is juſtified: for it is the nature and an inſeparable propertie of true faith, to apply vnto the Beleeuer Chriſt Ieſus and his righteouſneſſe, whereby hee is juſtified before God: and hence it is that the Scriptures plainly affirme that we are juſtified by faith, and not by any thing elſe which is in vs, as before I haue ſufficiently ſhewed. But wee may come to the certaine aſſurance that wee haue a true faith, by the vndoubted ſignes and inſeparable fruits thereof, which wee may diſcerne in our ſelues (as hath beene already plainly proued) though wee neuer haue any ſpeciall reuelation. And therefore without any ſuch particular reuelation wee may attaine vnto the certaine aſſurance that we are juſtified in Gods ſight.

Thirdly, that which the Goſpell aſſureth vs of, wee neede not to make any doubt thereof, or once call it into queſtion: but the Goſpell aſſureth vs, that whoſoeuer beleeue in Chriſt Ieſus, and truly repent them of their ſinnes, ſhall be made partakers of all the gracious promiſes of life and ſaluation therein contained; So *Iohn* 3.16. *God ſo loued the world that he hath giuen his only begotten Sonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life.* And *Chap.*5.24. *Verily, verily, I ſay vnto you, he that heareth my word, and beleeueth him that ſent mee, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death to life.* And *Matth.*11.28. *Come vnto me all yee that labour and are laden, and I will eaſe you.* And therefore whoſoeuer beleeue in Ieſus Chriſt, approouing their faith to the World and their owne conſciences, to be true and vnfained by the fruit thereof, vnfained repentance, hee may aſſure himſelfe of all the gracious promiſes of the Goſpell, and conſequently of the remiſſion of his ſinnes, and his juſtification for the merits and righteouſneſſe of Ieſus Chriſt. Laſtly, the Lord hath not onely after a generall manner propounded theſe promiſes vnto vs, and left vs to our owne libertie to beleeue or not to beleeue them, but hee hath bound vs to the performance of this dutie by his expreſſe commandement, *Marke* 1.15. *Repent and beleeue the Goſpell.* And 1.*Iohn* 3.23. *This is his commandement that we beleeue in his Son Ieſus Chriſt*, that is, that wee doe not only after a generall manner beleeue that he is the Sauiour of mankind, but that hee is our Sauiour, who hath redeemed, juſtified, and will moſt perfectly saue vs, and reſt wholly vpon him alone for our ſaluation. And he that thus beleeueth, needeth no other arguments to aſſure him that he is juſtified and ſhall be ſaued; for he hath *the witneſſe in himſelfe*, euen the teſtimony of Gods Spirit, crying in his heart *Abba* Father, and bearing witneſſe vnto his ſpirit that hee is the childe of God: and not to beleeue this is to make God a lier, becauſe we *will not beleeue the record that he hath witneſſed of that his Sonne*, as the Apoſtle ſpeaketh, 1.*Iohn* 5.10. Yea, (as before I haue ſhewed at large) hee hath added vnto the hand-writing of his Word, which containeth alſo his oath, for our better confirmation, his Sacraments; whereby he particularly conueyeth and giueth vnto euery Beleeuer, as it were proper poſſeſſion of Chriſt Ieſus and all his benefits, to the end that there ſhould bee no place left to doubting, nor any need of any particular reuelation, for our further aſſurance.

3.16.

5.24.

11.28.

Marke 1.15.
1.*Iohn* 3.23.

1.*Iohn* 5.16.
*Rom.*8.15.

§. *Sect.* 2.
That we are made iuſt, not by infuſion but by imputation of righteouſneſſe.

Secondly, Sathan will ſuggeſt, that thoſe who are juſtified are made juſt, and thoſe who are made juſt do continually the works of righteouſneſſe; but thou, will hee ſay to the humbled Sinner, continueſt ſtill in thy corruptions, and thy wickedneſſe cleaueth faſt to thee, and compaſſeth thee about; and in ſtead of doing the workes of righteouſneſſe, thou continually heapeſt vp the full meaſure of thy ſinnes; yea, thy beſt actions are ſo ſtained with imperfections and ſo full of infirmities, that they juſtly prouoke Gods wrath againſt thee. To which we muſt anſwere, that indeed whoſoeuer is juſtified is made iuſt, but not by infuſion of inherent righteouſneſſe into our ſelues, but by imputation of Chriſts moſt perfect righteouſnes, as before I haue ſhewed. For hereby our ſins are pardoned, hee hauing taken them vpon himſelfe, and ſatisfied Gods juſtice by ſuffering thoſe puniſhments which wee had deſerued; and alſo hee hath perfectly fulfilled the Law, that hee might make vs partakers of his actiue obedience; and ſo imputing both vnto vs, hath made vs perfectly juſt and righteous in Gods ſight. So that now the Lord doth not require obedience to his Law at our hands, to the end that wee ſhould be juſtified in whole or in part, by our owne righteouſneſſe; neither are we to this end to obſerue Gods Commandements, that wee may offer vnto God our workes and inherent righteouſneſſe, deſiring thereby to bee juſtified; for, as I haue ſhewed, our beſt righteouſneſſe is imperfect, and mingled with manifold corruptions, ſo as it would rather condemne vs, than juſtifie vs, if the Lord ſhould examine it according to the exact rule of his moſt perfect juſtice: but wee offer vnto God for our juſtification, the moſt perfect righteouſneſſe and full ſatisfaction of Ieſus Chriſt, which by his merits and ſufferings hee hath once made for vs, deſiring thereby wholly and onely to be juſtified and ſaued.

§. Sect. 3. That our workes are not cauſes but effects of our iuſtification.

As for our workes and inherent righteouſneſſe, they are not cauſes, but effects and fruits of our juſtification; neither is it poſſible that we ſhould doe any good worke acceptable in Gods ſight, till we are juſtified, and reconciled vnto God in Ieſus Chriſt, for our workes cannot pleaſe him, till our perſons pleaſe him, and whatſoeuer we doe, before faith hath purified the heart, it is ſinne and odious in the ſight of God. But as ſoone as we haue faith begotten in vs, preſently it apprehendeth Chriſt and his righteouſneſſe, whereby wee are juſtified, and then being juſtified, faith worketh by loue, and bringeth forth in vs the fruits of ſanctification; which though they bee mingled with much corruption, and manifold imperfections, yet God in Chriſt accepteth of them as perfect, and will crowne them with glory, and immortalitie. Neither doth the Lord now require of vs, that we perfectly at once ſhake off all our corruptions, but that we labour as much as in vs lieth, to mortifie and ſubdue them according to the meaſure of his grace, & holy ſpirit, which he hath beſtowed on vs. Hee doth not ſtraitly command that wee ſhould inſtantly baniſh and expell ſinne from dwelling in vs, but that wee doe not ſuffer it to raigne in vs, nor willingly obey the fleſh in the luſts thereof, ſubmitting our ſelues vnto ſinne, as ſeruants and vaſſals to their Lord and Maſter. He doth not enjoyne vs that we ſhould wholly vanquiſh our corruptions, and obtaine a full victory ouer them, but that wee proclaime open warre againſt them, and manfully fight and ſtriue vnder the conduct of his Spirit, againſt the fleſh, and the ſinfull luſts thereof; and when we are taken captiue of ſinne, that we labour to attaine vnto our former freedome, in the meane time ſorrowing and groning vnder the heauy waight of our corruptions, and crying out with the Apoſtle, ***Wretched man that I am, who ſhall deliuer me from the body of this death?*** And that we confeſſe our miſerable eſtate vnto our Captaine and Leader Ieſus Chriſt, deſiring him to aſſiſt vs with the power of his holy Spirit, that thereby we may be freed out of the hands of theſe our ſpirituall enemies, whoſe bondage and captiuitie is ſo irkſome and grieuous vnto vs. He doth not now exact of vs the obedience of ſeruants, but of ſons, not Legall but Euangelical obedience, conſiſting in the deſire of the heart, and ſincere endeuour of the whole man to doe the will of God in that perfection which hee requireth. Neither doth the Lord now require that we performe abſolute and perfect obedience to his Commandements, but that ***to will*** be preſent in vs, that we conſent and approue his Law to be good, and delighting in it concerning the inner man, that we deſire & endeuour to performe that good wee cannot; and forgetting that which is behind, endeuour our ſelues to that which is before, and follow hard towardes the marke, though wee cannot attaine vnto the end of our race, til we come to the end of our liues. Finally, the Lord doth not require of vs a whole harueſt of goodnes and righteouſnes, but the firſt fruits therof; he doth not ſtand ſo much vpon our actions as vpon our affections; vpon the perfection of our works, as vpon the alacritie of our wils, and integritie of our hearts. The righteouſneſſe which he requireth is an humble confeſſion of our vnrighteouſneſſe, a ſincere hatred of our ſinnes, a holy endeauour in the vſe of the meanes to mortifie our corruptions, and to riſe from the death of ſinne, to holineſſe and newneſſe of life; which whoſoeuer can offer vnto God, they may aſſure themſelues that they ſhall bee accepted through Chriſt, as righteous in Gods ſight, notwithſtanding their manifold imperfections & corruptions.

That now the Lord doth not require of vs perfect righteouſneſſe.

Rom.7.

Phil.3.13.14.

The end of the ſecond Booke.

THE

THE CHRISTIAN WARFARE,

The first Part.

INTREATING OF SANCTIFICATION AND PERSEUERANCE,

As alſo of Satans tentations which he ſuggeſteth *againſt them both, and of ſuch anſweres where-with the Chriſtian may refute* and repell them.

The third Booke.

Chap. I.

Of Sanctification and the cauſes thereof.

AND ſo much for the anſwering of ſuch tentations of Satan as concerne our juſtification. Now we are to ſpeake of our ſanctification, which is the next effect of Gods election, and inſeparablie ioyned with our juſtification: wherein I will obſerue my former order, firſt ſetting downe the doctrine of ſanctification, and then anſwering thoſe tentations of Satan which doe moſt impugne it. For the firſt, *Sanctification is an action of the whole Trinitie, whereby the beleeuer alreadie iuſtified, is by little and little renued according to Gods Image in holineſſe and righteouſnes, by the mortification of the fleſh, with the corruptions thereof, and the quickening of the Spirit.* And this is our ſanctification, which is expreſſed in the Scriptures by diuers names and phraſes; for it is called regeneration, the new birth, renouation, the putting off or mortifying of the old man, and the putting on or quickening of the new man and ſuch like. The efficient cauſe of our ſanctification is God himſelfe, who as hee alone juſtifieth vs and freeth vs from the guilt and puniſhment of ſinne, ſo he onely ſanctifieth vs and deliuereth vs from the tyrannie of ſinne, ſo that it ſhall no longer raigne in our mortall bodies, freeing vs in ſuch meaſure as pleaſeth him from our naturall corruptions, which heretofore wholly ſwayed vs. And this appeareth by plaine teſtimonies of holy Scriptures: *Iohn* 1.13. it is ſaid that the faithfull are borne, *not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* So *Epheſ.* 2. 10. we are ſaid to be *Gods workemanſhip, created in Chriſt Ieſus vnto good workes:* which phraſe the Apoſtle vſeth to note vnto vs, that as God onely did create vs, ſo he onely doth renue and regenerate vs. The Lord likewiſe doth appropriate this worke vnto himſelfe as belonging to no other, *Ezech.* 36. *A new heart will I giue you, and a new ſpirit will I put into you, and I will take away the ſtonie heart out of your bodie, and I will giue you an heart of fleſh.* And hence it is that the Apoſtle deſiring the ſanctification of the Theſſalonians beggeth it at Gods hand, 1. Theſſ. 5. 23. *The very God of peace ſanctifie you throughout.* And *Dauid* finding the want hereof in himſelfe, hath his recourſe vnto God, Pſalme 51. 10. *Create in me a cleane heart, O God, and renue a right ſpirit within me.* So that as God doth begin in vs this worke of ſanctification, ſo likewiſe he doth accompliſh and finiſh it. And therefore as we are wholly to aſcribe vnto God our election, vocation & juſtification, ſo alſo our ſanctification, that hee may be all in all in the worke of our ſaluation. For as hee only formed

Sect. 1.
God is
princi-
efficient
our ſancti-
tion.

fication
it is.

Leui. 20. 8.

Iohn 1. 13.

Epheſ. 2. 10.

Ezech. 36. 26. and 34. 28.

1. *Theſ.* 5. 23.

Pſalme 51. 10.

Geneſ. 1 28.

formed vs, ſo he only can reforme vs, as he is the author of our naturall generation, for by his bleſſing wee haue our being, ſo alſo of our ſpiritual regeneration, for by his ſpirit onely we are renued. Neither muſt we imagine that it is in mans power to renue himſelfe, no more then to beget himſelfe: for as well may the Blackmoore change his skin, or the Leopard his ſpots, as we doe good who are accuſtomed to doe euill, *Ierem.* 13. 23. yea, as eaſily may the dead man raiſe himſelfe to life, as wee may raiſe our ſelues from the death of ſinne to newneſſe of life, *Eph.* 2. 1. It is only the water of Gods Spirit that can waſh away our Ethiopian blackneſſe, and turne our ſpotted vncleanneſſe into ſnowie whiteneſſe; it is only the God of life that can make vs riſe from the death of ſinne to newneſſe of life. But heere it may bee demanded, that if ſanctification be wholly the worke of God, and not in our owne power, why do the Scriptures exhort vs to ſanctifie our ſelues, to mortifie our ſinnes, and to walke in newneſſe of life? I anſwere, that though ſanctification be wholly from God, yet theſe exhortations are neceſſarie; for he worketh this worke in vs, not as in ſtockes and ſtones, but as in reaſonable creatures of whom hee requireth conſent of will, deſire and endeuor in the vſe of the meanes ordained of God, for the beginning and perfecting of this worke of ſanctification in vs. And although this will, deſire, and endeuour, bee his worke likewiſe, yet theſe exhortations to godlineſſe are to good purpoſe: for with the exhortation God ioyneth the operation of his Spirit, and whileſt he commandeth vs, hee giueth power alſo to performe that which he commandeth, whileſt hee exhorteth vs to ſanctification, he himſelfe ſanctifieth vs with his Spirit.

Ierem. 13. 23.

Epheſ. 2. 1.

§. *Sect.* 2. That the worke of ſanctification is common to the three perſons in Trinitie. *Titus* 3. 5. *Epheſ.* 2. 4. 5. *Hebr.* 9. 14.

Now further we are to know, that as all other workes of God which hee exerciſeth towards his creatures, ſo this worke of ſanctification likewiſe is common vnto the three perſons in the Trinitie. For firſt God the Father ſanctifieth vs by giuing vs his Sonne and ſending his Spirit, and therefore this worke is aſcribed vnto him, *Tit.* 3. 5. *Eph.* 2. 4. 5. God the Sonne ſanctifieth vs, mortifying our ſinnes by vertue of his blood, *purging our conſciences from dead workes, that we may ſerue the liuing God*; and by vertue of his reſurrection raiſing vs alſo from the death of ſinne to newneſſe of life: and laſtly, by his death hath merited for vs Gods Spirit, and riſing againe hath ſent him vnto vs, whereby wee are regenerate: and therefore he alſo is ſaid to haue ſanctified vs, and God is ſaid to haue ſanctified vs in him, *Epheſ.* 5. 26. 1. *Cor.* 2. 11. God the holy Ghoſt alſo ſanctifieth vs, by applying the vertue of Chriſts death and reſurrection vnto vs, and ſo immediately beginneth, continueth and perfecteth this worke in vs, and therefore moſt vſually in the Scriptures this worke is aſcribed vnto him, *Ioh.* 3. 5. 6. *Act.* 11. 16. *Titus* 3. 5. And thus it appeareth that God himſelfe is the principall and onely efficient cauſe of our ſanctification; vpon which point I haue the longer inſiſted, to the end that wee ſhould not in this worke reſt vpon our owne ſtrength, for then wee ſhall bee ſubiect to many diſcouragements, and lie open to innumerable tentations, grounded vpon our ſmall meaſure and ſlow progreſſe in our ſanctification, as alſo vpon the great difficulties and manifold diſcouragements, which both ſtay vs in the birth, and hinder our ful growth in true godlines; all which in reſpect of our owne power proue this worke not onely hard, but euen impoſſible for vs to be perfected and accompliſhed: But rather that wee relie our ſelues vpon the Lords infinite power and gracious promiſes: whereby we are aſſured, notwithſtanding our owne exceeding weaknes, that hee will not only begin, but alſo finiſh and perfect this good worke in vs.

Epheſ. 5. 26. 1. *Cor.* 2. 11.

Iohn 3. 5. 6. *Act.* 11. 16. *Titus* 3. 5.

§. *Sect.* 3. The motiue cauſe, Gods ſole mercie.

And thus much concerning the principall efficient cauſe of our ſanctification. The motiue cauſe which mooued the Lord to ſanctifie vs, was his own mercie and Chriſts merits. The firſt is expreſſed by the Apoſtle, 1. *Pet.* 1. 3. whereas it is ſaid, that *God according to his abundant mercie hath begotten vs againe*, &c. The other is implied by *Paul*, *Epheſ.* 2. 5. where hee ſaith, that God hath quickened vs in Chriſt, who by his death merited not onely the remiſſion of ſinne for vs, but alſo Gods Spirit, whereby we are ſanctified. So that it was not any good inclination vnto holineſſe in vs, or any thing elſe wherein wee excelled others, which mooued God to ſanctifie vs, for we were all alike the *children of wrath, and dead in our ſinnes*, but onely his owne boundleſſe mercie and the al-ſufficient merits of Chriſt our Sauiour, were the onely cauſes which moued the Lord to giue vs his Spirit, whereby wee are regenerate and raiſed from the death of ſinne to holineſſe and newneſſe of life. And therefore let vs not arrogate the praiſe of our ſanctification in whole or in part vnto our ſelues, but aſcribe all the glorie to God who is the ſole author and finiſher of it.

1. *Pet.* 1. 3.

Epheſ. 2. 5.

Epheſ. 2. 1. 3.

§. *Sect.* 4. Of the inſtrumental cauſes of our ſanctification. *Ioh.* 15. 3. & 17. 17.

The inſtrumentall cauſes of our ſanctification, are either externall, or internall; the externall are firſt the word of God, of which our Sauiour ſpeaketh, *Ioh.* 15. 3. *Now are you cleane through the word which I haue ſpoken vnto you.* And Chap. 17. 17. *Sanctifie them with thy truth: thy word is truth.* So the Apoſtle *Iames*, Chap. 1. 18. *Of his owne will begate he vs with the word of truth*, &c. And the Apoſtle *Peter* affirmeth, that wee are *borne anew, not of mortall ſeed, but of* im-

Iames 1. 18.

1. *Pet.* 1. 23.

Cor.4.15.
ilem.v.10.

2.22.16.
heſ.5.26.

immortall by the word of God, &c. The word of God therefore is an inſtrumental cauſe of our ſanctification. In which reſpect alſo the Miniſters, by whoſe miniſtery wee are conuerted and regenerate, are ſaid to bee our ſpirituall Fathers who haue begotten vs vnto God: as appeareth, 1.*Cor.*4.15. and *Philem. verſ.* 10. In both which places *Paul* challengeth this title vnto himſelfe. Another externall cauſe of our ſanctification are the Sacraments, eſpecially the Sacrament of baptiſme, whereof it is that *Ananias* ſaith vnto *Paul*, Act. 22.16. *Ariſe and bee Baptiſed, and waſh away thy ſinnes.* So Eph. 5.26. it is ſaid that Chriſt gaue himſelfe *for his Church, that hee might ſanctifie it and cleanſe it by the waſhing of water through the word.* The which places as they are to bee vnderſtood principally of the waſhing of Iuſtification, whereby we are purged from the guilt and puniſhment of ſinne; ſo alſo of the waſhing of Sanctification, whereby we are cleanſed from the ſinnes and corruptions themſelues. The internall inſtrument of our Sanctification, is a liuely faith, without which, the other outward inſtruments are vneffectuall, in thoſe who are of yeeres; neither muſt we thinke that the bare action of hearing, or the outward waſhing, take away our ſinnes and corruptions, vnleſſe the word and things ſignified in the Sacraments bee applied vnto vs by a true faith. For the word which we heare profiteth not, vnleſſe it be mixed with faith in thoſe that heare it, *Hebr.*4.2. And vnleſſe thoſe that are capable of faith, beleeue with all their heart, it is to no purpoſe to be baptized, *Act.* 8.37. and therefore vnto the other wee muſt ioyne this inſtrument of a liuely faith, if we would attaine vnto true ſanctification. For faith purifieth the heart, and is fruitfull in the workes of loue, as the Scripture ſpeaketh.

r.4.2.
8.37.
15.9.
lath.5.6.

Sect.5.
the manner
how our
ctification
wrought.

And thus haue I ſet downe the efficient cauſes of our ſanctification. In the next place let vs conſider of the manner how this worke is wrought in vs. For the vnderſtanding whereof wee are to know, that wee being vnited vnto Chriſt, principally by Gods Spirit, and inſtrumentally by a liuely faith, and ſo made members of his myſticall body, do participate the vertue of his death, buriall and reſurrection, whereby not only our iuſtification, but alſo our ſanctification is deriued vnto vs. For firſt, by vertue of his death our ſinnes, are mortified, and our corruptions crucified together with him: as appeareth, *Rom.*6.6. *Knowing this, that our old man is crucified with him, that the bodie of ſinne might bee deſtroyed, that henceforth we ſhould not ſerue ſinne.* Secondly, by vertue of his buriall, this death of ſin is as it were further continued, and thereby our ſinnes and corruptions are more and more ſubdued and kept vnder, that they cannot riſe and rebell againſt the ſpirit. And of this the Apoſtle ſpeaketh, *Rom.*6.3. where he ſaith, that we *are buried with Chriſt into his death.* Thirdly, by vertue of his reſurrection there is a quickening power deriued into vs, whereby wee are reuiued, and raiſed vp from the death of ſin to holines and newnes of life. And of this mention is made, *Coloſſ.* 2.12.13. where it is ſaid, that *as we are buried with Chriſt, ſo likewiſe we are raiſed vp and quickened together with him*: and *Rom.* 6.4. the Apoſtle ſaith, that we are *buried with him by baptiſme into his death, that like as Chriſt was raiſed vp from the dead by the glory of the Father, ſo wee alſo ſhould walke in newneſſe of life.*

6.6.

*Coloſ.*2.12.13.

*Rom.*6.4.

§. *Sect.* 6.
Of the ends
of our ſanctification.

And this is the manner according to which God worketh ſanctification in vs. Now we are briefly to ſpeak of the other cauſes, as they lie in order. The material and formall cauſes of our ſanctification may beſt be conſidered in the parts thereof. The finall cauſe is twofold: Gods glorie, which is the chiefe and principall cauſe of our ſanctification; and the eternall ſaluation of thoſe who are ſanctified, which is ſubordinate to the other. For the firſt, that Gods glory is the end of all our good actions and holy conuerſation, it appeareth, *Matth.* 5.16. *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen.* So 1.*Pet.* 12. *Haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, may by your good workes which they ſhall ſee, glorifie God in the day of their viſitation.* And the Apoſtle *Paul* willeth vs, that *we do all things whatſoeuer to the Glory of God.* 1.*Cor.* 10.31. For the other, we are therefore ſanctified that wee may be ſaued, and alſo bee aſſured of our ſaluation. And this wee may gather out of the Apoſtles words. *Tit.* 3.5.7. where hee ſaith, that *God hath ſaued vs by the waſhing of the new birth, and renuing of the holy Ghoſt, that we ſhould be made heires of eternall life.* Neither can wee euer enioy euerlaſting happineſſe, vnleſſe we bee regenerate, according to that *Iohn.*3.3. *Except a man be borne againe, he cannot ſee the kingdome of God.* So the apoſtle ſaith that *fleſh and blood cannot inherit the kingdome of God, neither doth corruption inherit vncorruption,* 1.*Cor.*15.50. And *Apoc.* 21.27. it is ſaid that *no vncleane thing ſhall enter into Gods kingdome.* And therefore the Apoſtle, vſeth this as an effectuall argument to moue vs to embrace ſanctification, becauſe *without this holineſſe no man ſhall ſee the Lord.* On the other ſide if wee bee regenerate and ſhew the fruits thereof in a holy conuerſation, by dying to ſinne, and riſing againe to newneſſe of life, then may we be certainly aſſured of our ſaluation: and therefore the Apoſtle willeth vs by theſe

*Matth.*5.16.

1.*Pet.*2.12.

1.*Cor.*10.31.

Titus 3.5.7.

John 3.3.

1.*Cor.*15.50.
*Apocal.*21.27.
*Hebr.*12.14.

2.Pet.1.10.

workes of holineſſe to *make our calling and election ſure*, affirming, that *if wee doe theſe things we ſhall neuer fall*. 2.*Pet*.1.10.

Chap. II.

Of the effects, ſubiect, obiect, and time of our ſanctification.

§.*Sect*.1. Of the effects of our ſanctification.

The principall effects of our ſanctification, are a deteſtation of our former ſinnes in which wee haue taken our pleaſure and delight, and an heartie loue of righteouſneſſe and holineſſe, which before our regeneration were loathſome and vnpleaſant vnto vs; when notwithſtanding our infirmities and often falles, wee can ſay with the Apoſtle *Paul*, that we would faine doe that good wee doe not, and hate that euill which wee doe: and howſoeuer we cannot performe perfect obedience to all Gods Commandements, yet we *delight in the Law of God in the inner man*, *Rom*.7.15.19.22. Secondly, from theſe affections of louing good and hating euill; there ariſeth an earneſt deſire to embrace the one and flie the other, and from this deſire proceedeth a ſetled purpoſe of heart, and a carefull endeuour to mortifie our fleſh with the corruptions thereof, and for the time to come to frame our liues according to the rule of Gods word: the which purpoſe and endeuour is ioyned with the diligent vſe of all good meanes, whereby we may attaine vnto our deſire. Thirdly, when as this deſire and endeuour to leade a godly life is hindred by our ſpirituall enemies, the fleſh, the world and the diuel, there followeth in the man regenerate a ſpirituall combate, wherein he ſtrugleth and ſtriueth to withſtand their tentations, and to goe forward in his courſe of holy obedience. And if hee preuaile and foile his ſpirituall enemies, then there followeth peace of conſcience and ioy in the holy Ghoſt; but if he bee ouercome and led captiue vnto ſin, through the violence of their tentatious, then doth he not lie ſtill and ſuffer ſinne to raigne in him, but he ſeeketh to riſe againe by vnfained repentance which is accompanied with theſe ſeuen fruits: Firſt, a care to leaue that ſinne into which he is fallen. Secondly, an vtter condemning of himſelfe for it. Thirdly an holy anger againſt himſelfe for his fall. Fourthly, a feare leaſt againe hee ſhould fall into the ſame ſinne. Fiftly, a deſire euer after to pleaſe God. Sixthly, a zeale of the ſame. Seauenthly, reuenge vpon himſelfe for his former offence. And theſe are the effects of true ſanctification, which whoſoeuer can finde in himſelfe, he may be aſſured that hee is ſanctified and ſhall bee ſaued.

Rom.7.15.19.22.

2.*Cor*.7.11.

§. *Sect*.2. Of the ſub of our ſanc fication.

The ſubject in which this worke of ſanctification is wrought, is all and euery one of Gods elect, and them only: neither is there any ſanctified but thoſe only that are elected and ſhall be ſaued as appeareth, *Epheſ*.1.4. Nor is this worke begun in any one part of them alone, but in all the parts, powers, and faculties of ſoule and body, as appeareth, 1.*Theſſ*.5.23. *The God of peace ſanctifie you throughout*. The minde is inlightned with the true knowledge of Gods will reuealed in his word, which before was blinded with ignorance. The memorie is inabled to retaine thoſe holy things, which the vnderſtanding conceiueth. The will fleeth that which is euill, and imbraceth that which is good. The affections are purged from their corruptions, and made ſeruiceable to holie reaſon. The body alſo is ſanctified, and made a fit temple for the holy Ghoſt: ſo that whereas heretofore the members thereof were the *readie ſeruants of vnrighteouſneſſe vnto ſinne, they are now become the ſeruants of righteouſneſſe vnto holineſſe*. Laſtly, the actions and outward conuerſation which heretofore were ſinfull and ſcandalous, are now holy and righteous, ſeruing both for the aduancement of Gods glorie, and the edification of our Chriſtian brethren. In a word, whoſoeuer are trulie ſanctified, they are alſo wholly ſanctified, that is, as the Apoſtle ſpeaketh, *ſanctified throughout*, in euery part and facultie of body and ſoule. And therefore whoſoeuer would bee aſſured that hee hath attained true ſanctification, he is to labour to compaſſe and frame the whole man, his minde and imagination, his will and affections, his outward actions, life and conuerſation, according to the exact rule of Gods law: in all of them mortifying the old man, and his inbred corruption, and embracing the contrarie duties of holineſſe and righteouſneſſe. Otherwiſe if our ſanctification bee not of the whole man, and euery part in their ſeuerall meaſure, it will in the end bee vaine and fruitleſſe: for as it is to no purpoſe for citizens being beſieged, to fortifie one place of the wall, and leaue another part vnfortified, or to keep ſtraite watch at ſome of the gates, and leaue others open: ſo it will not auaile vs to fortifie ſome parts againſt the power of ſinne, and to leaue others weake and naked, not to guard ſome of the outward paſſages of the ſenſes, and neglecting ſome other, ſuffer them to lie as an open entrance to let in our ſpirituall enemies, for ſo they will eaſily ſurpriſe vs, and leade vs captiue vnto ſin; but if we would be in any ſafety in this ſtraite ſiege, wee muſt ſet a ſtrong guard, and a carefull watch, ouer euery part and facultie of our bodies and ſoules. The object of our ſanctification about which it is exerciſed, is ſinne and corruption, and holineſſe

Pſal.119.18.
Col.1.9.
Pſal.119.11.
Rom.7.18.

1.Cor.3.16.

Rom.6.19.

1.Theſſ.5.23.

and righteouſneſſe, that wee may flie the one, and embrace the other, mortifie the fleſh and the luſts thereof, and bee quickned in the ſpirit, that wee may bee conformable in all holy obedience vnto the law of God, auoiding that which he hath forbidden, and labouring to performe that which hee hath commanded.

Sect. 3. he obiect time of ſanctifica-

The time when ſanctification is wrought in vs, is preſently after wee are effectually called and iuſtified; for as ſoone as the vertue and power of Chriſts obedience, death and reſurrection, is applied vnto vs by a liuely faith, it doth not onely free vs from the guilt of ſinne, but alſo mortifie the fleſh with the corruptions thereof, and quickneth vs in the inner man, enabling vs to forſake our former ſins, and to ſerue the Lord in holineſſe and newneſſe of life. But howſoeuer our ſanctification bee begun preſently after our conuerſion, yet it is not ſo ſoone finiſhed; but as the ſeede being caſt into the ground, doth firſt take roote, and then is ſcarcely diſcerned, afterwards ſhooteth forth into a blade and ſo ſpringeth vp by little and little, till it bringeth forth an eare, and laſtly, ripeneth and yeeldeth to the ſower plentifull increaſe: ſo when firſt the ſeedes of ſanctification are ſowne in vs, by vertue of Gods ſpirit, they haue a time to take rooting, when as they make little or no ſhew to our ſelues or others, but afterwards they ſend forth as it were a blade of a holy profeſſion, & the ripe fruite of godlineſſe. Notwithſtanding theſe fruites in this life are not purely cleane, and without mixture; but as in the faireſt field, there is amongſt the cleaneſt wheate ſome tares and cockell: ſo in thoſe that are moſt ſanctified, there are many corruptions of the fleſh, mixed with the good fruits of the ſpirit, the which the Chriſtian is ſtill in weeding and plucking vp by the rootes ſo long as hee liueth, but yet can neuer ouercome this great worke; till the winter of death wholly nippeth and killeth theſe weeds of ſinne. Wee muſt not therefore preſently after our conuerſion, dreame of a perfection in ſanctification; no nor yet at the firſt, eſtimate the trueneſſe thereof by the greatneſſe of the meaſure: for as it is in the naturall generation and growth of the bodie, ſo alſo in ſpirituall regeneration; all is not finiſhed at the firſt, but perfected by degrees. As ſoone as wee are conuerted, wee are but babes in Chriſt, and in reſpect of our infancie in knowlege, faith and other graces, ſuch as haue neede rather of *milke, than of ſtrong meate*: in the reſt of our life we grow vp from ſtrength to ſtrength, till we come to mans eſtate, vnto which age wee cannot properly be ſaid to haue attained, till by death wee wholly lay aſide the old man, and the corruptions thereof. And laſtly, we attaine to our conſummation and full perfection, when at the latter day wee ſhall riſe againe, and both in body and ſoule bee indued with perfect holineſſe, whereby we ſhall bee enabled to performe obedience to Gods will, in that degree which his iuſtice requireth.

CHAP. III.

Of the parts of ſanctification.

§. Sect. 1. That ſanctification containeth two parts, mortification, and viuification.

THe parts of ſanctification, are two, mortification, and viuification, the which alſo are ſaid to bee the parts of true repentance, but in a diuers ſenſe: for they are attributed vnto ſanctification, as they are the worke and action of God, who by his holy ſpirit doth mortifie and quicken vs, and is the ſole author and cauſe of our ſanctification; and vnto repentance, as they haue reference vnto vs, who being regenrate and indued with Gods ſpirit, doe labour in the mortification of our corruptions, and endeuour to ſerue the Lord in newneſſe of life; for *Spiritu ſancto actiagimus*, we being firſt moued and ſet a worke by Gods ſpirit, doe worke together with him. This diuiſion hath its ground and warrant in many places of holy Scriptures, in which it is expreſſed in diuers phraſes and formes of ſpeech. *Pſal.* 34. 14. *Eſchew euill and doe good.* Eſa. 1. 16. 17. *Ceaſe to doe euill, learne to doe well.* Rom. 6. 11. *Likewiſe, thinke ye alſo that yee are dead to ſin, but are aliue to God in Ieſus Chriſt our Lord.* And verſ. 18. *Being free from ſinne yee are made the ſeruants of righteouſnes.* Ephe. 4. 22. *That yee caſt off concerning the conuerſation in time paſt the old man; which is corrupt through the deceiueable luſts.* 23. *And bee renued in the ſpirit of your minde.* 24. *And put on the new man, which after God is created in righteouſneſſe and true holineſſe.* So Rom. 7. 4. & 8. 13. 1. Cor. 5. 7. Col. 2. 12. 3. 9. Gal. 5. 16. 1. Pet. 2. 24. 3. 11. By all which places and many others it is cleare and manifeſt, that our ſanctification conſiſteth of theſe two parts; the mortifying of the fleſh, and the quickning of the ſpirit.

Pſalme 34. 14. *and* 37. 27. *Eſai.* 1. 16. 17. *Rom.* 6. 11. 18.

Eph. 4. 21. 23.

§. Sect. 2. Of Mortification what it is, and how it is wrought.

Mortification is the firſt part of ſanctification, wherein the ſpirit of God applying vnto vs the vertue and power of Chriſts death and buriall, doth by little and little weaken, ſubdue, and kill in vs our naturall corruption, the fleſh and the luſts thereof, ſo that they are not ſo powerfull as in times paſt to ſtir vp in our minds euill motions which are contrarie to the will and word of God. In this deſcription is ſet downe, firſt the cauſe of our mortification, which is the vertue and efficacie of Chriſts death and buriall, communicated and applyed vnto vs by

Rom.6.4.5.

by the ſpirit of God whereby weeare ingrafted into the bodie of Chriſt, and ſo madepartakers of the power and vertue of Chriſts death, which being deriued vnto vs, doth not onely take away the guilt and puniſhment of ſinne, but alſo doth mortifie and kill our naturall corruptions, which heretofore wholly ruled and ouerſwaied vs. Secondly, the forme, manner and progreſſe of this worke is heere expreſſed, namely, the weakning, ſubduing, and killing of our corruption by little and little; ſo that this worke is not perfected at once, and in an inſtant, but by degrees. Firſt it is weakned and the power thereof ſomewhat abated, ſo as though it beare ſway in vs, yet it doth not wholly ouer-rule vs without reſiſtance, as it was vſed to doe in the time of our ignorance. Then being further inabled by vertue of Gods ſpirit, working in vs, we preuaile againſt it, ſo that though it often rebell, yet doe we ſubdue it and obtaine victorie. Laſtly, obtaining a greater meaſure of the ſpirit, we mortifie and kill it; that is, though wee doe not vtterly depriue it of life and motion, yet we giue it ſuch a deadly wound, that it neuer recouereth its former ſtrength, but ſtill pineth and languiſheth, till with the death of the body it alſo dieth and is wholly aboliſhed. Now whileſt it is in this conſumption and neere vnto death, hauing a long time before beene weake, oftentimes it ſeemeth to recouer ſtrength, and to offer ſome violence vnto the regenerate part: but this muſt not diſcourage vs, as though now it were on the mending hand, and like to be reſtored to its former health and ſtrength. For as it fareth with thoſe that lie vpon their death-bed; ſo it is with our ſicke fleſh, and the corruptions thereof, after that nature ſeemeth ſpent, and the power thereof wholly decaied, oftentimes falling into ſome grieuous fit, wherein there is a fight betweene life and death, their ſtrength ſeemeth redoubled and farre greater than euer it was: but bee of good comfort, it is no ſigne of health, but a pang of death which neere approcheth. And thus you ſee the death of ſinne and our naturall corruption. Now as in the death of the body there is a certaine progreſſe therein, namely, when the dead carcaſe is alſo buried; ſo alſo there is not onely a death of ſinne, but alſo a buriall, the which is wrought by the vertue of Chriſts buriall applied vnto vs by Gods ſpirit; whereby it commeth to paſſe that ſin which is already ſlaine and dead, doth ſo remaine and continue; ſo that this buriall of ſinne is nothing elſe but the further progreſſe and continuance of our mortification. Of this the Apoſtle ſpeaketh, Rom. 6.4. *We are buried then with him by baptiſme into his death, &c.* So *Col.* 2.12.

Rom.6,4.
Col 2.12.
and 3.3.5.

Rom.6.4.

§.Sect.
That the
worke of
tification
hard and
ceſſarie.

And thus haue I ſhewed what our mortification is, which as it is a worke moſt hard, ſo alſo moſt neceſſarie. The difficultie appeareth by the name which is borrowed from the practiſe of Chirurgions, who before they cut off any member, do firſt mortifie it, that after they may take it away with leſſe ſenſe of paine. And this is implied by our Sauiour Chriſt whereas hee inioyneth vs, if our right hand or eye offend vs, to cut it off and plucke it out: and plainely expreſſed by the Apoſtle *Paul*, Col. 3.5. *Mortifie therefore your members which are in the earth, fornication, vncleanneſſe, the inordinate affection, euill concupiſcence and couetouſneſſe, &c.* where calling theſe ſins by the name of members, he intimateth thus much, that they are as deare vnto vs as the members of our body, & alſo that it is as vnpleaſant and painfull vnto vs to forſake our naturall corruptions, as to be depriued of the hand, eye, or foote. But though this worke bee moſt hard, yet it is moſt neceſſarie; for the beſt things that are in the fleſh and vnregenerate part, euen the *wiſedome thereof is death and enmity againſt God, becauſe it is not ſubject to the Law of God, neither indeed can bee*, *Rom.* 8.6.7. neither can wee doe any thing pleaſing vnto God ſo long as wee are in the fleſh, as it is verſ. 8. Laſtly, if we liue after the fleſh, we ſhall die, euen the euerlaſting death of body and ſoule; but if wee mortifie the deeds of the body by the ſpirit wee ſhall liue, euen the life of holineſſe and righteouſneſſe vpon earth, and the life of glorie and eternall happineſſe in Gods kingdome. And therefore if it bee neceſſarie to bee in amitie with God, whoſe *louing kindneſſe is better than life*; or to performe obedience vnto the Law of God, or to doe any thing pleaſing in his ſight, or to eſcape death and damnation, or to enioy life and eternall ſaluation, then is it alſo neceſſarie to mortifie the fleſh and the luſts thereof, how hard and vnpleaſant ſoeuer this worke ſeemeth vnto vs. So that the difficultie muſt not diſcourage vs, but rather double our diligence: and becauſe it is a paine intolerable to part with our ſinnes, ſo long as they remaine like liuely members of the body of our fleſh, therefore as Chirurgions (to make the paine tolerable to the patient) doe firſt vſe meanes to mortifie the member which they purpoſe to cut off; ſo let vs vſe all good meanes to weaken the ſtrength of ſinne, and to mortifie our carnall affections, and then we ſhall ſuffer them to bee quite cut off and taken from vs without any extraordinarie paſſion or ſenſe of paine.

Col.3.5.

Rom.8,6,7,8.

Pſalm 63,4.

§.Sect.4
Of Viuifica
on what it
and the
thereof.

And ſo much concerning our mortification. *Viuification is the ſecond part of our Sanctification, wherein the ſpirit of God communicating and applying vnto vs the vertue* *and efficacy of Chriſts reſurrection doth raiſe vs vp from the death of ſinne to holineſſe and newneſſe of life.* The cauſe of our viuification is the vertue and efficacie of Chriſts Reſurrection applyed vnto vs by Gods Spirit; the which vertue flowing from his Deitie, was firſt powerfull in his owne fleſh, raiſing it out of graue, and giuing it victory ouer ſinne and death; and being deriued from our Head, and communicated vnto vs who are members of his body, it doth alſo reuiue vs who were dead in our ſinnes, and inableth vs to leade a new life in holineſſe and righteouſneſſe, according to the rule of Gods Word. This appeareth, *Rom.6.4.* where he ſaith, that *wee are buried with him by baptiſme into his death, that like as Chriſt was raiſed vp from the dead by the glory of the Father, ſo wee alſo ſhould walke in newneſſe of life.* So *Paul* deſireth not only to bee clothed with the righteouſneſſe of Chriſt applyed by faith for his juſtification, but alſo to know *and feele the vertue of Chriſts reſurrection, that by this meanes he might attaine vnto the reſurrection of the dead.* And as *Paul* earneſtly deſired this, ſo alſo he attained vnto it, as himſelfe profeſſeth: *Gal.2.20. Thus* (ſaith he) *I liue, yet not I now, but Chriſt liueth in me, and in that I now liue in the fleſh, I liue by faith in the Sonne of God, who hath loued me and giuen himſelfe for me.* Now this efficacy and vertue of Chriſts reſurrection is applyed vnto vs by Gods Spirit, which vniteth vs vnto Chriſt our Head; and therefore vſually in the Scriptures this work is aſcribed vnto him. So *Rom.8.11. But if the ſpirit of him that raiſed vp Ieſus from the dead dwell in you, hee that raiſed vp Chriſt from the dead ſhall alſo quicken your mortall bodies, becauſe his ſpirit dwelleth in you.*

And thus haue I ſhewed the author of our viuification: the manner how it is wrought followeth to be ſpoken of. Firſt, the Spirit of God diſpelleth the clouds of ignorance, and illuminateth the eyes of our vnderſtanding with the beames of true ſauing knowledge, wherewith being inlightened, wee rightly judge that folly and madneſſe, in which we thought formerly our chiefe wiſdome conſiſted, and approoue that as onely wiſe, which before wee condemned as extreme fooliſhneſſe. Of this the Apoſtle ſpeaketh, *Epheſ.1.17.* where hee prayeth that God would beſtow vpon them *the ſpirit of wiſdome and reuelation through the knowledge of him, that the eyes of their vnderſtanding might be inlightened, &c.* After the vnderſtanding is thus inlightened, then alſo the will is changed; and whereas before regeneration it was corrupt, peruerſe, and rebellious, now being ſanctified, it beginneth to hate and auoid that euill which in former times it loued and imbraced, and to like and delight in that good which formerly it lothed & abhorred: ſo that the regenerate man ſaith with the Apoſtle, that to will is preſent with him, though he find no meanes to performe that which is good, and that he is *delighted in the Law of God concerning the inner man,* though *the law of his members warring againſt the law of his minde, leads him captiue to the law of ſinne.* Finally, the vnderſtanding being inlightened, and the will reformed, there followeth the renewing of all the affections, the thoughts, imaginations, powers and faculties of the ſoule: and laſtly, the internall parts being quickened, there inſueth the renewing of the body, with the outward actions, life and conuerſation.

Rom.7.18,22.

§. Sect. 6. That the work of ſanctification is not finiſhed in an inſtant.

And thus haue I ſet downe the manner and forme of our ſpirituall renuing. Now as the worke of mortification, ſo this of viuification, is not perfected and finiſhed in an inſtant, but in continuance of time and by degrees; neither doe wee ſo long as wee continue in this life, receiue any great meaſure thereof, but onely *the firſt fruits*, which is but as it were a little handfull in reſpect of that large harueſt of godlines, which we ſhal attaine vnto in Gods Kingdome, as the Apoſtle ſpeaketh, *Rom.8.23.* Whereas therefore the Church is ſaid to bee perfectly purged from all ſpots of ſinne, *Epheſ.5.26,27.* it is to be vnderſtood of our juſtification, whereby the faithfull are deliuered from the guilt and puniſhment of ſinne, and adorned with Chriſts perfect righteouſneſſe; and not of our ſanctification, which is onely begun in this life, but not perfected till the life to come, as it is notably ſet downe, *2 Cor.*5.1,2,3,4.

Rom.8.23.

Epheſ.5.26,27.

2 Cor.5.1,2. &c.

Chap. IIII.

Sathans tentations, whereby he laboureth to intice vs to commit ſinne, anſwered.

§. Sect. 1. Of the kinds of Satans tentations, whereby he endeuoureth to hinder our ſanctification.

And ſo much for the doctrine of ſanctification: the right vnderſtanding whereof ſerueth much for the anſwering of all contrary cauils and objections, which are ſuggeſted into our minds by our ſpirituall enemies. Now hauing ſhewed the truth of this doctrine, let vs in the next place propound Satans tentations, which hee commonly vſeth to hinder this worke of ſanctification: to the end that the weake Chriſtian may bee the better inabled to anſwer them in the day of triall. The tentations which Satan ſuggeſteth to hinder our progreſſe in godlineſſe are of two ſorts: either allurements to intice vs to goe aſide out of the narrow path of holineſſe, into the broad way of ſinne and wickedneſſe; or diſcouragements to diſhearten and weary vs, in trauelling this ſpirituall journey. By the firſt, hee ſweetneth the bitter pill of ſin that it may ſeeme pleaſant to our carnall appetites, to the end that we may greedily ſwallow it to our euerlaſting bane; by the other he laboureth to make wholeſome godlineſſe loathſome and altogether vnpleaſant to our ſenſuall taſte. Thoſe he commonly vſeth before we haue ſinned, to cauſe vs preſumptuouſly to fall into it: and theſe after wee haue ſinned and wounded our conſciences, to the end he may mooue vs deſperately to ſurceaſe our labour in the workes of ſanctification, as being not only difficult, but altogether impoſſible.

§. Sect. 2. Of Sathans tentation, whereby he allureth vs to fal into ſinne.

The firſt ſort of his tentations, whereby he laboureth to draw vs into ſinne, he inforceth by extenuating the ſinne vnto which he allureth vs, by putting vs in minde of the mercies of God, and merits of Chriſt, and by hiding from vs the curſe of the Law, and the puniſhments threatned againſt ſin, both in this life and the life to come. Why (will he ſay) makeſt thou ſuch ſcrupſe of committing this ſinne which is ſo pleaſant or profitable vnto thee: ſeeing it is in its owne nature but very ſmall, and almoſt no offence at all, being compared with the great tranſgreſſions which others haue committed, who notwithſtanding are ſaid euen in the Scriptures to haue been moſt godly and righteous, yea, and highly in Gods loue and fauour; why therfore ſhouldſt thou, who art far inferiour vnto them, ſtumble at this ſmall ſtraw, ſeeing theſe great blocks could not hinder euen the moſt religious from enjoying the pleaſures of ſinne? Conſider alſo the common frailty of mankind, and the naturall corruptions of the beſt, wherby they are ready to fall when the leaſt occaſions are offered, into ſinnes far greater than this which ſo much pleaſeth thee. Remember that thou canſt not bee a Saint in this life; nor freed from that corruption which ſo faſt cleaueth vnto thee; and therefore ſeeing thou muſt needs ſinne; now ſinne when thereby thou mayſt haue pleaſure or profit, for doe what thou canſt, yet thou ſhalt often fall; And why wilt thou not rather bee led with delight, then bee drawne with neceſſitie? Conſider likewiſe that thy God is moſt mercifull, and therefore ſtill ready to pardon thy ſinnes; and the rather, becauſe he knoweth thy fraile weakneſſe in reſiſting ſinne, and inability to performe obedience to his Law; and alſo that Chriſt died, not for the juſt, but the vnjuſt; not for the righteous, but for the ſinner: and therefore be thy ſinnes neuer ſo many, yet applying the merits of Chriſt by faith, neither their guilt nor puniſhment ſhall be imputed vnto thee. Call to minde alſo the gracious promiſes of pardon and forgiueneſſe, which are made vnto thee in the Goſpell; for the obtaining whereof, nothing is required of thee but faith and repentance: now this faith thou haſt already, and this repentance thou mayſt haue hereafter, when thou haſt enjoyed the pleaſure or profit of this ſinne. Neither doth repentance goe before, but followeth the committing of ſinne; ſo that vnleſſe thou firſt ſinne, thou haſt no cauſe of repentance, nor need to repent.

§. Sect. That the world and th fleſh furthe the forme tentation.

And theſe and ſuch like are Satans baits, wherewith hee allureth vs to intangle our ſelues in the ſnares of ſinne: into which we are more readie to fall through the corruption of the fleſh, which naturally louing ſin, doth, with the euill motions and deſires thereof, further Sathans tentations; and the inſtigation of the world which pricketh vs forward; and draweth vs on into the ſteepe deſcending way of wickedneſſe, into which we are ready to run headlong of our owne accord; partly alluring vs with pleaſures, riches and worldly glory, the deſired objects of our carnall deſires; and partly drawing vs with euill examples, firſt to a liking, and then to the practizing of thoſe ſinnes, which we ſee committed by others.

Againſt all which tentations that we may be the better armed, let vs in the next place propound ſome arguments whereby we may be withheld from falling into Sathans ſnares of ſinne, into which his ſuggeſtions, the worlds allurements, and our owne corruptions lead and draw vs: and then being hereby moued to a true deteſtation of our ſinnes, and an earneſt deſire of hauing a Diuorce ſued betwixt vs and them, I will afterwards ſet downe ſome meanes, by the carefull vſe whereof wee may be inabled to ſtand in the day of tentation, and preſerued from falling into thoſe ſins which we already condemne in our judgements, and diſlike in our affections.

§. Sect. The pre tiues to k vs from f of two ſort

The reaſons whereby we may be perſwaded to reſiſt ſinne are of two ſorts: the firſt, tying vs to holy obedience in the bands of loue: the other, binding vs from falling into ſinne with the cords of feare. Of the former ranke are theſe and ſuch like holy conſiderations.

The firſt re ſon taken Gods loue wards vs.

Firſt, wee are to ſet before vs the infinite loue of God towards vs, baſe and vile creatures, altogether vnworthy of his leaſt fauour by reaſon of our ſinnes; the which his loue as it plainly appeareth in all other his mercies and manifold benefits beſtowed on vs, ſo eſpecially in ſending his onely begotten and dearely beloued Sonne, not onely to ſuffer ſome ſmall miſery, but euen death it ſelfe, yea, that curſed ignominious and cruell death of the Croſſe for vs, who were not his louing friends or faithfull ſeruants, but oppoſed enemies and rebellious traytours, who had renounced his ſeruice, and yeelded our ſelues as ſlaues to Satan readie to doe his will.

will, Seeing therefore our good God hath ſo dearely loued vs, who were altogether vnworthy his loue, and moſt worthy of his anger and heauy judgements, O why ſhould not this flame of his loue towards vs, kindle ſome ſparkles of loue towards him againe, who is in himſelfe the chiefe goodneſſe, and to vs moſt kind and gracious? If for our ſakes, who were his abject enemies, he hath not ſpared his owne Sonne but gaue him to die for vs; ſhould not we for his ſake, who is our chiefeſt friend, bee as willing to part with our ſinnes, and to kill and crucifie all our carnall corruptions? Neither can we by any other meanes ſo cleerly ſhew our loue to God, as by hating ſinne, which aboue all things in the world is moſt hatefull and odious vnto him, and the only cauſe which maketh him abhorre euen his excellent creatures, ſo that though he loued them as being his owne workes, yet he deteſted them being defiled with the filthy ſpots of ſinne. Yea ſo odious is ſinne vnto our righteous God, that he could not chuſe but puniſh it in his dearly beloued Sonne, who bare our tranſgreſſions, and ſuſtained our perſons; and when there was no other way to ſubdue the power of ſin, he gaue it a mortall wound, euen through the bodie of our bleſſed Sauiour; and deliuered him to be crucified, that by this meanes he might alſo kill and crucifie our corruptions. Seeing therefore ſinne is moſt odious and deteſtable in the eyes of God, we cannot better ſhew our loue towards him, which his loue towards vs hath ſo well deſerued, then by hating and flying that which hee ſo much abhorreth.

Sect.5.
ſecond
on, taken
Gods be-
ts.

Secondly, let vs call to our remembrance his innumerable benefits, which are the vndoubted ſignes of his loue towards vs. Firſt, he hath elected vs vnto eternall life that we ſhould be holy. And ſeeing hee hath made ſpeciall choice of vs amongſt many who are rejected, therefore let vs exceed others in a holy care of ſeruing him, and auoiding thoſe things which are diſpleaſing in his ſight. He alſo hath created vs to the end wee ſhould worſhip and ſerue him our Lord and Creatour: and therefore ſeeing we haue our being from him, let vs in all our actions ſeeke his glory and auoid ſinne, whereby he is diſhonoured. Yea he hath not made vs the vileſt of his creatures, but reaſonable men according to his owne image and likeneſſe, and therefore let vs not deface this glorious workmanſhip with the filthy ſpots of ſinne. He hath redeemed vs out of the cruell bondage of our ſpirituall enemies, by giuing his Sonne to be the price of our redemption; and therefore ſeeing wee are bought with a price ſo ineſtimable, let vs not wilfully againe make our ſelues the bondſlaues of ſinne and Satan, but *glorifie our redeemer in our bodies and in our ſoules, ſeruing him in holineſſe and righteouſneſſe all the dayes of our liues.* He hath effectually called vs and ſelected vs out of the corrupt maſſe of mankind, and therefore *let vs walke worthy our vocation; for God hath not called vs vnto vncleanneſſe but vnto holineſſe.* Hee hath freely juſtified vs, imputing vnto vs Chriſts righteouſneſſe, and pardoning all our ſinnes, both in reſpect of the guilt and puniſhment; and therefore being made free from ſinne, let vs no longer liue therein, but now become the ſeruants of righteouſneſſe; and ſeeing he hath forgiuen much, let vs alſo loue much, labouring to manifeſt our loue by the fruits of holy obedience. He hath reconciled vs vnto himſelfe in his Sonne, and therefore let vs not by our ſinnes make him our enemy, nor againe build vp this wall of ſeparation which Chriſt our Sauiour hath broken downe. He hath adopted vs in Chriſt to be his ſonnes and heires of euerlaſting life, and therefore ſeeing wee are the ſonnes of God, let vs yeeld obedience to our heauenly Father, and not liue in our ſins like the ſlaues of Sathan, leſt prouoking his juſt diſpleaſure againſt vs by our rebellious wickedneſſe, wee ſhould be diſinherited of our heauenly patrimony. Hee hath granted vnto vs the peace of conſcience, and joyes in the Holy Ghoſt, and therefore let vs not by our ſinnes diſturbe our peace and wound our conſciences, turning our ſweet joy and comfort into griefe and bitter heauineſſe. Finally, he hath added vnto theſe ſpirituall gifts, innumerable temporary benefits, health, wealth, peace, libertie, food, apparell; and therefore let vs not abuſe his gifts by prophaning them with our ſinnes, but rather vſe them as incouragements whereby wee may bee mooued with all cheerefulneſſe to ſerue ſo bountifull a maſter. In a word, as the gifts of God are infinite which concerne this life and the life to come; ſo are the reaſons drawne from them infinite, which may ſerue to reſtraine vs from ſinne, and containe vs in the courſe of holy obedience. The which if we continually retaine in memory (euen thoſe great and manifold benefits which are common to all true Chriſtians, and thoſe which euery one receiueth in his particular place and calling) wee will not (vnleſſe our vngratefulneſſe be intolerable) eaſily hearken to Sathans tentations, nor for the vaine pleaſures, vncertaine riches, and momentany honours of this wicked world be hired to commit ſinne, which wee know to be diſpleaſing and odious in the ſight of God, who in his endleſſe loue and fauour hath beſtowed vpon vs ſuch innumerable benefits.

.14.
17,18.
.18.
.24,25.
2.Cor.5.15.
Rom.6.6,8,18.
1.Theſſ.4.17.
Luke 7.47.
Col.1.21,22.
Epheſ.2.14.

§.Sect.6.
The third reaſon, taken from the death and

Thirdly, when we are tempted vnto ſinne, let vs call to mind the death and ſufferings of our Sauiour Chriſt, and ſay vnto our owne ſoules, Hath Chriſt my Redeemer paid for my redemption euen his deareſt bloud, and ſhall ſufferings of our Sauiour Christ.

ſhall I ſell my ſoule to ſinne againe for this vaine pleaſure or baſe commoditie? Hath he not ſpared to powre out the full ſtreames of his moſt precious bloud, that in this pure lauer I might be purged and cleanſed from the filthy ſpots of ſinne; and ſhall the world cauſe mee with her Syrens ſongs to leape againe into this filthy puddle? Should he ſuffer himſelfe to be crucified, that by his death he might kill ſinne, and ſhall I now put life into it againe, reuiuing that which hee hath mortified? Did hee in his infinite loue giue himſelfe for mee, and ſhall I trample this precious gift vnder foot, preferring before it the trifling vanities of this wicked world? Should honour allure mee to commit ſinne, ſeeing the glorious Sonne of God hath abaſed himſelfe and vndergone ignominious ſhame to free me from it? Should pleaſures intice me to break Gods Commandements, ſeeing my Sauiour Chriſt left the boſome of his Father, at whoſe right hand there is fulneſſe of pleaſures and joyes for euermore, and indured the griefe and miſeries of a wretched life and curſed death, that thereby he might ſatisfie Gods juſtice for my tranſgreſſions? Should I be perſwaded to commit ſinne, with the baſe hire of vncertaine riches, ſeeing *Chriſt hath redeemed mee, not with ſiluer or gold, or any other corruptible thing, but with the ineſtimable price of his moſt precious bloud?* Should my ſenſuall taſte and curious palate, mooue mee to ſinne in drunkenneſſe and gluttonie, ſeeing Chriſt to redeeme mee hath hungred and thirſted, and in ſtead of drinke had offered vnto him gall and vineger? Shall I be mooued to ſinne by anger, and to ſeeke vnjuſt reuenge, ſeeing Chriſt being injured *opened not his mouth, but like an innocent lambe ſuffered himſelfe to be lead to the ſlaughter?* Farre be from me ſuch a deſire; yea, rather becauſe my Sauiour Chriſt hath ſuffered all this for mee, to redeeme me out of my ſpirituall bondage, I will reſolue rather to bee depriued of all worldly benefits, and endure patiently the greateſt miſeries and afflictions, than by wilfull falling into ſinne make my ſelfe againe the ſlaue of Satan. And thus haue I ſhewed how the remembrance of Chriſts Death and Paſſion is a notable corraſiue to kill our corruptions. And as men are accuſtomed to ſhew vnto Elephants the juyce of the Grape or Mulberry, to make them more fierce, and encourage them to a more couragious fight: ſo haue I by offering to our view the precious bloud of this immaculate Lambe, endeuoured to redouble our valour in fighting this battell of tentations againſt our ſpirituall enemies.

1. *Pet.* 1. 18, 19.

Eſay 53. 7.

§. Sect. 7.
The fourth reaſon, taken from the vnion

which is
twixt Ch
and vs,

Fourthly, let vs remember the vnion that is betweene Chriſt and vs, whereby hee is become our husband, we his ſpouſe, hee our Head, and we his members. The conſideration whereof may ſerue as a forcible argument to reſtraine vs from falling willingly into any ſinne. For if wee be the Spouſe of Chriſt, farre bee it from vs to behaue our ſelues like Sathans Strumpets, proſtituting our ſoules to ſinne that wee may receiue the gaine of ſome worldly vanities, and to incurre the grieuous diſpleaſure of our moſt louing husband, for the pleaſing of our carnall luſts and ſenſuall appetites. If wee bee the members of Chriſts Body, far be it from vs to make his members the inſtruments of ſinne and ſeruants of vnrighteouſneſſe. For what were this, but as much as in vs doth lie, to draw our holy head into the communion of our ſinnes and wickedneſſe, and to make our Sauiour, who in himſelfe hath wholly vanquiſhed and glorioully triumphed ouer ſinne and Satan, in his members to receiue a foile? Yea, rather ſeeing wee are the Spouſe of Chriſt, let vs labour to adorne our ſelues with the glorious golden garment of holineſſe and righteouſneſſe; and though wee haue ſome ſpots of our naturall infirmities in our outward parts, yet let vs in a glorious manner decke our ſelues within, with integritie and vprightneſſe of heart; and ſo the King our heauenly Husband ſhall take pleaſure in our beautie, and place vs at his right hand in his Kingdome of eternall glory. Seeing alſo wee are the members of Chriſts Body, therefore let vs endeuour to conforme our ſelues to the holineſſe of our Head, and by our righteous liues and conuerſations make it manifeſt, that wee are quickened and led by the ſame Spirit.

1. *Cor.* 6. 15.

Pſal. 45.

§. Sect.
The fifth
ſon, taken
from the ſp
of God d
ling in vs,
1. *Cor.* 3.
Epheſ. 2.

Laſtly, let vs call to mind that our bodies are the temples of the Holy Ghoſt, which once were polluted and vncleane, but now ſanctified and purged by this our holy gueſt, that they may be fit habitations for himſelfe to dwell in. And then let vs conſider, that it is a moſt horrible indignity againſt the Maieſtie of God, to prophane with our filthy ſinnes the holy temples of his moſt holy Spirit, and to make them more fit to bee ſtyes for filthy ſwine and vncleane ſpirits, than manſion houſes for God to dwell in; that by our ſinnes we vexe and grieue the good Spirit of God, and make his lodging lothſome vnto him, and ſo as much as in vs lieth, we driue him away, and as it were thruſt him out of doores, if not by violence, yet at leaſt by our hard and vnciuill entertainment: yea that by our ſins we doe not only defile, but euen deſtroy the temple of God, and thereby alſo caſt our ſelues headlong into eternall deſtruction. *For if any man deſtroy the temple of God, him ſhall God deſtroy,* as it is 1. *Cor.* 3. 16. If therefore we would not profane Gods Temple, abuſe his glorious preſence, vex our holy gueſt, deſtroy his manſion and our ſelues alſo, let vs moſt carefully auoid ſin, & nouriſh all the good motions of Gods Spirit, wholly ſub-

Epheſ. 4. 30.

1. *Cor.* 3. 17.

ſubmitting our ſelues with cheerefull alacritie to be guided and gouerned by his directions, and ſo wee ſhall perfume theſe holy temples with the odours and incenſe of new obedience, which ſmelling ſweetly in Gods noſtrils, will moue him to dwell in vs with pleaſure and delight, all the dayes of this our pilgrimage, and afterwards to tranſport vs into thoſe eternall manſions of his Kingdome of glory, where wee ſhall continue in all ioy and happineſſe for euermore.

CHAP. V.

Of the ſecond ſort of preſeruatiues to keepe vs from ſinne.

Sect. 1.
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taken from
al-ſeeing
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AND ſo much concerning the firſt ſort of arguments grounded vpon loue. The ſecond ſort whereby wee may bee withdrawne from committing ſinne, may bee taken from that feare and reuerence of God, which ought to be in euery one of vs: vnto which wee may bee moued by diuers effectuall reaſons. As firſt by the conſideration of Gods al-ſeeing wiſdome, and al-filling preſence, whereby he ſeeth euen our moſt ſecret thoughts, and is a preſent witneſſe of all our hidden actions. For this being remembred, who dare in ſuch a glorious preſence commit that wickedneſſe, which hee knoweth hatefull vnto him, before whom he committeth it? He is counted an vngracious child, who will wittingly breake his fathers commandement euen before his face; and he is eſteemed a deſperate malefactor who dares preſumptuouſly offend againſt the Law in preſence of his Iudge; how then can our vngracious impudencie and deſperate preſumption be excuſed, who dare offend and ſinne in the ſight and preſence of a father ſo gracious, and of a Iudge ſo iuſt?

Sect. 2.
ſecond
taken
Gods ex-
ſtice.

Secondly, let vs call to minde Gods iuſtice, which is ſo exact, that rather then he would let ſin goe vnpuniſhed, he puniſhed it in his dearely beloued Son. If therefore thou ſin, thou canſt not corrupt him with bribes, nor pacifie him with faire words, nor overcome him by intreatie, nor ſtop the courſe of Iuſtice, with the interceſſion of friends. For, hath hee not ſpared his Sonne, and will hee ſpare his ſeruants? hath hee puniſhed ſinne in his owne childe, and will he winke at it in a common ſubiect? could neither the intreatie, nor teares, nor grones, nor ſtrong cryes, nor bloudy ſweat of his beſt beloued Sonne, appeaſe his wrath and ſatisfie his iuſtice, but that ſtanding in our place, he muſt needs beare our puniſhment, and being ſuretie for ſinners, he muſt die for ſinne? and ſhal they who are the principals eſcape, who in ſtead of pleading his payment, doe contemptuouſly refuſe it, and as it were tread it vnder foot? It is true indeed that Chriſt ſuffered for vs that we might eſcape, and paid our debt that it might not be required at our hand; but ſeeing all ſinners haue not their part of Chriſt and his merits, but only thoſe that are in Chriſt; and thoſe only are in Chriſt, who walke not after the fleſh, but after the ſpirit; ſeeing alſo thoſe only are partakers of all the gracious promiſes made in him, who approue their faith by the liuely fruit thereof, vnfained repentance; and thoſe only doe truly repent, who ſorrow for their ſins paſt, hate their preſent corruptions, and deſire and endeuour to ſerue God in newneſſe of life; how can wee haue any aſſurance that Gods iuſtice is ſatisfied for vs, and that we haue eſcaped condemnation, if we quench the good motions of Gods Spirit, & obey the fleſh in the luſts thereof, and if ſtill being in loue with our ſins, we reſolue to go forward in our courſe of wickedneſſe.

Rom. 8.1.

§. Sect. 3.
The third reaſon, taken from Gods fierce anger againſt ſinne, ſhewed in his fearefull iudgements executed vpon Sinners.

Thirdly, let vs call to our remembrance Gods fierce wrath conceiued againſt ſinne, and his fearefull iudgements which hee hath executed vpon ſinners, and that not onely particular men, but alſo whole States and Common-wealths. Let vs call to minde the generall Deluge, in which all mankind, ſauing eight perſons, were drowned; the deſtruction of Sodome and Gomorrah by fire and brimſtone; the rooting out of the whole Nation of the Canaanites; the reiection of the Iewes; the ouerthrow and vtter defacing of thoſe famous Churches of the Corinthians, Galathians, Epheſians, Philippians, Coloſſians, Theſſalonians, and the reſt mentioned in the Booke of the *Reuelation.* And to the examples of former times, adde thoſe which euery man obſerueth in his owne experience; and then conſider withall, that the cauſe which moued the Lord to execute in his iuſt diſpleaſure theſe heauy iudgements vpon mankind, was nothing elſe but ſinne, and it will bee a forcible reaſon to withdraw vs from it. For the Lord is immutable and vnchangeable in his courſe of Iuſtice, and he hateth ſinne now as deadly as in former ages; neither will he ſpare vs more then others, if we liue in our ſinnes without repentance. Nay, certainly as our ſins being agrauated by many circumſtances are more odious vnto him, ſo will the Lord proportionably inflict more heauy iudgements vpon vs then he hath vpon others, whoſe ſins haue not beene ſo great and preſumptuous. For if the Lord giue vs now extraordinary knowledge, or at leaſt the meanes thereof, and we ſinne againſt this knowledge and againſt our owne conſciences; if hee hath in moſt abundant meaſure multiplyed his mercies vpon vs, and wee hereby be made more vnkind and vngratefull; if hee hath giuen vs warning by innumerable examples of his heauie iudgements executed vpon others in former times, & in our owne dayes, yea euen in our own ſight, laieth heauie puniſhments vpon ſuch as haue committed no other ſins then wee our ſelues are guiltie of, and yet wee continue in our ſinnes without repentance, how is it poſſible but that we ſhould prouoke Gods fierce wrath againſt vs, and draw downe violently vpon our ſelues with theſe cartropes of iniquitie, Gods fearefull plagues and heauie iudgements? It is true indeede that God is long ſuffering and ſlow to anger, but if hereby wee take occaſion to continue in our ſinnes, and doe delay our repentance, what doe we elſe but *treaſure vp againſt our ſelues wrath againſt the day of wrath, and the declaration of the iuſt iudgement of God?* It is moſt certaine that God is not eaſily prouoked to wrath and anger: but let not this incourage vs to continue in our ſinnes; for if it be once inflamed, it is ſo fierce and terrible, that with the heate thereof it drieth vp the ſeas; and ſo powerfull that hee maketh therewith the earth to tremble and the mountaines to melt like waxe in his preſence, and the voyce of his furie doth breake and rent in ſunder the Cedars, yea the mightie ſtrong Cedars of Libanus, as the Scripture ſpeaketh. As therfore fire doth burne more hotly in ſuch ſolid matter as is long in kindling, than in flaxe or ſtraw which is ſoone inflamed, and ſoone extinguiſhed: ſo the anger of God is not eaſily inflamed, but if it be once kindled, it burneth ſo furiouſly that nothing will quench it, but the blood of Chriſt applied by faith, and the ſtreaming teares of vnfained repentance. Seeing then Gods iudgements are ſo fearefull, and his anger ſo terrible, let vs carefully take heed of prouoking his wrath againſt vs by our ſinnes, *for it is a fearefull thing to fall into the hands of the liuing God.*

Rom.2.5.

Heb.10.31.

§.Sect.4.
The fourth reaſon, taken from the day of Iudgement.

Fourthly, let vs meditate vpon the day of iudgement, when as wee muſt giue an account not onely of our words and works, but alſo of our ſecret thoughts, before a moſt iuſt Iudge, who with the all-ſeeing eye of his diuine knowledge ſearcheth and beholdeth the very heart and reines, in the preſence alſo of men and Angels. And this will reſtraine vs from falling into ſinne, though it may bee ſo ſecretly acted, that wee neede not to feare in this life either ſhame or puniſhment. For let it be ſuppoſed that we can hide our ſinnes from the ſight of all men, yet what will this benefit vs, if God, againſt whom wee ſinne, and before whom, as our ſupreame Iudge, wee muſt giue an account, doe looke vpon vs? What will it profit vs though time weare our offences out of mans remembrance, if God keepe a faithfull regiſter of them, and ingraue our reckoning with a penne of iron? What will it helpe vs if by our cunning conueiances, we can hide our ſinnes and auoid ſhame, or with an impudent forehead can face them out without bluſhing, if our nakedneſſe bee diſcouered, and our ſhame proclaimed in the preſence of God and all his Saints and Angels? What will it auaile vs to bee exempted from puniſhment in this life, through our great power and vncontrouleable authoritie, or to eſcape the penaltie of humane lawes by the interceſſion of friends, or by corrupting the Iudge, or by procuring the princes pardon; if againe we muſt bee arraigned before ſuch an vpright Iudge as reſpecteth no perſons, receiueth no rewards; and being found guilty, bee condemned vnto the eternall torments of hell fire? When therefore wee heare the voice of Satans tentations alluring vs to commit ſin, let vs alſo haue the voice of the Archangell ſounding in our eares, *Ariſe yee dead and come vnto iudgement.* When the world tempteth vs vnto ſin on the one ſide by intiſing promiſes of honours, pleaſures and riches, and on the other ſide, by terrifying threatnings of loſſe, danger, or puniſhment, let vs call to minde the day of iudgement, when either wee muſt heare the ſentence of ſaluation, *Come yee bleſſed of my Father and inherit the kingdome prepared for you, &c.* or the ſentence of condemnation, *Depart yee curſed into hell fire, which is prepared for the diuell and his angels*: and then ſhall not the momentanie vanities of the world ſo forcibly draw vs into the ſnares of ſin, as the remembrance of the heauenly ioyes prepared for vs in Gods kingdome will retaine vs in holy obedience; then will not the worlds threats of temporarie miſeries ſo ſtrongly vrge vs to wound our conſciences with the ſting ſin, as the feare to heare the definitiue ſentence of eternall condemnation will reſtraine vs from it.

Math.25.

2.Pet.4.11.
Iude 14.15.

§.Sect.5.
The fifth
taken from
manifold
of ſinne.

Laſtly, let vs call to minde the manifold euils, which ſin cauſeth both to body and ſoule, in this life and the life to come; and ſo though the vglineſſe of it ſelfe will not make vs to flee from it, yet the miſerable effects which it produceth may moue vs to abhorre it. Conſider therefore that there is no euill vnder the Sunne, in this life or afterwards, which is not a fruit of this curſed roote: it ſubiecteth the bodie to ſickneſſe and diſeaſes, hunger and thirſt, cold and wearineſſe; the mind to ignorance & blindneſſe, the will to peruerſeneſſe, the affections to all prepoſterous diſorder; it ruinateth the eſtate, bringeth a man to pouertie and extreame miſerie; it maketh the whole man obnoxious to the curſe of the Law, the anger of God, and all thoſe innumerable euils, which euer accompanie them. In this world it bringeth the body to death and corruption, and in the world to come both body and ſoule to condemnation, and endleſſe

leſſe deſtruction; it depriueth vs of our heauenly inheritance, and the euerlaſting ioyes of Gods kingdome, and plungeth vs into the lake which burneth with fire and brimſtone. In a word, there is no euill to be imagined which doth not proceede from this euill of ſinne, and therefore though it ſeeme neuer ſo ſweete to our carnall appetites, yet being mixed with this gall and wormewood of innumerable euils, let vs loath and abhor it. When the vaine and vncertaine benefits which it promiſeth moue vs to imbrace it, let the miſerable euils which accompany it, and the moſt aſſured and ſurpaſſing ioyes which it depriueth vs of, make vs to auoid it as a deadly ſtinging ſerpent.

CHAP. VI.

Of ſome ſpeciall meanes whereby we may bee preſerued from falling into ſinne.

Sect. 1.
first mea-
s to avoid
ccaſions

Theſ. 5. 22.

WEe haue ſhewed the reaſons wherby euery one may bee armed againſt Satans ſuggeſtions, tempting him vnto ſinne; and be moued vnto a Chriſtian reſolution, of poſſeſſing body and ſoule in holineſſe and puritie. Now wee are to ſpeake of ſome ſpeciall meanes, whereby the Chriſtian thus reſolued may be preſerued from falling into ſuch grieuous ſins, as wound the conſcience, and hinder him in the courſe of ſanctification. Firſt, he that would auoide ſin, muſt carefully alſo auoid the occaſions thereof, which are ſtrong inducements to draw him vnto ſinne; for as it is great folly for a man who dreadeth burning to bee alwayes medling with fire and gunpowder; ſo is it no leſſe madneſſe to thinke that wee can preſerue our ſelues from ſinne, and yet intertaine all occaſions thereof, continually ſuffering the ſparkes of Satans tentations to fall (as it were) into the tinder of our corrupt affections. It is not poſſible that he who is inclined to gluttonie and drunkenneſſe ſhould containe himſelfe from theſe ſinnes, if he giue himſelfe to companie keeping, and take his chiefe delight in pleaſing his taſte with the daintieſt meates and drinkes: or that hee who is cholerick, ſhould refraine from anger, and yet thruſt himſelfe into needleſſe controuerſies, and hot contentions; or for him that is laſciuious to abſtaine from vncleanneſſe, and yet frequent vnchaſt companie, reade wanton bookes, view obſcene ſpectacles, vſe filthie communication, and pamper himſelfe in gluttonie and drunkenneſſe. In a word, we cannot auoid any ſin, vnleſſe we alſo flee and ſhun the occaſions and meanes thereof; and therefore let vs bee as carefull and watchfull in the one as the other, or elſe wee ſhall moſt certainely loſe out labours.

§. Sect. 2.
The ſecond meanes, to make conſcience of the leaſt ſinnes.

Secondly, if wee would not fall into greater ſinnes, wee muſt alſo make conſcience of thoſe which are leſſe; and thinke with our ſelues that no ſin is ſmall, ſeeing the leaſt deſerueth the anger of God and euerlaſting death: otherwiſe if we willingly intertaine euen ſmall corruptions, we ſhall at length make no conſcience of hainous tranſgreſſions; and theſe little theeues being let in, will in time ſet wide open the doore of our hearts, that the greateſt and groſſeſt may eaſily enter, and ſo robbe and ſpoile vs of all grace and goodneſſe.

§. Sect. 3.
The third meanes, is continuallie to ſtand vpon our guard.

Thirdly, let vs continuallie ſtande vpon our guard, carefully watching ouer our owne hearts, that we be not ſurpriſed at vnawares; for thouſands are the baites which are laid to intrap vs, and tenne thouſand ſnares doth Satan lay to intangle vs; and therefore it behoooueth vs to looke narrowly to our waies, and to bee alwayes as ready to giue Satan the repulſe, as he to make the encounter. And conſidering that if we doe not aſſault ſin, it will moſt ſurely ſet vpon vs, and at one time or other will giue vs the foile if wee only lie at ward, and neuer offer blow againſt this our enemie; therefore it behoooueth euery Chriſtian ſouldier, not onely to giue ſin a repulſe, but alſo to wound it in the head, and beate it downe, that it may not againe aſſault him, or at leaſt not with wonted power and violence. And foraſmuch as he hath many enemies which cannot at once bee ouercome, therefore hee is to labour to get euery day the maſtery of ſome ſinne, and to bring it in ſubiection, that ſo in continuance of time he may vanquiſh all, and obtaine a full and finall victorie ouer all his corruptions.

§. Sect. 4.
The fourth meanes, to reſt on Gods aſſiſtance, and not on our owne power.

Fourthly, if wee would not fall into grieuous ſinnes wee muſt not ſtand in our owne power, nor truſt in our owne ſtrength, but wholly reſt and relie vpon Gods promiſed aſſiſtance. For if once we robbe God of his glory, and arrogate the praiſe of our victory ouer ſin and Satan vnto our ſelues, the Lord will withdraw his helping hand, and leaue vs vnto our ſelues, till by our grieuous falles we haue learned to acknowledge our owne weakenes; & to reſt wholly in the power of his might. For as all other ſinnes are odious vnto God, ſo eſpecially the ſin of pride, becauſe it maketh vile man corriuall with God in his praiſe and glory, of which he is moſt iealous; and therefore the Lord ſuffereth, euen his owne children, to fall into grieuous ſinnes, that hereby they may bee humbled; and ſo vſeth other ſins as a counterpoiſon to cure pride.

§. Sect. 5.

Laſtly, ſeeing we ſtand not by our owne

The fifth meanes is feruent prayer.

ſtrength but by the power of Gods might, let vs as often as wee ſee our owne weakneſſe and aptneſſe to fall, haue our recourſe vnto God, by feruent and effectuall prayer; crauing his aide and aſſiſtance, that thereby wee may bee enabled to ſtand in the day of tentation. And when by vertue thereof wee haue giuen ſin the foile, and repelled Satans ſuggeſtions; let vs remember to returne praiſe and thankſgiuing to the Lord, by whoſe helpe wee haue beaten backe our ſpirituall enemies: and then wee may bee aſſured that the Lord will vphold vs by the power of his ſpirit from falling into ſinne; or if wee doe fall, hee will ſpeedily raiſe vs vp by vnfained repentance.

Chap. VII.

That in the moſt ſanctified, remaine ſome reliques of ſinne, and the cauſes thereof.

§. Sect. 1. Satans tentation, whereby he diſcourageth the Chriſtian in the worke of ſanctification.

And ſo much for the anſwering of Satans firſt ſort of tentations, wherewith hee laboureth to hinder our ſanctification by alluring vs to commit ſinne. Now we are to ſpeake of the other ſort, whereby he ſeeketh to diſcourage vs in this worke, as being not only hard and difficult, but euen impoſſible. And theſe alſo are of two kindes; the firſt taken from the great maſſe of our naturall corruptions and ſmall meaſure of our ſanctification; the other from ſome actuall ſinnes which we haue committed. Concerning the firſt, he thus frameth his tentations: Thou laboureſt much (will he ſay) & tireſt thy ſelfe in attaining vnto ſanctificatiō, but al in vaine; for doeſt thou not ſee on the one ſide the vnreſiſtable violence of thy naturall corruptions, which continually choake in thee all the good motions of Gods ſpirit, & forcibly draw thee into all ſin and wickedneſſe; and on the other ſide, thy ſmall meaſure of grace & ſanctification, which is exceedingly ſtained with thy manifold imperfections? How therefore can ſuch weakneſſe withſtand ſuch power? And how is it poſſible that thy feeble ſpirit ſhould ouercome thy ſtrong fleſh, eſpecially ſeeing it is aſſiſted with the powerful aides of the puiſſant world, and the mighty power of innumerable diuels? Neither art thou vainely to imagine that God will enable thee to ouercome all theſe difficulties: for hee hath giuen thee ouer to thine owne weakneſſe; otherwiſe if it were his will to make thee one of his holy ones, hee could with the powerfull operation of his ſpirit, long agoe haue perfectly purged thee from all thy corruptions, and giuen vnto thee a great meaſure of ſanctification. Seeing then it is impoſſible in reſpect of thy weakneſſe and thine enemies power to accompliſh this worke which thou haſt taken in hand, and ſeeing thou haſt no aſſurance that God will ſtrengthen thee with his ſpirit, which thou haſt a long time reſiſted and vexed, by quenching the good motions thereof, thou haſt now no ſhew of hope to effect that which thou deſireſt: and therefore it were much better for thee to ceaſe ſtriuing againſt the ſtreame of thy corruptions, and to follow the naturall current of thy deſires: for when thou takeſt all the paines thou canſt, thou art in one day carried further backward toward thine olde conuerſation, than thou canſt in many moneths get forward in the courſe of ſanctification.

And thus doth Satan diſcourage the weak Chriſtian with his falſe ſuggeſtions, to the end he may hinder him from trauelling this way of holineſſe which leadeth to Gods kingdome. For the anſwering whereof we are to know, that the ſanctification of the moſt holy is imperfect, both in reſpect of the reliques of ſin, and corruptions which continually cleaue to them, and in reſpect of the manifold wants and defects of their beſt actions. Neither are wee ſo waſhed in the lauer of regeneration, but that there remaine in vs ſome ſtaines of that ſcarlet-ingrained dye of our corruptions; wee haue not ſo cleerely eſcaped out of our old captiuitie of ſin, but that wee retaine ſtill ſome gaules and bruſes, which make vs to goe haltingly in the waies of righteouſnes: we haue not ſo vanquiſhed this ſpiritual enemie, but that ſtill it will aſſault vs, yea, and often foile vs, though it cannot ſubdue vs. We haue indeed ouercome theſe curſed Canaanites, ſo that they cannot rule and raigne in vs as in former times, but wee haue not vtterly expelled them from dwelling amongſt vs; ſo that doe wee what we can, yet ſtill they will bee as thornes in our ſides to vexe and grieue vs. Heretofore the luſts of our fleſh like tyrannicall Lords did againſt all law and iuſtice ouerrule vs, but now by vertue of Gods ſpirit aſſiſting vs, we haue weakened their force and brought them vnder; yet not ſo, but that ſtill they will rebell againſt the ſpirit, and continually exerciſe vs in the ſpirituall warfare. So that the regenerate man is not wholly ſpirit, as the carnall man is wholly fleſh, but is diuided into two factions or parts, and alwayes is at ciuill warres within himſelfe. For ſo farre forth as he is regenerate he is holy, pure, and vndefiled; but ſo farre forth as he is carnall, he he is ſinfull, corrupt, & full of all pollution. As he is regenerate he wholly loueth & embraceth true holineſſe, & righteouſnes, and abhorreth and fleeth ſin & wickednes; but as hee is vnregenerate hee loueth ſin and the vaine pleaſures thereof, and loatheth righteouſneſſe as irkſome and vnpleaſant. In the ſpirituall part he contemneth the world, and hauing his conuerſation aboue he mindeth heauenly things; but in the carnall part hee loueth the world, and is preſſed downe with the cares and pleaſures thereof, ſo that his mind cannot as it would mount aloft in diuine meditations; in the ſpirit hee ſerueth the law of God, in the fleſh the law of ſinne.

Wee muſt not therefore imagine, that to be ſanctified is to be wholly purged from all corruption, to be endued with perfect righteouſneſſe, and to haue the ſpirit in full meaſure; but to haue the corruptions of ſinne leſſened, and their power abated, ſo that they cannot wholly ouerſway vs as in former times, to haue ſome holy deſires and good endeuours of ſeruing God in holineſſe and righteouſnes, which alſo wee expreſſe in our actions, although in great weakneſſe and imperfection; to haue the firſt fruits of the ſpirit in this life, expecting the whole harueſt in the life to come. Neither let vs yeeld to Satan, ſuggeſting vnto vs, that we are not at al ſanctified, becauſe we haue ſome reliques of our old corruptions and manifold imperfections in our beſt actions; or that therefore our holineſſe which we haue, is ſo ſmall that it is to no purpoſe, and that which wee want ſo great and hardly come by, that it is not poſſible we ſhould euer attaine vnto it; ſeeing theſe ſuggeſtions are ſufficiently confuted, both by the Scriptures and examples of all Gods children. For the Scriptures teach vs *that there is not a iuſt man vpon the earth who doth good and ſinneth not* Eccleſ. 7. 20. that *in many things we ſin all*; that *if we ſay we haue no ſinne, we deceiue our ſelues, and there is no truth in vs*: and therefore becauſe wee continually offend, our Sauiour requireth that as wee aske our daily bread, ſo alſo wee ſhould pray daily for the forgiueneſſe of our ſins. The Apoſtle alſo telleth vs, that there is a continuall fight in euery Christian, the *fleſh luſting againſt the ſpirit, and the ſpirit againſt the fleſh*, The one tempting vs vnto ſin, the other ſtirring vs vp to holy obedience. Moreouer, the examples of Gods Saints are pregnant for this purpoſe, neither was there euer any ſo perfectly ſanctified, but there remained in them ſome reliques of their naturall corruptions, which alſo ſhewed themſelues in actuall ſinnes and grieuous tranſgreſſions; as appeareth plainly in the examples of the Patriarches, *Dauid*, *Peter*, and all others. But moſt cleerly doth the Apoſtle *Paul* ſhew this in his owne perſon, propounding himſelfe as a true paterne of a man regenerate; for though he had attained vnto a great meaſure of ſanctification, yet he complaineth of the great force and violence of his inbred corruptions, *Rom.* 7: for ſo great ſtrength thereof remained in him, that it forced him to abuſe the law of God, taking occaſion thereby to worke in him all manner of concupiſcence, and ſo in ſtead of killing ſin did reuiue it in him, verſ. 8. 9: that it made him to omit the good hee would, and to doe the euill that he hated, verſ. 15. 19. that it warred againſt the law of his minde, and led him captiue to the law of ſin, verſ. 23. that he ſaw no poſſible meanes in himſelfe to ſubdue vtterly theſe corruptions, and therefore ſeeketh for helpe elſewhere crying out, *Wretched man that I am, who ſhall deliuer mee from the body of this death?* verſe. 24.

§. Sect. 4. That our wants and corruptions ſhould not diſcourage vs, but redouble our care and diligence.

Seeing therfore this is the ſtate of al Gods children, let not Satan perſwade vs that we are not yet ſanctified, or that it is loſt labour to goe forward in this worke, becauſe of the great power of our corruptions and ſmall meaſure of ſanctification, which is ſtained alſo with manifold imperfections; but rather let the ſtrength of our corruptions redouble our care and diligence that wee may ſubdue them. And conſidering that there are diuers degrees of holines, let vs aſſoone as we haue aſcended one ſtep, neuer reſt ſtriuing till wee haue aſcended a higher, vntill at length wee come to the top of perfection, and the higheſt ſtep of true holineſſe, according to the exhortation of the Apoſtle, *Apoc.* 22. 11. *Hee that is righteous let him be righteous ſtill, he that is holy, let him bee holy ſtill,* that is, let him continue and daily increaſe in righteouſneſſe and holineſſe.

Apoc. 22. 11.

§. Sect. 5. That our reliques of ſinne ſhall not be imputed vnto vs.

And to the end that we may not be diſcouraged in theſe our holy indeuours, with Satans tentations drawne from the reliques of our ſinnes, the ſtrength of our corruptions, and the imperfections & ſmall meaſure of our ſanctification; let vs further conſider, firſt, that theſe reliques of ſin ſhall not bee imputed vnto vs, nor come in iudgement before God to our condemnation, becauſe by faith wee are vnited vnto Chriſt, and ſo made partakers of the vertue and merits of his death and paſſion, whereby hee hath ſatisfied Gods iuſtice for our ſins, ſo that they cannot now condemne vs, nor draw vpon vs any puniſhment; and likewiſe wee are made partakers of his perfect righteouſneſſe and obedience to the law, which as a rich robe doth couer and hide our patched ragges of imperfection. So then though wee ſee the reliques of ſinne and our manifold imperfections, let vs not bee diſcouraged hereby from labouring in the worke of ſanctification, but rather ſtriue & endeuour to mortifie our ſins, & aſpire to more & more perfection. And if beſides our purpoſe we be led captiue of ſin, let vs remember that we haue *an aduocate with the father Ieſus Chriſt the* iuſt,

1. Iohn. 2. 1. 2.

iuſt and that hee is the reconciliation for our ſins; ſo that though they make vs condemne our ſelues in our owne conſciences, yet they ſhall neuer condemne vs before God. And this the Apoſtle *Paul* ſheweth vnto vs; for hauing in the ſeauenth Chapter of his Epiſtle to the Romans declared, that the faithfull haue remaining in them the fleſh and reliques of their old corruptions, which powerfully hinder them from doing the good they would, and moue them to commit the euill which they would not, leſt any hereby ſhould bee diſcouraged in the ſight and ſenſe of his corruptions, hee preſently addeth in the beginning of the eighth Chapter, that notwithſtanding the fleſh and the corruptions thereof, which before hee had ſpoken of remained in vs, yet *there was no condemnation to thoſe who were in Chriſt Ieſus* and hee yeeldeth this reaſon, *becauſe the law of the ſpirit of life which is in Chriſt Ieſus, had freed them from the law of ſinne and of death*, that is, becauſe the power and vertue of the ſpirit of God (which is the the author of life, by vniting vs as members vnto the body of Chriſt in whom we liue, and by ſprinkling our conſciences with his precious blood) had deliuered them from the force and power of ſin and death, ſo that now it could not condemne them, nor oblige and bind them to guilt and puniſhment as in former times. Seing therefore the ſting of ſinne is taken away that it cannot condemne vs, let vs not ſo feare it, as that it ſhould moue vs deſperatly to caſt away our weapons, not daring to encounter it; for though this our enemie may aſſault vs, yet it cannot ouercome vs; though it may wound vs, yet it cannot kill vs; though it may giue vs a foyle, yet in the end wee are ſure of victorie, if wee manfully reſiſt and labour to ſubdue it.

Rom. 8.1.2.

§. Sect. 6. That the Lord in the Goſpell requireth not perfect obedience to the law.

Secondly, let vs conſider that the Lord doth not require of vs vnder the Goſpell ſuch exact and perfect righteouſneſſe as was required vnder the law; which is altogether impoſſible to our corrupt nature, and was neuer to be found in any man (our Sauiour Chriſt excepted) but onely that wee ſtriue and labour to attaine vnto it; hee doth not require of vs that we ſhould at once free our ſelues from the fleſh and the corruptions thereof, but that wee endeuour to mortifie it, according to the meaſure of grace and ſtrength which wee haue receiued from him; hee doth not require of vs that wee bee without ſinne, but *that ſinne doe not rule in our mortall bodies, that we ſhould like ſlaues obey it willingly in the luſts thereof*; and that alſo wee hating and abhorring it, doe continually make warre againſt it, and ſubdue it by little and little, ſeeing wee cannot at once wholly vanquiſh it. He doth not now require of vs that wee ſhould performe perfect obedience to the law, which Chriſt hath performed for vs, but that wee doe our beſt endeuour, and though we cannot attaine to our deſire, yet at leaſt that wee bee delighted *in the law of God concerning the inner man*, and *conſent vnto it that it is good, holy and iuſt*. In a word, this is the Chriſtian mans righteouſnes which God requireth, that hee hate ſin, and loue godlines, that he deſire and endeuour to mortifie the fleſh and corruptions thereof, and labour to lead a new life in holy obedience. And if contrary to his deſire and purpoſe hee doe the euill which he hateth, or leaue vndone the good which hee loueth; that hee ſorrow and grieue for his ſinnes and imperfections, and making confeſſion hereof before the throne of grace, doe implore mercy and forgiuenes in Chriſt Ieſus. And if we offer vnto God this righteouſnes, it will be acceptable vnto him, notwithſtanding our manifold imperfections; for hee meaſureth our deed by our will, and eſteemeth more of our affections than of our actions. He reſpecteth not what we can doe, but what we would do, and that which we would performe and cannot, hee eſteemeth it as though it were performed. Hee reputeth him righteous, who earneſtly deſireth and laboureth to be righteous, and him perfect, who acknowledging and bewailing his imperfections ſtriueth to attaine to more perfection. Wherein he fitly may be compared vnto a tender louing father, who eſteemeth of the leaſt endeuours of his beloued ſonne, more than of the beſt actions of a ſeruant, becauſe he regardeth not ſo much the excellencie of the action, as the perſon and cheerefull will of the agent.

Rom 7

Non in… Deus q… quilibet… ſed quan… velit, & p… quid vis… potes, Deus… fallere n… cat. Auguſt.

§. Sect. 7. Why the L… accepteth of our imperf… righteou…

Now the reaſons why the Lord being perfectly iuſt, will notwithſtanding accept of our imperfect righteouſneſſe, is firſt becauſe (wee being made members of Chriſts body) our perſons are acceptable vnto him, and therefore our workes alſo (not in their owne worthines, or for their owne merit, but in and for Chriſt) are accepted, the corruptions and ſtaines of them being waſhed away in his blood, and the imperfections of them being couered with Chriſts perfect righteouſneſſe. And thus being adorned in the garment of our elder brother Chriſt Ieſus, we obtaine the bleſſing of our heauenly father. Secondly, our righteouſneſſe and holineſſe doth proceede from the ſpirit of God dwelling in vs; and from hence our workes being imperfect in themſelues doe receiue their dignitie, excellencie, and eſtimation in Gods ſight, as being the fruites of his owne ſpirit, howſoeuer mingled with our corruptions.

Rom. 6.12.

§. Sect. 8. That our… will not… the Lord… reiect vs.

Thirdly, let vs remember that our ſinnes and corruptions which wee hate and labour to mortifie, will neuer moue the Lord to reiect and caſt vs out of his loue and fauour. For he hath made with vs not the Couenant of workes but the Couenant of grace, not on the condition of perfect, obedience, but a liuely faith and vnfained repentance, which if we performe, our ſins cannot hinder vs of his grace and fauour, nor of any ſpirituall and heauenly benefit promiſed vnto vs: ſeeing if we beleeue and repent, it is a branch of this couenant, that hee will be mercifull vnto our ſins, and not impute them to vs vnto condemnation, according to that, *Ier.* 31. 34. *For I will forgiue their iniquitie, and will remember their ſinnes no more.* And if we offend, *he will chaſtiſe vs with the rod of men, but his mercie ſhall not depart from vs,* and the *Couenant of peace made with vs ſhall neuer faile,* 2.*Sam.*7.14. *Eſay* 54.7. *to the* 11. For we are the Lords children, and hee our gracious Father: now wee know that a louing father will not reiect his childe, becauſe he is ſicke, lame, or in miſerable eſtate, but rather he is more tender ouer him, till he be recouered of his infirmities: but what are our ſinnes but the ſickneſſe, wounds and miſery of the ſoule, with which we are vexed and turmoyled whileſt wee continue in this life? And will our heauenly Father, whoſe loue infinitely ſurpaſſeth the loue of the moſt tender mother, caſt vs out of his fauour, becauſes our ſoule are ſicke in ſin, and moleſted with many miſeries which doe accompany it? It is impoſſible; eſpecially conſidering that wee deſire nothing more then to bee cured of theſe diſeaſes, and to bee reſtored to perfect health. The Lord is our heauenly husbandman, and we his husbandry; now wee know that the good husbandman doth not forſake his Land, becauſe it bringeth forth thornes and thiſtles, but rather is ſo much the more diligent and painfull in weeding and tilling it, that it may bee fitted for good ſeed and bring vnto him plentifull increaſe; and ſo the Lord will not caſt vs off, becauſe we naturally bring forth the weedes and thiſtles of ſin and corruption, but in his infinite loue he wil with the operation of his holy Spirit, plow vp the fallow grounds of our hearts, and weed out our corruptions; that ſo we may like good ground, well husbanded, bring forth the ripe fruits of holines and righteouſneſſe.

Fourthly, let vs conſider that the Lord our God, who could eaſily if it had pleaſed him, haue throughly purged vs from all ſin and corruption, and indued vs with perfect righteouſneſſe and holineſſe, hath notwithſtanding left remayning in vs ſome reliques of ſin, and many imperfections in our ſanctification, both for the manifeſtation of his owne glory, and for the furthering of our owne eternall ſaluation. For firſt, hereby it commeth to paſſe, that the Lord hath the whole prayſe of our ſaluation, ſeeing hee ſaueth vs of his meere mercy, and not for our workes and worthineſſe. Whereas if our righteouſneſſe and ſanctification were perfect, we would be ready to ſhare with God; aſcribing part in the worke of our ſaluation vnto our ſelues; and not wholly attribute it to Gods mercie and Chriſts only and alſufficient merits: and therefore the Lord hath left in vs the reliques of ſin and manifold imperfections, that hereby it may appeare that wee are not ſaued for our owne worthineſſe and deſerts, but of his free grace and vndeſerued loue.

§. *Sect.* 10. That there might bee a fit obiect of his mercy and patience.

Secondly, hee hath left in vs theſe reliques of ſin and manifold imperfections, to the end that there might be continuall matter and a fit obiect, whereupon he might exerciſe, and by exerciſing manifeſt, to the prayſe of his grace, his patience, long-ſuffering, loue, goodneſſe, and infinite mercy, in the pardoning and forgiuing of them; which would not ſo plainly appeare if at once hee had indued vs with perfect righteouſneſſe.

§. *Sect.* 11. That he might ſhew his power in our weakneſſe.

Thirdly, that hereby he might make way for the manifeſtation of his power in our weakneſſe and imperfections. If wee were perfectly righteous and indued with all grace, it were no wonder if we ſhould withſtand Satans tentations and get the vpper hand in the ſpirituall combat; but ſeeing we are of our ſelues ſinfull, exceeding weake and ful of all imperfections, hereby is the infinite power of God manifeſted, in that we are notwithſtanding enabled, to withſtand Satan and all the power of Hell which oppoſe themſelues againſt vs, ſeeing nothing elſe could vphold ſuch feeble weakneſſe againſt ſuch puiſſant might. Of this the Apoſtle ſpeaketh, 2.*Cor.*12.8,9. for hauing oftentimes beſought the Lord to bee freed from the corruptions of his fleſh, hee receiueth this anſwere, that *Gods grace was ſufficient for him, and that his power was made perfect through weakneſſe.*

2.*Cor.*12.8,9.

§. *Sect.* 12. That he might ſtirre vs vp to continuall thankfulneſſe.

Fourthly, hereby the Lord continually putteth vs in minde of his mercie and manifold benefits, to the end that we daily taſting of them, may alſo daily returne vnto him thankes and prayſe. If hee ſhould at once free vs from ſinne, and indue vs with a full meaſure of grace and perfect righteouſneſſe, wee would ſoone be forgetfull of his abundant mercies, and this forgetfulneſſe would worke in vs vnthankfulneſſe, and this vnthankfulneſſe would make vs neglect his worſhip and ſeruice. And therefore he doth not at once inrich vs, but lets vs continue in our pouertie, that ſo we may continually depend vpon him: and like a wiſe houſholder hee doth not ſuddenly aduance vs to our higheſt preferments, for then wee would leaue his ſeruice and betake vs to our eaſe and pleaſure; but he beſtoweth his benefits by little and little, and ſo keeping vs ſtill in expectation of receiuing more, he retaineth vs ſtill in his ſeruice, & euery day increaſing his bountie, he putteth alſo into our mouthes new ſongs of thankſgiuing, and giueth vs daily new occaſion of prayſing his magnificence.

§. Sect. 13.
That he may hereby worke in vs true humilitie.

Secondly, as the Lord hereby aduanceth his owne glory, ſo alſo he worketh our good, and furthereth our eternall ſaluation. For firſt by leauing in vs theſe reliques of ſinne and manifold imperfections, he worketh in vs true humilitie, which of all other graces is moſt acceptable vnto him, and mortifieth our pride, which of all other vices is moſt odious and abominable in his ſight. For when we ſee our manifold infirmities and corruptions of ſin, all cauſe of pride and ſelfe-conceit is taken away, and wee in all humilitie are moued to confeſſe, that *it is Gods mercy that we are not conſumed*; how much more that notwithſtanding our vileneſſe and vnworthineſſe, he hath made vs his ſonnes and heires of euerlaſting glory? And thus of the fleſh of this Viper Sin, doth the Lord make a ſoueraigne antidote againſt the deadly poyſon of pride. And as good Chirurgions doe not ſuddenly heale vp the wound, but keepe it open till they haue drawne out the core and healed it to the bottome, for otherwiſe it would putrifie and become more dangerous; ſo the Lord wil not at once heale the wounds of our ſins, but leaueth them as it were open and vncured, till hee haue drawne out the core of pride, which being left in vs (though we were healed of all our other ſins) would more indanger vs then all the reſt. Wherein the Lord confirmeth and furthereth vs in the way of ſaluation; for nothing more diſableth vs then pride, nothing more ſtrengtheneth and vpholdeth vs then humilitie, becauſe the ſtrength whereby wee ſtand and repell our ſpirituall enemies is not our owne abilitie, but the power of Gods might, and the Lord withdraweth his aſſiſting hand from the proud, to the end that hee may learne to bee more humble by his grieuous falls; yea he reſiſteth him, and therefore how is it poſſible that hee ſhould ſtand? but contrariwiſe he giueth grace to the humble, and filleth him who acknowledgeth his owne emptineſſe with good things, but the proud, who is full in his owne conceit, hee ſendeth emptie away. To which purpoſe *Auguſtine* ſpeaketh excellently. *Et ideo audeo dicere, &c.* And therefore (ſaith hee) I dare bee bold to ſay that it is profitable for proud perſons to fall into ſome open and manifeſt ſin, that thereby they may diſpleaſe themſelues in their fall, who haue falne by pleaſing themſelues too much in their ſtanding. For more profitably did *Peter* diſpleaſe himſelfe when hee wept, then pleaſe himſelfe whē he preſumed. And this is that which the Pſalmiſt ſpeaketh. *Fill their faces (O Lord) with ſhame, that they may ſeeke thy Name.*

Lam.3.22.

1.Pet.5.5.
Luke 1 53.
Aug de Ciuit. Dei lib.14. cap. 13. col.780.

§. Sect.
That we
be moued
reſt on C
alone.

Secondly, he leaueth in vs corruptions and imperfections to the end that wee ſhould not reſt in our owne righteouſneſſe for our iuſtification and ſaluation (which though it were as great as *Adams* in the ſtate of innocency and integritie, yet it were no ſure ground to reſt vpon) but in the alone righteouſneſſe of Chriſt Ieſus, which is all-ſufficient and a foundation ſo vnremouable, that all the power of hell cannot ouerturne it, nor any that are built vpon it. Vpon which ſure pillar wee would hardly relie, ſo long as we haue in our hand the reede of our owne righteouſneſſe, we being naturally inclined rather to ſeeke for ſaluation in our ſelues then elſewhere.

§. Sect.
That we
be exercis
in the Chri
an Warfa

Thirdly, he leaueth in vs theſe ſpirituall enemies, that wee may exerciſe our ſelues in fighting againſt them, and ſo bee kept from idleneſſe the mother and nurſe of all euill; and as he would not at once caſt out the Canaanites before the Iſraelites, but by little and little, leſt the Land ſhould grow vnto a wilderneſſe, and the wilde beaſts ſhould multiply againſt them: ſo he would not ſuddenly caſt out our ſpirituall enemies, but ſuffereth vs to preuaile againſt them by little and little, leſt giuing our ſelues vnto idleneſſe when there is no oppoſition made againſt vs, there grow in vs as in a wildernes the noyſome weeds and thorns of ſin and the wilde beaſts of all outragious wickedneſſe, which would deuoure and vtterly deſtroy vs. Whereas contrariwiſe when wee are aſſaulted outwardly with the forces of Sathan and the World, and inwardly with the fleſh and our naturall corruptions, we haue enemies againſt whom wee may exerciſe our faith, affiance, hope, patience, courage, and all other graces which we haue receiued, and by exerciſe increaſe them: we fight the Lords battels like his valiant Souldiers, and being aſſiſted by his holy Spirit we obtaine victory, and with our conqueſt a more excellent crowne of eternall glory: as appeareth, *Reuel.*2.26, 27. and 3.21.

Reuel.2.26
and 3.21.

§. Sect.
That we
be moued
loathe the
world, and
long for
nall life.

Laſtly, he ſuffereth vs to be moleſted and vexed with the reliques of our ſins, that hereby he may make vs to loath this world and vale of miſerie, wherein we can doe nothing but breake the commandements of our deare louing Father; and may be moued to deſire that heauenly life in Gods Kingdome when hauing laid aſide all corruption, wee ſhall be indued with all perfection, and be fully enabled to performe ſuch obedience vnto God as he requireth. For ſeeing ſinne is not fully vanquiſhed till it be ſubdued by our death, nor we euer at reſt and free from the aſſaults thereof, till wee reſt in the graue; therefore the children of God are content to forſake the world, because they can no otherwiſe forſake their ſins: and deſire rather to indure death, than they would haue ſinne to liue with them, as appeareth in the example of the Apoſtle *Paul*, *Philippians* 1. 22,23.

Sect.17.
concluſi-
the for-
point.

And thus haue I ſhewed the wiſdome and power of God, who turneth euen the ſins of his children to their good, which are in their owne nature euill; and therefore though we are continually to bewaile them, and to deſire by all meanes to be freed from them, yet wee are not deſperately to ſinke vnder them, not daring to encounter them, ſeeing now they cannot condemne vs, nay not ſo much as hurt vs, but rather are ſo ordered by Gods al-wiſe prouidence, that they ſerue for the manifeſtation of his glory, and furthering of our ſaluation, ſo that wee doe not with willing delight nor ſlauiſh feare yeeld vnto them, but to the vttermoſt of our power make reſiſtance, and deſire and indeuour to ouercome them.

Sect.18.
laſt con-
tion, taken
our aſſu-
victory a-
ſinne.

Now in the fift and laſt place let vs conſider, that though our fleſh be neuer ſo ſtrong, and the innumerable corruptions thereof ſeeme vnreſiſtable, and though on the other ſide our ſpirituall man ſeeme neuer ſo weake and feeble, yet wee are not hereby to be diſcouraged, ſeeing the regenerate part ſhall moſt certainly obtain the victory in the end, though in the conflict it receiueth many foiles. And though this little *Dauid* ſeeme in the eyes of a carnall *Saul*, to bee farre too weake, and altogether vnable to encounter that great *Goliah*, the fleſh with the powerfull luſts thereof, yet in the end it will moſt certainly preuaile and get the conqueſt; becauſe the ſpirit is the Lords champion which goeth out in the Name of the Lord to fight againſt his enemies; the fleſh the Deuils Souldier who is Gods enemy: That is ſtrengthened and ſupported with the power of God which being infinite is vnreſiſtable; this, by the ſtrength of Satan and the world, whoſe power is infinite, and ſo reſtrained and ouerruled by Gods might, that they cannot ſtirre without his leaue and permiſſion. Vnleſſe therefore we would blaſphemouſly imagine, that the fleſh and its aſſiſtants are of greater power than God himſelfe, or that God will ſuffer this diſgrace, that his champion ſhould be ouerthrowne by his profeſſed enemies; we may moſt certainly aſſure our ſelues that wee ſhall get the day and obtaine a famous victory. And therefore let not Satan diſcourage vs, by ſetting before our eyes our owne weakneſſe, and the mightie oppoſitions which are made againſt vs; but arming our ſelues with the Chriſtian armour, and truſting wholly in the power of Gods might, let vs valiantly incounter our ſpirituall enemies, and neuer giue ouer fighting til by death we haue giuen vnto them a final ouerthrow, and ſo ſhall we be crowned with an vnualuable crowne of immortall glory.

CHAP. VIII.

Satans tentations drawne from our ſlow progreſſe in ſanctification, anſwered.

§. *Sect.*1.
Satans tentation grounded vpon our little profiting in Chriſtianitie.

AND ſo much for anſwering Satans tentations, drawne from the reliques of ſin which remaine in vs, and the ſmall meaſure of our ſanctification. The ſecond tentation whereby he laboureth to diſcourage the weake Chriſtian, from going forward in his courſe of true godlineſſe, he taketh from his ſlow progreſſe and ſlacke proceedings in ſanctification, vpon which occaſion hee thus aſſaulteth him. Thou laboureſt much (will hee ſay) and toyleſt thy ſelfe with intolerable paines that thou mayeſt become a ſanctified man, but all in vaine; for though thou heareſt the word often, and readeſt much, and prayeſt continually, and beateſt thy braines with daily care, to the end that thou mayeſt attaine vnto ſome perfection in Chriſtianitie; yet, doeſt thou not perceiue how little thou profiteſt by al thy labours, ſeeing thy knowledge is ſtill ſmall, thy faith weake, thy charitie cold, thy heart dull and hard, thy good workes few and imperfect, and all thy zealous reſolutions eaſily hindred, and quite ouerthrowne with euery ſmall tentation? Why then doeſt thou ſtriue againſt the ſtreame, and vndertake a taske which is to thee, not onely hard, but euen impoſſible? For doe what thou canſt, yet all will be to little purpoſe, ſeeing this worke is full of great difficulties, thy ſelfe diſabled with manifold corruptions; and thy enemies which oppoſe againſt thee exceeding ſtrong and mightie, as thy ſelfe findeſt by lamentable experience, and thy much labouring and little profiting, doe cleerely proue. Ceaſe therefore thy bootleſſe trauell, and rather imbrace thy pleaſing delights, then turmoile thy ſelfe with vaine labour.

§. *Sect.*2.
That the diſlike of our dulnes and backwardneſſe is accepted of God.

For the anſwering of which tentation wee are to know, that if wee diſlike our owne dulneſſe and backwardneſſe in profiting and growing forward in ſanctification; if wee bee truly ſorrowfull and bewaile our great wants and imperfections, & labour earneſtly in the vſe of the meanes whereby wee may attaine vnto knowledge, faith, and all other ſanctifying graces, & alſo be inabled to bring forth the fruits of holy obedience; then are wee accepted of God, and ſhall in the end moſt certainly obtaine our deſire, though yet we can ſee but ſmall profit of all our labours; neither ſhall all the power of our ſpirituall enemies ſo farre preuaile againſt vs, as vtterly to hinder vs in this worke, but that we ſhall vndoubtedly goe forward, although not ſo ſpeedily as wee deſire. For this holy deſire of profiting in godlines, and this indeuour

Phil.1.6.
Pſal.145.19.
1.Cor.10.13.
Matth.12.20.
Luke 11.13.

uour and carefull vſe of thoſe meanes which are ordained by God for this purpoſe, are not naturall, but the worke of Gods Spirit begun in vs; & we are with the Apoſtle to *be perſwaded of this ſame thing: that he that hath begun this good worke in vs will performe it vntill the day of Ieſus Chriſt*. *Phil.*1,6. We are to aſſure our ſelues with the Prophet *Dauid*, that *the Lord will fulfill theſe holy deſires of thoſe that feare him*, *Pſal.*145.19. Wee are vndoubtedly to beleeue that the *Lord will not ſuffer vs to bee tempted about our power, but will giue a good iſſue with the tentation*. 1.*Cor.*10,13. We are not to imagine, that he will *breake this bruiſed reed, nor quench this ſmoking flaxe*, ſeeing he hath promiſed the contrary, *Matth.*12.20. And though this little graine of muſtard ſeed for a time lie hidden in the earth, and when it ſprouteth vp, ſpringeth ſo ſlowly that wee cannot ſenſibly diſcerne the growing thereof; yet in Gods good time being watered with the dew of his holy Spirit, it will become one of the greateſt trees in the Lords Garden. For ſeeing hee hath giuen vs this grace, not to bee wanting in the vſe of all good meanes, wee may moſt certainly aſſure our ſelues, that hee for his part will not bee wanting, in giuing his bleſſing and granting the aſſiſtance of his holy Spirit, which hee hath promiſed to thoſe that deſire it.

§. *Sect.*3. That Gods ſpirit dwelling in vs, will in the end perfect this work.

Matth.11.30.
Eph.ſ.6.10.
Philip.4.13.

Secondly, let vs conſider that theſe ſmall beginnings of grace and firſt fruits of the ſpirit, are moſt vndoubted ſignes that he dwelleth in vs: now whereſoeuer he dwelleth, he ſanctifieth his owne lodging, and is not idle till hee haue effected this worke which hee hath vndertaken and begun. Though therefore this worke, in regard of thy ſlow proceedings ſeeme hard, yea, euen impoſſibile, yet conſider, that that which is impoſſible to man, is poſſible to God: though thou ſeeſt many difficulties and mighty oppoſitions by thy powerfull enemies, yet let not this diſcourage thee, ſeeing the Lord who is with thee is almightie, and therefore able to repell the violence of all oppoſers, and to make the moſt heauy and pinching yoke, light and eaſie. Though in thy ſelfe thou art moſt weak and feeble, yet thou *art ſtrong in the power of Gods might, and enabled to doe all things through the helpe of Chriſt which ſtrengtheneth thee.*

§. *Sect.*4. That the Lord hath as certainly decreed and promiſed our ſanctification as our ſaluation.

Thirdly, let vs conſider, that as the Lord hath decreed our ſaluation, and promiſed vnto vs eternall life: ſo hee hath alſo as certainly decreed and promiſed the meanes tending thereunto, which are the effects of his election and the fore-runners of our ſaluation; but one eſpeciall effect of his election is our ſanctification, and the way to ſaluation is the path of righteouſneſſe and holineſſe, and therefore this is no leſſe certainly aſſured vnto vs, that wee ſhall be ſanctified and enabled to walke in this way of righteouſneſſe and holineſſe, then that wee are elected and ſhall be ſaued. Though then wee are weake and vnſtable, yet *the foundation of God remaineth euer ſure*; though in regard of our owne feebleneſſe, and manifold imperfections, the worke of ſanctification ſeeme altogether impoſſible, yet this ſhould not mooue vs to doubting nor diſcourage vs in our courſe, ſeeing it hath not any ground vpon our owne ſtrength, but vpon Gods immutable decree, and neuer failing promiſes. When then our ſmall progreſſe in true godlineſſe, cauſed through the violence of our corruptions and oppoſitions of our ſpirituall enemies diſcourageth vs, making this worke of ſanctification ſeeme impoſſible, let vs call to mind that the Lord hath as certainly decreed that wee ſhould bee his Saints heere vpon earth, as his Saints in Heauen; that hee hath moſt faithfully promiſed, that he will direct vs with his holy Spirit, take away from vs our ſtony hearts and giue vs fleſhy hearts, illuminate our blinde vnderſtandings with true ſauing knowledge, indue vs with a liuely faith, and with all other ſanctifying graces, enable vs to performe in ſome meaſure holy obedience to his heauenly will, mortifying our corruptions, and enabling vs to ſerue him in newneſſe of life; all which gracious promiſes we are as vndoubtedly to beleeue, as thoſe which concerne either the remiſſion of our ſins, or euerlaſting happineſſe. And therefore though our owne dulneſſe, backwardneſſe, and little profiting in ſanctification, ſhould worke in vs true ſorrow, yet this ſhould not diſcourage vs, doubting of the iſſue of all our labours, but knowing that God is alike true in al his promiſes, let vs, ſetting aſide all difficulties, beleeue againſt beliefe, and vndoubtedly perſwade our ſelues that the Lord will finiſh that good worke which he hath begun in vs, though as yet it hath but ſmall proceedings, if we hunger after more perfection, and carefully vſe the meanes whereby wee may attaine to true holineſſe.

Chap. IX.

Satans tentations whereby he aggrauateth our ſinnes in generall, anſwered.

ANd ſo much concerning thoſe tentations of Satan, which he groundeth vpon our naturall corruptions and our ſmall meaſure of ſanctification. Now we are to ſpeake of ſuch as hee ſuggeſteth after we haue committed ſome actuall ſinnes: and theſe are either in reſpect of our ſins in generall, or elſe ſome ſpeciall ſin into which wee haue fallen. Concerning the firſt, when the weake Chriſtian (who hath a tender conſcience, and therefore cannot be perſwaded to lie ſecurely in his ſinne) hath through the ſtrength of his owne corruptions, and violence of his tentations, committed any ſinne againſt his knowledge and conſcience, then doth the tempter (who before his fall exceedingly extenuated and minced his ſin, now after that he is falne into it) out of meaſure aggrauate the grieuouſneſſe and hainouſnes of his offence, partly in reſpect of the nature and qualitie of the ſin it ſelfe, and partly in reſpect of the circumſtances, as being committed after his calling, againſt his knowledge, in ſuch a time or place, and by ſuch a perſon, as God is thereby moſt diſhonoured, and his brethren offended by his bad example. And thus hauing as it were ſtretched out his ſinne vpon the tentars of his tentations, and with the blaſts of his falſe ſuggeſtions made of euery ſmall drop a great bubble, then doth he alſo ſet before him the curſe of the Law, Gods fearefull judgements, the plagues and puniſhments of this life, and euerlaſting death and condemnation in the life to come, continually accuſing and terrifying him as being guiltie of all theſe fearefull euils by reaſon of his ſinnes, to the end that hereby being vtterly diſcouraged, he may deſperatly caſt off all care of continuing in his former courſe of godlineſſe, as if now it were altogether in vaine and to no purpoſe.

The which tentation if we would withſtand in the day of triall, it behooueth vs not to reſt in the remembrance of our former faith and repentance, but as we haue renued our ſin, ſo alſo muſt wee renew our ſorrow for it, bewayling our corruptions, which haue ſo preuailed againſt vs as to mooue vs to tranſgreſſe Gods Commandements, hating and deteſting our ſinne into which wee haue falne, and purpoſing for the time to come to leaue and forſake it, and to ſerue the Lord in holineſſe and newneſſe of life. And this our repentance wee muſt approue to bee vnfained by thoſe fruites thereof which the Apoſtle mentioneth, 2. *Cor*. 7. 9. 10, 11. that is, wee muſt ſtudy and endeuour to amend, confeſſe our ſinne vnto God in all humilitie, and moſt earneſtly craue remiſſion both of the fault and puniſhment, haue a godly indignation againſt our ſelues becauſe we haue ſinned, and a ſonne-like feare, not ſo much in reſpect of the puniſhment, as of offending and diſpleaſing God our moſt gracious louing Father; and an earneſt deſire that wee may be ſo renued, that wee be not againe ſo ouertaken; a more feruent zeale in louing God and keeping his Commandements then before our fall; and laſtly, wee muſt take a holy reuenge of our ſelues, thereby ſo taming our fleſh, that it may not hereafter bee ſo powerfull in vs, as to ouercome and lead vs captiue vnto ſinne. And thus hauing renued our repentance, we muſt alſo renue our faith, by applying vnto our ſelues all the gracious promiſes of the Goſpell, concerning life and ſaluation in Chriſt Ieſus, made vnto all repentant ſinners; and by calling to our remembrance that Chriſt the juſt hath borne the puniſhment due vnto vs who were vnjuſt; that by his death and merits he hath fully ſatisfied Gods juſtice, appeaſed his wrath, and waſhed away our ſinnes with his bloud; that he hath fulfilled the Law for vs, and taken vpon him our curſe, that wee in him might bee bleſſed; that by ſuffering for vs, he hath freed vs from all puniſhments of this life and the life to come; that he euer liueth to make interceſſion for vs; ſo that though we ſinne, yet there is no feare of condemnation, ſeeing *wee haue an Aduocate with the Father, Ieſus Chriſt the juſt, who is the reconciliation for our ſinnes*, 1. *Iohn* 2. 1, 2.

1. *Iohn* 2. 1, 2.

§. Sect. 3. Satans tentation perſwading vs that we are ſtill in the fleſh.

But here the tempter will object vnto the weake Chriſtian, that theſe promiſes of the Goſpell can yeeld vnto him no ſound comfort, ſeeing they are reſtrained to thoſe onely who are members of Chriſt Ieſus, in which number are none but thoſe who are regenerate, renued, and gouerned by Gods Spirit, according to that *Rom*. 8. 1. *There is no condemnation to thoſe which are in Chriſt Ieſus, which walke not after the fleſh but after the ſpirit.* But thou (wil he ſay) are not in Chriſt, for being ingrafted in this Vine, thou wouldeſt bring forth the Grapes of godlineſſe, whereas there ſpringeth nothing from thee but the briars & brambles of iniquity; neither walkeſt thou after the ſpirit, for then in thy life thou wouldeſt ſhew the fruites thereof, but after the fleſh, which wholly ouerruleth thee and caſteth thee headlong into all ſinne and wickedneſſe.

Rom. 8. 1.

§. Sect. 4. What it is to walke after the fleſh and after the ſpirit.

For the anſwering of which tentation we are to know, that it is not the committing of a ſin or of many ſins, which proueth that wee walke not after the ſpirit but after the fleſh, (for ſo ſhould all the children of God be carnall and not ſpirituall, yea euen the Apoſtle *Paul* himſelfe, who complained that hee did the euill which he hated, and found no meanes to doe that which was good, but when he would doe good, euill was preſent with him: and that there was a law in his members warring againſt the law of his mind, which led him captiue vnto the law of ſin) but to walke after the fleſh is willingly to obey it in the luſts thereof; to commit ſin with pleaſure and delight; to embrace that which is euill with full conſent of will cheerfully and with all readines; to run headlong into wickedneſſe ſtubbornly, preſumptuouſly and ſecurely; to haue ſin not only dwelling, but alſo raigning in our mortall bodies; to liue therein without repentance, ne-

Rom. 7.

uer grieuing for it, nor endeuouring to forſake it, yea rather greatly louing and making ſuch high account of it, that we had rather part with our liues then be diuorced from our ſinnes. Whoſoeuer therefore through his weakeneſſe and infirmities is led captiue vnto ſinne, and being enthralled by this tyrant earneſtly deſireth libertie, and doth not willingly run but is violently drawne by Satans tentations and his owne corruptions, and hauing ſinned is not therewith delighted, but exceedingly grieued that by his ſinne he hath diſpleaſed God; and ſeeing his owne weakeneſſe and infirmities doth bewaile them, and flieth vnto God by feruent prayer, deſiring the aſſiſtance of his holy Spirit, whereby he may be enabled to mortifie his fleſh and the corruptions thereof which he deadly hateth, and to ſerue God in holineſſe and newneſſe of life; ſuch a one may aſſure himſelfe that he walketh not after the fleſh but after the ſpirit, and that hee is in Chriſt Ieſus, and hath eſcaped condemnation, though through his infirmitie and ſtrength of his inbred corruptions he falleth often into ſinne.

§. Sect. 5. The differẽces betweene the ſinnes of the regenerate man and the vnregenerate.

Though therefore the ſanctified man ſinneth, yet this doth not proue that he is ſtill in the fleſh and vnregenerate; ſeeing there is great difference betweene his ſinnes into which he now falleth, and thoſe which hee committed before he was ſanctified, or thoſe which they commit which ſtill liue in the fleſh. For firſt, the vnregenate man doth continually ſinne, heaping vp one wickedneſſe vpon another, the man regenerate but ſometimes, when hee is ouercome by his corruptions; the wicked man committeth ſinne with greedineſſe, the godly man with ſome kinde of irkſomneſſe and after a ſort vnwillingly; the one drawes ſinne vnto him as it were *with cartropes*, the other is violently drawne to ſin with the ſtrength of his corruptions; the one hunteth after ſin and the occaſions thereof, the other is hunted by ſinne and Satans tentations, till being out of breath and fainting for wearineſſe he is ouertaken and led priſoner. The carnal man ſinneth with full conſent of will, and with pleaſure and delight, the ſpirituall man doth not yeeld without ſome reſiſtance of the regenerate part, as it were grudgingly and with the miſliking of the ſpirit, hee that is vnregenerate ſuffereth ſinne to raigne in him, and yeeldeth vnto it ſuch willing and heartie obedience as the loyall ſubiect doth to his lawfull King, but the ſanctified man obeyeth it as though it were an vſurping tyrant, repiningly and by conſtraint, rather drawne with force, then moued by any loue or liking. The wicked man committeth ſinne vpon deliberation, aduiſedly and of ſet purpoſe; but the regenerate man for the moſt part ſuddenly, beſides his purpoſe, and contrarie to his reſolution. The vngodly mans heart and conſcience ſeldome or neuer controlls him for his ſin, or if it doe, yet it ſuddenly vaniſheth like a flaſh of lightning; but there is a fight in the heart of the godly man, the carnall part drawing one way, and the ſpirituall part another. When the carnall worldling offendeth hee is in his common way, for he maketh an occupation of committing ſin; but when the regenerate man ſinneth hee is out of his courſe, and is neuer at reſt till hee commeth into his way of righteouſneſſe againe; when the wicked man hath committed one ſinne, that is an argument to moue him to commit another, *becauſe iudgement is deferred*, and hee hath eſcaped puniſhment; but the true Chriſtian (like one who runneth a race for ſome great wager) if he ſtumble and fall, when hee riſeth againe he doth more carefully looke to his feete, and ſtriueth to runne the more ſwiftly in the way of righteouſneſſe, that ſo he may redeeme with more then vſuall ſpeed the loſt time wherein hee was hindred by his fall. Finally, the vnregenerate man being fallen into the puddle of ſin, doth wallow therein with pleaſure and delight, and neuer ſtriues to riſe againe by amendment of life: but the man regenerate though hee fall, yet hee riſeth vp againe by true repentance and neuer reſteth till hee haue throughly waſhed his polluted ſoule with the blood of Chriſt applied vnto him by a liuely faith. The one remembreth his ſins which he hath committed, with gladneſſe and reioycing, yea bragging and boaſting of his outragious wickedneſſe, the other neuer thinketh vpon them but with griefe and ſorrow, neither is there any thing in the world whereof hee is more aſhamed than of his ſinnes. Seeing therefore there is ſuch great and manifold differences betwene the ſinnes of the ſanctified and thoſe who are vnſanctified, let not Satan perſwade vs that wee are ſtill in the fleſh and vnregenerate, becauſe will wee nill wee, wee often fall into ſin, if in our manner of ſinning wee can finde theſe differences, which we neuer diſcerned in former times.

Eſa.5.18.

Eccl.8.11.

Chap. X.

Satans tentations taken from particular ſinnes into which we haue fallen, anſwered.

§. Sect. That ſinn committed after repẽ tance vs not fro pardon.

ANd ſo much cõcerning thoſe tentations which Satan ſuggeſteth in reſpect of our ſins in general. Now wee are to ſpeake of ſuch as concerne particular ſins, and theſe are of two ſorts; for either Satan ſeeketh to ouerthrow our faith, and to diſcourage vs from going forward in our courſe of godlineſſe, by ſetting before vs and exceedingly aggrauating thoſe ſins which indeed wee haue committed, or by perſwading vs falſely that we haue committed ſuch ſinnes, as being vnpardonable are not incident to the child of God. The former ſort of tentations are taken either from ſome hainous ſin once committed, or from the often falling into the ſame ſin. Concerning the firſt, he aggrauateth the ſins of the faithfull two eſpeciall wayes, either becauſe they haue beene committed after repentāce, or voluntarily againſt knowledge and conſcience. In the former reſpect he is ready to ſuggeſt, that the children of God do not commit any ſin after they haue truely repented of it; and if any doe, either he neuer truly repented, or if he did, yet after his fall there is no place to a ſecond repentance, nor hope of Gods mercie. For anſwering whereof we are to know, that howſoeuer the ſtate of thoſe who thus ſinne is ſomewhat dangerous, and they more hardly recouered then others (euen as thoſe diſeaſes are perillous and hardly cured, into which wee fall by a relapſe after the recouerie of health) yet this is incident to the children of God who haue truly repented, and notwithſtanding this grieuous kinde of falling they are not debarred of Gods mercie in Chriſt Ieſus. And this appeareth partly by reaſons, and partly by examples. For firſt, the gracious promiſes of the Goſpell concerning the remiſſion of ſins, are indefinite & without limitation of time, or ſins, whether committed before or after repentance. So *Matth. 11.28. Come vnto me all yee that labour and are heauie laden, and I will eaſe you* and 1. *Iohn* 2.1. 2. *If any man ſinne, wee haue an aduocate with the Father*, &c. In which and in many other places, the Lord aſſureth vs that he will receiue to mercy all repentant ſinners of what nature and qualitie ſoeuer their ſins are. Secondly, in the Law were ſacrifices appointed for the ſins of the people, not onely thoſe who were newly receiued into the Lords couenant for their ſins paſt, but alſo for thoſe ſins which were daily committed, after that they had long beene therein. Thirdly, the Lord enioyneth vs that we forgiue our brother ſeuentie times ſeuen times, if ſo often hee offend vs and repent of his fault; and therefore himſelfe much more, whoſe mercy is infinite, and more exceedeth ours than the whole ſea a little droppe, will pardon vs, if as wee often ſin, ſo alſo wee often turne vnto him by vnfained repentance. This alſo manifeſtly appeareth by examples: for did not the Prophet *Dauid* after his true conuerſion fall grieuouſly by committing murther and adultery, the Apoſtle *Peter* by denying his Lord and Sauiour, *Noah* by drunkenneſſe, *Lot* by inceſt? and yet afterwards they truly repented againe and were receiued to mercy. So that this point is cleere and manifeſt, that the deare childe of God, after his true conuerſion and vnfained repentance may fall into grieuous ſins, and yet truly repenting of them, may haue them remitted, and bee receiued againe into Gods wonted loue and fauour.

h.11.28.

2.1.2.

8.21.

17.4.

§. Sect. 2.
An obiection anſwered.
Heb. 6.4.5,6.

But heere the tempter will obiect that the Apoſtle affirmeth *Heb. 6. 4.5. 6. That it is impoſſible that thoſe who haue beene once inlightned, &c. if they fall away, ſhould be renewed by repentance: ſeeing by ſo ſinning, they crucifie againe to themſelues the Sonne of God, and make a mocke of him.* And therefore whoſoeuer ſinneth after his true conuerſion, can neither repent nor receiue mercie. To which wee muſt anſwere, that the Apoſtle in this place doth not ſpeak of euery falling into ſin, for ſo he ſhould be contrary to the other Scriptures before alleaged, but of a generall falling away by apoſtaſie, and of a malicious perſecuting of the knowne truth, which is the ſin againſt the holy Ghoſt, and is ioyned with continuall impenitencie, and therefore cannot be pardoned. And this appeareth manifeſtly by the words of the text; for hee doth not ſimply ſay, if hee fall into ſin, but if hee fall away, namely, by a generall and malicious apoſtaſie: and againe, hee ſheweth of what manner of falling hee meaneth in the words following, whereas he ſaith, that ſuch as thus fall away, crucifie vnto themſelues the ſon of God, and make a mocke of him. Now they are ſaid to crucifie Chriſt againe, who with an vnplacable hatred doe ſcorne and deride Chriſt crucified, renouncing all part and hope in his death and ſufferings, as did ſome of the malicious Iewes, and as ſome apoſtates doe in theſe dayes. And therefore this place maketh nothing againſt the repentance and receiuing to mercie of ſuch as fall through infirmitie into ſome particular ſinnes, though neuer ſo hainous.

§. Sect. 3.
That all ſins of knowledge are not preſumptuous.

And ſo much for anſwering Satans tentations drawne from our ſinnes committed after repentance. The ſecond ſort are taken from ſinnes committed voluntarilie againſt our knowledge and conſcience; which if we haue fallen into, he preſently ſuggeſteth that wee haue ſinned preſumptuouſly againſt God, and therefore cannot be reckoned in the number of Gods Children, nor conceiue any hope of pardon and forgiueneſſe. For the anſwering of which tentation, wee are to know theſe two things, firſt, that all ſins committed againſt knowledge and conſcience, are not preſumptuous: ſecondly, that though wee ſhould fall into preſumptuous ſinnes, yet wee may bee the children of God, who are neither debarred of true repentance, nor of Gods mercie. For the firſt, we are to know that not the hainouſneſſe of the ſinne committed maketh it to be preſumptuous, but the manner of the fact, and the minde of the offender; for howſoeuer *Peter* fell grieuouſly, yet wee cannot ſay that he fell preſumptuouſly becauſe he ſinned through infirmitie and feare of danger, whereas to ſin preſumptuouſly, is to ſin of a ſtubborne wilfulneſſe, either through the neglect of Gods iuſtice and iudgements, or through the abuſe of his mercy and benefits. In the firſt reſpect they offend, who hauing diuers times themſelues ſinned, and yet eſcaped puniſhment, or hauing ſeene others in the like caſe, doe take occaſion thereby to ſinne againe, hoping to eſcape as in former times: and of ſuch the Wiſe man ſpeaketh, *Eccleſ.* 8.11. *Becauſe ſentence againſt an euill work is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill.* In the other reſpect, ſuch offend as take occaſion vpon Gods mercy and long ſuffering to fall into ſinne, preſuming before they commit it, that God vpon their repentance will in his infinit mercy forgiue them: and thus they abuſe Gods mercie and goodneſſe which ſhould leade them to repentance, as an argument to make them more deſperately to run into all wickedneſſe. So that to ſin preſumptuouſly, is not to ſin vpon knowledge, and againſt a mans conſcience onely, vnleſſe there bee ioyned therewith a preſumptuous hope to eſcape puniſhment, or that notwithſtanding the ſinne committed, he ſhall receiue pardon in reſpect of Gods infinite mercie. Now many of Gods children may fall againſt their knowledge and conſcience, and yet not preſume either to eſcape Gods iudgements, or to be partakers of his mercy, as namely thoſe who are carried headlong into a ſinne without any time of deliberation through the violence of their corruptions, or ouercome by feare of ſome preſent danger, or ſome other vnruly paſſion.

What it is to ſin preſumptuouſly.

*Eccleſ.*8.11.

*Rom.*2.4.

§.*Sect.*4.
That ſinnes of knowledge are pardonable.

But heere the tempter will obiect, that though theſe ſinnes againſt knowledge and conſcience bee not preſumptuous, yet they are vnpardonable, ſeeing the committers of them haue no part in Chriſts ſacrifice, and conſequently can hope for no mercie at Gods hands. And this he will endeuour to prooue by that ſaying of the Apoſtle, *Heb.* 10. 26. *For if wee ſinne willingly after that we haue receiued the knowledge of the truth, there remaineth no more ſacrifice for ſinnes, but a fearfull looking for of iudgement, &c.* For the anſwering whereof, we are to know, that the Apoſtle in his doctrine is not contrary to our Sauiour Chriſt: but he hath taught vs, that not onely ſins againſt knowledge are pardonable vnto thoſe who are truly repentant, but euen horrible blaſphemies againſt the Maieſtie of God, yea, all ſinnes whatſoeuer, ſauing the ſin aganſt the holy Ghoſt, *Matth.* 12.31.32. Secondly, we know by experience, that both *Dauid* & *Peter* fell grieuouſly againſt their knowledge and conſcience, wittingly, and in a ſort willingly, and yet they both repented and were receiued to mercie. And therefore the Apoſtle ſpeaketh not of all kinde of voluntarie falling, but firſt of ſinne committed with full conſent of will, pleaſure and delight: the which kinde of ſinnes are neuer committed by Gods children after their true conuerſion: for as they are in part carnall and vnregenerate, ſo are they in part ſpirituall and regenerate, which is to bee vnderſtood, not onely of the vnderſtanding part, but alſo of the wil and affections. So farre forth therefore as their will is regenerate, they doe not will nor yeeld vnto ſin; and though they conſent vnto ſinne, yet this conſent is not abſolute and intire, but with ſome diſlike, grudging, and reſiſtance of the ſpirituall part; the which diſlike and reſiſtance, though ſometimes it cannot eaſily be diſcerned in the very act of ſinne, whereas the weake motions of the ſpirit are violently ouerborne, through the raging ſtrength of their naturall corruptions, and ſo ouerſhadowed by the cloudy miſts which their vnruly paſſions caſt before their vnderſtanding, that they cannot at all perceiue any diſlike or reſiſtance againſt the tentation: yet after the ſinne is committed, and they are by the good motions of the ſpirit againe reuiued out of their deadly ſwound, then do they hate and deteſt that ſinne which before ſeemed pleaſant vnto them, and earneſtly deſire with the Apoſtle to be freed from it. Laſtly, the Apoſtle in that place doth not ſpeake of euery particular ſin committed with ful conſent of will, for ſo alſo the elect offend before their conuerſion, but of a generall & malicious apoſtaſie from the knowne truth, and a ſcornfull reiecting of the ſacrifice of Chriſt once offered for ſinne. So that the ſenſe is thus much, that if wee wilfully and maliciouſly ſinne, by renouncing the ſacrifice of Chriſt offered for ſinne, we cannot hope to be ſaued by any other ſacrifice,, but are to expect iudgment and condemnation, ſeeing ſuch tread vnder foote the ſon of God, and count the blood of the teſtament an vnholy thing, and euen deſpite the ſpirit of grace, as hee explaneth himſelfe in the verſes following.

*Heb.*10.26.

*Mat.*12.3

And ſo much concerning the firſt queſtion. The ſecond is whether the Chriſtian man may fall into preſumptuous ſinns; and if hee doe, whether they bee pardonable or no. For the firſt, though it muſt needs bee confeſſed that it is a fearefull caſe, to neglect

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Gods iuſtice and iudgements becauſe of his longſuffering, or to take occaſion vpon the abundance of Gods mercies and readineſſe to forgiue, to prouoke him continually by our ſinnes; yet it cannot be denied, but that a true Chriſtian, through the ſtrength of his inbred corruptions, may fall into theſe preſumptuous ſinnes; neither is there any priuiledge in the holy Scriptures to exempt them from any ſinne whatſoeuer, but that either before or after their conuerſion they may fall into it, ſauing only that vnpardonable ſinne which is committed againſt the holy Ghoſt. Moreouer, *Dauid* prayeth the Lord to keepe him from *preſumptuous ſins*, and that he would not ſuffer them *to raigne ouer him*, *Pſalme* 19. 13. where firſt hee ſheweth that of himſelfe hee was apt to fall into ſuch ſinnes, if the Lord did not preſerue him from them; and ſecondly hee implieth, that the Lord might for good cauſes known vnto himſelfe, ſuffer him to commit theſe ſinnes of preſumption, and therefore hee further prayeth that if hee ſhould fall into ſuch ſinnes, it would pleaſe the Lord to raiſe him by true repentance, and not ſuffer them to rule and raigne in him. Wherby it appeareth that a true Chriſtian may fall into theſe ſinnes: now, that hauing fallen hee may riſe againe by true repentance, and receiue pardon and forgiueneſſe, it is likewiſe manifeſt. For if once the Lord receiue vs into the couenant of grace, and acknowledge vs for his children, nothing in the world, no not the moſt grieuous ſinnes which wee can fall into, can ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord, as the Apoſtle ſpeaketh *Rom.* 8. 38. 39. Secondly, our Sauiour telleth vs, that *euery ſinne and blaſphemie ſhall be forgiuen vnto man*, vpon true repentance ſauing onely the blaſphemie againſt the Spirit, which is alwayes ioyned with finall impenitencie, *Matth.* 12. 31. 32. Thirdly, the promiſes of the Goſpell are generall and indefinite, excluding no ſorts of ſinnes whatſoeuer, ſo they performe the condition of faith and repentance. And therefore alſo preſumptuous ſinners, repenting and beleeuing, are aſſured of mercie and forgiueneſſe. Laſtly, if *Dauid* might fall into theſe ſinnes; then *Dauid* alſo might repent and receiue pardon, ſeeing hee was truly iuſtified, ſanctified, and a choſen veſſell of the Lord, elected to euerlaſting life.

19.13.

8.38.39.

12.31.32.

Sect.6.
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And ſo much concerning the tentations which are taken from thoſe ſinnes which are once committed. Now wee are to ſpeake of them which he ſuggeſteth vnto the weak conſcience, after the committing of one and the ſame ſinne diuers times. Vpon which occaſion hee is ready to perſwade the weake Chriſtian, that hee neuer truly repented, otherwiſe hee would neuer againe fall into the ſame ſinne; and that howſoeuer the child of God may fall into diuers ſinnes, through want of care and experience, yet it is not incident to any of this number to fall againe and againe into the ſame wickedneſſe, after they haue had warning and ſufficient knowledge of the euils thereof. For the anſwering whereof wee are to know, that in truth it is a grieuous and fearefull caſe to be thus ouertaken, and to be ſo beſotted with the pleaſures of ſinne, that neither inſtruction, nor our owne experience can make vs to ſee the euils of it, and worke in vs a care to auoide and ſhunne it. The burnt childe (as the prouerbe *is*) dreadeth the fire; he that hath beene deceiued and thereby much indamaged, is afterwards more warie; he that hath caſt himſelfe into any grieuous diſeaſe through ſome vnwholeſome meates, is euer after more careful of his diet: hee that hath once beene aſſaulted by his enemie at vnawares, and hath receiued grieſly wounds, will after hee is cured goe better armed and furniſhed, that hee may not againe be ouertaken of the like danger. And therefore ſeeing experience of all other euils doth teach vs to auoid them, what a lamentable thing is this, that no warning will make vs take heed of ſinne, which is the greateſt euill and cauſe of all the reſt? that hauing drunke this deadly poyſon and beene grieuouſly ſicke thereof in our conſciences, wee ſhould being recouered be inticed with the pleaſant taſte thereof to ſwallow it downe againe? and that hauing receiued grieuous wounds, wee ſhould after take no better heede and goe no better armed and prepared to make reſiſtance, but for want of care and watchfulneſſe expoſe our ſelues againe to the like danger of our ſpirituall enemies? Adde alſo heereunto that the cure of theſe relapſes is difficult and full of daunger, and will require much paines and labour, many ſalt teares and bitter groanes. To which purpoſe one ſaith that by the wounds & fractures of the body and bones wee may gueſſe at the infirmity and diſeaſes of the ſoule: For if a mans hand or foot bee broken it is not reſtored to its former abilities without much labour. But if the part bee often broken in the ſame place, your Charitie may eaſily conceiue with how bitter griefe ſuch wounds are cured, and yet after long and many troubles hardly can the members bee recouered to their wonted ſtate: And the like reaſon wee muſt beleeue there is in curing the wounds and fractures of our ſoules. But yet we are to know that this ſometimes, through our great frailty and corruption, may bee the eſtate of a true Chriſtian and faithfull ſeruant of God, to fall againe and againe into the ſame ſinne, neither doth any thing pri-

Aug. de tempore ſerm. 59. *t.* 10, *Col.* 705.

That the child of God may fal often into the ſame ſin, and yet be receiued to mercy uiledge them from committing that ſinne againe which they haue once committed. For firſt, the ſame inbred corruption ſtill dwelleth in them, and is readie againe to giue them the foile and to leade them captiue into the ſame ſinne, if the Lord vphold them not, ſo that in reſpect of their owne ſtrength they may fall againe as in former times. Secondly, the ſame cauſes ſtill remaine which may mooue the Lord to leaue them to themſelues, and ſuffer them to fall, namely that hereby they may be more humbled, and more ſeriouſly bewaile their corruptions, that they may more earneſtly implore his mercie, and he more manifeſt it in pardoning their Sins to the prayſe of his glory. Thirdly, howſoeuer this is not vſuall with the children of God, to fall diuers times into a Sin which is great and grieuous, yet euery one findeth in his owne experience that hee often committeth ſuch ſins as are not ſo hainous, through infirmitie and weakneſſe; as to heare the word negligently and careleſly, to be diſtracted with wandring thoughts in prayer, to fall into vnjuſt anger, to lie and vſe idle communication and ſuch like, of which notwithſtanding repenting hee is receiued vnto mercie. So that it is not the often falling into the ſame Sin, that excludeth vs out of the number of Gods children, or debarreth vs of pardon, ſo that we often repent and lay hold vpon Chriſt with a liuely faith. Neither doe the Scriptures limit and reſtraine Gods mercy, and the vertue of Chriſts merits, to the pardoning and taking away of diuers Sins, once committed, but extend them alſo to the ſame Sin committed diuers times, yea to all Sins whatſoeuer of which we truly repent.

§. Sect. 7. Of the examples of the faithfull who haue relapſed into the ſame ſins, & of the differences betweene their relapſes and thoſe of the wicked.

Againe the examples of the Scriptures doe manifeſtly ſhew, that the faithfull themſelues and deare children of God, may oftener than once fall into the ſame Sinnes, although it be not ordinary with them, eſpecially in great Sins committed in fact; where they haue any time of deliberation, or of arming themſelues againſt them. Thus *Abraham* twice denied his wife and affirmed her to be his Siſter. *Ioſeph* diuers times ſwore by the life of *Pharaoh*. *Iob* often falls into the Sin of impatiencie. *Dauid* into the Sin of lying and diſſembling; and *Ionas* into turbulent paſſions, anger and diſcontent. But here the tempter will ſuggeſt that if the faithfull and the wicked fall alike into the ſame Sins, yea, are both alike ſubject to relapſe often into them, then there is no difference betweene them, and therefore no great reaſon why any ſhould too much trouble themſelues when they fall againe, and againe into their beloued Sins, ſeeing it is incident to the beſt as well as to the worſt. To which I anſwere that though the faithfull may fall oftener then once into the ſame Sins, yet there is great difference betweene their falls and the relapſes of the wicked. For firſt they differ in the cauſes, ſeeing the godly fall through negligence and want of care in keeping the ſpirituall watch: the wicked, who only abſtaine from their beloued Sins, out of carnall feare of loſſe or puniſhment, or worldly hope of gaine and aduantage, doe deſire to commit their Sinnes againe out of their loue vnto them, watching for all opportunities when they may return vnto their euill courſes, without any danger of their feares, or prejudice to their hopes.

Secondly, they differ in their manner of falling into the ſame ſins. For the faithfull herein finde in themſelues ſome reluctancie and conflict, whileſt the Spirit oppoſeth and luſteth againſt the fleſh, the one approuing, the other diſallowing, the one willing, the other nilling; the one louing and delighting in, the other hating and loathing the ſin into which they are falling or already falne: whereas a wicked man hath no ſuch conflict but falleth into his ſinne againe and againe with full conſent of will, and with much pleaſure and delight; or if there bee in him any conflict at all, it is not in the ſame faculties, as the judgement againſt the judgement, the will againſt the wil, the affection againſt the affection, as it is alwayes in the conflict betweene the fleſh and the ſpirit: but betweene diuers faculties, as the vnderſtanding and the will, the conſcience and the paſſions and carnall concupiſcence. Againe, the godly fall ſuddenly, being ſurprized before they bee aware, by ſome ſudden paſſion which tranſporteth them out of their vſuall way, and for the time maketh them to be not themſelues, like one taken captiue of the ſame enemy by ſome cunning ſtratagem or ſecret ambuſhment; but the wicked vpon ſerious deliberation wherein they preferre the pleaſures or profits of the ſin which they intend to commit, before the hurt and diſaduantage. Finally, it is no common practice of the godly to fall often into the ſame ſinnes which are hainous in fact, howſoeuer being full of imperfections in their ſanctification, they cannot but faile many times in their beſt actions, and fall often into many ſinnes through frailtie and infirmitie: But the wicked doe commonly and ordinarily fall into the ſame ſinne, which they finde pleaſant or gainfull, and do walke in it as in their vſuall and common way.

Thirdly, there is great difference in them in reſpect of the effects; for firſt though the godly may diuers times commit the ſame ſinne, yet they doe not lie in it, but as often as they fall, ſo often alſo they riſe againe, by vnfained repentance, taking occaſion thereby to renew their couenant with God, as they haue renewed their ſins: But the wicked falling often do ſecurely liue in their ſins without ſhame or ſorrow, or purpoſe of amendment, vnleſſe they bee rowſed out of it; by ſome heauier iudgement, or the terrour of ſome approching euill.

Secondly, the faithfull though they may fall diuers times, yet they alwayes get ground of their ſinnes and make aduantage by their fals, both for the weakning of the fleſh and ſubduing of their corruptions, and the ſtrengthening of the ſpirit, and their ſpirituall graces. For they conceiue of ſin as of their mortall enemy, and therefore the more often that they are ſurpriſed and led captiue by it, the more they hate it, the more carefully they keepe their Chriſtian watch, that they be not againe ouertaken by it; and if they bee, they take occaſion thereby of doubling their repentance as they haue doubled their ſins; the more conſcionable and diligent, they are in the vſe of the meanes whereby they may be armed againſt it, as applying preſeruatiues out of the word which will ſtrengthen them againſt the infection of ſuch a ſin, as hath ſo often tainted them, frequent and feruent prayers vnto God againſt it, and ſuch like: by all which holy exerciſes, as their corruptions are weakned, ſo the graces of Gods Spirit are much increaſed in them. And as a man that hath bin diuers times cheated with a coſener, will thereby grow the wiſer, ſhun his company and all dealing with him, or at leaſt more carefully watch ouer him that hee be not againe deceiued: ſo will the Chriſtian deale with that ſin, with the deceitfulneſſe whereof he hath beene often ouer-taken. Whereas a wicked man by frequent committing the ſame ſinne and not repenting of it, doth grow into familiar acquaintance and friendſhip with it, and by many acts groweth to an habit and cuſtome, which is as preualent as a ſecond nature; it being the nature of ſin to leaue alwaies a ſtaine and poyſonous taint behind it, which will daily more and more defile and mortally infect the Sinner, vnleſſe it be waſhed and purged out by true and vnfained repentance: So that in him corruption by his fals getteth ground daily in him, and the more hee ſinneth the more hee may ſin, vnleſſe it bee ſuch ſinnes as forſake him through debilitie of nature and want of meanes and opportunities, and then only he is hindred in the acts, but not purged from the loue of them. All power of reſiſtance is more and more weakned, yea all will to reſiſt is taken away; and whereas at firſt hee committed the ſinne with ſome conflict and pangs of conſcience, after he hath often falne, hee beginneth to excuſe, then to defend and iuſtifie his ſin, and ſoone after to commend and glory in it. And from hence wee may obſerue the laſt ſigne of difference betweene them; In that the godly man relapſing into the ſame ſin, miſliketh what he doth, and himſelfe for doing it, and therefore is neuer at reſt till hee haue recouered out of it, like a man who being forcibly led captiue by an enemy doth hate his bondage and him that cauſed it, being neuer at quiet till he be freed from it. Neither is it poſſible that hee ſhould willingly continue in this captiuitie, becauſe hee hath a naturall loue and propenſitie to his libertie, nor that hee ſhould abide in it if he recouer his ſtrength, whereby he is enabled to ouercome his enemy, as wee ſee in the example of *Sampſon*, who choſe rather to die with the Philiſtims, then to liue in bondage with them: And ſo the child of God neither will nor can liue in that ſinne which hath led him captiue vpon ſome diſaduantage, for with the Apoſtle, *he doth the euill which he would not*, yea which he hateth, neither can he continue in his Sin, becauſe there is a ſeed of ſpirituall grace and ſtrength which oppoſeth and ouercommeth his corruptions, and an inward principle of life which conquering his diſeaſe will bring him out of the ſwound of ſin, ſo as he cannot die in it: whereas a wicked man relapſing into ſin approueth what he doth, and ſo willingly continueth in it; he loueth and liketh his priſon and iaylour, and therfore deſireth not his liberty, nor to come out thraldome. Yea if by force or feare he be compelled to leaue it, yet ſtill it hath his heart, and hauing a naturall inclination to ſinne and auerſeneſſe to all goodneſſe, hee may directly contradict and inuert the ſpeech of the Apoſtle, and ſay, that he doth the good he hateth, and leaueth vndone the euill which hee loueth.

Rom. 7.19.

1. *John* 3.9.

Chap. IX.

How Sathan laboureth to hinder and diſcourage the weake Chriſtian in the courſe of ſanctification, by caſting into his minde blaſphemous ſuggeſtions.

§. *Sect.* 1. Of the tentation of blaſphemies.

AND thus haue I anſwered Sathans tentations, drawne from thoſe ſins which the weake Chriſtian hath indeed falne into; but if he cannot ſo preuaile, then will hee falſely and maliciouſly accuſe them of thoſe ſins, which they neuer committed, or at leaſt not in that manner and meaſure as hee chargeth them. And theſe are principally of two ſorts; the firſt are impious ſuggeſtions, and horrible blaſphemies, directly againſt the Maieſtie of God himſelfe; the other is that vnpardonable Sin againſt the Holy Ghoſt. Concerning the former; when as Sathan cannot ouercharge the conſcience of the weake Chriſtian, by ripping vp and aggrauating thoſe ſins which he hath in truth committed, nor cauſe him deſperately to deſiſt from going forward in the courſe of ſanctification; then he ſuggeſteth into his minde horrible blaſphemies againſt Gods Majeſtie, and continually turmoileth him with moſt impious thoughts, that hereby he may diſtract his minde from holy meditations, and vtterly diſcourage him in all Chriſtian exerciſes. And as the King of Moab when hee could not breake through the forces of the Iſraelites nor make them ſurceaſe their victorious fight, preſented vnto their view an horrible & abominable ſpectacle, ſacrificing vnto his Idols vpon the wall his deare Son and heire of his Kingdome, that being not able to indure ſuch an inhumane murther they might flee the ſight thereof, & giue ouer their victorious courſe; ſo when the Prince of darkneſſe is foiled in the ſpirituall fight, by our reſolued proceeding in the courſe of godlineſſe; for his laſt refuge he vſeth this Deuilliſh policie, to preſent vnto our cogitations moſt odious and helliſh blaſphemies, that ſo he may poſſeſſe our minds with horrour and feare, and may cauſe vs to make a ſtay in our Chriſtian race, and to turne our backes in the ſpirituall fight, that ſo wee may auoide theſe horrible ſuggeſtions, and moſt inhumane impieties.

2.King.3.27.

§. Sect. 2. Of blaſphemous ſuggeſtions which ſeeme to haue ſome ground whence they riſe.

Now theſe his helliſh ſuggeſtions, are of two ſorts; firſt, ſuch as ſeeme to haue ſome ground in corrupted reaſon, for the ſuggeſting whereof hee oftentimes vſeth our ſinfull fleſh as his wicked inſtrument. And theſe ariſe ſometime from ouer great proſperitie, whereby men are not onely brought to forget and neglect the Lord; but euen like pampered horſes to kicke againſt their Maſter who hath ſo bountifully fed them: ſometimes from the grieuouſnes of afflictions, whereby men are moued to murmur againſt God, and to repine againſt his judgements: ſometimes from ſome offence vnjuſtly taken from Gods Word or Workes; as namely from the ſimplicitie of the Scriptures, the fooliſhneſſe of the Goſpell preached, the vnequall adminiſtration both of Gods benefits and puniſhments; from whence ariſe ſuch tentations as theſe; that there is no God, or if there bee, yet no particular prouidence; that hee hath not eyes to ſee all things, nor power to rule them; that he is not juſt in his judgements, but an accepter of perſons; that his Word is not true either in his promiſes or threatnings; that he maketh little account of vertue to reward it, or of ſin to puniſh it; neither yet hath prouided either a Heauen for the godly, or a Hell for the wicked: that let men take what courſe they will, yet in the end either all or none ſhall be ſaued, and a thouſand ſuch like.

§. Sect. 3. How we are to reſiſt the former kind of blaſphemous ſuggeſtions.

For the withſtanding of which tentations we are to take this courſe, firſt we are as ſoone as they are ſuggeſted to reject them as abominable, ſaying in our hearts, God forbid that I ſhould entertaine ſuch a blaſphemous conceit of the moſt mightie, wiſe, juſt and moſt gracious God of Heauen and Earth; eſpecially hauing no reaſon to perſwade mee hereunto but the falſe ſuggeſtion of the Deuill, who is a liar from the beginning, and by his lies ſeeketh my deſtruction, or the ſinfull imagination of mine owne corrupt fleſh blinded and miſlead with Satan, whoſe ſlaue it is. But if wee cannot be thus rid of theſe tentations, let vs flee vnto the Lord by earneſt Prayer, deſiring him to inlighten our minds with his Spirit, that we may cleerely diſcerne his truth, and the impious falſhood of Satans blaſphemous ſuggeſtions; and that he will incline and rule our hard hearts that wee may ſubmit our judgement to his truth, and reiect Satans damnable lies. And for as much as the Lord regardeth not the prayers of the idle, but of ſuch as vſe all good meanes to attaine vnto their deſires; wee muſt in the next place endeauour, to enrich our minds with ſuch a meaſure of knowledge, as may enable vs to anſwer all Satans cauils. To this end wee are diligently to ſtudie and meditate in the holy Scriptures, which are all-ſufficient to make vs wiſe vnto ſaluation, and ſufficiently skilfull to confute all Satans cunning ſophiſtrie. And if he impudently call this truth of God in queſtion, let vs ſeeke to confirme our faith in the full aſſurance thereof by all thoſe reaſons which I haue before alleadged. To theſe wee may adde thoſe arguments which haue their ground on the light of nature: for howſoeuer through our fall it bee much darkened and corrupted, yet the ſmall ſparkes which remaine doe ſufficiently diſcouer the palpable falſehood of Satans blaſphemies, and teach vs to conclude that there is a iuſt God who made heauen and earth, and to thinke reuerently of him who vpholdeth all things with his power and goodneſſe. With this light of nature we may alſo ioyne the light which we haue attained vnto by our owne experience, and out of the diligent obſeruation of Gods workes, and the adminiſtration of his mercies and iudgements, both in reſpect of others and eſpecially our ſelues, wee may eaſily be perſwaded not onely of Gods being, but alſo of his infinite wiſdome, power, iuſtice, mercy, truth, goodneſſe, al-ruling prouidence, and the reſt of the diuine attributes. Or if we be not able through our ignorance and ſimplicitie, or becauſe our minds are aſtoniſhed or diſtracted through the violence of Satans blaſphemous ſuggeſtiõs, to vſe the means before ſpoken of; then are wee to lay open our eſtate to ſome able friend, who may teach vs how to confute theſe tentations; and when we cannot find any eaſe by our owne meanes, we are to diſcouer our infirmities to the ſpirituall phyſitions of our ſoules, who may teach and apply vnto vs ſpeciall remedies for euery particular tentation, when our

Lib.1.cap. 11.12.

our own weakneſſe will not ſuffer vs to take and vſe them. And in any caſe let vs take heed of that fooliſh baſhfulneſſe which maketh men to keepe the Deuils wicked counſailes to their perdition for feare of ſhaming themſelues by diſcouering of them, knowing that it is no ſhame to be ſubject to theſe tentations which are incident to Gods deareſt children, or though it were, yet it is better to indure ſuch a ſhame as ſhall be recompenced with a glorious conqueſt, than to be foyled by concealing theſe tentations, and ſo be in danger of eternal ſhame and confuſion at the day of Iudgement.

Sect.4. hese blaſ- mous ten- ns which ſottiſhly ſes, and e void of

The other kind of blaſphemous ſuggeſtions are ſuch, as are without all ſhew of reaſon or appearance of truth, ſenſeleſly abſurd, and no leſſe admirable for their ſottiſhneſſe, than for their helliſh impiety: theſe are ſeldome ſuggeſted into the minds of ciuill worldlings, or of any other who remaine the vaſſals of Satan, vnleſſe it bee ſuch as match himſelfe in impious malice againſt God; for they are aboue the pitch of naturall corruption, and appeare odious and abominable euen by the light of nature; they ſtrike horror and feare euen into the heart of a natural man, and ſeeme ſtrangly wicked to thoſe who are wholly ſwaied with the fleſh and the luſts thereof. And therefore it ſtandeth not with Satans policie, to ſuggeſt ſuch abominable thoughts into the minds of ordinarie ſinners, and ſecure worldlings, leſt hereby he ſhould waken their ſleeping conſciences, rouſe vp their dead hearts, and leaſt hauing vnreſiſtable occaſion to ſee, miſlike and bewaile theſe horrible blaſphemies, they ſhould hereby be mooued to repent, not onely for theſe, but alſo their other ſinnes. But theſe helliſh blaſphemies which cannot without trembling bee thought on, much leſſe named by a Chriſtian, he vſually caſteth into the mind of ſuch, as endeuour to come out of the power of darkneſſe, and to ſerue the Lord in vprightneſſe of heart; not vſing (it may bee) herein the helpe of the fleſh, as in other tentations, it being no fit inſtrument for this imploiment, becauſe theſe blaſphemies are ſo horriblie wicked, that they are aboue the conceit of corrupted nature, but caſteth this helliſh wildfire into the mind with great ſwiftneſſe and violence by his owne immediate ſuggeſtion. Or though the fleſh be vſed heerein, yet it is not with any delight but rather feare and horror ſeeing there is not any pleaſure, or profit to bayt this foule and deuilliſh hooke, but rather an expectation of fearefull and ſpeedy vengeance if they doe ſwallow it by conſenting vnto it.

Sect.5. maine in ſug- g theſe tikes blaſ- mies.

Now Satans maine ſcope herein, is not to moue or perſwade the Chriſtian, to giue aſſent and approbation vnto theſe horrible blaſphemies (although ſuch is his impudencie and audacious boldneſſe, that he will not ſticke to tempt them to the moſt helliſh wickedneſſe) ſeeing hee cannot draw a prophane worldling thus farre with his greateſt power and skill; but hee chiefly aimeth at other ends, as namely, that hereby he may worke in them ſuch aſtoniſhment of mind, horror of conſcience, diſtraction in their thoughts, by reaſon that hee perſwadeth them to thinke that they are their owne wicked imaginations, as that they may become vtterly vnfit to performe any holy exerciſe or dutie which they owe vnto God, as namely prayer, hearing the word, receiuing the Sacrament, reading, meditation and ſuch like, knowing that if either hee can moue them hereby to neglect theſe holy duties, or make them through the vnquietneſſe of their thoughts altogether vnprofitable, hee ſhall ſo infeeble them that hee may quickly obtaine ouer them an eaſie victory. So alſo becauſe hee knoweth that the aſſurance of our ſaluation, dependeth vpon our ſerious and ſound repentance; therfore hee mainely by theſe ſuggeſtions indeuoureth to hinder them in this holy action: for whileſt he wholly exerciſeth their minds and thoughts about theſe horrible ſinnes, which in truth they neuer committed, ſo much as in the leaſt approbation and aſſent, hee cauſeth them to neglect the ſight, ſenſe and ſorrow which they ought to haue, of and for thoſe ſinnes, wherewith indeed they haue offended the Maieſtie of God. Againe, hee laboureth hereby to ouerthrow their faith, and to bring them to vtter deſpaire of Gods mercy, putting them out of all hope that euer hee will bee mercifull vnto them, and forgiue them ſuch outragious ſinnes, ſeeing they doe ſo impiouſly (as he perſwadeth them) blaſpheme him to his face. And therfore leaſt they ſhould by their longer abode in this life multiply theſe horrible ſinnes, and ſo increaſe the fearefull meaſure of their iuſt condemnation, he tempteth them to lay violent hands vpon themſelues, and to ſeeke the mitigation of their helliſh torments, by haſtening their death. Laſtly, after hee hath by manifold experience learned, that by theſe ſuggeſtions hee little aduanceth any of theſe curſed ends; yet ſuch is his inueterate malice towards Gods poore Saints, that hee will not ſurceaſe theſe blaſphemous tentations ſo long as God permitteth him, that he may at leaſt turmoile and vexe thoſe, whom hee hath no hope to ouercome. And finding that theſe weake Chriſtians had rather ſuffer any torment, yea (if it were poſſible) a thouſand deaths, than they would haue their hearts a treaſurie for ſuch Satanicall blaſphemies, therefore hauing no hope to bring them into the paines of hell fire, hee beginneth a hell in their conſciences in this life, and tormenteth their ſoules with ſuch exquiſite malitiouſneſſe, that the moſt wittie and ſpitefull tormentors could neuer deuiſe ſuch helliſh puniſhments.

§. *Sect.* 6.
Conſolations to ſtrengthen vs againſt wicked blaſphemies.

Now that wee may bee armed againſt theſe impious ſuggeſtions, I will firſt propound ſome conſolations which may vphold vs in this terrible conflict: and then I will adioyne ſome meanes whereby wee may bee preſerued from the danger of theſe tentations. Concerning the former, we are to know and conſider, that they are not our owne thoughts but Satans ſuggeſtions, and therefore they ſhall not be laid to our charge as being our ſinnes, but ſhall be ſet vpon Satans ſcore, vnto whom of right they doe appertaine, together with the puniſhment due vnto them. Yea, but how ſhall wee know that they are Satans ſuggeſtions and not our owne thoughts? I anſwer, it will manifeſtly appeare by theſe infallible ſignes: firſt, in that theſe blaſphemous thoughts are in themſelues ſo outragiouſly wicked, that euen nature though much corrupted is not capable of them, vnleſſe by long cuſtome of malicious ſinning againſt God it is become plainely diabolical. For through Gods mercy there are ſome little ſparkes of the light of nature, and ſome ſmall and diuine reſemlances renewed in euery man, which make him to haue a reuerend eſtimation of Gods Maieſtie, and to abhorre theſe outragious blaſphemies: ſo that though hee remaine deſtitute of any dram of grace, or ſparke of true pietie, and continue a carnal worldling, ſecurely liuing in ſin; yet hee hath no liking or approbation of theſe diuelliſh thoughts, but rather is aſtoniſhed with horror and feare when as they are ſuggeſted in his mind. And therefore how much leſſe are thoſe capable of them, who haue receiued ſome meaſure of grace, and in vprightneſſe of heart deſire to feare, loue and ſerue the Lord? Secondly, they may plainely be diſcerned to bee Satans ſuggeſtions, by the manner of their iniection: which is not voluntarie, vpon deliberation and choice, or ſeldome, as a mans owne thoughts vſually are, but ſudden like a flaſh of lightning, with ſuch vnauoidable violence, that they cannot by any wit or ſtrength of the partie bee preuented, and that continually, one following in the neckes of another. Laſtly, whereas a mans owne thoughts being naturall, worke no extraordinary perturbation of mind; contrariwiſe theſe blaſphemous ſuggeſtions ſtrike a mans heart with ſuch horror and feare, that therewith the vnderſtanding is aſtoniſhed, the heart quaketh, the minde is diſtracted, the ioynts tremble, and the haire of the head ſtandeth an end; whereby it plainly appeareth, that ſeeing theſe ſuggeſtions are ſo contrary to nature, and worke therein ſuch grieuous and bitter effects, they are meerely præternaturall and diuelliſh; and doe not ariſe from our owne corrupt luſts, with which they haue ſo little familiarity and agreement. But though it were ſuppoſed, that theſe helliſh Blaſphemies were equally to be aſcribed to the fleſh and Sathan, yet is there no cauſe why the weake Chriſtian ſhould bee diſcouraged heereby: ſeeing the fleſh, that is, the corruption of nature and the ſinning ſin is no leſſe wicked and malitious than the diuell himſelfe, and both alike mortall enemies to the regenerate man, in all things oppoſite and contrarie vnto him, and he to them. For what the fleſh liketh, the ſpirit diſliketh, what that willeth, this Nilleth, and what this loueth and deſireth, that loatheth and abhorreth. And therefore the wicked luſts of the fleſh ſhalbe no more imputed to the ſpiritual man than the ſuggeſtions of the diuell, becauſe fighting on Gods part againſt them, it reſiſteth, hateth and aborreth them both alike. Yea if hee could put difference betweene them, hee would hate the luſts of the fleſh more than the ſuggeſtions of the diuell; euen as the attempts of an inward ſecret traytor are more to be hated than the outward and open aſſaults of a profeſſed enemie. And therefore the man regenerate is no more guiltie of the ſinfull luſts of the fleſh, than of the ſuggeſtions of Sathan; Seing he profeſſeth no leſſe enmitie againſt the one than againſt the other; condemning in his Iudgment, and in his affection hating them both alike. And in this regard the Apoſtle *Iohn* ſaith, *that he that is borne of God ſinneth not, and that hee who ſinneth is of the diuell,* 1. *Iohn* 3.8.9. And the Apoſtle *Paul* giueth the reaſon of it *becauſe it is no more he that doth it, but ſinne that dwelleth in him. Rom.* 7.17.

1. That theſe blaſphemous ſuggeſtions are not our owne ſinnes.

§. *Sect.* 7.
2. That in tentations blaſphemi[es are] common to afflicted Chriſtians.

Secondly, let ſuch as are vexed with theſe ſuggeſtions know to their comfort, that howſoeuer Satan to make their eſtate more deſperate, perſwadeth them that neuer any that belong vnto God haue ſuch blaſphemies caſt into their minds; yet the truth is as (I haue found by manifold experience,) that there is no kind of tentations more commonly incident to Gods deare ſeruants afflicted in mind, and exerciſed in theſe ſpirituall conflicts, than this tentation of blaſphemous thoughts. Yea, ſo ordinarily doth Satan fight with this weapon, that he durſt aſſault therewith our Sauiour Ieſus Chriſt, howſoeuer hee was the vnſpotted lambe of God, in whom there was no manner of ſin, no not ſo much as the leaſt degree of carnall concupiſcence; for what more horrible blaſphemie could be imagined, then to renounce God and his pure worſhip and ſeruice, and like Satans deuoted vaſſall, to fall downe and worſhip him? And therefore ſeeing no tentation hath taken

2.Cor.10.

ken hold of vs which appertaineth not to others, and ſeeing many of Gods ſeruants who haue beene thus tempted, are now by his grace deliuered from this tormenting furie, and in peace of their conſciences, and aſſurance of Gods loue, doe him faithfull ſeruice, and glorifie his name by their holy life and conuerſation: yea ſeeing our head Ieſus Chriſt was in the ſelfe ſame manner tempted like vs, and is therefore touched with the feeling of our infirmities, let vs not bee diſcouraged by theſe ſuggeſtions, but the more that Satan ſeeketh to diſhonor God in our hearts, the more zealous let vs ſhew our ſelues in ſeeking the aduancement of his glory; and the more furiouſly he aſſaulteth vs, the more reſolutely let vs make reſiſtance, and with all the powers of our ſoules repell theſe helliſh blaſphemies, and then we may aſſure our ſelues, that (like other of Gods Saints who haue gone before vs) we ſhall haue an happy iſſue out of all theſe tentations, and inioy a calme peace after all theſe dangerous ſtormes and bluſtering tempeſts.

Thirdly, let them know, that it is not a ſin ſimplie to bee tempted, if wee doe not yeeld to the tentation, but reſiſt it with all our power. It is no fault in a chaſte perſon if a filthie harlot intice him to vncleanneſſe, nor in a mercifull man if hee be prouoked to commit ſome horrible murther; ſo long as they reſiſt theſe tentations, and ſhew their vtter deteſtation of theſe ſins: and ſo in like manner, when as Satan being a ſpirit, doth after a ſpirituall manner, inwardly ſuggeſt immediatly by himſelfe into our imagination or vnderſtanding his wicked blaſphemies againſt God, as his euill inſtruments ſuggeſt their tentations, according to their kind by the outward ſenſes, if we withſtand and abhorre them as wicked and diabolical, ſhewing no kind of liking of them, they ſhall neuer be imputed vnto vs as our ſins, but vnto Satan who is the author of them. For euen Chriſt himſelfe was tempted after the like manner, but was free from ſin, becauſe he withſtood the tentation and repelled the tempter. Neither doth our gratious God who is moſt iuſt, and moſt mercifull, require any thing at our hands which is and euer hath beene impoſſible vnto vs; but not to be aſſaulted with Satans moſt impious tentations, was neuer in our power, no not in the ſtate of innocencie, before the fall; and therefore the Lord doth not require that we ſhould not bee tempted at all, of which himſelfe alone hath the abſolute power and no creature; but only that being aſſaulted by the diuell wee make reſiſtance; and that putting on the whole ſpirituall armour, wee fight valiantly in this ſpirituall conflict againſt the enemies of our ſaluation. Neither hath the Lord promiſed that wee ſhall not be tempted (yea contrariwiſe hee hath giuen vs manifold warning of the malice, furie, and dangerous aſſaults of our ſpirituall enemies) but onely that hee will giue a good iſſue to the tentation, and not ſuffer vs to bee tempted aboue our power.

1.Cor.10.13.

¶. *Sect.9.*

How we may be aſſured that we reſiſt theſe blaſphemies.

But heere the weake Chriſtian will bee readie to demand, how hee may be aſſured that he hath reſiſted theſe blaſphemous ſuggeſtions, and not faintly yeelded vnto them, ſeeing his mind is continually troubled and moleſted with them? I anſwere, that in the outward man we reſiſt them, when as we do not ſo actually yeeld by our words or deeds, as that our yeelding is ſubiect to our ſenſes; & inwardly we reſiſt them, when wee neither approue them in our iudgement, nor imbrace them with our will, nor incline vnto them in our affection, with the leaſt liking or delight. And therfore when in our iudgement we condemne theſe blaſphemous ſuggeſtions, as falſe and damnably wicked, when our will ſhunneth them with great diſlike and is moſt auerſe vnto them; and when in our affection wee abhorre and deteſt them, and are much vexed and grieued that ſuch horrible tentations ſhould enter into our minds; when wee are affrighted and aſtoniſhed at their firſt appearance, and deſire aboue all things in the world to bee freed from them; then doe wee make that couragious reſiſtance which God requireth, and ſhall in the end find that gratious promiſe verefied vnto vs, that thus reſiſting the diuell, he will flee from vs, *Iam.*4.7.

Iames 4.7.

¶. *Sect.10.*

4. That theſe blaſphemous ſuggeſtions are not ſinnes to the faithfull but croſſes.

Laſtly, let them know to their comfort, that theſe Satanicall ſuggeſtions with which they are ſo much vexed and moleſted, howſoeuer they are to Satan moſt damnable and outragious ſinnes, yet to them who thus reſiſt them they are not euill; or (if euill at all) the euill of puniſhment, and not the euill of ſinne, which the Lord in his infinit wiſdome and goodneſſe turneth to the good of his children. For when thoſe who belong to Gods election, ſecurely liue in their ſins, and put off the time of their true conuerſion, the Lord ſuffereth Satan to ſcourge them with this three-ſtringed whip, that they may be moued hereby to flee vnto him by ſerious repentance; and to diſcharge againſt them theſe cannons of moſt fearefull tentations, that hee may awake them out of their deepe ſleepe of ſinne, and moue them through this extremitie of danger, to buckle vnto them the ſpirituall armour, whereby they may be enabled to make reſiſtance, not onely againſt theſe blaſphemous ſuggeſtions, but likewiſe all other ſatanicall tentations, which either draw or allure them to any ſinne. More particularly, when they haue not made that conſcience which they ought, of their ſinfull and wicked thoughts, either not regarding them when they are conceiued,

ceiued, or not repenting of them afterwards: the Lord doth oftentimes correct this negligence in his children, and by theſe heauy croſſes moueth them not only to *ſet a watch before their lips, that they offend not with their tongue*, and carefully obſerue their actions, that they doe not ſcandalouſly tranſgreſſe his Commandements, but alſo that they *keepe their hearts with all diligence*, leaſt they offend the Lord in their ſecret thoughts.

Pſal.39.1.
Prou.4.23.

§. *Sect.* 11.
That though our corrupt fleſh be tainted with theſe blaſphemies, yet there is no cauſe of deſpaire.

But it may bee the afflicted Chriſtian will further complaine, that hee ſo much reuolueth theſe blaſphemous tentations in his minde, and hath beene ſo negligent and ſlow in rejecting of them, that hee greatly doubteth leſt hee hath yeelded vnto them ſome liking and approbation, and leſt his ſinfull fleſh be ſomewhat tainted with them, as being the Deuils inſtrument, either in admitting or entertaining them. To this I anſwer, that as there is nothing more vſuall, than for a ſecure conſcience to excuſe, when it is guiltie: ſo nothing is more common, than for an afflicted conſcience to accuſe when it is innocent, & to lay an heauy burthen vpon it ſelfe where the Lord giueth a plaine diſcharge. But that we may imagine the worſt, let all theſe accuſations bee admitted as true & juſt, yet there is no cauſe why they ſhould be thus deſperatly diſcouraged: firſt, becauſe their ſin being committed through infirmitie is pardonable, and therefore if they vſe the meanes of true repentance, as namely, to bewaile their corruption, to hate and abhorre it, to ſtriue and endeuour to mortifie and ſubdue it, the Lord will ſurely according to his gracious promiſes remit and pardon it. Secondly, it is not committed by the Chriſtian man if wee ſpeake properly, but by the fleſh and the vnregenerate part, the ſpirituall part in the meane time loathing and abhorring it, and therefore labouring and ſtriuing againſt it; as may appeare by that ſpirituall conflict which any in this caſe find in their hearts and conſciences. And therefore it ſhall neuer be imputed to the ſpirituall man, who all hee may reſiſteth theſe ſuggeſtions, but vnto the fleſh and part vnregenerate, the which alone ſhall beare the puniſhment, as when it is mortified and ſubdued by Gods Spirit, vſing as his inſtruments for this purpoſe, not only the hammer of his Word, but alſo temporary croſſes and afflictions. Laſtly, they are to know for their comfort and incouragement, that the Lord meaſureth not our ſins, according to the nature and matter of the ſins themſelues, but rather according to the affection of the Sinner, which giueth the forme and being thereunto; in regard whereof the moſt outragious ſin being entertained by the firſt concupiſcence onely, and then ſmothered, choaked and cruſhed, like an Embrio in the wombe, is eſteemed by God a farre leſſe and more pardonable ſin, than the leaſt degree of wickednes which is willingly committed, nouriſhed or defended. And therefore if they haue not ſo much as giuen their aſſent and approbation vnto theſe helliſh blaſphemies, but heartily abhorring them, haue earneſtly laboured to bee rid of them, their ſuite for pardon ſhall at the throne of grace find an eaſie paſſage, if it bee ſollicited and followed by heartie ſorrow and vnfained repentance.

§. *Sect.*
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1. Prayer.

And ſo much concerning the conſolations. Now the beſt courſes and meanes which we can vſe to free our minds from theſe blaſphemous ſuggeſtions, are briefly theſe. Firſt, earneſt and frequent prayer, wherein wee are to intreate the Lord that hee will rebuke Sathan, and reſtraine his malice; that hee will keepe a narrow watch ouer our imaginations, minds & hearts with his holy Spirit, and reſtraine the tempter by his power, that he may not caſt this helliſh wild-fire of blaſphemous thoughts into them, or at leaſt, that hee will preſently quench them at the firſt entrance, that they doe not inflame our concupiſcence with the leaſt liking of them.

§. *Sect.*
2. We
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Secondly, ſeeing Satan will often terrifie and aſtoniſh vs, by laying theſe blaſphemies to our charge, as being our ſins; wee are often to appeale vnto the Lord, the ſearcher of the heart and reines as our ſupreame Iudge; and hauing the teſtimony of our owne conſciences to beare witneſſe with vs, we are to proteſt our innocencie; and ſo to diſauow theſe wicked ſuggeſtions, and to profeſſe ſuch hatred of them, that we would rather die a thouſand deaths, than yeeld vnto them the leaſt aſſent or approbation. And ſo this often cleering of our ſelues, will eaſe our minds of the burthen of Satans ſlanders, inflame our hearts with true loue towardes God, when we are not guiltie to our ſelues that we haue thus deſperately offended him, and finally preſerue vs from the leaſt liking of theſe helliſh blaſphemies.

§. *Sect.*
3. We
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Thirdly, we are not to ouer-value, or ſo much to eſteeme of theſe deuilliſh ſuggeſtions, as that thereby our vnderſtandings ſhould be dulled, our minds diſtracted, our ſenſes aſtoniſhed, and our hearts vtterly diſcouraged, and ſo bee made vnwilling, and vtterly vnfit to performe any good duties of pietie towards God, as prayer, reading, meditation and ſuch like, the duties of charitie towards our brethren, and the duties of our owne particular callings. For at this marke Satan principally aymeth in theſe his ſuggeſtions, and therefore if wee let them ſo farre preuaile with vs, he hath attained his deſire. But contrariwiſe rejecting them as abominable, and not worth either the thinking on or anſwering, let vs with a peaceable and reſolued mind goe forward in theſe holy and honeſt exerciſes. Yea the more violent and importune Satan is, in vrging and preſſing vs with theſe blaſphemous ſuggeſtions, that thereby wee may diſhonour Gods holy Name, the more earneſt and frequent let vs be in performing theſe Chriſtian duties, and the greater zeale let vs labour to ſhew in glorifying our gracious God, whom Satan ſeeketh thus maliciouſly to diſhonour. And thus when we ſhall with vndaunted courages continue all Chriſtian duties, and take occaſion by Sathans ſuggeſtions to bee more zealous and diligent in Gods Seruice, then hee being fruſtrated of his ends, will take no pleaſure to labour not only in vaine, but to loſſe; but will voluntarily put an end to his owne tentations. And herein our Sauiour Chriſt, hath propounded himſelfe as an example for our imitation; for when he was tempted by Satan to fall downe and worſhip him, he did not only repell inſtantly this blaſphemous ſuggeſtion, ſaying, *auoid Satan*, but alſo tooke occaſion hereby to be put in remembrance of that true worſhip and ſeruice which hee was to performe to his heauenly Father, as being proper and peculiar to him alone, ſaying, *It is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerue.*

4.10.

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But heere the afflicted Chriſtian will bee ready to object, that howſoeuer this were a good courſe indeed for men of quiet thoughts; yet it would little auaile him who is ſo diſtracted in all holy duties with theſe blaſphemous ſuggeſtions, and ſo moleſted and troubled in his mind, that hee can neither pray, nor read, nor conferre with any ſenſe or vnderſtanding; but euer and anon hee is diſturbed in theſe holy exerciſes with theſe helliſh tentations; ſo that his hearing, praying and reading, doe not only become vnprofitable, but alſo are turned (as he feareth) into ſin. I anſwere, that howſoeuer they cannot performe theſe duties as they would, yet they muſt doe them as well as they can; yea and the more they are incumbred and troubled, the more earneſt and inſtant muſt they bee in doing of them. For theſe exerciſes are our beſt ſpirituall weapons, whereby we repell the force of the enemy: and therefore let not Satan perſwade vs, to caſt away our weapons in hope of peace, becauſe wee cannot manage them according to our deſire, for then being vtterly diſarmed, hee will obtaine an eaſie victory, and make vs his ſlaues. They are the Ordinance of God, & means of ſaluation, which he hath enjoyned vs to vſe; and therefore though we find no preſent good, nor haue any other reaſon to mooue vs to ſpend our time in them, yet let this be ſufficient that God hath commanded them, and conſequently ſetting aſide all manner of diſputation, let vs be diligent in performing of them in obedience to Gous Commandement. And ſo in the end we ſhall finde, that howſoeuer for the preſent theſe exerciſes ſeeme not onely vnprofitable vnto vs, but alſo hurtfull and ſinfull, yet the Lord will graciouſly forgiue our infirmities, and waſh them all away in the bloud of Chriſt, hee will accept of all our imperfect endeauours, and giue ſuch a bleſſing vnto them with his holy Spirit; as that they ſhall bring comfort and joy to our hearts, and eternall peace to our troubled conſciences.

§. Sect. 16.
4. We muſt not reuolue theſe blaſphemies in our minds.

Fourthly, if we would be freed from theſe blaſphemous ſuggeſtions, we muſt not much reuolue them in our minds, nor ſuffer them to haue a continuall reſidence in our thoughts, but forcibly withſtand them, euen when we find them entring into our minds, lifting vp our hearts vnto God in prayer, ſhewing our deteſtation of them, and deſiring the aſſiſtance of his good Spirit to confirme and ſtrengthen vs againſt them; or if they be at vnawares entred, we are preſently to reject them, and not ſuffer them to lodge in our hearts; and hauing giuen them a repulſe, we are to harbour in our mindes ſome holy and heauenly meditations, which hauing taken vp the roome, will keepe them from making ſo eaſie a re-entrance.

§. Sect. 17.
5. We muſt auoid idleneſſe & ſolitarines.

Fiftly, wee muſt haue a ſpeciall care to auoid both idleneſſe and ſolitarineſſe: And contariwiſe we muſt ſpend our whole time, partly in the religious duties of prayer, reading, and holy conferences, and partly in the honeſt workes of our lawfull callings, frequenting as much as conueniently we can, the company of ſuch as being indued with Chriſtian wiſdome, are ready in time of need to miniſter a word of inſtruction or conſolation. For idleneſſe prepareth vs for all tentations, and maketh our hearts like vnmanured grounds fit for nothing but for the weeds of Sathans impious ſuggeſtions; and ſolitarineſſe in this caſe, if in any, bringeth an heauy woe with it; for as much as the weake Chriſtian being falne and foiled in the conflict of tentations, hath none preſent to helpe him vp againe, but receiueth in his conſcience one wound after another, being altogether vnable to make any reſiſtance. And this was the reaſon why Sathan being to tempt our Sauiour Chriſt, made choice of the wilderneſſe, becauſe by manifold experience he had found theſe ſolitary places fitteſt for his purpoſe.

Eccleſ.4.10.

§. Sect. 18.
6. We muſt not too earneſtly ſtriue againſt theſe blaſphemies.

Laſtly, if by the vſe of all theſe meanes we cannot be rid of theſe blaſphemous ſuggeſtions, then muſt wee not too earneſtly ſtriue againſt them, or bee ouermuch vexed and grieued with them: but knowing that they are not ours, but the ſins of the tempter (as before hath beene ſhewed) which ſhall not be laid to our charge, who abhorre and ſtriue againſt them, but be put vpon Satans reckoning, who is the chiefe authour of them:

them; let vs quietly goe forward in our conſtant courſe of godlineſſe and righteouſneſſe, & not ſtriue ouer much with theſe ſuggeſtions, but let them paſſe as they come without any great diſmayedneſſe. For if we ſtop the paſſage of theſe furious wild beaſts with too much oppoſition and contention, they will be ready to run ouer and ſuppreſſe vs; wheras they will not much moleſt vs, if wee ſuffer them to haue an eaſie egreſſe. Neither will Sathan ceaſe to ply vs with theſe hatefull ſuggeſtions, ſo long as hee perceiueth that wee are vexed and turmoyled with them; for hee thinketh his labour well ſpent, though hee cannot ouercome vs, yet if hee can by moleſting and grieuing our afflicted mindes, hinder vs from quiet performance of all holy duties. As therefore a man who is trauailing in a journey of great importance, doth not much regard the barking and bawling of little Curres which ſet vpon him in his way, but conſtantly holdeth on in his courſe, becauſe hee knoweth they cannot hurt him: Whereas if he ſhould run after euery Dogge that commeth out of the doores and barketh at him, hee ſhould vainly ſpend his time and hinder his journey; yea by reſiſtance make theſe Curres much more fierce and eager in purſuing him, which will ſoone be quiet and leaue to follow him, if he neglect them and keepe on in his way: ſo if whileſt wee are trauayling in the wayes of Godlineſſe towards our heauenly Country, wee are ready to re-encounter theſe wicked ſpirits which lying in our way doe labour to ſtop vs in our journey with theſe helliſh tentations: which haue no more reaſon in them than the barking of a Dogge; we ſhall hereby hinder our journey and looſe our time, and make them more fierce and buſie in ſetting vpon vs, becauſe they ſee that they hinder vs in our way; whereas if wee neglect them and quietly hold on our Chriſtian courſe, as not regarding them, they will ſoone leaue vs, and quickly be weary of this bootleſſe labour.

Chap. XII.

Sathans tentations perſwading the Christian that hee hath ſinned againſt the Holy Ghoſt, anſwered.

§. Sect. 1. Of the ſinne againſt the Holy Ghoſt.

ANd ſo much for anſwere vnto thoſe tentations which ariſe from Sathans blaſphemous ſuggeſtions. Now wee are to come vnto thoſe, whereby hee endeuoureth to perſwade afflicted Chriſtians that they haue committed the ſin againſt the Holy Ghoſt; for taking aduantage vpon the ignorance of weake Chriſtians, hee moueth them to beleeue that they haue committed this vnpardonable ſin, that ſo being paſt all hope of repentance or remiſſion, he may plunge them into deſperation, and ſo vtterly diſcourage them from going forward in the courſe of godlineſſe. The which his tentation is ſo vſuall and common, that there is ſcarce any who are exerciſed in this ſpirituall warfare, if they be conuerted vnto God out of their ignorance, whom he doth not encounter with this weapon. For as much therefore as ignorance is the chiefe ground of this tentation, therefore the beſt meanes to ſtrengthen our ſelues againſt it, is to know what this ſin is, which if we once vnderſtand, there is no danger of being foiled in this aſſault.

What the against the Holy Gho

The ſin againſt the Holy Ghoſt, is a generall deniall and oppugning of the truth & all Religion, of which the vnderſtanding and conſcience by the illumination of the Spirit are perſwaded and conuicted, proceeding from an obſtinate will and purpoſed malice againſt God and his Truth. The which ſin is committed of two ſorts of men; firſt, of thoſe who haue made profeſſion of the truth, and afterwards become Apoſtatacs, not from ſome part only, but from all Religion, condemning, blaſpheming, and perſecuting as hereticall and impious, that truth which before they profeſſed, and of which they were perſwaded. And thus did *Hymeneus* and *Alexander* ſin, of whom *Paul* ſpeaketh, 1. *Tim.* 1.20. Secondly, of thoſe who were neuer profeſſors thereof, whoſe conſciences notwithſtanding are conuicted of that Truth which they do oppugne: an example whereof we haue in the Scribes and Phariſes, *Mat.* 12.24,31. and in many of the learned Papiſts in theſe dayes, who maliciouſly deny and perſecute that Truth which they know and are conuicted of.

1.Tim.1.

Mat.12. Steuen Ga ner. See hi ry in the B of Marty

§. Sect How to di guiſh the againſt th ly Ghoſt other ſinn

Hereby therefore it appeareth, that not euery grieuous ſinne againſt knowledge and conſcience is the ſin againſt the Holy Ghoſt: for thus *Dauid* offended, *who was a man according to Gods owne heart*; nor euery denying of the knowne Truth, if it proceed from feare and infirmitie, and not from malice and obſtinate rebellion, for thus *Peter* ſinned in denying his Maſter; nor all kinde of oppoſing and perſecuting of the Truth, if it be not againſt knowledge and conſcience, but vpon blindneſſe and ignorance, for thus *Paul* offended before his conuerſion, as appeareth, 1. *Tim.* 1.13. and many of the Iewes who crucified Chriſt, as the Apoſtle *Peter* teſtifieth, *Acts* 3.17. nor all malicious oppoſing againſt euery knowne Truth, but of the truth in generall and all true Religion; for this ſin is an vniuerſall Apoſtaſie from God and his Truth, and not onely a defection from ſome particular point thereof. So that though a man ſinne againſt knowledge and conſcience, through infirmitie, and not of malice; though hee deny the Truth through feare

1.Tim.1.13.

Acts 3.17.

feare and weakneſſe; though hee perſecute it through blindneſſe and ignorance; though he wittingly oppoſe againſt, and willingly perſecute ſome particular point thereof, and yet hold and profeſſe the generall, howſoeuer he hath moſt hainouſly offended, yet he hath not committed this vnpardonable ſin againſt the holy Spirit, and therefore is not excluded from repentance, nor vpon his repentance from pardon and forgiueneſſe. Whereby it manifeſtly appeareth that theſe poore Chriſtians which labour vnder the burthen of ſin, are meerely deluded by Satans falſe ſuggeſtions, and groſly abuſed through their owne ignorance, when as hee maketh them beleeue that they haue ſinned againſt the Holy Ghoſt. But let ſuch know to their comfort, that ſo long as they would not commit this ſin, or feare leſt they haue already falne into it, they are as yet moſt free from it, ſeeing it is not done of infirmitie or at vnawares, but vpon a malicious will, cleere knowledge and ſetled reſolution.

Sect.3. pious & hemous tions

But here the poore Chriſtian is ready to complaine, that hee is continually troubled with impious thoughts, and horrible blaſphemies againſt God and his holy Spirit, which hee feareth to bee the ſin againſt the Holy Ghoſt. I anſwere as before, that ſeeing theſe thoughts are a trouble vnto him, and ſeeing hee feareth to commit this ſinne, thereby it is manifeſt that he is not falne into it, as appeareth by that which hath beene ſaid. Secondly, hee is to know that his ſtate is common with Gods faithfull children, who are thus vexed eſpecially in the conflict of tentations, and before they haue receiued a great meaſure of faith, and fulneſſe of perſwaſion of Gods loue and fauour, whereby they are moued intirely to loue him againe. Neither needs this to ſeeme ſtrange vnto any who conſidereth of that maſſe of naturall corruption which remaineth in vs, euen after regeneration, which continually boyleth and fometh vp the filthy ſcum of wicked thoughts and blaſphemous imaginations; and of the malice of our ſpirituall enemy Sathan, who is ſtill ready to tempt vs by his ſuggeſtions to the moſt horrible and outragious ſins, if not in hope to ouercome vs, yet at leaſt to vexe and trouble vs. As we may ſee in the example of the holy man *Iob*, whom hee ſpared not to tempt vnto fearefull blaſphemy. But though wee cannot keepe the Deuill from aſſaulting vs, let not this diſcourage vs, yea, rather let vs be mooued hereby with more care and watchfulneſſe to withſtand him, for if wee *reſiſt him, hee will flee from vs, Iam.*4.7. But in this our reſiſtance, two things eſpecially muſt be obſerued: the firſt is the meanes whereby we muſt giue him the repulſe; which is partly by the Sword of the Spirit, the Word of God, whereby wee beate backe the tentation, proouing the wickedneſſe thereof by ſome teſtimony of Scripture, according to our Sauiours example; and partly by lifting vp our minds vnto God in prayer, deſiring ſtrength to withſtand the tentation. Secondly, we muſt take heed that we doe not reuolue the tentation in our minds, but preſently repell it, leſt theſe helliſh ſparkes taking hold of the tinder of our corruptions, doe at length inflame vs with horrible wickedneſſe, which at their firſt falling might eaſily haue beene extinguiſhed. And if we thus ſpeedily repell theſe horrible blaſphemies ſuggeſted by Sathan, they ſhall neuer be imputed vnto vs, but vnto him from whome they proceede, and that both in reſpect of the fault and puniſhment.

Chap. XIII.

Arguments to proue the certaintie of our perſeuerance grounded vpon Gods will and immutabilitie.

§. Sect.1. Satans tentation mouing the Chriſtian to doubt of his perſeuerance.

ANd thus haue I anſwered Sathans tentations which concerne our ſanctification. Now in the laſt place wee are to intreate of our perſeuerance which hee impugneth with no leſſe ſubtiltie and violence. For though the Chriſtian man haue attained to ſome aſſurance, that hee is elected, called, juſtified, and ſanctified, yet Sathan will not giue him ouer, but laboureth to perſwade him, that notwithſtanding all this hee may finally fall away and become a reprobate. Let it bee granted (will hee ſay) that thy ſtate now is ſuch as thou ſuppoſeſt, yet thou art in no ſafetie, neither canſt promiſe vnto thy ſelfe any aſſurance of attaining vnto euerlaſting life and happines, ſeeing thoſe onely *which continue vnto the end ſhall be ſaued*: whereas thou haſt no aſſurance of thy perſeuerance; nay, contrariwiſe, thou art in reſpect of thy frailtie and mutabilitie certaine of nothing more than thine vncertaintie. Call to thy remembrance the example of thy firſt parents, who were perfectly righteous and holy, more accompliſhed in all graces than any of their poſteritie, more ſtrong and able to endure and reſiſt all tentations, as being indued with free will, and therefore able both to chuſe the good and refuſe the euill, who notwithſtanding al this were ouercome, and of the children of God made the ſlaues of Sin and Satan. Did they therefore fall who were perfectly righteous, and canſt thou, who art moſt imperfect, hope to ſtand? were not they who were full of all graces able to indure the encounter in the day of triall, and canſt thou hope to make reſiſtance who art full of ſin and corruption? were they van-

Matth.24.3.

quiſhed who were ſtrong champions, and doeſt thou, who art weake and feeble, hope for victorie? were they allured by Satans tentations, to commit ſinne, and fall from God, who could freely will the good and nill the euill; and canſt thou hope to perſeuere and continue conſtant, whoſe will is captiued and ouerruled by thy corruption? Conſider further thy mutabilitie and vnconſtancy, thy exceeding weakeneſſe and frailtie, thy corruptions and imperfections; and on the other ſide ſet before thee, the mightie power, the ſubtill policie, the vigilant watchfulneſſe, and vnwearied diligence, of thy ſpirituall enemies who continually aſſault thee: and then thinke with thy ſelfe if there be any poſſibilitie, that thy weaknes ſhould withſtand their power; thy ignorant ſimplicitie their prudent wiſdome, and thy careleſſe negligence their carfull diligence. Laſtly, call to mind the manifold examples which thou haſt both read and ſeene, of ſuch as haue beene of greater gifts and graces, and made a much fairer ſhew than thou, of holineſſe towards God and righteouſneſſe towards men, who notwithſtanding haue finally fallen away and become reprobates, and therefore why maiſt not thou be one of this number? Seeing then the caſe thus ſtandeth, doe not fooliſhly flatter thy ſelfe with a vaine hope, that becauſe thou art elected, called, iuſtified, and ſanctified, therefore thou ſhalt bee ſaued; for though now thou art elected, yet hereafter thou maiſt become a reprobate; though to day thou art a child of God, and in his fauour, yet to morrow thou maieſt through thy ſinnes, bee a child of the diuell, and in Gods diſpleaſure bee reiected; though now thou art a member of Chriſt, thou maiſt become a limme of Satan; and though now thou art indued with the ſpirit of God, and with all the graces and gifts thereof, yet by thy ſinne thou maieſt eaſily loſe both it and them; and bee wholly and finally giuen ouer to runne on in thy former wickedneſſe vnto eternall death and condemnation.

§. Sect. 2. The generall meanes to ſtrengthen the Chriſtian againſt the former tentation.

And thus doth Satan perſwade the Chriſtian man to doubt of his perſeuerance. The which tentations, if wee would withſtand, it behoueth vs not to ground the certaintie of our preſeuerance vpon our owne reſolution, ſtrength and graces which we haue receiued, for theſe are altogether inſufficient to vphold vs againſt the aſſaults of our ſpirituall enemies, who are farre more ſtrong than wee: but wholly diſtruſting in our owne abilitie, let vs reſt and rely onely vpon the Lord: for as it is he alone who hath beſtowed vpon vs all the gifts and graces which we haue receiued, ſo alſo haue we our growth and perſeuerance in them from him onely. And ſo wee may bee aſſured of our perſeuerance, notwithſtanding our owne weakneſſe, and inconſtancy, for *it is God which ſtabliſheth vs in Chriſt*, as it is, 2.Cor. 1.21. Though in reſpect of any thing that is in vs we might euery houre fall away, yet wee are ſure to continue in thoſe graces which we haue receiued, mauger the malice and power of all our enemies, for wee ſtand not in our owne ſtrength, but *are kept by the power of God through faith vnto ſaluation*, as the Apoſtle ſpeaketh, 1.Pet.1.4. Though wee ſhould euery day loſe euerlaſting life and happineſſe through negligence, or ſell it away for the vanities of the world and pleaſures of ſinne, if it were in our owne hands, yet all this is not ſufficient to diſinherit vs of our heauenly patrimonie, for it is not at our owne diſpoſition, *but our life is hid with Chriſt in God*, as it is Col.3.3. And therefore though in our ſelues wee are as weake as reedes, and as vnconſtant and changeable as the wind and weather, yet are wee tenne thouſand times more ſure to perſeuere in that grace which wee haue receiued vnto euerlaſting life, than *Adam* in the ſtate of innocencie: for he ſtood by his owne ſtrength, which though it were great yet it was finite, but we by the almightie power of God; he by the vertue of his own free will, which was mutable and ſubiect to alteration, but wee by the will of God, which being immutable admitteth of no change.

2.Cor.1.

1.Pet.1.4.

Col.3.3.

§. Sect.3. The ſtate of the con ſie,

But let vs come more ſpecially to ſpeake of this maine controuerſie betweene the true Chriſtian and the enemies of his ſaluation, the ſtate whereof ſtandeth thus; whether he that is elected in Gods eternall counſaile, and is effectually called that is, ſeuered from the world, giuen to Chriſt, and ingrafted into him by the ſpirit of God and a liuely faith, iuſtified, ſanctified, and indued with the ſauing gifts and graces of Gods ſpirit, may after all this fall away, loſe the ſpirit of God and the graces therof, and become as prophane and wicked as euer hee was before his conuerſion, loſe alſo his iuſtification, be cut off from the body of Chriſt, and finally become a reprobate. This the enemies of our ſaluation affirme, but we deny as being a thing impoſſible, not in regard of our owne ſtrength, conſtancie, or great meaſure of grace which wee haue receiued, but in reſpect of Gods will and power who vpholdeth vs, Chriſts interceſſion who prayeth for vs, and Gods holy ſpirit alwayes dwelling in vs, whereby wee are ſo ſtrengthened and confirmed, that all the power of hell cannot preuaile againſt vs.

§. Sect.4. The firſt ar gument gr ded vpon Gods wil

This our aſſertion wee will firſt confirme by vnfallible reaſons, and afterwards anſwere the contrarie obiections which are made againſt this truth by the enemies of our ſaluation. The reaſons which may bee al-

alleaged for this purpoſe are many; the firſt ſort are taken from Gods owne nature, as it is deſcribed in his word, and exerciſed in his works towards vs. As firſt wee may bee aſſured of our preſeuerance, becauſe it is grounded vpon Gods will, which may be conſidered either in his ſecret counſaile and decree of election, or in his will reuealed in his word. From the firſt wee may thus reaſon. Whomſoeuer the Lord in his eternall counſaile hath elected to euerlaſting life, they ſhall moſt certainely be ſaued, and perſeuere in the meanes tending thereunto, which are no leſſe contained in Gods decree then our ſaluation it ſelfe. But the Lord in in his eternall counſaile hath elected all the faithfull vnto eternall life. And therefore nothing can hinder their ſaluation, nor yet their perſeuerance, without which it is impoſſible they ſhould be ſaued. The firſt part of this reaſon is cleere and manifeſt; for not to effect that which one hath decreed and purpoſed, argueth either impotencie and want of power, or vnconſtancie, neither of which without blaſphemie can bee aſcribed vnto God; *for there is nothing hard vnto him*, Iere. 32. 17. but *he doth whatſoeuer hee will*, Pſal. 115. 3. yea euen *thoſe things which vnto men are impoſſible are poſſible vnto him*, Mat. 19. 26. *for he can doe all things*, Iob. 42. 2. Neither is the will of God mutable, for this argueth a want of wiſedome, whereas *his wiſedome is infinite and knoweth no end*, Pſal. 145. 5. and hee perfectly ſeeth and knoweth all things in one view, paſt, preſent and to come, *Heb.* 4. 13. and therefore we may conclude with the Apoſtle, that *the purpoſe of God in his election remaineth ſure*, Rom. 9. 11. and *the foundation of God* (that is, his vnchangeable decree) *continueth firme, and hath this ſeale, The Lord knoweth who are his*, 2. Tim. 2. 19. Whoſoeuer then are elected they ſhall moſt certainely be ſaued, neither is it poſſible that they ſhould fall away: as our Sauiour implieth, *Mat.* 24. 24. whereas hee ſaith, that the falſe Prophets ſhould ſhew ſuch great ſignes, that if it were poſſible they ſhould deceiue the very Elect. Noting hereby that this is altogether a thing impoſſible, that they ſhould bee deceiued and ſeduced with falſe Chriſts and falſe Prophets. The ſecond part of this reaſon, namely, that all the faithfull are elected, is alſo of moſt vndoubted truth; for whoſoeuer haue a true faith they are iuſtified, whoſoeuer are iuſtified are alſo effectually called, elected, and ſhall be glorified; What ſaid I? ſhall bee? nay are already glorified, as the Apoſtle affirmeth, to note the vndoubted certainty of their ſaluation, *Rom.* 8. 30. Moreouer the Apoſtle maketh faith an inſeparable fruit of our election, and proper & peculiar vnto the elect, calling it the *faith of Gods elect*, Tit. 1. 1. And *Act.* 13. 48. it is ſaid, *that as many as were ordained vnto eternal life beleeued*, where hee maketh Gods election the cauſe of faith. And contrariwiſe our Sauiour telleth vs, that they beleeue not, who are not his ſheep, *Ioh.* 10. 26. So that it is manifeſt that thoſe who beleeue are elected, & thoſe who are elected ſhall be ſaued.

Act. 13. 48.

Ioh. 10. 26.

§. Sect. 5.
The ſecond reaſon, grounded on his will reuealed.

The ſecond reaſon may be taken from his will reuealed in his word; for whatſoeuer God thus willeth, that ſhall moſt certainely come to paſſe: but God willeth, that all ſhould haue euerlaſting life whom he hath giuen to Chriſt, in which number are all thoſe who are effectually called, as our Sauiour teſtifieth, Iohn. 6. 39. *And this is the fathers will which hath ſent mee, that of all which he hath giuen me I ſhould loſe nothing, but ſhould raiſe it vp againe at the laſt day.* And he willeth likewiſe, *that he that beleeueth in the ſon ſhould be ſaued*, as it is verſ. 40. And therfore thoſe who are effectually called and beleeue in Chriſt, cannot poſſibly periſh, but ſhall moſt certainely haue eternall life.

Ioh. 6. 39. 40.

§. Sect. 6.
The third reaſon, taken from Gods immutability in his loue.

The third reaſon may be taken from the conſtancie & immutabilitie of God, both in his loue towards vs, and alſo in his gifts. In the former reſpect wee may thus reaſon: Whomſoeuer the Lord loueth with a conſtant and immutable loue, thoſe ſhall moſt certainely be ſaued, ſeeing it is the nature of loue to deſire the good of the partie beloued, and to ſeeke his welfare as much as it can; but the Lord loueth his faithfull ones with a conſtant and perpetuall loue, as himſelfe teſtifieth, Ier. 31. 3. *I haue loued thee with an euerlaſting loue, therefore with mercie haue I drawne thee.* So Ioh. 13. 1. *Foraſmuch, as hee loued his owne which were in the world, vnto the end he loued them.* And therefore all the faithfull may aſſure themſelues that they ſhall bee ſaued, and being once aſſured of Gods loue, they may with the Apoſtle be vndoubtedly perſwaded, that nothing in the world ſhall bee able to ſeparate them from the loue of God which is in Chriſt Ieſus our Lord.

Ier. 31. 3.

Ioh. 13. 1.

§. Sect. 7.
An obiection againſt the former reaſon, anſwered.

But againſt this it may be obiected, that the ſinnes of the faithfull doe prouoke the Lord vnto anger, and moue him to caſt them off in his iuſt diſpleaſure, and to withdraw from them his wonted loue & fauour: and therfore ſeeing ſinne ſeparateth them from Gods loue, it may alſo plunge them into condemnation. To which I anſwere, that indeed the ſinnes of the faithfull doe in themſelues deſerue the euerlaſting wrath of of God and eternall death, if they were not taken away by Chriſt, who hath by his precious bloodſhed ſatisfied his Fathers iuſtice; and that euen now they ſo offend by their ſinnes their gracious Father, that they had need to renew their faith and repentance, be-

Eſa.64.5. How God is ſaid to be angrie with his children.

before they can haue any ſenſible aſſurance that they are reconciled vnto him, and receiued into his loue and fauour. It is moſt true that God is diſpleaſed with the ſinnes of his children, according to that *Eſa. 64.5. Behold thou art angrie, for wee haue ſinned.* But this anger doth not exclude them out of his loue, ſeeing it is not the anger of an enemie but of a gracious Father, who is not angrie with their perſons to deſtroy them, but with their ſinnes to conuert and ſaue them. As therefore children with their faults prouoke their parents to anger, and moue them to turne their fatherly ſmiles into bitter frownes, and the fruits of their loue into the effects of hatred in outward ſhew, as namely ſeuere countenances, ſharpe reprooſes, and rigorous chaſtiſements; and in reſpect of theſe outward ſignes and effects of their anger they are vſually ſaid to be out of fauour and in their Fathers diſpleaſure, howſoeuer in truth at the ſametime they intirely loue them, and vſe all this wholeſome ſeueritie not becauſe they hate, but becauſe they would reforme them: So Gods children when by their ſins they doe offend him and prouoke his anger againſt them, are ſaid to bee out of his fauour, not that God doth euer change his Fatherly affection, or purpoſeth vtterly to reiect them, but becauſe hee changeth the effects of his loue into the effects of hatred in outward ſhew; as when inwardly he ſuffreth them to bee vexed with the terrors of conſcience, and with the apprehenſion of his anger and diſpleaſure, and outwardly whippeth and ſcourgeth them with temporarie afflictions; all which he doeth not for any hatred to their perſons, for he neuer hateth thoſe whom hee hath once loued in Chriſt, but for the hatred of their ſinnes, and loue of the ſinner, whom by this meanes he bringeth by the rough and vnpleaſant way of repentance, vnto the eternall pleaſures of his kingdome.

§. *Sect.* 8. Our perſeuerance proued by Gods immutabilitie in his gifts.

Rom.11.29.

And thus it appeareth that Gods loue and anger may ſtand together, and that notwithſtanding his momentanie diſpleaſure, his loue may be eternall. Now ſecondly we are to know, that as God is immutable in his loue, ſo alſo in his gifts, as faith, repentance, hope, affiance, charitie, &c. according to that *Rom. 11.29. The gifts and calling of God are without repentance.* But yet this is to be vnderſtood with diuers cautions; for firſt it is not to be vnderſtood of all the gifts of God, not of temporarie gifts, nor of the gifts of the ſpirit which are cōmon to the wicked with the godly; for theſe being not eſſentiall to a Chriſtian nor neceſſary to ſaluation, the Lord giueth or taketh away, as in his infinite wiſdome hee thinketh beſt; neither yet are wee to vnderſtand it of all gifts of the ſpirit which are proper to the elect, for ſome alſo of theſe being not of the eſſence of faith, but onely effects and fruits thereof, hee taketh away from his children for a time: as namely, the puritie of their conſcience, and the peace which doth accompanie it, the ſenſe and feeling of Gods loue and fauour, cheerefulneſſe of ſpirit, ioy in the holy Ghoſt, patience, the gift of prayer and ſuch like; becauſe his loue and the ſaluation of the faithfull may ſtand with the want of theſe gifts for a time. Neither are we to vnderſtand this of the actions and ſenſible fruits of Gods graces, for theſe alſo haue their intermiſſions, the graces themſelues notwithſtanding remaining. For as the Sunne doth alwaies ſhine, and yet ſometimes the beames thereof are not diſcerned, being hindred from ſpreading themſelues by the interpoſition of the clouds, or of the earth, and the fire doth continue light and hot in it ſelfe, and yet being couered with aſhes doth giue neither light nor heate to the ſtanders by; ſo theſe graces of Gods ſpirit, faith, hope, affiance, loue and ſuch like, may in reſpect of their ſubſtance habitually remaine in vs, and yet for a time not ſend forth the light and heate of ioy, comfort, peace and the reſt; & though they retaine their nature ſtill, yet they may be hindred from exerciſing their actions and functions; as namely, when as the conſcience is wounded with ſome wilfull ſinne commited againſt knowledge, or in the ſpirituall conflict of tentations, as before I haue ſhewed at large. Laſtly, this is not to be vnderſtood of their meaſure and degree at leaſt in our ſenſe and feeling, or in their actions and operations, for theſe graces haue their full and waine, their ebbe and tide, their perfect ſtrength and their faint languiſhing; but of their ſubſtance, habits and true being, in which reſpect they neuer faile, but continue without intermiſſion vnto the end, for as the gift of faith, ſo all other the like graces are the worke of God, as our Sauiour teacheth vs, *Ioh. 6.29.* and we may aſſure our ſelues of this, *That hee that hath begunne this good worke in vs, will alſo finiſh and perfect it vntill the day of Ieſus Chriſt,* as the Apoſtle ſpeaketh *Phil. 1.6.*

Pſal.51.1 11,12,15.

Ioh.6.

Phil.1.6.

Chap. XIIII.

Of the fourth and fifth reaſon to proue the certaintie of our perſeuerance, grounded vpon Gods power and truth.

§. Sect. The fourt reaſon g ded vpo Gods potency.

THe fourth reaſon may be taken from Gods omnipotencie and almighty power: for if God in reſpect of his infinite loue, be willing that we ſhall be ſaued & preſeuere in the means of our ſaluation, and be immutable alſo and vnchangeable in his loue and will, and likewiſe in reſpect of his power infinit and almightie, able to effect whatſoeuer hee willeth: then ſurely being aſſured that we are in the ſtate of grace, and in Gods loue and fauour, there is no doubt but we ſhall be ſaued, and perſeuere in the meanes which are inſeparably ioyned with our ſaluation. But as the Lord in reſpect of his loue is moſt willing, ſo in reſpect of his power he is able, continually to vphold vs in the ſtate of grace, and to fruſtrate and deface all the malice and might of all our enemies, who labour to hinder our ſaluation; for hee *is omnipotent and mightie to ſaue*, as it is *Eſa.* 63.1. And though through our frailtie and weakeneſſe wee might continually bee vanquiſhed and drawne from God, yet now there is no doubt heereof, ſeeing wee doe not ſtand in our owne ſtrength, *but are kept by the power of God through faith vnto ſaluation*, as it is, 1.*Pet.* 1.5. though in our ſelues we are impotent and feeble, yet we are *ſtrong in the Lord, and in the power of his might*, and being armed with the armour of God, we are inabled *to ſtand againſt the aſſaults of the diuell*, as the Apoſtle ſpeaketh *Epheſ.* 6.10.11. Though wee are of little force in regard of our owne ſtrength and able to doe nothing, yet are *we able to do all things through the helpe of Chriſt which ſtrengtheneth vs*, as it is, Phil. 4.13. though we be weake in faith, and vnable to ſtand, yet being the ſeruants of God *we ſhall be eſtabliſhed; for God is able to make vs ſtand*, Rom. 14.4. In a word, though our ſpirituall enemies are ſtronger then we, yet ſhall they not bee able to plucke vs from Chriſt: *For the father which gaue vs to him is greater then all, and none is able to take vs out of the fathers hand*, as our Sauiour reaſoneth, *Iohn* 10.28.29. And therefore when wee are diſcouraged and ready to faint, in the ſight and ſenſe of our owne weakneſſe, and our enemies mightie power, let vs comfort our ſelues in the Lord, ſaying with the Apoſtle, *I know whom I haue beleeued, and I am perſwaded hee is able to keepe that which I haue committed to him againſt that day*, as it is 2.*Tim.* 1.12.

The fifth reaſon is grounded vpon Gods truth and fidelitie, which is ſo infallible, that whatſoeuer he hath ſpoken, promiſed, or couenanted, that he will moſt certainely performe: for *God is a faithfull and true witneſſe*, Apoc. 1.5. and *all his promiſes in Chriſt are Yea and Amen*, 2. Corinth. 1.20. So that *it is more eaſie that heauen and earth ſhould paſſe away, than that one title of Gods word ſhould fall vnaccompliſhed*, *Luk.* 16.17. But the Lord in his word hath aſſured all that beleeue, that he will vphold and preſerue them vnto euerlaſting life, againſt all the furie of their enemies; as may appeare both by his couenant which he hath made with his Church in generall, and alſo by particular promiſes made to al the faithfull. Concerning the firſt, the Lord maketh this couenant with his Church *Eſa.* 59.21. *I will* (ſaith hee) *make this my couenant with them; my ſpirit that is vpon thee, and my words which I haue put in thy mouth, ſhal not depart out of thy mouth, nor out of the mouth of thy ſeede, nor out of the mouth of the ſeede of thy ſeede, ſaith the Lord, from henceforth euen for euer.* If therefore Gods ſpirit neuer departeth from them, and they for euer confeſſe and profeſſe his word and truth, then certainly they can neuer fall away nor loſe their heauenly inheritance. For, *if the ſpirit of him that raiſed vp Ieſus from the dead dwell in vs, hee ſhall alſo quicken our mortall bodies, becauſe his ſpirit dwelleth in vs*, as it is *Rom.* 8:11. And as many as *are led by the ſpirit of God, they are the ſons of God* verſ. 14. *And if we bee children wee are alſo heires, &c.* verſe. 17. So *Ier.* 32. 38. *I will bee their God, and they ſhall be my people.* Verſ. 39. *And I will giue them one heart and one way, that they may feare me for euer, for the wealth of them and of their children after him*, 40. *And I wil make an euerlaſting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from me, &c.* If therefore the Church and people of God ſhall feare him for euer, If his couenant be euerlaſting, if hee will neuer depart from them, nor they from him, then certainely there is no doubt of their perſeuerance. And chap. 31. 31. 32. The Lord ſaith that hee *will make a new couenant with his Church, not according to the couenant which he made with their Fathers.* 33. *But this ſhall bee the couenant that I will make with the houſe of Iſrael, after theſe daies* (ſaith the Lord) *I will put my Law in their inward parts, and write it in their hearts, and will bee their God, and they ſhall be my people, &c. And I will forgiue their iniquitie, and I will remember their ſinnes no more.* In which words the Lord couenanteth, that his Law ſhould euer remaine ſo deeply ingrauen in their hearts, that nothing ſhould blot it out, and that they ſhould continually meditate and delight themſelues therein; for thus this phraſe of writing in the heart is vſually taken in the Scriptures. So likewiſe he aſſureth them of the perpetuall pardon of their ſinnes, so that their ſinnes ſhould neuer make fruſtrate that couenant which he had made with them. So *Hoſ.* . 29. *And I will marry thee vnto mee for euer, yea, I will marry thee vnto mee in righteouſneſſe and in iudgement, and in mercy and compaſſion.* 20. *I will marry thee vnto mee in faithfulneſſe, and thou ſhalt know the Lord.* If therefore the Church of God ſhall bee married vnto him for euer in righteouſneſſe, and faithfulnes

Eſa. 59.21.

Rom 8, 11.

Rom. 8.11.14.17.

Ierem. 32.38.39.40.

Ier. 31.31.32.

Rom. 2.15.
2.*Cor.* 3.3.

Hoſ. 2.19.20.

and in mercie and compaſſion, then can neither their faith and righteouſneſſe towards God, nor his mercy and compaſſion towards them faile, but both ſhall continue vnto the end. Seeing then the couenant which is betweene God and vs, doth aſſure vs of the continuance of his loue and mercy, and of our perſeuerance in his feare and holy obedience, wee need not to doubt either of the ceaſing of his loue, or our falling away. For though the mountaines remooue, and the hils fall downe, yet ſhall not his mercy depart from his children, neither ſhall the couenant of his peace fall away. As the Lord himſelfe proteſteth, *Eſay* 54.10.

Eſay 54.10.

§. *Sect.* 3. An obiection taken from our faultineſſe, anſwered.

And thus haue I prooued the certaintie of our perſeuerance, by the Couenant of grace which God hath made with his Church; for whatſoeuer the Lord promiſeth to the whole body of the Church, that hee alſo promiſeth to euery particular member thereof; ſeeing the whole containeth all its parts; ſo that whatſoeuer belongeth to the whole body, that alſo belongeth to all the members. But it may be obiected, that howſoeuer this Couenant on Gods part is firme and eternall, yet by our fault and tranſgreſſion it may bee made void and fruſtrate. I anſwere, that ſo likewiſe the Couenant made with the Iſraelites was firme on Gods part, yet made fruſtrate by their ſins; but the Lord hath made a new Couenant with vs, not of workes but of grace, vpon the condition of faith and repentance, which being obſerued on our part, our ſins and vnworthineſſe cannot make it fruſtrate and of none effect; as before I haue ſhewed more at large.

§. *Sect.* 4. Of the particular promiſes of our perſeuerance.

Pſal. 1.3.

Ezech. 47.12.

Secondly, we are aſſured of our perſeuerance, by Gods particular promiſes made to his faithfull ones. *Pſal.* 1.3. it is ſaid of the righteous man, that hee ſhall be like a *tree planted by the riuers of waters, that will bring forth her fruits in due ſeaſon, whoſe leafe ſhall not fade, &c.* As therefore the tree planted by the Riuer ſide doth not wither, becauſe continually it ſucketh moyſture, whereby it is quickned and refreſhed: ſo the righteous man perſeuereth in his righteouſneſſe, becauſe he is continually reuiued and quickned with that ſpirituall moyſture, which hee ſucketh from Chriſt who is the liuely root, whereof he is a branch. Pſ. 15.5. *He that doth theſe things ſhall neuer bee moued.* Pſal. 37.24. *Though* (the righteous man) *fall, he ſhall not be caſt off; for the Lord putteth vnder his hand.* Pſal. 112.6. *Surely hee ſhall neuer be moued, but the righteous ſhall bee had in euerlaſting remembrance.* And Verſe 9. *His righteouſneſſe remaineth for euer.* Pſal. 125.1. *They that truſt in the Lord ſhall be as mount Sion, which cannot be remoued, but remaineth for euer.* Iohn 4.14. *Whoſoeuer drinketh of the water that I ſhall giue him, ſhall neuer be more athirſt, but the water which I ſhall giue him ſhall be in him a well of water, ſpringing vp to euerlaſting life.* Where by this water we are to vnderſtand the Holy Ghoſt, as appeareth, Iohn 7.38. *Hee that beleeueth in mee,* as ſaith the Scripture, *out of his belly ſhall flow riuers of the water of life.* 39. *This* (ſaith the Euangeliſt) *ſpake he of the Spirit which they that beleeued in him ſhould receiue.* So that to drinke of this water is through faith in Chriſt to bee made partakers of the Holy Ghoſt, whom whoſoeuer receiueth ſhall retaine him vnto the end. As therefore he that hath a liuing fountain continually ſpringing in him cannot be a thirſt; ſo they who haue this fountaine of life perpetually ſpringing in them, they ſhall neuer thirſt any more but it ſhall continually refreſh and quicken them, till they haue attained vnto euerlaſting life. Iohn 6.35. *I am the bread of life, hee that commeth to mee ſhall not hunger, and hee that beleeueth in me ſhall neuer thirſt.* And Verſe 37. *All that the Father giueth mee ſhall come vnto mee; and him that commeth to mee I caſt not away.* And Verſe 51. *I am the liuing bread which came downe from heauen, if any man eate of this bread he ſhall liue for euer.* And Verſe 54. *Whoſoeuer eateth my fleſh and drinketh my bloud, hath eternal life, and I will raiſe him vp at the laſt day, &c.* Now whoſoeuer beleeue in Chriſt, they eate his fleſh, and drinke his bloud; for faith is the mouth of the ſoule, whereby wee feed on this heauenly food; and therefore all the faithfull ſhall haue euerlaſting life; yea, as hee ſaith, they haue it already, and *ſhall not come into condemnation, but haue paſſed from death to life,* as it is Iohn 5.24. and Iohn 10.28. *I will giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any plucke them out of my hand.* 29. *My Father which gaue them me is greater then all, and none is able to take them out of my Fathers hand.* In which words he both ſheweth his will in his promiſe, and his power to performe it, and therefore whoſoeuer are the ſheepe of Chriſt, they cannot be taken from him, neither for a time nor eternally: for ſo it ſhould follow (if Chriſts reaſon be of any force) that they who tooke them from him ſhould bee ſtronger than Chriſt and his Father, which were a horrible blaſphemy for any to imagine.

Pſal. 15.5.

Pſal. 37.24.

Pſal. 112.6.

Verſe 9.

Pſal. 125.1.

Iohn 4.14.

Iohn 7.3

Iohn 6.3

51.54

Iohn 5.24. and 10.28.

§. *Sect.*

An ob

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ſes,

But here it is obiected, that theſe promiſes are made to all the faithfull ſo long as they continue faithfull, and to the ſheep of Chriſt ſo long as they are his ſheepe, who abide in his word and follow him. But when they ceaſe to beleeue and to bee his ſheepe, they doe not appertaine vnto him, for they onely remayne the Diſciples of Chriſt who abide in his word, and haue his word abiding in them, *Iohn* 8.31. and 15.7. To which I anſwere, that this is an idle trifling in a circular diſputation, and a vaine begging of the

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Iohn 8.31. and 15.7.

queſtion in controuerſie. For the queſtion is, whether the faithfull may bee aſſured of their perſeuerance in faith, whether a member of Chriſt may bee aſſured to continue a member of Chriſt, whether a ſheepe of Chriſt may aſſure himſelfe that hee is to remayne for euer a ſheepe of Chriſt. We hold the affirmatiue part, and prooue it by diuers teſtimonies; they denie that theſe promiſes are abſolute, but on this condition, that wee are aſſured none can plucke vs from Chriſt, ſo long as wee continue and retaine the nature of the members and ſheepe of Chriſt. But I would faine know what it is to bee ſeparated and plucked from Chriſt, but to ceaſe to bee a member or ſheepe of Chriſt, and to loſe their nature? and what is it to bee a ſheepe of Chriſt but to heare his word and to follow him? When as then our Sauiour Chriſt promiſeth that none ſhall plucke his ſheepe from him, hee promiſeth that none ſhall be able to make them ceaſe to be his ſheepe, nor depriue them of their nature, which is the eſſentiall forme that maketh them to be his ſheepe, rather then other who neither heare his word nor follow him. Whereas therefore they affirme, that theſe promiſes doe aſſure vs to perſeuere ſo long as wee continue and retaine the nature of the ſheepe and members of Chriſt, what is it but idely to repeate the ſame thing? namely, that Gods promiſes doe aſſure vs to perſeuere, ſo long as we doe perſeuere; that we ſhall not be plucked from Chriſt, ſo long as wee remayne with Chriſt; that wee ſhall continue the members and ſheepe of Chriſt, ſo long as we continue to be his ſheepe and members, that we ſhall not loſe our faith, ſo long as we continue faithfull. And what is it to ſay that the ſheepe of Chriſt ſhal ſo long continue to bee his ſheepe as they retaine their nature, but to grant alſo that they may loſe their nature, and conſequently ceaſe to bee Chriſts ſheepe, and ſo bee plucked from him, which is quite contrary to his promiſe?

Chap. XV.

Of eight other Reaſons which prooue the certaintie of our perſeuerance.

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11.42.

The ſixt reaſon to aſſure vs of our perſeuerance may bee taken from the interceſſion of Chriſt for vs to God the Father. For whatſoeuer Chriſt himſelfe maketh requeſt for in the behalfe of his faithfull, that without doubt the Father granteth vnto him, for *God heareth him alwayes, Iohn* 11.42. But he continually maketh requeſt for them that their faith faile not, as appeareth, *Luke* 22.32. He prayeth for them, *Iohn* 17.9. that the Father would keepe *them in his Name whom he had giuen vnto him; That they may be one, as hee and the Father are one*, Verſe 11. *That hee would preſerue them from euill*, Verſe 15. and what greater euill then to fall from grace and God alſo? *That they all may be one, as the Father is in Chriſt, and Chriſt in him*, Verſe 21. *That they be with Chriſt where he is, and may behold his glory*, Verſe 24. Hee maketh alſo interceſſion for all thoſe whom he hath redeemed, that they may bee ſaued, notwithſtanding their ſins into which they fall through the ſtrength of their corruptions, as appeareth 1. *Iohn* 2.1,2. And therefore all theſe things are granted vnto him by the Father, for the faithfull. So that now they may ſay with the Apoſtle, *Rom.* 8.33. *It is God that iuſtifieth.* 34. *Who ſhall condemne? It is Chriſt which is dead, yea or rather which is riſen againe, who is alſo at the right hand of God, and maketh requeſt for vs.* 35. *Who ſhall ſeparate vs from the loue of God, &c?* And though our corruptions bee many, and our weakneſſe great, yet we need not doubt of our perſeuerance to euerlaſting life. *For wee haue an high Prieſt who is able perfectly to ſaue them that come vnto God by him, ſeeing hee euer liueth to make interceſſion for them*, as it is *Heb.*7.25.

Luke 22.32.
Iohn 17.9.11.
15.21.
Verſe 24.
1.*Iohn* 2.1,2.
*Ro.*8.33,34,35
*Heb.*7.25.

§. *Sect.*2.
The ſeuenth reaſon taken from our vnion with Chriſt.

The ſeuenth reaſon may bee taken from that vnion which is betweene Chriſt and the faithfull, whereby hee becommeth their head, and they his members. For there is no head that will willingly permit any of its members to bee rent and torne from it, becauſe then it ſhould haue a maymed and vnperfect body. But Chriſt Ieſus is the Head of all the faithfull, and they the members of his body, *Epheſ.*5.30. And therefore he will not ſuffer any of them to bee pulled from him, and ſo periſhing make a mayme in his bodie, ſeeing he is alſo omnipotent and able to ſaue all thoſe who depend vpon him. Moreouer, ſeeing our Sauiour Chriſt who is our head, hath paſt all dangers, and now liueth and raigneth with God his father, we are alſo aſſured that we ſhall liue and raigne with him. For hee hath obtained this eternall glorie, not for himſelfe alone, but alſo for all the members of his bodie, as appeareth, Iohn 17.21.24. and therefore now there is no doubt at all of our periſhing, *ſeeing our life is hid with Chriſt in God*, as it is, Col.3.3. and conſequently no leſſe ſafe than his who now raigneth and triumpheth ouer his enemies. Whereof it is that they are ſaid in reſpect of the certaintie of their aſſurance, to haue already euerlaſting life, and to haue paſſed from death to life, *Iohn* 5.24. 1.*Iohn* 3.14.

*Epheſ.*5.30.
Iohn 17.21,24.
*Col.*3.3.
Iohn 5.24.
1.*Iohn* 3.14.

§. *Sect.*3.
The eight rea-

The eight reaſon may bee taken from the Spirit of God dwelling in vs; for ſo long as

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ſon taken from the Spirit of God dwelling in vs.

it hath its abiding with vs, we muſt needes perſeuere in grace; neither is it poſſible wee ſhould fall away, ſeeing it is the fountaine and roote from which all graces flow and ſpring, and ſeeing it continually fighteth againſt, and ſubdueth the fleſh and the luſts thereof. But after we haue receiued the Spirit of God, it continually dwelleth and abideth with vs; for this is that ſpirituall water, of which whoſoeuer *drinketh ſhall neuer bee more athirſt, but it ſhall bee a well of water ſpringing vp into euerlaſting life*, as it may appeare by comparing *Iohn* 4.14. with Chap. 7.39. So *Iohn* 14.16. *I will pray the Father, and he ſhall giue you another Comforter, that hee may abide with you for euer.* 17. *Euen the ſpirit of truth, whom the world cannot receiue, becauſe it ſeeth him not, neither knoweth him; but yee know him, for hee dwelleth with you and ſhall bee in you.* And 1. Iohn 3.9. *Whoſoeuer is borne of God ſinneth not*, (that is, with full conſent of will) *for his ſeed remaineth in him; neither can he ſinne, becauſe he is borne of God:* where the Spirit is called the ſeed of God, becauſe by vertue thereof we are begotten vnto him. If therefore by the vertue of this Spirit we are ſo vpheld and preſerued that wee cannot ſinne with full conſent of will, nor haue it raigning in vs as it did before our regeneration, then certainly wee ſhall bee preſerued thereby from falling away, and notwithſtanding our ſinnes wee ſhall perſeuere in grace to euerlaſting life.

Iohn 4.14. and 7.39. *Iohn* 14.16.
1. *Iohn* 2.27.
1. *Iohn* 3.9.]

§. *Sect.* 4. The ninth reaſon taken from the effects of the ſpirit.
1. *Iohn* 2.20,27. *Rom.* 8.14,17.

The ninth argument may bee taken from the effects of the ſpirit dwelling in vs; for firſt it teacheth and guideth vs in the way of Gods Truth, as appeareth, 1. *Iohn* 2.20,27. And *as many as are led by the Spirit of God, they are the ſonnes of God*, *Rom.* 8.14. and thoſe that are ſonnes *are alſo heires, euen the heires of God, and coheires with Chriſt*, Verſ. 17. Neither is it poſſible that thoſe who are guided with the ſpirit ſhould ſinne with full conſent of will, much leſſe fall away. For whoſoeuer is borne of God ſinneth not, namely, after this manner, neither can euer their ſpirituall enemies finally preuaile againſt them; for hee that is *begotten of God keepeth himſelfe, and the wicked one toucheth him not*, as it is, 1. *Iohn* 5.18. Secondly, the Spirit of God witneſſeth to our ſpirits that we are the ſonnes of God, and conſequently heires of his Kingdome, as it is *Rom.* 8.17. and his teſtimony is true and infallible. It alſo is *the earneſt of our inheritance*, and a pledge to aſſure vs that God will make good his promiſes vnto vs, *Epheſ.* 1.14. 2. *Cor.* 1.22. and thereby alſo wee are *ſealed vnto the day of redemption*, *Epheſ.* 4.30. And therefore ſeeing the Lord hath confirmed our aſſurance by the teſtimony of his ſpirit, by this earneſt, pledge and ſeale, wee neede not to feare our falling away, or to doubt of our perſeuerance. But of this I haue alreadie written at large in treating of the certaintie of our election.

1. *Iohn* 5.18.
Rom. 8.17.
Epheſ. 1.14. 2 *Cor.* 1.22. *Epheſ.* 4.30.

Lib. 1. *ca*
§. *Sect.*
The tenth reaſon, taken from Gods continua

The tenth reaſon may be taken from Gods continual aid in all trials & tentations; for if hee be alwayes ready to ſtrengthen and ſupport vs, we can neuer finally be ouerthrown, but though we fall, yet wee ſhall not fall away, but ſhall be raiſed vp againe in deſpite of all our enemies. For *God is faithfull, and will not ſuffer vs to bee tempted aboue our power, but will giue a good iſſue with the tentation, that we may be able to beare it*, as it is, 1. *Cor.* 10.13. And *he knoweth to deliuer the godly out of tentation*, as the Apoſtle ſpeaketh, 2. *Pet.* 2.9. And therefore be our weakneſſe neuer ſo great, yet let vs not feare our finall falling away, but knowing whom we haue beleeued, let vs perſwade our ſelues of our perſeuerance, knowing that he *is able to keepe that which wee haue committed vnto him*, as it is, 2. *Tim.* 1.12.

1. *Cor.* 10.13.
2. *Pet.* 2.9.
2. *Tim.* 1.12.

§. *Sect.* 6. The eleuen reaſon, ta from the na ture of faith.

And theſe are the reaſons drawne from Gods nature in himſelfe and his actions towards vs, whereby we may vndoubtedly be aſſured of our perſeuerance. The ſecond ſort of arguments may be taken from our ſelues, and firſt from the nature of true faith wherewith we are endued, which is not temporary but conſtant and permanent. For he that hath a true and liuely faith, is like the houſe builded vpon the rocke, which neither the raine, nor flouds, nor windes could ouerthrow, *Matth.* 7.24,25. neither *ſhall the gates of Hel ouercome him*, *Chap.* 16. *Ver.* 18. He is like the good ground in which the ſeed falling is not ſtolne away, nor choked vp, nor withereth for want of root, but *hee receiueth the ſeed and keepeth it, and bringeth forth fruit with patience*, as it is *Luke* 8.15. And contrariwiſe, it is a moſt vndoubted marke of an Hypocrite who neuer was indued with a true faith, when as his faith is temporary, and he falleth away, according to that 1. Iohn 2.19. *They went out from vs, but they were not of vs; for if they had beene of vs, they would haue continued with vs. But this commeth to paſſe that it might appeare that they are not all of vs.*

Matth. 7.24. and 16.18.
Luke 8.15.
1. *Iohn* 2.19.

§. *Sect.* 7. The twelfth reaſon, ta from exam ples.

The ſecond reaſon may be taken from the example of thoſe who haue grieuouſly falne, and yet haue continued in the ſtate of grace, and haue beene raiſed and reſtored againe by vnfained repentance: And thus did *Dauid* fall, and that moſt grieuouſly, and yet was not depriued of Gods Spirit, as appeareth, *Pſal.* 51.10,11. Thus did *Peter* fall by denying his Maſter, *Noah* by drunkenneſſe, *Lot* by inceſt, and yet they were not depriued of thoſe graces which they had receiued, howſoeuer for the time they were much eclypſed and weakned; neither were they reiected by God, but vpon their true repentance were receiued into his former loue and fauour.

Pſal. 51.10,

The

Sect.8. laſt rea- taken the ina- of the which hinder perſeue- ce.

The laſt reaſon may bee taken from the weakneſſe and inabilitie of the cauſes which ſhould hinder our perſeuerance and make vs fall away. For there is nothing in the world ſo powerfull, but it is altogether too weak to worke this defection. For firſt, afflictions cannot depriue vs of grace, nor hinder our perſeuerance, as it is *Rom.*8.35. for though they are the fiery triall, yet they do not burn vs, but refine vs from our droſſe, neither doe they hinder our ſaluation, but rather *cauſe vnto vs a farre moſt excellent and eternall waight of glory*, as it is 2.*Cor.*4.17. Nor yet our fleſh: for though it bee neuer ſo ſtrong, yet the Spirit of God dwelling in vs, will in the end mortifie and ſubdue it. Not the world: for our Captaine Chriſt hath ouercome it, not onely for himſelfe, but alſo for his members, *Iohn* 16.33. yea and he enableth vs alſo by his holy Spirit to ouercome it. *For all that is borne of God ouercommeth the world, and this is the victorie that ouercommeth the world, euen our faith*, as it is 1.*Iohn* 5.4. Not the Deuill, for *if wee reſiſt him, he will flee from vs*, Iames 4.7. And *he that is borne of God keepeth himſelfe, and the wicked one toucheth him not*, 1.Iohn 5.18. Not our ſinnes, for they are puniſhed and fully ſatisfied for in Chriſt; and *if wee ſinne, we haue an Aduocate with the Father, &c.* 1.Iohn 2.1, 2. And for the corruption of ſin, though it dwell in vs, yet it ſhall not raigne in vs, *Rom.*6.12. Though wee fall into it, yet not with full conſent of will, 1.*Iohn* 3.9. for the regenerate man ſinneth not, but his corrupt fleſh dwelling in him, as it is *Rom.*7.17. Not any tentation, for the *Lord is faithfull, and will not ſuffer vs to bee tempted aboue our power, but will giue a good iſſue vnto it*, 1.Cor.10.13. Not any thing in the world, *Rom.*8.38, 39. for all things whatſoeuer ſhall be ſo diſpoſed by the wiſe prouidence of God, that though they be neuer ſo hurtfull in their owne nature, and apt to draw vs from God, *yet they ſhall worke together for the beſt vnto them which loue God*, as it is *Rom.*8.28.

CHAP. XVI.

Obiections againſt the doctrine of perſeuerance, taken from teſtimonies of holy Scripture out of the Old Teſtament, anſwered.

Sect.1. the Booke of , & what it be written nd blotted t of it.

And ſo much concerning thoſe reaſons whereby the certaintie of our perſeuerance may be proued. Now we are to anſwere the Objections which are made againſt this truth by the enemies of our ſaluation; all which are reduced to three heads: firſt, teſtimonies: ſecondly, examples: thirdly, reaſons. The teſtimonies which are alleaged to this purpoſe are many. The firſt is grounded vpon the prayer of *Moſes*, Exod.32.32. *Therefore now if thou pardon their ſinne, thy mercy ſhall appeare; but if thou wilt not, I pray thee race me out of thy Booke which thou haſt written.* From which place they thus reaſon: Whoſoeuer may bee blotted out of the Booke of life, they may alſo fall away and periſh; but a faithfull man may bee blotted out of the Booke of life; and therefore a faithfull man may fall away and periſh. The aſſumption or ſecond part of this reaſon which wee deny as falſe, they indeuour to prooue: firſt, by the petition of *Moſes*, for, ſay they, hee requireth to bee blotted out of the Booke of life; and therefore hee might bee blotted out. To which I anſwere: firſt, that *Moſes* requeſt is not abſolute, but to be vnderſtood with this condition, if it would ſtand with Gods will, and if hee approoued of his petition. Secondly, though it had bin abſolute, yet it followeth not that becauſe he requeſted this, therefore it might come to paſſe; ſeeing God (as appeareth in the Verſe following) diſalloweth and refuſeth to grant his requeſt, ſaying: *Whoſoeuer hath ſinned againſt me, I will put him out of my Booke.*

Exod.32.32.

§. Sect.2. Of Dauids Prayer.

Yea, will the tempter ſay, but though *Moſes* could not be blotted out, yet it appeareth by Gods anſwere that Sinners may, for hee ſaith, that hee will blot out him that ſinneth againſt him: and this his Objection hee will further prooue out of the prayer of *Dauid*, Pſal.69.28. *Let them bee put out of the Booke of life, &c.* I anſwere, that theſe phraſes of writing in a Booke, and blotting out of it, are metaphoricall and borrowed from the practice of men, and are vſed in the Scriptures, that the things thereby ſignified may be made plaine and eaſie to our capacitie and vnderſtanding. Neither muſt we imagine that God hath a Booke for to helpe his memory, or that he writeth or blotteth out; for all things paſt, preſent, and to come are in his ſight. But he is ſaid to write men in the Booke of life, either when he electeth them in his ſecret counſell, or when he executeth this Decree by receiuing them into his Couenant, and enrolling them in the number of his Church and Family; which is alſo done two wayes: the firſt is proper to the faithfull, who in deed and truth are within the Couenant, and are true members of the inuiſible Church: the other common to the titularie Chriſtian, who profeſſeth and eſteemeth himſelfe to bee in the number of thoſe who are in the Couenant of grace, and elected to euerlaſting life, and is ſo alſo reputed by others, becauſe he is a member of the viſible Church, and made partaker of the Word and Sacraments. Now hee is ſaid to blot men out of the Booke of life, in this laſt reſpect, when as he manifeſtly declareth and maketh

Pſal.69.28.

maketh it knowne, both to the partie himſelfe and others that hee is no true member of the Church, nor within the Couenant of grace, and conſequently not in the ſtate of ſaluation. For as for thoſe that are enrolled in his Decree and Booke of election, and alſo in the catalogue of his Saints in the Church inuiſible, they can neuer be raced out; for his purpoſe remaineth in his eternall counſell; & *the foundation of God continueth ſure*, and hath this twofold ſeale, Gods knowledge whereby he acknowledgeth that they are his; & their regeneration wrought by his holy Spirit. Moreouer, if any thing could blot out them who are thus inrolled, it muſt be the filthineſſe and polluted ſpots of their ſinnes and vnworthineſſe: but our ſins and vnworthineſſe cannot mooue the Lord to race vs out of this Booke; for then the foreſight and knowledge of them in his eternall counſell would much more haue hindred him from chuſing and inrolling vs in the Booke of his election, ſeeing euery one knoweth that a leſſe cauſe will hinder the choice of any, then mooue them to reject the perſon choſen. Yea rather becauſe the Lord hath choſen vs, therefore hee will giue vs his holy Spirit, whereby he wil preſerue vs from falling into ſin with full conſent of will, and from giuing our ſelues thereunto with malicious greedineſſe. And as he hath freely choſen vs to eternall ſaluation without any reſpect of our worthineſſe, ſo alſo he will freely execute this Decree by giuing vs all the good meanes whereby we may be ſaued.

*Rom.*9.11.

2.*Tim*,1.19.

§. *Sect*.3.
Exod.32.33.

But let vs fit this generall anſwere to the particular places which are obiected; firſt, thoſe words of the Lord, *Exod*.32.33. are a threatning not denounced againſt the true members of the Church, who are inrolled in the Booke of Life, but thoſe who are the members of the viſible Church only; and in profeſſion alone, and not in practiſe; in ſhew, and not in truth; in their owne or others opinion, and not in Gods eſtimation, of the Lords Family, and in the number of his ſeruants. Secondly, it is not to be vnderſtood of all that commit ſinne, but of ſuch as ſuffer it to raigne in them, committing it with full conſent of will, purpoſely, and maliciouſly. Thirdly, whereas he ſaith, that he will blot ſuch out of his Booke, we are not to vnderſtand hereby that he would blot them out of the Booke of his election vnto eternall life, wherein they were neuer written, or that he would reject them whom he had choſen, but that he would race them out of the Book and roll of his viſible Church, and declare and make it euident to themſelues that they are not true members of his Church inuiſible, nor belonging to his eternall election.

§. *Sect*.4.
Pſal.69.28.

Secondly, whereas the Pſalmiſt prayeth that ſome might be blotted out of the Booke of life: *Pſal*.69.28. it prooueth not that the faithfull who are inrolled in the Booke of Gods election may be caſt out and rejected; for as it appeareth by the reſt of the Pſalme, he ſpeaketh onely of the obſtinate and malicious enemies of Gods Kingdome. And whereas he prayeth that they might be blotted out of the Booke of life, hee doth not deſire that thoſe who were in truth written in this Booke ſhould be blotted out, but that it might be manifeſtly declared that they who in their owne opinion, and in reſpect of their outward profeſſion, in the opinion of others, ſeemed written in this Booke, were not in truth euer inrolled. As though he ſhold haue ſaid; Doe not, O Lord, reckon them in the number thy of faithfull ones; & if in reſpect of their outward profeſſion they are reputed of thy Church and people, diſcouer and diſplay them, that it may manifeſtly appeare that they were neuer written in thy Booke, and ſo thruſt them out of the company of thy Church and children, that all men may know that they were but Hypocrites. For in regard that Gods Decree of election is vnſearchable and incomprehenſible to mans knowledge and reaſon, thoſe in reſpect of their opinion are ſaid to be elected, who are outwardly called and added to the viſible Church, profeſſing themſelues members thereof, which are the outward but not the infallible ſignes of Gods election, becauſe they are common to the Hypocrite with the true Profeſſor; and ſo likewiſe thoſe are ſaid to be blotted out of Gods Booke, whoſe hypocriſie is diſcouered, and who are thruſt out of the company of the faithfull. And therefore *Dauid* becauſe hee would haue Gods vengeance againſt theſe wicked ones plainly manifeſted, deſireth the Lord to diſcouer them, that all might ſenſibly diſcerne them to be but reprobates.

§. *Sect*.5.
Pſal.51.10.
Dauid loſt not cleanneſſe of heart and Gods Spirit.

The ſecond place is Pſal.51.10. *Create in me a cleane heart O God, and renew a right ſpirit within me.* From which place they thus reaſon: They that may loſe cleanneſſe of heart and Gods Spirit, may alſo fall away: but the faithfull may loſe both, as appeareth by the prayer of *Dauid*; and therefore the faithfull may fall away. I anſwere, that this aſſumption is falſe, neither can it be confirmed out of this place. For firſt it followeth not, that becauſe *Dauid* in his ſenſe and feeling diſcerned not his cleanneſſe of heart, nor the Spirit of God, that therefore he was deſtitute of them, ſeeing the iudgement of the ſenſe is often deceiued, as before I haue ſhewed, the gifts and graces of God not appearing in grieuous tentations, or being for a time couered with our corruptions. Secondly, *Dauid* in praying for theſe, doth not proue that he was deſtitute of them, but rather that he was indued with them in ſome meaſure: for vnleſſe his heart had been clenſed, he could not haue deſired cleanneſſe; and

Rom.8.26.

if he had not beene indued with Gods ſpirit, hee could neuer haue made this effectuall prayer that Gods ſpirit might bee renewed. Thirdly, this phraſe of creating doth not proue that he was vtterly depriued of cleanneſſe of heart, for it is improperly vſed, as appeareth by the next phraſe of renewing, whereby hee expoundeth his meaning: but therefore he thus ſpeaketh, that hee might in all humility confeſſe his great corruption, which made him think that a little purging was not ſufficient, vnleſſe the Lord, as it were created al anew. Fourthly, this is not ſo much to bee vnderſtood of the ſpirit of God it ſelfe once giuen, as of the gifts of the ſpirit, which were not vtterly loſt, but for a time did lie hidden, and in reſpect of their meaſure and degree which in his ſenſe and feeling were impaired and diminiſhed through his grieuous fall, and therefore he deſireth to haue them renewed and increaſed. Laſtly, *Dauid* taketh away the force of this obiection in the next verſe, where hee deſireth that the ſpirit of God ſhould not be taken from him; whereby hee implieth that yet hee was not depriued of it. Yea but *Dauid* (will ſome ſay) ſheweth by this ſpeech that he might loſe Gods ſpirit, otherwiſe he would not haue prayed vnto God, not to take it from him. I anſwer, that this rather proueth that he could not be depriued of it, ſeeing he prayeth in faith and full aſſurance to be heard, and to haue his requeſt granted, according to that, 1. *Iohn* 5. 14. 15. Secondly, as the Lord hath purpoſed to continue his grace and holy ſpirit vnto his children, ſo he hath ordained, that they ſhould vſe the meanes whereby they may retaine them, one of the chiefeſt whereof is effectuall prayer. And therfore when we vſe this meanes of prayer, it doth not proue that wee are in danger to loſe them, but rather aſſureth vs that wee ſhall perſeuere in them, ſeeing the meanes and the end for which we vſe them, are ioyned together in Gods purpoſe and counſell.

5.24.

The third place obiected, is *Eſai.* 1. 21. *How is the faithfull Citie become an harlot? it was full of iudgement, and iuſtice lodged therein, but now they are murtherers, &c.* I anſwere, there is no ſtrength in this argument: for he doth not ſay, that thoſe that are faithfull may fall away and become harlots; but he ſpeaketh of the whole citie which was in times paſt inhabited with the faithfull, but now it was degenerate, and idolaters ſupplied their places: ſo that hee ſpeaketh not of the ſame perſons, but of diuers men in the ſame place, as appeareth plainly by the words following: *It was full of iudgement, and iuſtice lodged therein.* Secondly, hee doth not ſay, that thoſe who were indued with true faith were fallen away, but generally of all profeſſors of faith, and Gods true religion, amongſt which were more hypocrits then true beleeuers: but as for the true beleeuers and profeſſors they were reſerued by God in this great Apoſtaſie, as he ſheweth, verſe 9. Laſtly, though the faithfull had thus fallen, yet this proueth not that their defection was finall, and they vtterly reiected, ſeeing the Lord inuiteth them to turne vnto him by true repentance, and offereth them mercie and forgiueneſſe, verſe. 18.

1.21.

§. Sect.7.
Ezech.18.26.

The fourth place obiected is *Ezech.* 18. 26. *When a righteous man turneth away from his righteouſneſſe, and committeth iniquitie, hee ſhall euen die for the ſame, &c.* From which is inferred that hee who is iuſtified may fall away and die in his ſinnes. I anſwere, firſt, that he ſpeaketh not of one truly iuſtified by Chriſts imputed righteouſneſſe, but of ſuch an one as hauing done ſome outward workes of legall righteouſneſſe, is therefore iuſt in his owne conceit, or the opinion of others. And this appeareth, firſt, by the deſcription of this righteouſneſſe which hee ſpeaketh of, expreſſed verſe 5. vnto the ninth; where he ſetteth downe diuers outward duties of legal iuſtice. Secondly, in that hee calleth it his owne righteouſneſſe, verſ. 24. 26. Whereas the righteouſneſſe whereby wee are iuſtified is the *righteouſneſſe of God*, imputed vnto vs, *Rom.* 3. 22. that is, of Chriſt God and man. Thirdly, he ſpeaketh of ſuch a iuſt man as turning away from his righteouſnes doth according to all the abhominations that the wicked man doth, which is not incident vnto thoſe who are truely iuſtified and ſanctified, for *whoſoeuer is borne of God ſinneth not.* 1. *Ioh.* 3. 9. that is, committeth not ſinne with greedineſſe, delight, and full conſent of will as the wicked man doth who is not regenerate. This place then is impertinently alleaged, because it is to bee vnderſtood of thoſe, not which are truly iuſt, but in their own and others opinion, as our Sauiour alſo meaneth, whereas he ſaith, that *he came not to call the righteous, but ſinners to repentance*: *Matth.* 9. 13. Secondly, though this place were vnderſtood of one truly iuſt, yet it maketh nothing againſt perſeuerance: for hee doth not abſolutely ſay that the iuſt man may fall away, but if hee turne away, verſ. 24. Which ſpeech being conditional, doth not proue that the iuſt man may turne from his righteouſneſſe, but onely ſerueth as a threatning or profitable admonition, whereby God vpholdeth them in their courſe of righteouſneſſe, and preſerueth them from defection by ſtirring them vp with this commination to care and watchfulneſſe and keeping them from retchleſſe ſecuritie. Thirdly, this ſpeech being a commination or threatning is to bee vnderſtood conditionally, if hee goe on in

Rom.3.22.

1.John 3.9.

Matth.9.13.

his wickedneſſe without repentance; but he that is truly iuſt, *though hee fall, yet he riſeth vp againe, and notwithſtanding his fall, hee ſhall not be caſt off; for the Lord putteth vnder his hand*, as hee hath promiſed *Pſal.37.24.* The like place vnto this is that, *Ezech. 33.13.* and therefore we may fit vnto it the like anſwere.

Pſal.37.24.
Ezech.33.13.

CHAP. XVII.

Obiections againſt the doctrine of perſeuerance, taken from teſtimonies of the new Teſtament, anſwered, and firſt out of the Goſpels.

§. Sect. 1.
Mat.7.22.23.

THe fifth place obiected is, *Matth.7.22. Many will ſay vnto me in that day, Lord, Lord, haue we not by thy name prophecied? &c.* From which is inferred, that if thoſe who haue receiued theſe excellent gifts of the ſpirit, prophecy and power to worke miracles, may loſe them and periſh, then thoſe likewiſe who haue receiued other gifts, as faith, hope, charitie, &c. I anſwere, it followeth not, foraſmuch as men may haue theſe gifts, and yet not bee in the eſtate of grace, elected or loued of God, as our Sauiour plainely ſheweth in his anſwere to them, verſe 23. *Then will I profeſſe vnto them I neuer knew you*; that is, I neuer acknowledged you for my ſeruants; *depart from mee yee that worke iniquitie*, that is, yee that haue giuen ouer your ſelues to worke wickedneſſe. Secondly I anſwere, this place is impertinent to the purpoſe, for the queſtion is not of all gifts of the ſpirit, but onely of ſuch ſanctifying graces as are neceſſary to ſaluation, in which number the gifts of prophecie and working miracles are not, ſeeing the wicked may haue them, as appeareth in the example of *Iudas*; and the godly may want them, as we know by experience.

§. Sect. 2.

The ſixt place is *Matth.24.12. And becauſe iniquity ſhall be increaſed, the loue of many ſhall bee cold.* Out of which place they thus reaſon: They whoſe charitie may waxe cold, may loſe grace, and ſo fall away: but the elect, who haue this grace of loue may haue it waxe cold, and therefore the elect may loſe it and ſo fall away. I anſwere, firſt, to the propoſition, that our Sauiour Chriſt doth not ſay, that thoſe who are indued with true charity, may haue it extinguiſhed, as the phraſe to waxe cold may ſeeme to proue; but he ſaith, that the loue of many ſhall bee cold, that is, they ſhall bee deſtitute of this grace of loue, and that which they haue not they cannot loſe. Secondly, I anſwere to the aſſumption, that it is falſe, and receiueth no confirmation from this place; for our Sauiour ſaith not, that the true charitie of the elect ſhall be cold, but that the charitie of many, that is, the loue of hypocrites to the Goſpell, whereof they once made outward profeſſion, which was grounded vpon carnall and worldly reſpects, ſhould bee cold when they ſaw it perſecuted, and when they were ſeduced by the falſe Prophets. And of ſuch he ſpeaketh verſ.10. where he ſaith that many ſhould be offended, when they ſhould ſee the grieuous perſecution which ſhould bee raiſed againſt the Goſpell, and ſhould betray one another: which cannot be vnderſtood of the faithfull, but of hypocrites, who made profeſſion of the truth for worldly reſpects, which failing, their profeſſion and loue towards the truth alſo failed. Laſtly, though this ſhould be vnderſtood of the elect, and that it ſhould be thus read that their loue ſhould waxe cold; yet this prooueth not that their loue ſhould bee quite extinguiſhed and periſh, but onely that through the iniquitie of the times it ſhould in its actions and operations languiſh and decreaſe. But they further object, that it is ſaid in the verſe following, that he *who indureth to the end ſhal be ſaued*; by which, ſay they, is implied that ſome ſhall not indure to the end, and therefore ſhall bee condemned. I anſwer, firſt, that all this being rightly vnderſtood may bee granted; for our Sauiour heere ſpeaketh not of perſeuerance in the ſanctifying graces of his ſpirit, but of continuing and induring in the profeſſion of his Goſpell, notwithſtanding the great perſecutions which ſhould bee raiſed againſt the profeſſors thereof, which hypocrites, who loue the world better than Gods truth would not doe, and therefore ſhould bee condemned. Secondly I anſwere, that though this were to bee vnderſtood of perſeuerance in grace, it maketh nothing againſt it: for our Sauiour ſaith not that ſome of the Elect ſhall not perſeuere, but onely maketh a gratious promiſe of life and ſaluation to thoſe that doe perſeuere to the end, that hereby they may bee incouraged and confirmed in their perſeuerance.

§. Sect. 3.
Luke 8.13.
Of the
kinds of

The ſeauenth place obiected is *Luke 8.13. But they on the rocke, are they which when they haue heard, receiue the word with ioy; but they haue no roots, which for a while beleeue, but in the time of tentation goe away.* From which place they thus reaſon: They that heare and receiue the word with ioy and beleeue, may fall away, but ſuch haue true faith; and therefore ſome that haue true faith may fall away. I anſwere, that the aſſumption, namely, that theſe heere deſcribed haue true faith, is falſe; neither are theſe the inſeparable properties of a true, liuely and iuſtifying faith, but common with the temporary faith, which is the faith of hypocrites. For not onely the faith-

full

6.4.5.

full and elect doe heare and receiue the word with ioy, and alſo beleeue, that is, after an hiſtoricall manner giue their aſſent vnto it, but alſo hypocrits and reprobates as the Apoſtle ſheweth, *Heb. 6.4.5.* But it will bee obiected that Chriſt heere ſpeaketh of true faith, ſeeing hee ſaith that they beleeue, and therefore they want not faith, but onely perſeuerance. I anſwere, that as faith it ſelfe is of diuers kinds, ſo alſo there are diuers kinds of beleeuing, according to the ſeuerall ſorts of faith, whereof they are acts. There is a generall faith, whoſe act is generally to beleeue and giue aſſent to the truth of the Scriptures; there is a temporarie faith, which not onely giueth aſſent, but alſo conceiueth ſome kind of ioy in that which it beleeueth; and there is a true iuſtifying faith, which not onely aſſenteth to the truth, but alſo apprehendeth and applieth that which it beleeueth to the vſe and benefit of the beleeuer. Though therefore the temporarie faith beleeueth, that is, aſſenteth to the doctrine of faith as being true, and ſheweth it ſelfe in an outward profeſſion, and is ioyned with a reioycing in that trueth which it beleeueth and profeſſeth, yet are there diuers things wanting in it, which are the life and ſoule of true iuſtifying faith; for firſt this liuely faith bringeth forth the ripe fruits of true godlineſſe, but this temporarie faith nothing elſe but the blade of an outward profeſſion. Secondly, the true faith is a particular perſwaſion, this onely a generall notion or opinion; that apprehendeth, and applieth peculiarly all the promiſes of life and ſaluation to the beleeuer, but this is deſtitute of this apprehenſion and application: that is conſtant and permanent, but this, as it is grounded vpon worldly and carnall reſpects, ſo when they faile (as they doe in the time of tentation) then this faith alſo faileth.

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§.Sect.4.
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Now our Sauiour Chriſt in this place ſpeaketh not of this true iuſtifying faith, of which onely the queſtion of perſeuerance is vnderſtood, but of the other temporarie faith of hypocrites, as may appeare in the text it ſelfe; for firſt it is ſaid that ſuch haue no rootes, but onely beare the leaues of an outward profeſſion, which in the day of tentation, when the ſunne of affliction ariſeth, withereth and dieth; whereas they who haue a true faith, haue for the roote thereof a certaine perſwaſion of Gods loue, and fauour in Chriſt, the remiſſion of their ſins, and eternall life and happineſſe; from which roote ſpring not only the faire greene leaues of an outward profeſſion, but alſo the ripe fruits of holines and righteouſneſſe. Secondly, it is ſaid, that they beleeue for a time only, and in the time of tentation goe away; whereas they who truly beleeue, *are like vnto mount Sion, which cannot bee moued, but ſtandeth faſt for euer*, as it is *Pſal.* 125. 1. they are built vpon the rocke Ieſus Chriſt, ſo that though the winds of affliction, and floods of perſecution blow and beate againſt them, yet they ſhall not fall, becauſe they are grounded vpon this rocke, as it is *Math.* 7.25. Laſtly, they receiuing the ſeed of the word, bring forth only a blade, which is but a ſhew of godlineſſe, and continueth not, but by and by is ſcorched and withereth; but they who are indued with a true faith, like the good ground, receiuing the ſeed of the word in an honeſt and good heart, keepe it, and bring forth fruit with patience. Seeing therefore this place alleaged, is not to be vnderſtood of true iuſtifying faith, but of the faith of hypocrits, which is nothing elſe but a ſhadow or vaine opinion of faith; and the falling away, nothing elſe but the caſting off an outward profeſsion, therefore it maketh nothing againſt the perſeuerance of thoſe who are truly faithfull.

Pſalm.125.1.

Matth.7.25.

§. Sect. 5.
Iohn 15.2.
Of true and rotten branches.

The eight place obiected is *Ioh.* 15. 2. *Euerie branch that beareth not fruit in mee he taketh away, &c.* From which place they thus reaſon: All the branches which are in Chriſt are elected and indued with true faith: but ſome branches which are in Chriſt not bearing fruit, are cut from his body, and ſo periſh: therefore ſome who are elected and indued with faith, may be ſeuered from Chriſt and ſo periſh. I anſwere, that the propoſition is falſe; for a branch in Chriſt is nothing elſe but a member of the Church, and both of them generally vnderſtood, doe ſignifie ſuch an one as is outwardly admitted into the Church, which is the body of Chriſt, by the Sacrament of baptiſme, and being outwardly called by the miniſterie of the word, doth make profeſsion of the doctrine of faith therein taught, and communicateth in the vſe of the Sacraments. And ſo generally to be ingrafted into Chriſt, is to bee ioyned as a member to the viſible Church. Now as of members, ſo alſo of branches there are two ſorts; for ſome are not onely ioyned to the viſible Church by the Sacrament of baptiſme, and by an outward profeſsion of the Faith, but alſo are truely vnited vnto Chriſt their head, and ingrafted into the inuiſible Church by the ſpirit of God and a liuely Faith, and ſo communicating of the life and vertue which is in Chriſt their head, & ſucking liuely iuyce from this diuine and holy roote, doe liue in him and bring forth the fruits of godlineſſe and righteouſneſſe. And whoſoeuer are thus ingrafted into Chriſt Ieſus, they ſhall euer remaine fruitful branches, and be neuer cut off and wither, yea rather Chriſt the good husbandman will purge and prune them, and continually water them with the dew of his grace and holy ſpirit, that they may bring forth fruit in more abundance, as it is in this place. So he ſaith, verſ. 16. that whom hee hath choſen, hee hath ordained that they ſhould bring forth fruit, and that their fruit ſhould not fade and wither, but remaine, and continually flouriſh like a tree planted by a riuer of waters, as it is *Pſalm.* 1.3.

Pſal.1.3.

§. Sect.6.

But there are other members and branches which are onely intertained into the viſible Church, and accounted members thereof, becauſe they haue receiued the ſacrament of baptiſme, and make an outward profeſsion of religion, though in their liues they deny the power therof; which notwithſtanding were neuer truly vnited vnto Chriſt, nor ingrafted into the inuiſible Church, being altogether deſtitute of the bond of this vnion, the ſpirit of God and a liuely faith, and conſequently hauing no communion with our head and root Chriſt Ieſus, nor receiuing any life and vertue from him, they are dead and rotten members, and branches, which hauing onely a ſhew and ſhape of an outward profeſsion, and wanting life, bring forth no fruits of true godlineſſe, and therefore ſhall bee cut off, not from the true bodie of Chriſt the inuiſible Church, into which they were neuer planted and ingrafted, but from the outward body of the viſible Church whereof they were members in ſhew and profeſsion. The which is done when as their vizard being pulled off, they are diſcouered to be but meere hypocrites.

§. Sect.7. Of a twofold liuing in the vine Chriſt.

But heere it is obiected, that it cannot bee called a branch which hath not ſometime liued in the vine: for branches are not tranſplanted, but doe grow in the vine, not dead but liuing; and ſo the faithfull are borne againe in Chriſt, and when they are borne againe, they are not dead but liuing: and yet notwithſtanding if after they are borne againe, they refuſe to beare the fruit of good workes, they are cut off and periſh. I anſwere, that there is a twofold liuing in the vine, in ſhew and outward appearance, and indeed and truth; the firſt is common to the hypocrite, who after a ſort may bee ſaid to be ingrafted into the bodie of Chriſt, and in reſpect of his ſhew and outward profeſſion to liue in him; but the other is proper and peculiar to the faithfull, who are the true branches. But al branches (ſay they) doe firſt truly liue in their vine before they can die and wither. I anſwere, that this is true of all naturall branches, which originally ſpring out of the ſtocke, but not of thoſe which are tranſplanted and ingrafted: For wee know that ſome cions being ingrafted into another ſtocke, doe receiue no life and nouriſhment from it, and yet notwithſtanding they ſeeme for a time to liue, till the heate of the ſunne ſcorching them, for want of inward moiſture they wither, and ſo appeare to bee dead, and neuer to haue receiued life and nouriſhment from the ſtocke. Now that I may fit this ſimilitude, wee are not naturall branches ſprung from Chriſt, but from *Adam*, who is our roote, and are tranſplanted and ingrafted into Chriſt, but after a diuers manner, ſome into the viſible bodie of the Church, and (as it were) but into the outward barke, who for want of the attractiue vertue of faith, doe receiue no life nor nouriſhment from him: and therefore though they ſeeme to liue for a time in ſhew and outward profeſſion, yet in truth they are dead branches, and ſo will appeare to be, when the ſunne of perſecution and affliction ſcorcheth and withereth them; but other branches are ingrafted into the inuiſible Church and very body of Chriſt the liuing ſtocke, and by a true and liuely faith doe ſucke good iuyce and nouriſhment from him, whereby they liue and bring forth fruit. And they who are thus truly ingrafted into Chriſts body, cannot refuſe to bring forth the fruits of good workes, no more than the liuing branch grafted in a fruitfull ſtocke, can refuſe to bring forth grapes: for as all other powers of body and ſoule are regenerate and renewed, ſo likewiſe their will, whereby they are made not onely willing, but alſo deſirous to bring forth the fruite of good workes.

CHAP. XVIII.

Obiections againſt the doctrine of perſeuerance, taken from teſtimonies out of S. Pauls Epiſtles, anſwered.

§. Sect.1.

Rom.9.3. In what ſe Paul wiſheth to be ſepara- ted from Chriſt.

THe ninth place obiected is *Rom.9.3. For I would wiſh my ſelfe to bee ſeparated from Chriſt* (or, deuoted to eternall perdition) *for my brethren which are my kinſemen according to the fleſh.* From which place they thus reaſon: *Paul* might be ſeparated from Chriſt and periſh: but *Paul* was elected to ſaluation: therefore ſome who are elected may bee ſeparated from Chriſt and periſh. I anſwere, that the propoſition is falſe, neither doth it receiue any ſtrength from this teſtimonie: for *Paul* doth not ſay, that hee could bee ſeparated from Chriſt, but onely profeſſeth that ſuch was his zeale of Gods glory, and loue to his brethren the Iewes, that he could find in his heart, if it were poſſible, to be ſeparated from Chriſt, rather than Gods glory ſhould be impeached by the deſtruction of the people. But it may be further vrged, that *Paul* wiſheth that hee might be ſeparated from Chriſt, and therefore it might be. I anſwere, that hee doth not abſolutely deſire it, but conditionally, if it were poſsible. And therefore hee ſaith not, I doe wiſh; but I would wiſh; that is, I could find in my heart to wiſh this ſeparation, if it could poſsibly ſtand with the immutabilitie of Gods election. But *Paul* though hee thus ſpeaketh did not thinke that this could poſsibly bee, for he profeſſeth a little before, that he was perſwaded & certainely aſſured, that neither life nor death, nor any thing in the world could ſeparate him from the loue of God in Chriſt, *Rom.*8.38. But to what purpoſe doth hee wiſh this, if it could not be? I anſwere, to this end that he might hereby expreſſe his feruent zeale for Gods glorie, and intire loue of his brethren the Iewes, which were ſo great, that he neglected his owne ſaluation in reſpect of them.

The tenth place obiected is *Rom.*9.20. *Well, through vnbeleefe they are broken off, and thou ſtandeſt by faith; be not high minded, but feare.* 21. *For if God ſpared not the naturall branches, take heed leaſt hee alſo ſpare not thee, &c.* From which place they thus reaſon: The naturall branches may be broken off: the naturall branches are the true members of Chriſt elected to ſaluation: therefore ſome members of Chriſt elected to ſaluation may fall away and periſh. I anſwere, that this obiection is like that grounded vpon *Iohn* 15. 2. and therefore needeth not much to be ſtood vpon. Briefly therefore we are to know, that the aſſumption is manifeſtly falſe; for by naturall branches is not meant the true members of Chriſt elected to ſaluation, but the whole viſible Church of the Iſraelites, as it plainely appeareth by the whole diſcourſe of the Apoſtle in this chapter. The firſt (namely, that hee ſpeaketh not of the true members of Chriſt elected to ſaluation) is manifeſt, verſ. 2. *God hath not caſt away his people which he knew before*, that is, whom in his eternall counſell he had elected to ſaluation. And verſ. 7. *Iſrael hath not obtained that he ſought*: that is, the whole people of Iſrael; *but the election* (that is, ſo many as were elected) *hath obtained it, and the reſt haue beene hardned.* The other, namely, that hee ſpeaketh of the whole people and Church of the Iewes, and not of the faithfull, is ſo cleere in it ſelfe, that it needeth no borrowed light to illuſtrate it; ſeeing in this whole chapter he reaſoneth of the reiection of the Iſraelites, from being the viſible Church and people of God, and of the calling of the Gentiles. But ſome will ſay, that the Apoſtle calleth them naturall branches, and therefore before their breaking off, they were the true members of Chriſt. I anſwer, that the Apoſtle doth not call them natural, to diſtinguiſh them from dead and fruitleſſe branches, but from the wild branches which were the Gentiles, who of ſtrangers and aliants were called to bee the Church and people of God: whereas the Iewes who had a long time beene planted in the viſible Church were broken off and reiected. By breaking off then of the naturall branches, wee are not to vnderſtand the reiection of the true members of Chriſt and the viſible Church, who are the faithfull and elect, but of the outward members of the viſible Church, who being externally called, made profeſsion of religion, but yet in the meane time were deſtitute of the power thereof, and of all ſauing grace. For the Apoſtle ſaith of this people who were thus reiected, that *God had giuen them the ſpirit of ſlumber, eies that they ſhould not ſee, and eares that they ſhould not heare vnto this day*, verſ. 8. and that they were broken off through vnbeleefe, wherwith they were ſo wholly poſſeſſed, that they would not receiue either Chriſt or his Goſpell, verſ. 20. and that they did not al this of infirmity but through obſtinacie, verſe 25. profeſsing themſelues enemies to the Goſpell, as it is verſe 28.

§. *Sect.*3.
*Rom.*14.15.
1.*Cor.*8.11.
For whom Chriſt is ſaid to haue died.

The eleuenth place is *Rom.* 14.15. *Deſtroy not him with thy meate for whom Chriſt died.* The like place is, 1. *Cor.* 8.11. *And through thy knowledge ſhall thy weake brother periſh, for whom Chriſt died.* From which places they thus reaſon: Thoſe for whom Chriſt died may be deſtroyed and periſh: but ſuch are elected and indued with faith: therefore ſome elected and indued with faith may bee deſtroyed and periſh. Vnto which I anſwer, firſt, by diſtinguiſhing of the aſſumption; for Chriſt is ſaid generally and improperly to haue died for the whole viſible Church; but properly and truly for the faithfull only, which are of the Church inuiſible. The firſt phraſe of ſpeech is true in regard of the ſufficiencie of his death, which in it ſelfe was a full and ſufficient price for the ranſome of all, or elſe if wee vnderſtand it by a ſynecdoche of the whole for the ſeuerall parts and members; but not in reſpect of the efficacie of his death, for it is onely effectuall for the redemption and ſaluation of thoſe who apply vnto themſelues the vertue and merit thereof, by a true and liuely faith. All therefore for whom Chriſt is ſaid to haue died, are not elect and faithfull, but onely thoſe to whom the vertue and power of his death and merits are effectually applied. Secondly, Chriſt is ſaid to haue died for euery member of the viſible Church, becauſe being outward members thereof, they are in the iudgement of charitie reputed and eſteemed of the Church, and to be redeemed and iuſtified by Chriſts death, vntill by their Apoſtacie they make it knowne that they were but hypocrites, for whom Chriſt neuer died. And of ſuch may theſe places be vnderſtood, ſeeing the holy Ghoſt oftentimes ſpeaketh of things according to the judgement and eſtimation of men; and alſo by ſuch charitable ſpeeches doth teach vs both to ſpeake and judge charitably; and ſeeing likewiſe we find by experience, that many ſuch Hypocrites as doe for a time profeſſe themſelues members of the Church, and redeemed by Chriſts death, being ſcandalized and offended by the example of ſome others, do fall away from their profeſſion, and ſo vtterly periſh. But if we will vnderſtand it of thoſe for whom Chriſt truly and effectually died, the propoſition is falſe; for Chriſt died for none but his ſheepe, *Iohn* 10.15. and Chriſts *ſheepe ſhall neuer periſh, neither can any plucke them out of his hand.* Verſe 28. Yea but it is ſaid, that *thy weake brother ſhall periſh.* I anſwere, that is not to be vnderſtood of the effect and euent, but of the cauſe and occaſion: for howſoeuer the weak Chriſtian may be ſhrewdly ſhaken, & be grieuouſly wounded in his cõſcience with ſcandals and offences offered by thoſe who are more ſtrong, yet hee can neuer fall and periſh, ſeeing the Lord ſtrengtheneth his weakneſſe, vpholdeth him being ready to fall, and being falne raiſeth him vp againe. Notwithſtanding it might truely bee ſaid in reſpect of the ſufficiencie of the occaſion offered by the offence giuen, that hee ſhould thereby be deſtroyed and periſh: for he that giueth ſuch offences, doth as much as in him lieth, deſtroy his weake brother, the cauſe which he giueth being in it ſelfe of force ſufficient to ouerthrow and deſtroy him, if hee were not ſupported and preſerued by the omnipotent power of God. So that the ſenſe of this place is this, deſtroy not, that is, doe not by giuing ſuch offences, as much as in thee lieth, deſtroy thy weake brother, for whom Chriſt hath died. And ſo through thy knowledge ſhall thy weake brother periſh, that is, by abuſing thy knowledge cõcerning the vſe of things indifferent, thou ſhalt by offending him, as much as thou art able, cauſe him to periſh, becauſe thou offereſt the occaſion, and vſeſt the meanes to bring him to deſtruction.

Iohn 10.15.28.

§. *Sect.*4.
1.*Cor.*9.27.
Whether *Paul* might become a reprobate.

The twelfth place objected is 1.*Cor.*9.27. *But I beat downe my body and bring it into ſubiection, leſt by any meanes after I haue preached to others, I my ſelfe ſhould become a reprobate.* From which place they thus reaſon: *Paul* might become a reprobate, but *Paul* was elected and indued with Faith; and therefore ſome elected and endued with Faith may become reprobates. The propoſition they endeuour to prooue by this place; becauſe in chaſtiſing his body to this end that he might not become a reprobate, hee ſheweth himſelſe doubtful & fearful leſt he ſhould become one. I anſwer, firſt, that the original word ἀδόκιμος here vſed, which they tranſlate reprobate; may more fitly in this place be tranſlated reproued, as it is in our Geneua tranſlation; for ſo it is ſometimes vſed, as 2.*Cor.*13.7. and *Heb.*6.8. and in this ſenſe it is oppoſed vnto one who is approoued; and ſo it beſt agreeth with the ſcope of the Apoſtle in this place; for he doth not ſpeake of the reprobation of his perſon in Gods counſell, but of the diſapproouing and rejection of his miniſtery by God and his Church, if hee did teach one thing and practice another. For hee is reproued, that is, rejected and diſapprooued of God and the Church, as an euill and vnworthy Miniſter, whoſe life and conuerſation is not agreeable to his word and doctrine. And therefore *Paul* being appointed an Apoſtle and Miniſter to teach others the wayes of righteouſneſſe and holineſſe, doth carefully beate downe his fleſh, and indeuoureth to mortifie the corruptions thereof, leſt teaching others, and neglecting the practice of his own doctrine, he ſhould be rejected and reprooued as an euill Teacher. Secondly, though this place ſhould be vnderſtood of eternall reprobation, yet it maketh nothing againſt the certaintie of *Pauls* perſeuerance; for hee doth not ſay that hee could become a reprobate, but that he would vſe this meanes that he might not become a reprobate. Now to vſe the meanes to preſerue himſelfe from becomming a reprobate, doth not prooue the poſſibilitie of his reprobation, but the certaintie of his perſeuerance, ſeeing the means of perſeuerance are no leſſe contained in Gods counſell and decree, then perſeuerance it ſelfe. So that as the Lord hath decreed that wee ſhould not be reprobates, and that wee ſhould perſeuere in grace, ſo alſo hee hath decreed that we ſhould beat down our fleſh, and mortifie the corruptions thereof, that ſo our perſeruerance may be cõfirmed, and we preſerued from defection and reprobation; as hee hath elected vs to eternall life, ſo hee hath alſo decreed that wee ſhould vſe the meanes whereby we might make our election ſure, as hee exhorteth, 2.*Pet.*1.10. and therefore the carefull vſe of theſe meanes doth not ſhew the doubtfulneſſe, but rather the infallible certaintie of our election and perſeuerance. And this appeareth in the Apoſtle *Paul*, who as hee doth in this place with al diligence vſe this means of mortification, that he might not become a reprobate, ſo in other places hee profeſſeth his certaine aſſurance of perſeuering in Gods loue, & that he neither was nor could become a reprobate.

2.*Cor.*13.7.
*Heb.*6.8.

2.*Pet.*1.10.

*Rom.*8.38.39.
2.*Cor.*13.6.

§. *Sect.*5.
*Gal.*3.3.
What is
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fleſh.

The thirteenth place objected is, *Gal.*3.3. *Are ye ſo fooliſh, that after yee haue begun in the ſpirit, ye would now be made perfect by the fleſh.* From which place they thus reaſon: They that begin in the Spirit, may fall away and end in the fleſh: but they that begin in the ſpirit, are truly regenerate: therefore they who are truly regenerate, may fall away and end in the fleſh: I anſwer, that the aſſumption is falſe: for by ſpirit in this place is not vnderſtood the ſpirit of regeneration, but the doctrine of the ſpirit, or the ſpirituall doctrine, which is the Goſpell; and thus doth our Sauiour Chriſt call the words of the Goſpell which he preached, *ſpirit and life, Iohn 6.63.* and in this reſpect the Apoſtle calleth the Miniſters of the new Teſtament *the Miniſters of the ſpirit*, and the preaching thereof the *miniſtration of the ſpirit*, 2.Cor. 3.6,8. becauſe when the Goſpell is preached, the ſpirit is giuen to thoſe that beleeue. So that the Apoſtle in this place doth not accuſe them for their falling from true regeneration, but from the profeſſion of the Goſpell which had beene taught vnto them. For whereas they had learned by the preaching of the Goſpell, that a man is juſtified by faith alone without the workes of the Law, they fal from this truth which formerly they had receiued, looking to bee juſtified by the workes of the Law. Secondly, I anſwere vnto the propoſition, that by the fleſh we are not to vnderſtand the ſtate of man vnregenerate, but the fleſhly doctrine of the falſe Apoſtles which ſauoured wholly of carnall and worldly wiſdome, becauſe they taught that they ſhould not reſt wholly vpon the righteouſneſſe of Chriſt for their juſtification, and ſo aſcribe vnto him the ſole glorie thereof, but rather in part they ſhould relie vpon their owne legall righteouſneſſe, and ſo ſhare with Chriſt in the prayſe of their juſtification; the which may well be called a fleſhly doctrine, ſeeing nothing is more agreeable and pleaſing to fleſh and bloud, then to rob God of his honour, that we may arrogate it vnto our ſelues. And therefore to be perfected by the fleſh, cannot ſignifie falling away into the ſtate of vnregeneration, but a defection from the profeſſion of the doctrine of the Goſpell, which teacheth that we are juſtified by faith alone in Chriſt, vnto the doctrine of the falſe Apoſtles, who taught them to looke for the perfecting of their righteouſneſſe which was begunne by the Goſpell, by performing the works of the Law, and by receiuing the legall Sacrament of Circumciſion which was made in the fleſh, without which they affirmed that Chriſt would not profit them. The which their practice hee condemneth of extreame folly, becauſe they left the doctrine of the Goſpell, which brought them into the glorious libertie of the ſonnes of God, and reduced themſelues into the ſtate of ſeruitude and bondage vnder the Law and the curſe thereof, from which Chriſt hath deliuered thoſe that beleeuing in him, doe wholly and ſoly reſt vpon him for their juſtification and ſaluation. And this expoſition agreeth moſt cleerly with the context of this Chapter, and the maine drift of the Apoſtle in this place. But though we ſhould expound theſe words according to that ſenſe which they force out of them, yet would they make nothing for their purpoſe: for he doth not write this vnto particular beleeuers, who were truly juſtified and ſanctified, but vnto thoſe fooliſh Galathians who had left the doctrine of the Goſpell, of which formerly they had made ſome profeſſion, and imbraced the doctrine of the falſe Apoſtles. And therefore he ſaith not, that they were truly and throughly regenerated by Gods ſanctifying Spirit, but only that they had *begun in the ſpirit*, that is, had in ſome meaſure beene inlightned and taſted of the heauenly gift, and the Word of God, receiuing it for the preſent with joy, and making an outward profeſſion thereof, like thoſe temporizers of whom our Sauiour Chriſt, & the Apoſtle ſpeaketh, *Mat.* 13.20. *Heb.6.4,5.*

*Matth.*13.20.
*Heb.*6.4,5.

§. Sect. 6.

*Gal.*5.4.
How the Galathians were ſaid to be aboliſhed from Chriſt.

The fourteenth place objected, is Gal.5.4. *Ye are aboliſhed from Chriſt* (or, as it is in the originall, *ye are made void and emptie of Chriſt*, that is, Chriſt is vnto you vnprofitable) *whoſoeuer are juſtified by the law, yee are falne from grace.* From which place they thus reaſon: The Galathians looking to be juſtified by the Law were aboliſhed from Chriſt and did fall from grace: but they were elected and indued with Faith: and therefore ſome who are elected and indued with Faith, may bee aboliſhed from Chriſt and fall from grace. I anſwere firſt to the aſſumption, that thoſe Galathians which looked to be juſtified by the Law, were not elected, if they did perſeuere in this their hereſie; and therefore it maketh nothing againſt our queſtion if the propoſition be vnderſtood of ſuch; for wee grant that they who ſeeke for juſtification by the workes of the Law by themſelues performed, being not elected may be aboliſhed from Chriſt, and fall from grace. Yea but, ſay they, theſe Galathians were in Chriſt once, and in the ſtate of grace, or elſe they could not fitly bee ſaid to be made void and emptie of Chriſt, and to haue falne from grace: for how can they bee made emptie of Chriſt Ieſus and fall from grace, who were not firſt filled with Chriſt and in the ſtate of grace? I anſwere, that theſe phraſes are too much racked, to the end they may force them to make a confeſſion againſt the truth; for to be made void of Chriſt ſignifieth to haue no part and communion in Chriſt, nor any profit by his death and righteouſneſſe, in which ſenſe the Apoſtle ſpeaketh in this place, namely that thoſe who looke to be juſtified by the workes of the Law, ſhall haue no communion, part nor profit in Chriſt. And ſo it accordeth with the ſecond Verſe, *If yee bee circumciſed, Chriſt ſhall profit you nothing.* And to fall from grace ſignifieth not to fall from ſanctifying grace, but from the doctrine of grace, namely, the Goſpell. So that the ſenſe is this, whoſoeuer will not content themſelues with the righteouſneſſe of Faith, but ſeeke for righteouſneſſe in the Law, they haue no communion with Chriſt, and are falne from the doctrine of grace taught in the Goſpell, to the righteouſneſſe which is of the Law. And whereas whileſt they did imbrace the doctrine of the Goſpel, they ſeemed to be in the ſtate of grace, they now falling from the profeſſion of this truth, and imbracing the righteouſneſſe which is of the Law, doe make it manifeſt, that they are not in the ſtate of grace, and that they neuer from their hearts imbraced the doctrine of the Goſpell, ſeeing they renounce the free grace therein offered and ſubiect themſelues to the bondage of the Law.

§. Sect.7. 1.Tim.1.19. 4.1. and 5.8. and 6.10. What is meant by denying, departing from, and making ſhipwrack of faith.

The fifteenth place obiected is, 1.Tim.1.19. *Hauing faith and a good conſcience, which ſome haue put away, and as concerning faith haue made ſhipwracke.* The like places vnto this are theſe, 1.Tim.4.1. *Now the Spirit ſpeaketh euidently that in the latter times ſome ſhall depart from the faith.* And 5.8. *If there be any that prouideth not for his owne, &c. he denieth the faith, and is worſe than an infidell.* And 6.10. *The deſire of mony is the root of all euill, which while ſome luſted after they erred from the faith.* From which places they thus reaſon: They that may make ſhipwracke of faith, and deny, depart and erre from the faith; they may loſe their faith, and conſequently fall away and periſh; but ſome may make ſhipwrack of their faith, &c. and therefore ſome may loſe their faith, fall away and periſh. I anſwere, that this word faith is diuerſly taken in the Scriptures; ſometimes for the doctrine of faith: So Act.6.7. *And a great company of Prieſts were obedient to the faith.* Gal.3.2. *Receiued you the ſpirit by the workes of the Law, or by the hearing of faith?* So Rom.12.6. Gal.3.23. Sometimes for fidelitie or faithfulneſſe in the performance of ones word and promiſe. So Rom.3.3. *Shall their vnbeliefe make the faith of God without effect?* Sometimes for a perſwaſion whereby wee beleeue God. So *Heb.11.* And hereof alſo there are diuers kinds beſides the true iuſtifying faith; as the faith of miracles, a generall or hiſtoricall faith, a legall faith, a temporary faith; of all which the queſtion is not to be vnderſtood, but onely of a true, liuely and iuſtifying faith, whereby the Beleeuer doth apprehend and apply vnto himſelfe particularly Chriſt and his righteouſneſſe and merits. Now the places before alleaged are not to be vnderſtood of this iuſtifying faith, but of the doctrine of faith, and therefore make nothing againſt the doctrine of perſeuerance. For firſt, whereas *Paul* ſaith that *Hymeneus* and *Alexander* had made ſhipwracke of faith, his meaning is, that they were become Heretikes and Apoſtates from that truth which they had profeſſed. And this appeareth, 2.*Tim.*2.18. where ſpeaking of this *Alexander* and *Phyletus*, hee ſaith, that they had erred concerning the truth, ſaying, that the reſurrection was paſt alreadie. Whereupon hee addeth that notwithſtanding their back-ſliding from the truth, Gods Decree of election was not hereby impeached, ſeeing they neuer belonged vnto it. *Neuertheleſſe* (ſaith hee) *the foundation of God ſtandeth ſure, hauing this ſeale, the Lord knoweth them that are his.* Secondly, whereas hee ſaith, 1.*Tim.*4.1. that ſome ſhould depart from the faith, he expoundeth his meaning in the words following, ſaying, that they *ſhould giue heed to the ſpirits of errour, and doctrine of Deuils*, that is, they ſhould leaue the ſincere truth of the Goſpel, and ſuffer themſelues to bee ſeduced with the Hereſies of Antichriſt. Thirdly, whereas he ſaith, Chap.5.Verſ.8. that they that *prouide not for thoſe who are vnder their charge, deny the faith*; he meaneth the doctrine of faith, which teacheth vs to haue care not onely of our ſelues but alſo of thoſe that belong vnto vs. Laſtly, wheras he ſaith, that couetous men doe erre from the faith, hee meaneth the doctrine of the Goſpell, which teacheth that wee ſhould not lay vp our treaſures vpon the earth nor ſerue this vnrighteous Mammon. And ſecondly, though it ſhould bee vnderſtood of iuſtifying faith; it were nothing to their purpoſe, ſeeing a couetous worldling may erre from the faith, though he were neuer indued therewith. Seeing then theſe places are to be vnderſtood of the doctrine of faith, which a worldling & reprobate may know and profeſſe as well as the elect, therefore they make nothing for prouing of the poſſibilitie of a defection from a true iuſtifying faith, and conſequently infringe not the doctrine of perſeuerance.

Act.6.7. Gal.3.2.

Rom.12.6. Gal.3.23.

Rom.3.3.

Heb.11.6.

2.Tim.2.18.

1.Tim.4.1.

§. Sect.8. Heb.6.4. expounded.

The 16. place obiected is, Heb.6.4. *For it is impoſſible that they which were once lightned, and haue taſted of the heauenly gift, and were made partakers of the Holy Ghoſt. 5. And haue taſted of the good word of God, and of the powers of the world to come. 6. If they fall away ſhould be renewed againe by repentance, ſeeing they crucifie againe to themſelues the Sonne of God, and make a mocke of him.* From which place they thus reaſon: Thoſe who are inlightned and haue taſted of the heauenly gift, and were made partakers of the Holy Ghoſt, and taſted, &c. they may ſo fall away, as that they cannot be renewed by repentance: but ſuch are the elect of God and his faithfull ones; and therefore the elect and faithfull may ſo fall away as that they cannot bee renewed by repentance. To which I anſwere, that there is no ſound part in this ſyllogiſme; for firſt the aſſumption is to bee denied as falſe; neither can it be proued that the Apoſtle doth here vn-

vnderſtand an elect and faithfull man in this deſcription, but an hypocrite, who hath onely a temporarie faith; ſeeing hee doth not here ſet downe peculiar properties of the elect and faithfull; but ſuch as are common vnto them with temporizing hypocrites; as may appeare if wee examine the particulars. For by illightning hee vnderſtandeth the illumination of the minde with the knowledge of the Goſpell, which is common to the faithfull with hypocrites, who oftentimes attaine vnto an hiſtoricall knowledge of the great myſteries of Chriſtian religion, ſo as they can diſcourſe of them in ordinarie talke, yea and become Preachers and teachers thereof vnto others; as appeareth in the example of *Iudas*, *Demas*, *Iulian* and many others. And thus doth the Apoſtle expound himſelfe, *Heb.* 10. 26. *If wee ſinne willingly after wee haue receiued the knowledge of the truth, there remaineth no more ſacrifice for ſinnes.* So likewiſe by taſting of the heauenly gift of the word of God, and of the powers of the world to come, wee are to vnderſtand ſome generall approbation of theſe things in the iudgement, which inclineth alſo the affection to like of and to deſire them; but yet ſeuered from a reſolute purpoſe to compaſſe and inioy them. And this alſo is common vnto hypocrites; for as the Merchant being about to buy a parcell of wines, doth taſte of them, and thereupon doth approue them as good, like of and deſire them; and yet when hee knoweth what a deare price he muſt giue for them, chuſeth rather to leaue them vnbought and to goe his way: ſo the hypocrite hearing what excellent things are prepared for Gods faithfull ones, doth like and deſire them, but howſoeuer hee liketh the taſte and relliſh of them, yet when hee knoweth that whoſoeuer will buy them, muſt deny himſelfe and his worldly luſts, forſake the world and the vanities thereof, mortifie the fleſh, and take vp his croſſe and follow Chriſt, he leaueth them as being too deare, and rather will haue none of them, then he will come to ſo high a price. And ſuch are thoſe temporizing hypocrites which our Sauiour deſcribeth in the parable. *Luk.* 8. 13. *But they that are on the ſtones, are they which when they haue heard, receiue the word with ioy, but they haue no rootes, which for a while beleeue, but in the time of tentation goe away.* Such an one was *Balaam*, who perceiuing what great bleſſings were reſerued for the righteous, deſired to die their death, that hee might inioy them, but yet would not liue their life, nor to obtaine aſſurance of theſe ioyes, leaue couetouſneſſe and impietie. So the young man in the Goſpell deſired to attaine vnto eternall life, and came vnto Chriſt to bee inſtructed in the meanes whereby he might come vnto aſſurance thereof; but when he heard that hee muſt ſell all he had, and giue it to the poore, and take vp his croſſe and follow Chriſt, he relinquiſhed his former ſuit and went away ſorrowfull.

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3.13.

What is meant by being made partakers of the holy Ghoſt.

Laſtly, by being made partakers of the holy Ghoſt, hee vnderſtandeth the gifts of the holy Ghoſt, which alſo are of two ſorts: firſt, ſuch as are the gifts of the ſanctifying ſpirit, but not the gifts of ſanctification, which are alſo common to Hypocrites, as knowledge of the Goſpell, a ſudden and temporary ioy in hearing the word, a deſire to be conformable thereunto in ſome things, and ſuch like. Secondly, ſuch as are the gifts of the ſpirit as it ſanctifieth, or the gifts of ſanctification, as Faith, charitie, repentance and ſuch like, which are peculiar to the elect. Now we are to vnderſtand the Apoſtle in this place of the former common gifts, and not of theſe latter which are proper to the faithfull.

Marke 6.20.

§.Sect.9.
What is meant by crucifying Chriſt againe.

But it is further vrged, that we are here to vnderſtand the elect and faithfull which fall away, becauſe hee ſaith that they crucifie Chriſt againe vnto themſelues; whereof it followeth, that hee was *once* crucified for them before, and conſequently that they were elected, ſeeing Chriſt died onely for ſuch. I anſwere, firſt, that the word *(againe)* is not to be referred to the words following *(vnto themſelues)* but to the word crucifying going before. Secondly, by crucifying vnto themſelues, wee are not to vnderſtand crucifying or dying for them, or for their ſaluation, whereby is noted the finall end of Chriſts death, but his crucifying by them (as they were the ſpitefull and malitious inſtruments of his death) vnto their iuſt condemnation. For as the Iewes did once malitiouſlie crucifie Chriſt our Sauiour vpon the croſſe, ſo thoſe are ſaid to crucifie him againe who deſpiſe and contemne him, and his ſufferings, and make a mocke of them. And in this ſenſe *Paul* ſaith, that *the world was crucified vnto him, and hee vnto the world, Gal.* 6. 14. that is, as the world did contemne and baſely eſteeme him, ſo did he contemne and baſely eſteeme the world and the vanities thereof.

*Gal.*6.14.

§.Sect.10.
The ſpeech of the Apoſtle not abſolute but conditionall.

Secondly I anſwere, that there is no ſoundneſſe of truth in the propoſition, although the aſſumption ſhould be granted; for he doth not ſay, that ſuch as he had formerly deſcribed might fall away, but by way of ſuppoſition, if they did fall away, then they could not be renewed by repentance, becauſe they had committed the vnpardonable ſinne againſt the holy Ghoſt, which is not poſſibly incident to any of the elect and faithfull. Now from a meere ſuppoſition wee cannot inferre an abſolute concluſion. Yea rather the holy Ghoſt vſeth theſe words as a terrifying admonition to deterre

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downe carnall ſecuritie, to preſerue the faithfull from making a generall Apoſtaſie, and to ſtrengthen them in their perſeuerance, ſeeing their relapſe and backſliding would bring vpon them ineuitable deſtruction. As may appeare by the words following, verſ. 9. 10. 11. where hee taketh occaſion vpon this admonition to exhort them to diligence, conſtancie, and patience, that ſo they might bee inheritors of Gods gracious promiſes.

§. Sect. 11. Heb.10.26. expounded. What is meant by ſinning willingly.

The ſeuenteenth place obiected is *Heb.* 10. 26. *For if wee ſinne willingly, after we haue receiued the knowledge of the truth there remaineth no more ſacrifice for ſinnes. 27. But a fearefull looking for of iudgement, and violent fire which ſhall deuoure the aduerſaries.* From which place they thus reaſon: They who ſinne willingly after they haue receiued the knowledge of the truth, doe fall away from grace and periſh: For the Apoſtle ſaith that there remaineth no more ſacrifice for their ſinnes, but a fearefull looking for of iudgement, and violent fire which ſhall deuoure them. But the faithfull may ſinne willingly after they haue receiued knowledge of the truth, and therefore they may fall away from grace and periſh. I anſwere, firſt the propoſition is falſe, if the argument bee vnderſtood in the Apoſtles ſenſe; for they who ſinne willingly, as the Apoſtle meaneth, were neuer in the ſtate of grace, and therefore cannot fall away from it. If wee vnderſtand it in their ſenſe, namely, of ſome particular ſinne committed willingly, yet through infirmitie, as whoredome, drunkenneſſe murther and ſuch like, then is it alſo falſe, being vnderſtood of the faithfull, for as much as they, notwithſtanding theſe ſinnes, doe not fall away from grace nor periſh. Secondly, the aſſumption being vnderſtood in their ſenſe maketh nothing for their purpoſe, and being taken according to the Apoſtles meaning is vtterly falſe; for the Apoſtle here by voluntarie ſinning vnderſtandeth not particular ſinnes, which the faithfull may fall into willingly through infirmitie, ſeeing then *Dauid*, *Peter* and many other of Gods deare Saints being thus ouertaken; ſhould haue beene in a deſperate caſe; but a generall Apoſtaſie from Chriſt and Chriſtian religion not through feare and infirmitie, but willingly, that is, with full conſent of will, liking and approuing what they doe, and vpon a deſperate malice and determined reſolution, which is that vnpardonable ſin againſt the holy Ghoſt.

§. Sect. 12. Verſ. 23.25.

And this appeareth by the whole drift of the Apoſtle, and the circumſtances of the place; for hauing exhorted them to keepe the profeſſion of their hope without wauering, and that they ſhould not forſake the Chriſtian fellowſhip which they had with one another in the Church, as ſome did who made an Apoſtaſie from the faith, he annexeth this terrible commination to preſerue them from this apoſtaſie. So in that compariſon which he maketh from the leſſe to the greater, he plainely ſheweth his meaning, namely, that as the deſpiſers of the whole Law of *Moſes*, and not the tranſgreſſors of particular commandements were condemned to death without mercie; ſo they were worthie of farre greater puniſhment who deſpiſed the whole Goſpell of Chriſt, and not euery one who willingly tranſgreſſed ſome Euangelicall dutie. Laſtly, whereas he ſaith, that they did tread vnder their feete the Sonne of God, and counted the blood of the Teſtament an vnholy thing, and deſpited the ſpirit of grace; by all this is ſignified that they contemned Chriſt and his religion as execrable or baſe, and with reſolued malice deſpited the ſpirit of God, which had illightned them with the knowledge of Gods truth. Into which kinde of generall Apoſtaſie it is impoſſible through Gods grace that any of the elect ſhould fall, for the ſeede of regeneration abideth in them, and they cannot thus ſinne becauſe they are borne of God, as the Apoſtle ſpeaketh, 1. *Ioh*.3.8.9.

Verſ.28.

1. Ioh.3.9.

§. Sect. 13. Verſ.29. What the A- poſtle mea by being ſan ctified with the blood of Chriſt.

Yea, but it is heere ſaid, that they who thus willingly ſinne are ſanctified with the blood of Chriſt, and therefore he vnderſtandeth it of the faithfull, ſeeing thoſe who are ſanctified, they are alſo called and iuſtified. I anſwere, that as beſides the inward and effectuall calling, there is an outward calling common to hypocrites, and as there is a true iuſtification before God proper to the elect, ſo there is an outward iuſtification before men, when as thoſe who in their outward carriage and conuerſation doe ſhew themſelues iuſt, are in the iudgement of charitie ſo reputed and eſteemed: there is in like manner a twofold kind of ſanctification, the one internall before God, when as the heart is purified by faith; the other externall before men, when as wee profeſſe our ſelues members of the Church, and ſuch as are ſanctified with the blood of Chriſt; confeſſe the Chriſtian Faith, and bring forth ſome outward fruites in our liues and conuerſations; and this latter ſanctification is common vnto hypocrites, who whileſt they profeſſe themſelues members of the Church, which is the bodie of Chriſt ſanctified by his blood, word, and ſpirit, and make outward ſemblance and ſhew hereof in their liues, are called and reputed Saints in the iudgement of charitie, which iudgeth the beſt where it ſeeth no appearance of euill.

§. Sect. 1 What the words ſa fied by the

Yea, but the ſpirit of God who ſearcheth the heart and raines here ſaith, that they were ſanctified by the bloud of Chriſt, and therfore signific.

fore they were not only outwardly, but alſo internally ſanctified, not in the iudgement of men alone, but alſo in the iudgement of God. I anſwere, it followeth not; for commonly the ſpirit of God in the Scriptures ſpeaketh not according to his owne knowledge, but according to the opinion and common eſtimation of men. So all Iſrael are called the peculiar people of God, becauſe they made outward profeſſion of his religion, though many of them did not belong to the election of grace. So the Apoſtles writing to whole Churches call them the Saints of God; though there were amongſt them many hypocrites. The which the holy Ghoſt hath purpoſedly done, to teach vs by his example to ſpeake and iudge charitablie of our brethren; and not to cenſure them as hypocrites, vntill they haue plainely diſcouered their hypocriſie. Laſtly, I anſwere to this argument, that though wee ſhould take the words according to their own ſenſe and meaning, yet nothing inferred by them would follow neceſſarily, ſeeing the ſpeech is not abſolute but conditionall, and by way of ſuppoſition, *if any doe ſinne willingly, &c.* which may rather bee taken as an admonition to keepe the faithfull from falling into condemnation, than as an argument of their fall.

CHAP. XIX.

Other obiections againſt the doctrine of perſeuerance, taken from teſtimonies out of the Epiſtles of Peter and the Reuelation, anſwered.

Sect.1.
1.9,ex-
ded.

THe eighteenth place obiected is 2. *Pet.* 1.9. *For he that doth not theſe things is blind and cannot ſee farre off, and hath forgotten that he was purged from his old ſinnes.* From which place they thus reaſon: They who were purged from their old ſinnes may fall away from grace, for they may become blind, and forget that euer they were thus purged: but they who are purged from their ſinnes are elect and faithfull; and therefore the elect and faithfull may fall away from the ſtate of grace. I anſwere, firſt, that theſe words haue only in them the force of a ſuppoſition, namely, that if any profeſſing Chriſtianity, neglect all Chriſtian vertues, they are thus blind and forgetfull; and therefore ſeeing nothing is poſitiuely affirmed, not any thing can herehence bee neceſſarily concluded, but that wee muſt carefully take heed we do not neglect theſe holy vertues, ſeeing this negligence would bring men into this deſperate condition. Secondly, I diſtinguiſh vpon the aſſumption, for men are ſaid to be purged from their ſinnes either really and truely, when the blood of Chriſt is aphlied vnto them by his ſpirit, and a liuely Faith, or when as they are onely purged in their owne opinion and profeſſion; or in the iudgement of others, who charitably account thoſe purged from their ſinnes, who haue receiued the outward purging and waſhing in baptiſme, and haue by their outward profeſſion giuen their names to Chriſt. And of this latter purging common to hypocrites, wee are to vnderſtand this place, and not of the true purging by Chriſts blood, in which whoſoeuer are waſhed, can neuer become blind, nor forget that they were purged by him; and therefore the aſſumption being vnderſtood according to the Apoſtles meaning is directly falſe.

§. Sect. 2.
2.Pet.2.10.
expounded.

The ninteenth place obiected is 2. *Pet.* 2. 20. *For if they after they haue eſcaped from the filthineſſe of the world through the knowledge of the Lord, and of the Sauiour Ieſus Chriſt, are yet tangled againe therein and ouercome, the latter end is worſe with them than the beginning.* 21. *For it had beene better for them not to haue knowne the way of righteouſneſſe, than after they haue knowne it, to turne from the holy commandement giuen vnto them.* 22. *But it is come vnto them according to the true prouerbe, The dogge is returned to his vomit, and the ſow that was waſhed to the wallowing in the mire.* From which place they thus reaſon: They who haue eſcaped the filthineſſe of the world, through the knowledge of God and Chriſt, and haue caſt off their ſinnes which oppreſſed their ſoules and conſciences, and haue beene waſhed from their corruptions, may fall away from grace and become reprobates; for they may be tangled in the world and ouercome, they may haue their latter end worſe than the beginning, they may turne from Gods commandements, they may returne to their vomit of ſinne, and wallow themſelues againe in the filthie mire of their corruptions: but ſuch are elect and faithfull: and therefore the elect and faithfull may fall away from grace and become reprobates. I anſwere, firſt, that here againe is no direct aſſertion that ſuch as hee here deſcribeth ſhould fall into this ſtate, but a conditionall ſuppoſition, if they doe thus behaue themſelues; and therefore though wee ſhould by this deſcription vnderſtand the faithfull, no ſuch thing could bee neceſſarily inferred. Secondly, I deny the aſſumption. For the Apoſtle doth not here vnderſtand the elect and true beleeuers, whom elſewhere hee affirmeth to be *borne anew not of mortall ſeede, but of immortall, by the word of God which indureth for euer; and to bee kept by the power of God through faith vnto ſaluation:* But only temporizers and Hypocrites, who ſuffer themſelues after they

1.Pet.1.23.25.
Verſe 5.

they haue been inſtructed in the knowledge of the truth, and haue made ſhew of ſome outward reformation in their liues, to be ſeduced by falſe teachers, and to be intangled againe in the world, and in the luſts of their fleſh. And this appeareth firſt by the whole drift of the Apoſtle in this Chapter, which is to inueigh againſt ſuch falſe Teachers as ſeduce the vnſtable out of the way of Truth into the by-paths of their owne errours; and after they haue beene conuerted by the preaching of the Goſpell from the groſſe errours of Paganiſme, vnto the knowledge and acknowledgement of Gods Truth, and haue beene purged from ſome outward enormous ſinnes, are againe by their falſe doctrine corrupted, and ſo plunged againe into their old errours in doctrine, and enormous crimes in their liues. Secondly, the Apoſtle doth not here deſcribe a true Beleeuer, by ſetting downe any notes proper and peculiar vnto him, ſeeing whatſoeuer is here ſpoken may belong to a temporizing Hypocrite: for ſuch an one may bee cleane eſcaped from the errours of Pagans and Heretikes, and not onely know, but alſo acknowledge Gods Truth inwardly in his judgement, and outwardly in his profeſſion; and yet in the meane time remayne deſtitute of a liuely faith, and of the inward ſanctification of the heart: euen as a man may diſauow the errours of Poperie, and yet continue vnregenerate and without the power of godlineſſe. He may, after hee hath attained the knowledge of God and Chriſt, eſcape the filthineſſe of the World, that is, he may haue his groſſe faults and the externall filthineſſe of the world in part reformed (as we may ſee in the example of *Herod*, who heard *Iohn* gladly, and did many things according to his doctrine) and yet nouriſh ſecret corruptions in his hart, which will afterwards burſt out into his works and actions. Hee may eaſe his heart and conſcience for a time, by caſting vp his groſſeſt ſinnes (as it were) in his vomit, but becauſe he is not throughly purged from the corrupt humours of ſinne, nor hath his heart ſound and vpright before God, the corruptions will gather againe, like bad humours in the ſtomacke ill diſpoſed, the ſickneſſe of his ſoule will be renewed, and hee will returne to his former wicked courſes, like the Dogge to his vomit, or the Sow to the mire.

Verſe 18.

Mark.6,20.

§. Sect.3.

Apoc.2.4.
What the Lord vnderſtandeth by loſing their firſt loue,

The twentieth place objected is Apoc. 2.4 *Neuertheleſſe, I haue ſomewhat againſt thee, becauſe thou haſt left thy firſt loue.* From which place they thus reaſon: They who loſe their Charitie may loſe their Faith alſo, and finally fall from grace; but the Angell of the Church of Epheſus loſt his charity: *Ergo.* I anſwer, the aſſumption is manifeſtly falſe, & quite contrary to the teſtimony alleged: for in the former part of the Epiſtle, as the Lord had highly commended the Angell of this Church, for many ſingular graces, approued by diuers excellent fruits of his Faith, ſo eſpecially he prayſeth his conſtancy and perſeuerance in theſe godly and religious courſes, in the next verſe going before. Whereas therefore hee admoniſheth him that hee had left his firſt loue, and willeth him to remember from whence hee was falne, his meaning is, not that hee had vtterly loſt his Charitie, and was falne from Faith and Grace, of which there ſtill remained ſo excellent fruits and infallible ſignes; but that he had left that high degree of loue, and that ardent affection, which he had formerly ſhewed towards God and his Saints, in reſpect that through negligence his loue was decayed in ſome particular actions and operations. Neither doth hee abſolutely ſay that hee had loſt his Charitie altogether, but his firſt Charitie; That is, his zealous heate of loue, which he had ſhewed ſoone after his firſt conuerſion, which was very extraordinary and ſingular, as appeareth in the ſtory of the Acts of the Apoſtles. And this nothing impugneth that truth which we maintaine, for though wee hold that Gods ſanctifying graces cannot be vtterly loſt, and quite extinguiſhed; yet they may decay, be weakned and diminiſhed in their meaſure and degree: at leaſt in our ſenſe and feeling, and in reſpect of their functions and operations, though their habits, or the graces themſelues do remaine in their wonted perfection.

§. Sect.4.

Apoc.3.5.

The one and twentieth place objected, is Apoc. 3.5. *He that ouercommeth ſhall be clothed in white array, and I will not put out his name out of the booke of life, but I will confeſſe his Name before my Father, and before his Angels.* From which place they thus reaſon: If they who ouercome ſhall not be blotted out of the Booke of life; then contrariwiſe it followeth by like reaſon, that thoſe who doe not ouercome ſhall be blotted out; but the firſt is true, therefore the ſecond likewiſe. This argument I haue already taken away in my anſwere to the firſt teſtimony objected againſt perſeuerance: briefly we are to anſwere, that if they meane by blotting out, Gods declaring that they were neuer written therein, we doe not deny it, as making nothing for them, nor againſt our queſtion. But if they vnderſtand a blotting out of ſuch as are already written, then we deny their conſequence, there being not the like reaſon betweene theſe two: for howſoeuer they who ouercome may fitly be ſaid not to be blotted out of Gods Booke, becauſe they are written in it, yet it cannot bee ſaid that they, who doe not ouercome ſhall bee blotted out, ſeeing they were neuer written in this Booke of life.

§. Sect.5.
Admoni
and threa

Laſtly, they object the admonitions and threatnings, which are common in the Scriptures, whereby the Holy Ghoſt ſeemeth

to

doe not
that wee
ll from

20.11.
13.
Booke
3.

to inferre, that the faithfull are in danger to fall away from grace, and to loſe their faith, and other gifts of Gods Spirit. As, *let him that thinketh hee ſtandeth, take heed leſt hee fall. Take heed leſt at any time there bee in any of you, an euill heart and vnfaithfull, to depart from the liuing God.* But this argument I haue already anſwered, when as I proued the certaintie of our election, and tooke away the objections againſt this aſſurance; vnto which place for breuitie ſake, I referre the Reader for his fuller ſatisfaction.

CHAP. XX.

Obiection againſt the doctrine of perſeuerance grounded vpon examples, anſwered.

Sect.1.
example
euill

AND thus much for anſwere to thoſe Objections againſt perſeuerance which are grounded vpon teſtimonies of Scriptures. Now wee are to come vnto the examples which are alleaged to the ſame purpoſe; amongſt which diuers are vtterly impertinent to the queſtion in hand; for whereas it is thus propounded, whether a man elected, juſtified, and ſanctified, may fall from this his ſtate, loſe his faith and all ſanctifying graces, and become a reprobate, and a caſt-away, they object the example of the euill Angels, *Saul*, *Iudas*, and ſuchlike whom we vtterly deny to haue euer had faith, juſtification, or any other ſauing grace; ſo that their apoſtaſie from their former profeſſion, was not a falling from faith which they neuer had, but onely a detection and diſcouery of them, whereby was made manifeſt what they in truth were, namely, that what ſhew ſoeuer they had formerly made, yet they were neuer in the ſtate of grace, nor yet indued with a true juſtifying faith. But that we may deſcend vnto particulars; firſt they alleage the example of euill Angels, which, howſoeuer they were Gods moſt excellent creatures, and indued plentifully with many ſingular gifts and graces, yet they perſeuered not in this eſtate, but loſt their graces, and made a fearefull apoſtaſie from God. But if we would ſee what force this, and the reſt of the examples produced, haue to the preſent purpoſe; wee ſhall eaſily diſcerne it, if wee diſpoſe the example which is their argument, whereby they conclude their queſtion, together with the queſtion it ſelfe in a Syllogiſme after this manner:

xample
e Angels.

The Angels fell from grace, loſt their juſtification, and Faith, and became caſt-awayes:

But the Angels were men in the ſtate of grace, juſtified and indued with true Faith:

And therfore certain men being in the ſtate of grace, juſtified and endued with true Faith, may fall from grace, loſe their juſtification and Faith, and become caſt-awayes.

Whereby the impertinencie of this allegation to the concluding of this queſtion plainly appeareth. For firſt the Angels are not men, of whom alone the queſtion is propounded; they were not in the ſtate of grace, as the queſtion vnderſtandeth it, that is, the grace of redemption, but of creation onely; they were not juſtified by Chriſts imputed righteouſnes, but ſtood juſt in their own inherent righteouſneſſe; they had no juſtifying Faith, ſeeing there was neuer any promiſe made vnto them that Chriſt ſhould be giuen as their Mediatour, by whoſe righteouſneſſe they ſhould be juſtified.

§. Sect. 2.
The example of our firſt Parents.

The ſecond example is of our firſt parents which is alike impertinent in euery reſpect, ſauing that they were of humane nature; for before the fall they were only in the ſtate of grace by creation, and not by redemption; they were juſt by their owne inherent righteouſneſſe, and not by the righteouſneſſe of Chriſt; they had no juſtifying Faith, for as yet they had no promiſe of a Mediatour, nor needed his righteouſnes to juſtifie them, ſeeing they ſtood in their owne righteouſneſſe. Yea, but if the Angels and our firſt parents, who in their creation were farre more excellent, and much more ſtrong in grace, then we, did loſe their grace, and fall from God; then we who are weaker, and euery way inferiour vnto them, may much more eaſily loſe thoſe graces wherewith wee are indued and fall away. I anſwere, that this reaſon were of ſome force if we ſtood in our owne ſtrength, and perſeuered through our owne excellencie; for if we ſhould be left of God vnto our ſelues, as they were, we ſhould not be able to indure the leaſt aſſault of our ſpirituall enemies, nor perſeuere in the ſlighteſt tentations. But now it is farre otherwiſe, for our perſeuerance is not grounded vpon our owne ſtrength, but vpon the promiſes and power of God, who will, becauſe hee hath ſaid it, and can becauſe he is omnipotent, vphold vs againſt all the power of Hell. And howſoeuer wee are moſt feeble and weake in our ſelues, yet wee haue a ſure ſtay which continually vnderproppeth vs when wee are ready to yeeld and faint, euen the interceſſion of Ieſus Chriſt, who continually mediateth in our behalfe for Gods promiſed aſſiſtance, and prayeth when Sathan deſireth to winnow vs, that our Faith faile not. Neither doth our perſeuerance and ſaluation depend vpon our owne will as *Adams* did, for then wee ſhould eaſily be ouerthrowne and periſh, but vpon the will of God. And therefore howſoeuer wee are much more weake, yet our perſeuerance is incomparably more certaine; for though his will was free, and neuer ſo reſolute and ſtrong, yet it was finite and mutable, and therefore ouer-ruled by a grea-

Eſay 59.21.
Ier. 33.31.
and 32.40.
Pſal. 125.1.
Luke 22.32.

Adam *accepit poſſe ſi vellet, non habuit velle quod poſſet, &c.* Auguſt. *de corrept. & grat. c.* 11,12. *Tom.*7.

greater power, but Gods will is immutable, and cannot be ouer-ſwayed in regard of his infiniteneſſe in power and wiſdome. *Adam* receiued grace to perſeuere if he would, but not to will that he could; whereas the Lord hath granted vnto vs both power and will to continue in his grace vnto the end.

§. Sect.3.
The example of *Saul*.

The third example alleaged is of *Saul*, whom they affirme to haue beene elected and ſanctified, and yet to haue falne from grace and periſhed: From which example they reaſon thus:

Saul fell away from grace, loſt his Faith, and became a caſt-away:

But *Saul* was elect and regenerate.

Therefore certaine men being elect and regenerate, fall from grace, loſe their Faith, and become caſt-awayes.

1.Sam 9.2.

I anſwer, that both theſe propoſitions are falſe; for firſt, *Saul* neuer was in the ſtate of grace, and therefore could not fall from it; he neuer had true juſtifying Faith, and therefore could not loſe it. The aſſumption alſo is alike vntrue; for neither was *Saul* elected by God to eternall life, nor regenerate by his ſpirit. But this they labour to prooue by 1.*Sam*.9.2. which they thus reade: *Saul was elect and a good man, and there was not a man amongſt the children of Iſrael better than hee.* If therefore hee was elect and good, yea ſo good, that there was none better, then ſurely, ſay they, he was regenerate, or elſe there was none in Iſrael regenerate: but the former is true, therefore the latter. To this I anſwere, that they take aduantage vpon the equiuocation of the words, which they tranſlate, elect and good. For the former word, howſoeuer it ſignifieth in ſome places an elect man, yet it is commonly vſed for a * young or choice man, ſo called becauſe hee is apt and fit for all imployments, and is therefore elected and choſen from amongſt others for theſe purpoſes. So the other word ſignifieth not onely good, but alſo * faire and beautifull, & ſo it is to be taken in this place, as the wordes following expound it; *Amongſt the children of Iſrael there was none fairer, or goodlier than hee, from the ſhoulders vpward hee was higher than any of the people.* So that the meaning of theſe wordes is, that *Saul* was a choice yong man, and more beautifull and of goodlier perſonage, than any of the people. Yea, but it is ſaid, 1.*Sam*.10.24. that the Lord had choſen *Saul*; and therefore he was elect. I anſwere, that there is a twofold choice or election, the firſt to an Office or Function, the other to eternall ſaluation. Now wee are not to vnderſtand this place of this latter election, of which here is no ſpeech; but of the former, namely, that God had elected and choſen him, amongſt all the people to be the King of Iſrael, as all the circumſtances of the place plainly ſhew. But it is further ſaid, that the Spirit of the Lord departed from *Saul*; and therefore *Saul* both had Gods Spirit, and alſo loſt it. I anſwere, that by the Spirit of the Lord wee are here to vnderſtand the gifts of the Spirit, as it is vſuall in the Scriptures; not his ſanctifying and ſauing graces which are proper to the Elect, but thoſe morall, ciuill and ordinary gifts, which are common to them with the vnregenerate; namely, the ſpirit of Prophecie, Wiſdome, Fortitude and Gouernment, with which *Saul* was formerly indued, when as he was choſen to be King of Iſrael, and not the ſpirit of adoption, and regeneration, which he neuer had. And thus the Holy Ghoſt expoundeth himſelfe: 1.*Sam*.10. 6,9. and Chap.11.6.

* *Deut.* 32.25. 1.*Sam*.6.1. 2.*Chron*.25.5. *Pſal*.148.12.

* *Gen*.6.2. *and* 24.16.

Exod.2.2. 1.*Sam*.11.2.

1.*Sam*.10.24.

Exod.31. *Judg*.13 *and* 15.1

1.*Sam*.10.6 *and* 11.6.

§. Sect.4.
The exam of *Dauid*.

The fourth example alleaged is of *Dauid*, from which they thus conclude:

Dauid loſt his Faith, and ſo for a time, fell from the ſtate of grace:

Dauid was elect and regenerate:

Therefore ſome elect and regenerate, may loſe their Faith, and fall from the ſtate of grace.

Pſal.51.11.

I anſwere, that the Propoſition is moſt falſe; for howſoeuer *Dauids* Faith was ſhaken, yet it was not ouerthrowne; though it loſt its former vigour and ſtrength for a time, ſo as he had not that ſenſible aſſurance of Gods fauour, nor that comfort and joy in the Holy Ghoſt, as hee was wont to haue in time paſt, yet the ſeed of Faith and Gods grace remayned in him; howſoeuer it was aſleepe (as it were) or brought into a deadly ſwoune for a while, yet it was not quite dead, but awakened againe by the preaching of *Nathan*, and reuiued when vpon his vnfained repentance, hee was re-aſſured of Gods loue and the remiſſion of his ſinne.

Yea but, ſay they, the Propoſition may further be confirmed by this reaſon:

He that committeth any hainous ſin willingly againſt his knowledge and conſcience, deſtroyeth his Faith.

But *Dauids* ſinne was ſuch, *Ergo*.

I anſwere, that *Dauid* did not ſinne with full conſent of will, but in part vnwillingly, the ſpirit ſtriuing againſt the fleſh, and diſallowing and diſſwading from that, vnto which hee was violently carried through the vehement concupiſcence of the fleſh. Hee did not ſinne maliciouſly, but through infirmitie, the fleſh rebelling againſt the ſpirit, and leading him captiue vnto ſinne; and therefore his ſin was not ſo powerfull to ſeparate him from Gods loue, as Chriſt was to retaine him in his fauour. Againe, theſe ſinnes of infirmitie though neuer ſo hainous in themſelues, and fearefully aggrauated, in that they are committed againſt our knowledge and conſcience, are not exempted from Gods mercie, nor exclude vs from hauing our part in thoſe gracious promiſes of pardon and forgiueneſſe, ſo we vnfainedly repent of them and forſake them; and conſequently they cannot deſtroy the Faith of Gods elect, ſeeing they ſtill haue the ground of their Faith, Gods mercy and gratious promiſes remaining, whereby it is renewed, and repaired, when as it is ſhaken and battered with their ſinnes and the violence of tentation.

Sect.5. example alomon.

The fifth example obiected againſt the certaintie of perſeuerance, is of *Salomon*; from whence they thus reaſon;

Salomon loſt his Faith, and fell from the ſtate of grace:

Salomon was elect and regenerate:

Therefore ſome elect and regenerate, may loſe their Faith, and fall from grace.

To which I anſwere, by denying the propoſition as falſe: for howſoeuer *Salomon* fell grieuouſly, yet he did not fall away from grace, nor loſt his Faith, nor was euer reiected out of Gods fauour, but liued and died a veſſell of grace, and in the loue of God, as may appeare by theſe reaſons. Firſt, becauſe God loued him, & that in ſuch ſpeciall manner, that he cauſed *Nathan* to giue him his name *Iedidiah* as a ſigne and Sacrament of his loue, as we may ſee, 2.*Sam.* 12. 24. 25. Now Gods loue is immutable, for whom he loueth, to the end hee loueth them: *Iohn* 13.1.

am.12.24.

13.1.

Secondly, he is ſaid to haue loued God, and to haue walked in the ordinances of *Dauid* his Father, onely through infirmity doting vpon his wiues, hee ſacrificed and offered incenſe in the high places: 1.*King.* 3. 3. So it is ſaid, that the godly Prieſts and Leuites, and ſuch as ſet their hearts to ſeeke the Lord, ioyned with *Rehoboam* in Gods worſhip and ſeruice, *and ſtrengthened his kingdome three yeeres long, in which time they walked in the way of* Dauid *and* Salomon: 1.*Chron.* 11. 16. 17.

King.3.3.

hro.11.16.

Thirdly, vnto him was made a promiſe from God, that his mercy ſhould neuer bee taken from him, though hee ſinned againſt him; but his ſinne ſhould be corrected with temporall chaſtiſements: 2. *Sam.* 7. 14. *I will be his Father, and hee ſhall be my ſonne, and if he ſin, I will chaſten him with the rod of men, and with the plagues of the children of men.* 15. *But my mercie ſhall not depart away from him, as I tooke it from Saul, whom I haue put away before thee.* The which promiſe is applied to all Gods elect to the ſame purpoſe: *Pſal.* 89. 29. 30. 31. &c. And this promiſe alſo was accordingly, accompliſhed, for when *Salomon* fell into that fearefull ſin of idolatrie, God threatneth to chaſtiſe this his ſinne with the diuiſion and renting of his kingdome, which was but a temporarie puniſhment. 1. *King.* 11. 11.

am.7.14.

89.29.30.

ing.11.11.

Yea, but this promiſe is made not concerning his ſpirituall eſtate, but concerning his worldly kingdome and gouernement. I anſwere, this obiection is confuted by experience; for *Salomons* ſinne was puniſhed in his next ſucceſſour, by taking from him ten tribes of the twelue, ſo that the greateſt part of his worldly gouernement ceaſed in his ſonne, and that which remained was in times ſucceeding taken from his poſteritie. And therefore Gods promiſe could not bee vnderſtood after a worldly and carnall manner, ſeeing in that reſpect it was not accompliſhed, and made good vnto him.

Fourthly, hee was a type of Chriſt, and his kingdome of the flouriſhing and peaceable gouernment of the Meſſias.

Fiftly, he was a penman of an excellent part of holy Scripture, and therefore hee was an holy man of God, who was inſpired immediately by the holy Ghoſt, as the Apoſtle *Peter* aſſirmeth 2.*Pet.* 1. 21.

2.*Pet.*1.21.

Laſtly, he repented of his ſinne in his old age, and wrote the booke of Eccleſiaſtes for a teſtimonie of his vnfained repentance, and conuerſion vnto God, as the Hebrewes who write of him generally affirme.

It is true, wil ſome ſay, that *Salomon* was a iuſt and faithfull man, but yet he fell away from grace, and loſt his Faith, if not finally, yet at leaſt for a time: for he doted vpon his wiues and concubines, and liued in filthie whoredome and horrible vncleanneſſe, he worſhipped the falſe gods of the Heathens, and ſo committed ſhamefull idolatrie, and his heart was not vpright before the Lord his God, as was the heart of *Dauid* his Father, as it is plainely affirmed: 1. *King.* 11. 3. 4. 5. 6. I anſwere, that theſe indeede are fearefull ſinnes into which *Salomon* fell, which (for the time he liued in them) did no doubt ſtupifie his Faith, and tooke away from him that liuely ſenſe and feeling, which hee formerly had of Gods loue and Fauour, and together with it the peace of conſcience, and ioy in the holy Ghoſt. But yet the ſeeds of Faith did all this while lie vnder (as it were) the heauie clods of his ſinne, doubting, and infidelitie, till God cauſed it to ſprout out againe, being watred with the dew of his grace, and with the teares of his vnfained repentance. And howſoeuer the flame of his Faith appeared not in his workes of pietie and righteouſneſſe, yet the ſparkes thereof remained, which againe ſhewed themſelues when God blowed vpon him with his holy ſpirit. In a word, though the act of Faith, which gaue him aſſurance of Gods Fauour, & brought forth the Fruits of vnfained repentance, was for a time interrupted and hindred with his fearefull ſins committed againſt his knowledge and conſcience, yet the habite of Faith remained with him, for the gifts and calling of God are without repentance; and Chriſt prayed for him that his Faith might not vtterly

1.*King.*11.3.4.

*Rom.*11.29.

*Luk.*22.32.

faile, though it were ſhreudly ſhaken. Laſtly, whereas it is ſaid that his heart was not vpright before God, as was his Father *Dauids*; we are not ſimplie and abſolutely to vnderſtand it, that it was neuer vpright at all, but that it was not vpright, as his Fathers, that is, in that meaſure and degree, as appeared by thoſe many and grieuous ſinnes into which he fell.

§. Sect. 6. The example of Peter.

The ſixth example obiected is of *Peter*, from which they conclude as from the reſt:

Peter loſt his Faith, and fell from grace:

But *Peter* was elect and regenerate:

And therefore ſome elect and regenerate, may loſe their Faith, and fall from grace.

Auguſt.

Matth. 16. *Luk. 22. 32.*

The propoſition, which is falſe, they indeuour to proue, becauſe *Peter* contrarie to his knowledge and conſcience, fell into that hainous ſinne of denying his Maſter. But this argument is of no force, ſeeing *Peter* fell into this ſinne not vpon deſperate malice, or with full conſent of will, liking and approuing his Apoſtaſie; but through infirmitie and preſent Feare, he was violently carried capiue into this ſinne, diſallowing his backſliding, and ſtriuing againſt his Fearefulneſſe. So that as one ſaith, *Confeſſio defecit in ore, ſed fides non defecit in corde*: The conſtant and open profeſſion of his Faith was wanting in his mouth, but Faith was not wanting in his heart. And this will manifeſtly appeare if wee conſider the former gracious promiſes made vnto him by Chriſt, namely, that the gates of Hell ſhould not preuaile againſt that Faith whereof hee had made confeſſion, and that howſoeuer Satan had deſired to ſift him as wheate, yet ſo earneſtly had he praied vnto his Father, that his Faith ſhould not faile. And therefore either Chriſts promiſe was voide, and his prayer vaine, (which without Blaſphemie cannot be affirmed) or elſe *Peters* Faith failed not, howſoeuer he was ſhreudly ſifted and ſhaken with Satans tentations.

Heb. 1. 12.

But againſt this they obiect, that Chriſts meaning was, that his Faith ſhould not finally, and vtterly faile, and therefore it might for a time bee quite extinguiſhed, and afterwards againe renewed. I anſwere, Chriſts meaning is better vnderſtood by his owne words, than by their vncertaine gueſſes. Now Chriſt doth not ſay, *Peter* I haue prayed that thy Faith faile not vtterly, or that failing it may againe bee renewed, but that it might not faile at all, as the word ἐκλείπῃ alſo ſignifieth, which is not to be referred to the time, as though this ſhould bee the meaning, it ſhall not faile for euer, but vnto the thing, that it ſhould not faile at all. And thus the ſame word is vſed, *Heb. 1. 12.* and oppoſed not onely to periſhing and waxing old, but alſo to all manner of change. Againe, if *Peters* Faith ſhould haue failed at all, though it had againe beene renewed, yet theſe abſurdities muſt needs follow; both that hee muſt haue had a new Faith, differing at leaſt, as we ſay in number, from his firſt Faith, which had failed, and was loſt and periſhed, and alſo that Chriſts prayer was not heard, who prayed, not that his Faith might bee againe renewed after it was loſt, but that that Faith which which *Peter* now had might not faile.

§. Sect. The exa of Simon Ma gus.

The ſeuenth example is of *Simon Magus*, which is altogether impertinent to the purpoſe, ſeeing hee neuer had iuſtifying Faith, nor ſauing grace, and therefore could not loſe them. But let vs conclude their reaſon, and then anſwere it:

Simon Magus loſt his iuſtifying Faith and fell from grace:

Simon Magus was a beleeuer, elected to eternall life:

Therefore ſome who beleeue and are elect, loſe their Faith, and fall from grace.

Acts 8. 13.

I anſwere, both the premiſſes are falſe, and therefore the concluſion cannot be true. For firſt *Simon Magus* could not loſe that which hee neuer had, namely Faith and ſauing grace, and therefore the propoſition is vntrue: Secondly, the aſſumption being vnderſtood according to the queſtion, of a true iuſtifying Faith, is likewiſe falſe. For wheras they vrge that *Simon Magus* is ſaid to haue beleeued, and to haue beene baptized, and therefore was regenerate and indued with a true iuſtifying Faith, it followeth not; for he onely had an hiſtoricall Faith, whereby hee gaue his aſſent to the truth of their doctrine, wrought in him by the admirable miracles which hee ſaw done by the Apoſtles, which was ſeuered from the power of ſanctification and true godlineſſe. He was waſhed onely with the outward water in baptiſme, and not in the lauer of regeneration by Gods ſpirit; as it plainely appeareth by *Peters* iuſt accuſation and reproofe, whereby hee chargeth him, that his heart was not vpright in the ſight of God, (though he had made a plauſible ſhew before men) that hee was in the gall of bitterneſſe, and in the bond of iniquitie; and therefore when he was at the beſt, he was but a meere Hypocrite and no true beleeuer.

§. Sect. 8. The exa of Iuda.

The eight example alleaged is of *Iudas*; from which they thus reaſon:

Iudas loſt his Faith, fell from grace, and became a reprobate:

But *Iudas* was elected, and indued with iuſtifying Faith:

Therefore ſome elected and indued with iuſtifying Faith, may fall from grace and become reprobates.

I anſwer to the propoſition, that *Iudas* could not loſe that which he neuer had, nor fall from that eſtate in which he neuer was. Secondly, the aſſumption is to be denied as be-

being vtterly falſe, and directly repugnant to the Holy Scripture; for before the diuell entred into him, mouing him to betray our Sauiour Chriſt, hee was an egregious Hypocrite, and a wicked perſon, howſoeuer then firſt he plainely diſcouered his wickedneſſe, and Hypocriſie; for although hee ſpake in the behalfe of the poore, yet it was but in Hypocriſie, not that he cared for the poore, but becauſe he was a theefe and bare the bagge, with that which was giuen: *Ioh.* 12.6. Hee followed Chriſt, not for any loue vnto him or his truth, but for his own gaine and aduancement, which comming farre ſhort of his expectation (which was to bee ſome great peere of an earthly kingdome) the ſame greedie deſire of gaine moued him to betray him for a reward. Hee is called the child of perdition, *Iohn* 17.12. whoſe deſtruction was foretold long before in the Scriptures, as appeareth, *Pſalm.* 109. verſ. 7. to the 20. which is applied vnto him, *Act.* 1.20. Yea our Sauiour Chriſt himſelfe who beſt knew him, as being the ſearcher of the heart and reines, expreſly calleth him a diuell: *Iohn* 6.70. *Haue not I choſen you twelue, and one of you is a diuell?* 71. *Now he ſpake it of Iudas Iſcariot.* And that this wicked traitor had neuer any true Faith, what ſhew and profeſſion ſoeuer he made, it may eaſily appeare, verſe 64. *But there are ſome of you* (ſaith Chriſt) *which beleeue not; for Ieſus knew from the beginning which they were who beleeued not, and who ſhould betray him.*

But it is further objected, that our Sauiour Chriſt ſaith, *Ioh.* 17.12. that *Iudas* was giuen vnto him by his Father, and conſequently, it followeth, that hee was elect and indued with Faith. I anſwer, that there is a twofold giuing vnto Chriſt, and a twofold election: the firſt is, when as men are giuen vnto Chriſt that they may bee vnited vnto him, and ſo be redeemed, juſtified, and ſaued, and when as they are elected in Gods eternall counſell vnto eternall life; and in this ſenſe *Iudas* was not giuen to Chriſt, nor elected by God, ſeeing hee was the ſonne of perdition, whoſe deſtruction was foretold, and no better than a diuell by Chriſts own teſtimonie. The other giuing to Chriſt and election is, when they were giuen vnto him of God, and elected by Chriſt to beare the office of an Apoſtle, and to be his diſciples; and thus onely *Iudas* was giuen by God, and elected by Chriſt, to this Apoſtolicall office and function, according to that, *Haue I not elected or choſen you twelue, and one of you is a diuell?* Neither can we vnderſtand it of the other donation and election, vnleſſe wee will ſay, that Chriſt redeemed not thoſe whom God elected, or that he wanted power or will to effect his Fathers end, ſeeing hee did not ſaue him, who was giuen vnto him by his Father that hee might bee redeemed. To conclude, wee may rather inferre from this place, that none who are giuen vnto Chriſt can periſh or be loſt, ſeeing our Sauiour ſaith plainely and without exception, that none giuen vnto him by his Father, are by him loſt, but this *Iudas* the child of perdition, who was giuen to be his Apoſtle, but not to bee redeemed and ſaued, ſeeing this would haue directly croſſed the prophecies of Holy Scriptures which foretold his deſtruction.

And theſe are the examples which are alleaged, and obiected againſt the certaintie of our perſeuerance by *Bellarmine*, the great *Goliah* of the Romiſh Philiſtims.

§.Sect.9. The example of the Iſraelites in the wilderneſſe.

Beſides which ſome others are obiected to the ſame purpoſe by other men. As firſt the example of the Iſraelites in the wilderneſſe. From which they thus conclude:

All the Iſraelites in the wilderneſſe were indued with Faith, and were iuſtified and regenerate:

But ſome of them loſt their Faith, fell from grace and periſhed:

Therefore ſome who are indued with Faith, juſtified and regenerate, may fall from grace and periſh.

But if wee conclude their argument in right forme, it ſhould be thus:

All the Iſraelites in the wilderneſſe loſt their Faith, fell from grace and periſhed:

But ſome of them were indued with Faith, juſtified and regenerate:

Therefore ſome indued with Faith, iuſtified and regenerate, may fall from grace and periſh.

But to let paſſe the forme I anſwere their argument, and deny that all the Iſraelites were indued with true Faith, iuſtified and ſanctified. The which they endeuour to proue by the ſaying of the Apoſtle, 1.*Cor.* 10.2.3.4. where it is ſaid, that all the Iſraelites were *baptized vnto Moſes in the cloud, and in the ſea, and did all eate the ſame ſpirituall meate, and drinke the ſame ſpirituall drinke, for they dranke of that rock which followed them, and that rocke was Chriſt.* From which place they inferre: that ſeeing they did all feed of this ſpirituall meate, and drinke of this ſpirituall drinke, which could no otherwiſe bee done, but after a ſpirituall manner, namely, by a true Faith, that therefore they muſt needs haue this true Faith, whereby feeding vpon Chriſt, they were juſtified and ſanctified. I anſwere, that by ſpirituall meate wee are to vnderſtand the Manna, wherewith they were fed, and the water which iſſued out of the rocke, which were called ſpirituall, not onely becauſe they were miraculouſly ſent from heauen, and forced out of the rocke by vertue of Gods ſpirit; but alſo becauſe they were types and ſacraments of the ſpirituall nou-

1.*Cor.*10.2.3.4.

riſhment of our ſoules with the body and blood of Chriſt; euen as the bread and wine are ſaid to be ſpirituall meate and drinke in the vſe of the ſacrament, not becauſe they are ſo in their owne nature, but only as they are ſet apart for this ſpirituall vſe, to nouriſh our ſoules vnto eternall life. Now howſoeuer many of the Iſraelites who were indued with Faith, did not onely receiue the outward ſignes of Manna and water, but alſo the things ſignified, namely, the body and blood of Chriſt, whereby they were ſpiritually nouriſhed to life euerlaſting: yet many of them did onely eate of this meate with their bodily mouthes, hauing no Faith to receiue Chriſt inwardly for the nouriſhment of their ſoules, and ſo receiued theſe outward ſpirituall ſignes to their further iudgement and condemnation. And this appeareth by Chriſts owne teſtimonie: *Ioh.* 6.49.50. where hee ſaith, that many of the Iſraelites did eate Manna in the wilderneſſe, that is, the outward elements onely with their bodily mouthes, and not the things ſignified thereby, namely, his body and blood; and therefore they died and periſhed both in body and ſoule; whereas contrariwiſe, thoſe who eate of the ſpiritual bread of life, which came downe from heauen, they die not, but liue for euer. Yea, but it is ſaid that they all did eate of the ſame ſpirituall meate, and did drinke of the ſame ſpirituall drinke, which came out of the ſpirituall rocke, which was Chriſt; I anſwere, that they did eate of the ſame ſpirituall meate indeed, but not after the ſame maner. For there is a twofold kind of eating; Firſt, when as wee eate this ſpirituall meate the Sacrament, that is, the outward ſignes and elements in the Sacrament with our mouthes onely; and thus all the fathers were ſaid to haue eaten the ſpirituall meate in the wilderneſſe, becauſe they were all partakers of the outward ſignes: the other manner of eating this ſpirituall meat is, when as wee doe not onely receiue the outward ſignes with the bodily mouth, but alſo the things ſignified thereby, namely, the body and blood of Chriſt with the mouth of the ſoule, a true and liuely Faith; and thus many of the fathers in the wilderneſſe did not eate this ſpirituall meate, ſeeing they died and periſhed; whereas thoſe who feede vpon the fleſh of Chriſt, the bread of life, and drinke his blood ſpiritually by faith, they ſhall liue for euer as our Sauiour ſpeaketh. Neither doth it helpe them at all, that it is ſaid that this rocke whereof they dranke was Chriſt, ſeeing wee are not hereby to vnderſtand, that it was Chriſt himſelfe, but onely a ſacrament of his blood; it being vſuall in the Scriptures to call the ſignes by the name of the things ſignified.

*Iohn.*6.49, 50.

§.*Sect.*10.

The ſecond example obiected is of the Corinthians. From which they thus conclude:

The exa of the Co thians.

All the Corinthians were indued with true faith, iuſtified and ſanctified:

But ſome of the Corinthians loſt their faith, and fell from grace, for they committed ſinnes which ouerthrow faith, and deſtroy the conſcience, as namely, they liued in drunkenneſſe, they maintained fornication, they denied the reſurrection, &c.

Therefore ſome hauing faith, and being iuſtified and ſanctified, may loſe their faith, and fall from grace.

To ſay nothing of the forme of this ſyllogiſme, I anſwer vnto their argument, that as it cannot bee truely ſaid in the generall, that all the Corinthians were indued with faith, iuſtified, and ſanctified, ſo neither that all did liue in theſe ſinnes, or maintaine that damnable hereſie, that there ſhould bee no reſurrection: but ſome only were faithfull and iuſtified, and ſome other onely committed and maintained theſe ſins. If therefore it bee generally ſaid of all that they had faith, or that they fell from grace by maintaining theſe ſinnes, it is vtterly falſe: if either bee affirmed but of ſome only, they doe not diſpute *ad idem*, and ſo conclude nothing. Yea but the Apoſtle ſaith, that they were ſanctified, iuſtified, and waſhed from their ſinnes by Gods ſpirit. I anſwere, that he doth not ſay, all were, but ſome onely. *Such were ſome of you, but you are waſhed, &c.* But though it ſhould bee granted that hee had ſaid ſo of them all, as he calleth all at Rome Chriſtians & Saints, and all at Galatia the ſonnes of God; yet nothing would hereof follow. For to be iuſt and ſanctified is taken two wayes; firſt, generally and improperly before men: ſecondly, ſpecially and properly before God. In the former reſpect men are ſaid to bee iuſt, and holy, when as they haue receiued the Sacrament of regeneration, and doe profeſſe themſelues members of the Church which is iuſtified and ſanctified, and make ſhew of religion and outward ſanctification; and this is before men, who call ſuch iuſt and holy in reſpect of their hope, and in the iudgement of charitie; in the other reſpect men are truly and properly ſaid to be iuſt and holy, in the ſight and iudgement of God, when as they are ſo indeed and truth, and not in outward ſhew onely. The reaſon of this diſtinction is, that men cannot ſearch the heart, and therefore according to the rule of charitie, muſt iudge well of thoſe who make a good ſhew, though they be hypocrites, if they haue not diſcouered their hypocriſie; but God ſeeth not as man ſeeth, but hee ſearcheth and trieth the very heart and reines. Now to applie this diſtinction, the Apoſtle being a man, and writing vnto men, ſpeaketh not ac-

1.Cor.6.11.

according to the ſecret judgement of God, but that profeſſing themſelues the Church and people of God, they were to bee reputed in the judgement of charitie juſt and holy.

Sect. 11. example e Gala-ns.

The third example objected is of the Galathians, whom they affirme to haue had Faith and juſtification, and afterwardes to haue loſt this Faith, and falne from grace, becauſe they were carried away with the doctrine of the falſe Apoſtles as though they had beene bewitched, as the Apoſtle affirmeth. This Obiection is all one with the former, and therefore I will not ſtand vpon it. Briefly I anſwere, that as all the Galathians were not juſtified and indued with true Faith, ſo all did not imbrace the doctrine of the falſe Apoſtles. And therefore this accuſation belonging properly to the Hypocrites and vnregenerate (although in reſpect of their ſocietie and neere communion, it bee directed to the Church in generall, as being all of one bodie) doth not touch thoſe who were indued with true Faith and regenerate, and conſequently impugneth not their perſeuerance.

Sect. 12. example las the con, 6.

Laſtly, they object the example of *Nicolas* the Deacon, ſpoken of *Acts* 6.5. from which they thus conclude:

Nicolas the Deacon loſt his Faith, and fell from grace:

Nicolas the Deacon was juſtified and regenerate;

Therefore ſome juſtified and regenerate, loſe their Faith, and fall from grace.

The Propoſition they proue, becauſe hee was the authour and firſt Founder of the wicked Hereſies of thoſe Heretikes, which after his name were called Nicolaitanes, whoſe doctrine, approouing ſpirituall and carnall whoredome, God hated, as appeareth, *Apoc.* 2.15. I anſwer, that if this were the ſame *Nicolas* (which doth not appeare by any neceſſary proofe, but ſtandeth onely vpon ſome probable conjecture) yet the Propoſition is falſe, ſeeing he neuer had faith, nor was euer in the ſtate of grace, and therefore could not loſe that hee neuer had, nor fall from that eſtate in which he neuer was. For had hee euer beene truly juſtified, then hee ſhould haue beene alſo glorified, as the Apoſtle ſpeaketh, *Rom.* 8.30. Had he beene of the faithfull, hee would ſurely haue continued with them, and not departed from them by this foule hereſie, as *Iohn* affirmeth 1. *Epiſt.* 2.19.

But that hee was juſtified and regenerate, they aſſume and indeuour to prooue by that teſtimony, *Acts* 6.3: where the Apoſtles bid the Diſciples chuſe ſeuen men of honeſt report, and full of the Holy Ghoſt, and of wiſdome, to be their Deacons, who ſhould diſtribute to the poore. And accordingly they choſe them, and amongſt the reſt this *Nicolas*. Their reaſon ſtandeth thus:

They who are full of the Holy Ghoſt, are juſtified and ſanctified:

Nicolas was full of the Holy Ghoſt:

Ergo.

I anſwere that here by the Holy Ghoſt we are not to vnderſtand the ſanctifying Spirit of God, and the ſauing graces thereof; but thoſe common gifts of his holy Spirit, wherby he was fitted for that office and Function of a Deacon, vnto which hee was called; namely, wiſdome, faithfulneſſe, carefulnes, prouidence, loue to the poore, pitifulneſſe, kindneſſe and ſuch like, all which are common to the vnregenerate with the regenerate. Secondly, though wee ſhould grant that here is vnderſtood Gods ſanctifying graces, yet it followeth not that this *Nicolas* was indued with them. For the Spirit of God ſaith not, that theſe ſeuen Deacons elected were indued with Faith and the Holy Ghoſt (for he onely giueth this teſtimony vnto *Stephen*) but that the Apoſtles injoyned the Diſciples to chuſe ſuch as in their judgement were thus qualified. Now it is one thing to be full of the Holy Ghoſt, juſtified, and ſanctified in the judgement of the Church, and another to bee ſo in the judgement of God; for the Lord who ſearcheth the hearts and reines neuer erreth in his judgement, but the Church judging according to outward ſignes and effects, and according to the rule and direction, not of omniſcience which they haue not, but of charitie which they ought to haue, judgeth thoſe indued with Gods holy Spirit juſtified and ſanctified, who make profeſſion of Religion, and bring forth ſome outward fruits thereof; in which their judgement they are as often miſtaken and deceiued, as they haue to deale with cunning diſguiſed Hypocrites, before they haue vnmasked themſelues, and by their euill fruits diſcouered their Hypocriſie.

Chap. XXI.

Reaſons alleaged againſt the doctrine of perſeuerance, anſwered.

§. Sect. 1.

AND thus haue I anſwered vnto ſuch Objections againſt the certaintie of perſeuerance, as are grounded vpon examples. Now in the laſt place, I will propound their Reaſons vſually alleaged to the ſame purpoſe; which I will anſwere briefly, becauſe they may eaſily bee refuted by that which hath beene already ſaid. Firſt, then they reaſon thus:

All habits may be loſt:

Iuſtifying Faith is an habite:

Therefore juſtifying Faith may be loſt.

I anſwere to the Propoſition, that if it be true at all (as it is queſtionable) then only of naturall habits, which in proceſſe of time are gotten by mans induſtry and labour. But Faith is no naturall habit attained vnto by mans induſtry, but is the meere gift of God, infuſed into vs by his holy Spirit; in which we conſtantly perſeuere vnto the end, not by the vertue, ſtrength and nature of this habit of Faith in it ſelfe, but through the promiſed power of Gods aſſiſtance, and the interceſſion of Ieſus Chriſt, againſt which the gates of Hell can neuer preuaile.

Ephes.3.8.

But they further confirme the former propoſition by this reaſon:

Hee that doth an act of infidelitie, loſeth the habit of Faith:

Hee that hath an habit of Faith may doe an act of infidelitie:

Therefore he that doth an act of infidelity loſeth the habit of Faith.

§.*Sect.*2.

I deny the Propoſition: for as we ſay, One Swallow maketh no Summer; one or two particular acts cannot deſtroy the habit, howſoeuer they interrupt it for the time. One cruell act doth not deſtroy the habit of clemencie and mercy, one fond act doth not ouerthrow an habite of wiſdome, neither doth one act of intemperancy extinguiſh the habit of temperance; becauſe the habit doth not depend vpon the act, but the act on the habit.

The ſecond reaſon is thus concluded:

Many baptized in their infancie, when they come to age ſinne grieuouſly, and ſo are damned:

All baptized in their infancie are predeſtinated vnto life, and by Baptiſme receiue faith and are juſtified:

Therefore many predeſtinated vnto life, juſtified, and indued with faith, doe ſin grieuouſly and are damned.

I anſwere that the aſſumption is manifeſtly falſe; for as our Sauiour ſaith, *Many are called, but few choſen*; that is, many there are who are outwardly called to bee members of the Church, entred thereinto by Baptiſme, made partakers outwardly of the Word and Sacraments, but few of theſe belong either to Gods eternall election, or are effectually called and choſen to be members of the Church inuiſible. Neither doth the outward receiuing of the Sacraments *ex opere operato*, by the deed done, conferre grace, as the Papiſts falſly affirme, but onely to the true Beleeuer, who not onely receiueth the outward ſignes, but alſo the things thereby ſignified by a liuely and juſtifying faith.

The third reaſon is thus concluded:

§.*Sect.*3.

IF the elect cannot loſe juſtifying faith, there could be in the world no Heretikes and Apoſtataes: but there are in the World Heretikes and Apoſtataes; therefore the elect may loſe juſtifying faith. The conſequence of the propoſition they endeuour to prooue, becauſe this is the difference betweene Pagans and Heretikes, that Pagans neuer had faith, Heretikes haue had, but loſt it. I anſwere, firſt, that the Propoſition hath in it no force, vnleſſe we preſuppoſe that onely the elect become Heretikes, which is vtterly falſe. Neither is the proofe of the Propoſition to any purpoſe, ſeeing their faith which diſtinguiſheth Heretikes from Pagans is not a true juſtifying faith, but the doctrine of faith, which they hauing formerly profeſſed afterwards denie. And in this ſenſe they are ſaid to haue departed from the faith, and to haue made ſhipwracke of faith, as before I haue ſhewed more at large, *Chap.*18. *Sect.*7.

§.*Sect.*
*Lib.*2.*Chap*

The fourth reaſon is, that if the elect may not fall away, then all admonitions and threatnings are in vaine. But vnto this Objection I haue alreadie anſwered, and therefore I will paſſe it ouer.

The fifth reaſon is thus concluded:

The opinion which brings deſperation is not true:

But this opinion, that the elect cannot loſe juſtifying faith, bringeth deſperation:

Therefore this opinion that the elect cannot loſe juſtifying faith is not true.

I anſwere to the aſſumption, that rather that opinion which teacheth vs that we may loſe juſtifying faith, and that we can haue no certaintie of perſeuerance bringeth deſperation; for vncertaintie cauſeth doubting, and doubting deſperation; and when our faith hath no firme ground to reſt vpon, but flickereth and wauereth (as it were) in the aire, then at laſt being tired and wearied, it muſt needs faint and fall.

Yea but if our grace, faith, and juſtification cannot be true, vnleſſe we be alſo certain, that we ſhall perſeuere in them, then muſt this needs bring doubting and deſperation, ſeeing we cannot be ſure of future euents, and oftentimes doubt whether we ſhall perſeuere in theſe graces or no. I anſwere, that if theſe future euents had no other ground but our owne will or power, they would certainly be vncertaine, but ſeeing their certaintie is grounded vpon the infallible promiſes, immutable loue & omnipotent power of God, we may as well be aſſured of them, as of any thing preſent. And howſoeuer we are often aſſaulted with doubting, and cannot aſſuredly determine of our perſeuerance, when we looke vpon our own weaknes and frailtie, yet this followeth not, that our grace, faith, and juſtification are not true, if we doe not nouriſh this doubting, but labour and ſtriue againſt it, and renew our aſſurance of faith by meditating vpon the infinite truth, power and goodneſſe of God, and the mediation and interceſſion of Ieſus Chriſt.

Laſtly, it is objected, that if wee cannot fall from the grace of God, then God cannot bee angry with vs for our ſinnes; for anger and loue will not ſtand together: but the latter is falſe, & therefore the former alſo.

Sect. 5.

I anſwere, that the conſequent of the propoſition is falſe; for loue is not oppoſed to anger, but to hatred. The Lord indeed is angry with the ſinnes of his faithfull, and in his anger correcteth them; but this correction is not ſo much a puniſhment of the ſinne paſt, as a preuention of ſinne to come. He is angry with them as a louing Father is angry with his Sonne, not in hatred but in loue, not to hurt or forſake them, but that by his juſt conceiued diſpleaſure hee may reſtraine them from falling into the like ſins, and ſo ſtill retaine them as worthy to be beloued.

Sect. 6.
e concluſi-
of this con
uerſie, and
the whole
atiſe,

And thus haue I prooued the certaintie of our perſeuerance, and alſo anſwered ſuch objections as are commonly ſuggeſted by Satan, and ſtiffely vrged by his wicked inſtruments the Popiſh rabble againſt this truth. And ſo by Gods gracious aſſiſtance I haue finiſhed this Treatiſe containing the chiefe controuerſies betweene Sathan and the true Chriſtian. The which with all other my labours I commend to Gods bleſſing, who being the ſole fountaine of all true comfort and conſolation only is able by the aſſiſtance of his holy Spirit, to make them effectuall to the aduancing of thoſe ends, for which I haue intended them: deſiring the Chriſtian Reader who ſhall finde fruit and profit by theſe my labours; that as I haue not beene wanting vnto him in my paines and beſt endeuours, ſo hee will not be wanting to remember mee in his prayers vnto Almightie God for the continuance, increaſe and holy vſe of all his gifts and graces which he hath beſtowed on me, ſo as it may be moſt for the aduancing of his glory, the benefit of his Church, and the furthering of mine owne ſaluation. To this God moſt wiſe, moſt gracious, and moſt infinite in all perfections, the Father, Sonne, and Holy Ghoſt, be aſcribed all glory, prayſe, power, and dominion, both now and euermore. *Amen.*

FINIS.

THE CHRISTIAN WARFARE,

The Second Part.

OR THE CONTEMPT OF THE WORLD:

TENDING TO ARME AND CONFIRME THE WEAKE CHRISTIAN AGAINST THE
tentations of proſperitie, and to preſerue him from the
immoderate loue of earthly things; by prouing vnto him, that
both the World and worldly Vanities are ſo baſe and
worthleſſe, that they deſerue not to be eſteemed and
loued of a Chriſtian, in compariſon of
Gods ſpirituall graces and
heauenly Joyes.

WRITTEN AS AN ANTIDOTE AGAINST THE POYSON
OF WORLDLY LOVE, WITH WHICH IN THESE DAYES SO
many are infected; and that it might reuiue that heauenly fire of
ſpirituall and diuine Loue, which is ſo much
cooled and abated.

By I. DOWNAME Bachelar in Diuinitie, and
Preacher of GODS *Word.*

I. IOHN 2. 15.

Loue not the World, neither the things that are in the World. If any man loue the World,
the loue of the Father is not in him.

LONDON,
Printed by WILLIAM STANSBY, 1633.

TO THE RIGHT HONORABLE SIR THOMAS EGERTON *KNIGHT*,

Baron of *Elſmere*, Lord High Chancellor of *England*;
and one of his Majeſties moſt Honorable Priuy Counſell,
***J. D.* wiſheth all grace and proſperitie in this life,**
and eternall happineſſe in the life
to come.

WHen I conſidered, Right Honourable, the great puiſſance, and preuailing ſtrength, of theſe arch-enemies of our ſaluation, *the world and worldly vanities,* manifeſted in their daily conqueſts, not onely of thoſe, who voluntarily yeeld at the firſt onſet, & are willingly content to become their vaſſals and ſlaues, for the vncertaine tenure and baſe wages of earthly vanities; but alſo of ſuch as hauing giuen their names to Chriſt, by receiuing his Sacrament, profeſſed themſelues to bee his Souldiers and ſeruants, and that amongſt other enemies, they would valiantly fight his battailes, againſt the World, and worldly luſts: who notwithſtanding their oath and promiſe, either yeeld ſubjection to the World vpon the offer of earthly profits, pleaſures, and preferments, or ſtand in a cold neutralitie, deſiring to doe ſeruice to the World and God too; but without all indifferencie, ſeeing hee hath onely the ſeruice of their lips, and ſome outward deuotions, meerely complementall, and ceremoniall; whereas the other maſter hath the ſeruice of their hearts, and all their care, labours, and painfull indeuours imployed about him. And when as I ſaw the glorious Trophees of the Worlds Victories erected, not onely in euery corner of the Common-wealth, but euen in the Temple and Church of God, to his great diſhonour, and the diſgrace of his true Religion; I thought I could not ſpend my ſtrength in a better quarrell, than in oppoſing againſt this enemie of our ſaluation; to the end, that I might abate his preuailing forces, and weaken the very ſinewes of his ſtrength, wherein he moſt glorieth and triumpheth; by ſhewing that the wages of iniquitie whereby he inticeth men to leaue Gods Standard, and to fight vnder his colours, is but baſe and counterfeit coine, beeing examined by the touch-ſtone of Gods Truth, and therefore not to be receiued of a Chriſtian for good pay; much leſſe to be preferred before that Crowne of Victory, euerlaſting Glory, and thoſe al-ſufficient treaſures of our heauenly Kingdome, which God promiſeth to all thoſe who fight his battailes, and valiantly ouercome. Neither did I thinke that I could more profitably ſpend my ſtudies in any other argument, eſpecially in theſe times, wherein the loue of the World ſo greatly preuaileth, that with *Demas* men daily fall from the profeſsion of Gods Truth, and imbrace the World, hauing onely ſo much loue of Religion, as the loue of the World worketh in them; and either not ſeruing God at all, or only that they may ſerue their owne turnes, in worldly and carnall reſpects. For if by plaine teſtimonies of holy Scriptures, and by effectuall reaſons (as it were a Proclamation ſent from the great King of Heauen and Earth) I could cry downe the high rates and prices of theſe baſe and Copper Coynes, and bring them to their owne value; by ſhewing that there is no excellencie and true worth in them, but onely as they ſerue for the preſent neceſsitie of our earthly ſtate, and to furniſh vs in our trauaile towards our heauenly Countrie; then would there many and great benefits be hereby deriued vnto vs. For if wee could contemne the World and worldly vanities, as things of ſmall worth, then would they not be as heauy clogs to hinder vs from running the Chriſtian race, and from aſcending in our meditations into Gods Kingdome, to take poſſeſsion for the preſent of our heauenly inheritance with our minds and thoughts, till our ſoules and bodies doe come thither: then would we not ſuffer them to take vp all our cogitations, care, ſtudie, and labour, about the getting or preſeruing them, ſo as wee haue little or no time left to performe ſeruice vnto God; or if at all wee doe it, yet with much diſtraction and perturbation: then would the tentations of the Deuill haue no power to draw vs into ſinne, wanting this wages of iniquitie, and theſe alluring baits, wherewith he inticeth vs to come into his nets of perdition For who would ſerue Satan for nought, or for ſuch things as hee contemneth, or but lightly valueth, leauing the ſeruice of his Creatour and Redeemer, and thereby hazarding the eternall loſſe of thoſe heauenly excellencies which hee hath promiſed vnto his ſeruants in the life to come? Then ſhould we haue a true golden age, free from all Oppreſsion, Bribing, Extortion, Fraude, Wrongs, Diſſenſions, Treaſons, Rebellions, and innumerable other outrages, which are cauſed and occaſioned through the immoderate loue of theſe earthly things; and perfect loue and charitie being entertained amongſt men, they would ſtriue who ſhould exceed other in all good and Chriſtian duties, louing vertue and goodneſſe for their owne ſakes: then would not thoſe who abound with theſe worldly things be euer the prouder, or with ſcornfull inſolence ouerlooke their Brethren; for who is proud of that which he contemneth? Neither would thoſe that want them be much troubled, hauing for the preſent Gods better gifts, euen his ſanctifying and ſauing graces, and for the time to come farre more excellent hopes, life eternall, and the vnſpeakable ioyes of Gods glorious Kingdome. For who bewaileth the want, or lamenteth the loſſe of thoſe things which he lightly eſteemeth, eſpecially hauing both in poſſeſsion and hope, ſuch things as are of farre greater worth and excellencie? Finally, if we were perſwaded to contemne the World and worldly vanities, and highly to eſteeme of the ioyes of Heauen, then would we not feare the approch of death, but bid it welcome with a cheerefull countenance? ſeeing it taketh vs from the things which we doe not much regard, and entreth vs into the poſſeſsion and fruition of our better hopes; euen a Kingdome matchleſſe, and glory endleſſe. Whereas contrariwiſe, when theſe worldly things be ouer-valued, and too much loued and deſired, they wholly take vp mens meditations, and diſable them for Gods ſeruice, they lay them open to Satans tentations, and make them readie to perpetrate and commit any wickedneſſe, which may further them to the obtaining of the things which they affect; neither is there any ſtop in the way to hinder their headlong courſe in ſinne, vnleſſe it be when their worldly deſires doe croſſe one another. They puffe men vp with pride when they enjoy them, and conſume them with griefe and diſcontent when they want them: and to conclude, they make death moſt terrible, becauſe it plucketh them violently from theſe delights, vnto which their hearts are faſt glued, and forceth them to leaue the things which they dearely loue hauing no aſſurance or hope of a better life. For the auoiding of all which euils, and for the furthering and aduancing of the former benefits, I haue laboured in this argument, euen aboue my ſtrength, God ſhewing his power in my weakneſſe, and cauſing my deſire to ſupply that which was wanting in my health. Of which my labours I haue choſen your Lordſhip for Patron, partly to ſhew my loue and dutie vnto you, from whom I haue had, both all the meanes of my maintenance which I enjoy, wherewith I haue beene enabled to labour; and opportunitie to exerciſe that poore talent which I haue receiued from my great Lord and Maſter: and partly becauſe I thought, I could not dedicate vnto you a Booke of a fitter argument, wherein your ſelfe may at your beſt leaſure meditate; ſeeing on the one ſide the greatneſſe of your place, and height of your Honours and preferments may (without your greater vigilance and circumſpection) incline your affections too much to the loue of theſe earthly things, and on the other ſide your age is not likely in courſe of nature to allow vnto you any long poſſeſsion of theſe momentanie things. In regard of both which, your Honour cannot bee too well armed againſt the immoderate loue of theſe worldly vanities, nor haue your heart too much inflamed with that diuine loue of Heauen, and thoſe moſt glorious joyes in Gods preſence, which you ſhall inherit for euermore; becauſe hereby you ſhall injoy Gods bleſsings more ſecurely whileſt you haue them, when as your heart is not ſo fixed on them but that you can be content to leaue them; and part with them alſo with joy and comfort, when as you are aſſured, that you ſhall exchange them for thoſe heauenly joyes and rich treaſures of Gods glorious Kingdome, which infinitely exceed all earthly preferments in worth and excellencie. Which if my poore labours, added to your better helps, and holy meditations, might any way further, I ſhould much more reioyce in being a poore inſtrument of your ſpirituall good, than in the injoying of thoſe earthly benefits which I haue receiued from you.

The Lord more and more inrich your noble heart with all ſpirituall and
ſauing grace, and after a long and happy life on earth, vouchſafe
vnto yuo the euerlaſting fruition of his glorious pre-
ſence, and that fulneſſe of joy which is at his
right hand for euermore.
Amen.

Your Honours in all humble

dutie moſt bounden,

Iohn Downame.

To the Chriſtian Reader.

THe Chriſtian mans life is a continuall warfare, wherein he is daily aſſaulted (I know not whether, with greater ſubtiltie or furie, policie or power) by three puiſſant Enemies, the Deuill, the World, and the Fleſh; euery one of which haue many Legions vnder their conduct, which are readie to ſecond and ſuccour them, when they giue ſigne of battaile. The Deuill is the grand Captaine, and Generall of all theſe forces; the World and the Fleſh, are chiefe Commanders vnder him, who haue many Millions of ſpirituall Enemies vnder their Enſignes, that continually fight againſt vs. Sathan ordereth the battaile, and guideth all theſe forces to his beſt aduantage, and our ruine; the World miniſtreth vnto him weapons and munition, whereby this fight is maintained; and the Fleſh like a wicked Traitour openeth the gates of our ſoules when we are aſſaulted, and receiuing the pay of worldly vanities, ioyneth with theſe externall forces to worke our finall ouerthrow. The iſſue of this fight is either their, or our victorie; the former is accompanied with the Deuils triumph, and our perpetuall captiuitie and thraldome in the chaines of darkneſſe; yea, with the moſt exquiſite and ineffable torments of Hell fire: the other, with the crowne of victory which our great Commander, the Lord of Hoſts, hath promiſed to thoſe that ouercome; euen that ſuperexcellent and eternall waight of glory reſerued in the higheſt Heauens. 2.Cor.4.17.

The conſideration whereof, as it ſhould moue all Chriſtians valiantly to fight the Lords battailes, to forget all labour, and to contemne all danger, eſpecially ſeeing they haue the power of God to aſſiſt them, and his gracious promiſe, that if they will be his Souldiers, they ſhall alſo be Conquerours; if they will but fight, they ſhall aſſuredly ouercome: ſo alſo ſhould it incite all Gods faithfull Miniſters, who are appointed by him to be in this ſpirituall warfare, not onely Souldiers, to fight in their owne perſons, but alſo the Lords Captaines to teach, guide and direct, both by word and example, thoſe who are committed to their charge, yea as much as in them lieth the whole Armie of the Church Militant; that they alſo be carefull and diligent to teach the ignorant the Lords march, the diſcipline of his warre, the order of his battailes, and how to manage their ſpirituall weapons for their beſt aduantage: that they likewiſe incourage and hearten the white-liuered, and freſh-water Souldier to the fight; that they rouze vp the ſluggiſh, by often ſounding in their eares the terrible thunder of Gods threats, and the ſweete tunes of his promiſes; that they moderate the heate, and mitigate and reſtraine the deſperate boldnes of thoſe, who are ouer-carried in their blind Zeale, with ſpirituall wiſdome and diſcretion, which are otherwiſe apt in themſelues to be intrapped with the ſubtiltie, and to fall into the ambuſhments of their Enemies, to their vtter ruine and deſtruction.

Being therefore called through Gods vndeſerued grace to this function, I thought it my dutie, beſides my other labours in my Miniſtery, to attempt this worke; the which I acknowledge might haue been much better atchieued by ſome of the Lords great Worthies, vnto the leaſt degree of whoſe ſtrength and excellencie I haue not attained: but being by them either omitted, or but by the way, as ſome ſpeciall occaſion required, briefly touched; I thought it better, notwithſtanding my great weakneſſe to vndertake it, than that it ſhould be wholly neglected; and by doing in this the Lords buſineſſe what I could doe, to put others in mind who are of greater abilitie, what they ſhould doe; drawing them on by my example to perfect that, which I haue but rudely attempted; wherein my poore labours ſhall but ſerue as foiles, to ſhew the greater glory of their ſurpaſſing excellencies, and but as courſer wares, to make their finer ſtuffes more ſaleable and commendable. And *hauing through Gods aſsiſtance finiſhed and ſet forth the firſt part of this Chriſtian Warfare, wherein I haue laid open the ſubtiltie, power, politicke ſtratagems, and pernicious tentations of Satan our grand Enemy; and withall haue armed and furniſhed the weake Chriſtian with ſuch meanes and ſpirituall weapons, as may by the bleſſing and aſsiſtance of Gods holy Spirit ſtrengthen him in the incounter, repell the enemy, and obtaine victory; and hauing found that the Worke, like courſe meat in the time of a great dearth, hath beene eſteemed of many hungry ſoules aboue deſert, their neceſsitie, and not any ſelfe excellencie, giuing worth vnto it, and making it, though in it ſelfe but homely fare, pleaſing and acceptable to their ſharpened appetites: I haue the rather beene incouraged to ſet vpon the ſecond part of this Warfare, and to arme the Chriſtian againſt all thoſe aſſaults, which the ſecond Enemy of our ſaluation, the World, aſſaileth him with; which as the following diſcourſe and the experience of all times ſufficiently ſhew, are no leſſe dangerous and pernicious then the other. And becauſe I hold a ſtrange paradox in the conceit of worldly men, maintaining that theſe earthly things are baſe and of little worth, and therefore to be contemned or lightly valued, which they ſo much magnifie in their iudgements, adhere vnto in their hearts and affections, and both get and keepe with ſo great care and labour, and loſe with ſuch bitter griefe; I thought it fit (beſides my wonted order) not onely plentifully to confirme this Truth by the holy Scriptures, but alſo to alleage the ſayings of the godly learned, and ancient Fathers, who haue liued in former ages, to ſhew the conformitie of our iudgements, and our vnanimous conſent in expounding thoſe places of holy Scriptures, which ſerue for the cleering and prouing of thoſe points, for which I alleage them; leſt perhaps mine owne Writings and Aſſertions might ſeeme to haue proceeded out of ſome melancholicke or diſcontented humour, which might make me to contemne the World, becauſe it hath alwayes contemned me, and ſo carrie no credit with them, if I were not backed with their better authoritie. And to the ſame purpoſe, I haue alſo more plentifully then is my vſuall cuſtome, alleaged the ſayings of the wiſeſt Heathens, and moſt learned Philoſophers; becauſe hauing to deale with carnall Worldlings, who notwithſtanding make ſhew and profeſsion of Chriſtian Religion, I might moue and perſwade them, if not in the feare of God, and for conſcience ſake, yet at leaſt for ſhame to aſſent vnto that Truth, vnto which Pagans and Infidels haue yeelded and ſubſcribed, who haue had no other knowledge to guide them, but the light of nature. The which my labours, I humbly ſubmit to the graue cenſure of the iudicious, learned, and godly Reader: the which I hope to find more fauourable; becauſe my errours may more iuſtly be excuſed, ſeeing I doe not trauell in a path beaten by others, who haue gone before me, but in an vncouth and vnuſuall way, where I haue not had the tract of other mens ſteps for my direction; there being none that I know of, eſpecially of our Countrimen, that haue purpoſely laboured in this argument. The Lord bleſſe theſe and all other my labours, that they may be powerfull and effectuall, for the aduancement of his glory, the good of his Church, and the comfort and edification of all the particular members thereof, who ſhall haue any vſe of my poore Miniſtery; that being armed and ſtrengthened hereby, againſt the politicke furie, and powerfull cunning of our ſpirituall Enemies, they may obtaine a full and finall victory ouer them, and alſo the Crowne of victorie, euerlaſting glory, and happineſſe in Gods Kingdome.* Amen.

Thine in the Lord,

London, the ſeuenth of *May*,
Anno Dom. 1611.

J.D.

A Methodicall Table, ſhewing the order obſerued in the whole Booke.

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  - 1. The enemy againſt whom wee fight, where is expreſſed
    - The nature of the Enemy, where is ſhewed.
      - 1. What he is, *Chap.1.*
      - 2. Of what condition and qualitie & that both; *Ch.2.*
        - In himſelfe, to wit, euill, and that becauſe hee is
          - Subiect vnto Sathan. §.1
          - Contrary and oppoſite God. §.2.
        - To vs, to wit, very dangerous and that both in reſpect of his
          - Will, being exceeding mallicious, §. 4.
          - Power, becauſe he is
            - Prudent and ſubtill. §. 5.
            - Strong as appeares both by
              - Reaſon, namely, becauſe hee is ſtrong in
                - His owne ſtrength. §.6.
                - Through ai of our corrup fleſh. §.7.
              - Experience of
                - Ancient times, §.8.
                - Our owne times, and that both in
                  - Worl lings, §. 10.
                  - Faithfu §.11.
    - Reaſons encouraging vs to fight, which are taken from *Chap.3.*
      - 1. The Commandement of God.§ 1.
      - 2. From the Paſſion of Chriſt. §.2.
      - 3. The neceſſitie of the fight, which appeares by diuers reaſons. §.3. to 9.
      - 4. Our aſſured hope of victory. §. 9.
      - 5. The greatnes of the reward promiſed to thoſe that ouercome.
  - 2. The manner of his fight, and weapons which he vſeth, which are tentations eyther on the
    - Right hand. See *A.*
    - Left hand.

- *A.* Right hand, to wit, ariſing from proſperitie, of which
  - 1. In generall, where is ſhewed,
    - 1 What it is in it ſelfe, to wit, good, and the gift of God. §.3.
    - 2. In reſpect of vs, to wit, of an indifferent nature,
      - Good to the good, who vſe it well, where is ſhewed what is required hereunto.
      - Euill to the euill, who abuſe it, to the which a wee are prone. §.5. and ſo proſperitie becom a dangerous enemy, againſt which we muſt be armed, Chap.5,6.
  - 2. In ſpeciall, where the tentations are diſtinguiſhed diuerſly in reſpect of their matter and ſubject from whence they ariſe, in which reſpect theſe tentations are eyther
    - Inword, ariſing out of our ſelues, and that either from ſomething in our
      - Soules & reſpect either
        - Morall vertues, of which
          - 1. In generall, where is ſhewed that morall vertue is vaine, being ſeuered from faith and godlineſſe. Chap.7.
          - In ſpeciall, whereof wiſedome, which is either
            - Spirituall, which is much to bee eſteemed, Chap.8.
            - Worldly and carnall, which is much to b contemned. Chap.9.
        - Certaine gifts & ornaments of the minde which are
          - 1. Learning. Chap.10.
          - 2. Knowledge which is eyther of
            - Mechanicall ſciences. Chap.11.
            - Of the true Religion without the power of godlineſſe. Chap.12.
      - Bodies, which are tentations, ariſing either from
        - Beauty, which is eyther
          - True Chap.13.
          - Counterfeit: whereof painting, Chap. 14.
        - Strength. Chap.15.
        - Health. Chap.16.
    - Outward ariſing from externall obiects; as from
      - Perſons of Worldlings, who corrupt with their euill company, & that eyther by their
        - Euill example and communication. Chap.1
        - Friendſhip. Chap.1
      - Worldly things. See *B.*

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- 1, Generally, where is ſhewed what they are
  - In their owne nature. Chap. 1. §. 1, 2.
  - In their vſe to vs, to wit, indifferent,
    - Good to the good who vſe them rightly. Chap. 1. §. 5.
    - Euill to thoſe who abuſe them.
- 2. Specially, where is entreated of honours, riches and pleaſures, which are either
  - Good, and thus
    - Honours are good,
      - In their owne nature. Chap. 2. §. 2.
      - Vnto vs, in their vſe, namely, to the good of them who vſe them well. §. 5, 6. &c.
      - Of whom they are to be deſired. §. 15, 16.
    - Riches are good,
      - In their owne nature. Chap. 3. §. 1.
      - Vnto vs when they are well vſed, where is ſhewed
        - 1. That riches are not abſolutely to be contemned. §. 6. to 10.
        - The cautions which are to be obſerued to their right vſe, Chapter 4.
    - Pleaſures are good, Chap. 5. and that both
      - Diuine pleaſures, which are chiefly good and deſirable. §. 1, 2.
      - Naturall and Ciuill, which are good,
        - 1. In their owne nature. §. 3. to 6.
        - 2. Vnto vs, when they are well vſed. §. 6. to 10.
  - Euill when they are abuſed, and thus men abuſe them, when they make them their Idols, by preferring them in their iudgments, affections and practice, before ſpirituall graces and heauenly ioyes, in compariſon whereof, they are to be contemned, vnto which contempt the following Treatiſe perſwadeth, Chap. 6. where is propounded,
    - 1. The ſignes of this worldly Idolatry, and carnall loue whereby we may know whether wee bee infected with this diſeaſe, Chap. 7.
    - 2. Remedies. See C.

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- In themſelues:
  - Firſt, becauſe they bring not vnto vs any true or certain good, becauſe they are not
    - In their own nature of any great goodnes, though we ſhould obtain them, and that becauſe they are
      - Vaine and of no excellencie, from whence it followeth, that they doe not ſatisfie thoſe that haue them: Chap. 8. to 20.
      - Vnprofitable, and mixt with many miſeries: Chap. 20. to 26.
    - Nor yet haue in them any certaintie in reſpect eyther of our
      - Getting them: Chap. 26.
      - Keeping them: Chap. 27. to 30.
  - Secõdly, becauſe through our corruption they are cauſes of much hurt, being occaſions and prouocations vnto all ſin, both againſt
    - God. Chap. 30, 31.
    - Our Neighbour, Chap. 32.
    - Our ſelues as they deriue vnto vs many euils, and that both
      - Temporall, which are either
        - Ciuill, and meerely humane: Chap. 33.
        - Spirituall: Chap. 34.
      - Eternall: Chap. 35.
- Not in reſpect of vs, becauſe wee are
  - Pilgrimes on earth. Lib. 3. Chap. 1.
  - Citizens of Heauen, and heires of thoſe eternall ioyes and happineſſes which infinitely exceed all worldly things. Chap. 2, 3. &c.

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- *A.* Right hand, to wit, ariſing from proſperitie, of which
  - 1. In generall, where is ſhewed,
    - 1 What it is in it ſelfe, to wit, good, and the gift of God. §.3.
    - 2. In reſpect of vs, to wit, of an indifferent nature,
      - Good to the good, who vſe it well, where is ſhewed what is required hereunto.
      - Euill to the euill, who abuſe it, to the which wee are prone. §.5. and ſo proſperitie becom a dangerous enemy, againſt which we muſt be armed, Chap.5,6.
  - 2. In ſpeciall, where the tentations are diſtinguiſhed diuerſly in reſpect of their matter and ſubject from whence they ariſe, in which reſpect theſe tentations are eyther
    - Inward, ariſing out of our ſelues, and that either from ſomething in our
      - Soules & reſpect either
        - Morall vertues, of which
          - 1. In generall, where is ſhewed that morall vertue is vaine, being ſeuered from faith and godlineſſe. Chap.7.
          - In ſpeciall, whereof wiſedome, which is either
            - Spirituall, which is much to bee eſteemed. Chap.8.
            - Worldly and carnall, which is much to be contemned. Chap.9.
        - Certaine gifts & ornaments of the minde which are
          - 1. Learning. Chap.10.
          - 2. Knowledge which is eyther of
            - Mechanicall ſciences. Chap.11.
            - Of the true Religion without the power of godlineſſe. Chap.12.
      - Bodies, which are tentations, ariſing either from
        - Beauty, which is eyther
          - True Chap.13.
          - Counterfeit: whereof painting. Chap.14.
        - Strength. Chap.15.
        - Health. Chap.16.
    - Outward ariſing from externall obiects; as from
      - Perſons of Worldlings, who corrupt with their euill company, & that eyther by their
        - Euill example and communication. Chap.
        - Friendſhip. Chap.
      - Worldly things. See B.

B, Worl

- B.
  orldly things,
  which are re-
  red to three
  ads,to wit,ho-
  s, riches, and
  asures, of
  ch it is en-
  ated in the se-
  d Booke: and
  - 1. Generally, where is ſhewed what they are
    - In their owne nature. Chap. 1. §. 1, 2.
    - In their vſe to vs, to wit, indifferent,
      - Good to the good who vſe them rightly. Chap. 1. §. 5.
      - Euill to thoſe who abuſe them.
  - 2. Specially, where is entreated of honours, riches and pleaſures, which are either
    - Good, and thus
      - Honours are good,
        - In their owne nature. Chap. 2. §. 2.
        - Vnto vs, in their vſe, namely, to the good of them who vſe them well. § 5, 6. &c.
        - Of whom they are to be deſired. §. 15, 16.
      - Riches are good,
        - In their owne nature. Chap. 3. §. 1.
        - Vnto vs when they are well vſed, where is ſhewed
          - 1. That riches are not abſolutely to be contemned. §. 6. to 10.
          - The cautions which are to be obſerued to their right vſe, Chapter 4.
      - Pleaſures are good, Chap. 5. and that both
        - Diuine pleaſures, which are chiefly good and deſirable, §. 1, 2.
        - Naturall and Ciuill, which are good,
          - 1. In their owne nature. §. 3. to 6.
          - 2. Vnto vs, when they are well vſed. §. 6. to 10.
    - Euill when they are abuſed, and thus men abuſe them, when they make them their Idols, by preferring them in their iudgments, affections and practice, before ſpirituall graces and heauenly ioyes, in compariſon whereof, they are to be contemned, vnto which contempt the following Treatiſe perſwadeth, Chap. 6. where is propounded,
      - 1. The ſignes of this worldly Idolatry, and carnall loue whereby we may know whether wee bee infected with this diſeaſe, Chap. 7.
      - 2. Remedies. See C.
- C.
  medies to
  e vs of it,
  reof the ar-
  ents which
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  of ſpirituall
  heauenly:
  her
  - In themſelues:
    - First, becauſe they bring not vnto vs any true or certain good, becauſe they are not
      - In their own nature of any great goodnes, though we ſhould obtain them, and that becauſe they are
        - Vaine and of no excellencie, from whence it followeth, that they doe not ſatisfie thoſe that haue them: Chap. 8. to 20.
        - Vnprofitable, and mixt with many miſeries: Chap. 20. to 26.
      - Nor yet haue in them any certaintie in reſpect eyther of our
        - Getting them: Chap. 26.
        - Keeping them: Chap. 27. to 30.
    - Secōdly, becauſe through our corruption they are cauſes of much hurt, being occaſions and prouocations vnto all ſin, both againſt
      - God. Chap. 30. 31.
      - Our Neighbour, Chap. 32.
      - Our ſelues as they deriue vnto vs many euils, and that both
        - Temporall, which are either
          - Ciuill, and meerely humane: Chap. 33.
          - Spirituall: Chap. 34.
        - Eternall: Chap. 35.
  - 1 Not in reſpect of vs, becauſe wee are
    - Pilgrimes on earth. Lib. 3. Chap. 1.
    - Citizens of Heauen, and heires of thoſe eternall ioyes and happines which infinitely exceed all worldly things. Chap. 2, 3. &c.

Hh 3

THE CHRISTIAN WARFARE,

The ſecond Part.

CONTAYNING DIVERS ARGVMENTS, WHEREBY WEE MAY BE ARMED againſt the tentations of proſperitie, and perſwaded *to contemne worldly Vanities, in compariſon of* GODS ſpirituall GRACES and *heauenly* IOYES.

The firſt Booke.

CHAP. I.

Of the World, the ſecond enemy of our ſaluation, and what it is.

Sect. 1.
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poc. 3.21.

There is none ſhall bee thought fit to raigne with Ieſus Chriſt in the kingdome of heauen, but thoſe who haue beene conquerors here on earth; not of ſome ſmall countrey or petite kingdome, for that great glory ſhall neuer be the crowne of ſo meane a victorie; nor (like *Alexander*) of the greateſt part of the earths knowne territories; for ſo a man may attaine to the height of this glory; and yet remaine a ſlaue to his owne paſſions and ambitious luſts, and be a vaſſall after his victorie to that which hee ſeemeth to haue ouercome. But he who will raigne with Chriſt, muſt conquer the whole world, not with the ſword and arme of fleſh, but with the ſpirit of God, and the ſhield of Faith, whereby hee repelleth all the tentations thereof; both the charming allurements whereby he might be infeebled, and the fiery darts of affliction and perſecution, whereby hee might bee diſcouraged; neither ſo admiring the one, nor regarding the other, as that he ſhould ſuffer them to hinder him in his way to his heauenly countrie. Yea he muſt together with the world ouercome the prince of the world, and all the power of hell; and which is a victorie of greateſt difficultie, hee muſt ouercome himſelfe, and his owne corruptions; which conqueſt whoſoeuer obtaineth, hee putteth to flight theſe forraine forces at the firſt onſet: whereas contrariwiſe it is in vaine to haue warres abroad, if in ſtead of peace and ſubiection there be nothing but treaſon, diſcord, and rebellion at home; theſe inbred enemies being alwayes readie to betray and loſe, that which is recouered and wonne with great paine and difficultie, and to

oh. 5.4.

yeeld into the enemies power in a day, that which hath beene got with a yeeres labour.

§. *Sect.* 2. That the world is ſometime taken in good part, and ſo to be loued as a friend.

Concerning the meanes of reſiſting and ouercomming our firſt and chiefe enemy Satan, I haue already intreated in the firſt part of my Chriſtian Warefare: And now it remaineth, that being aſſiſted with the ſame ſpirit, wee encounter alſo the world, which is the ſecond enemie of our ſaluation, and teach the weake Chriſtian how he may ſo manage his ſpirituall weapons, as that he may be aſſured of a triumphant victorie. But leaſt whileſt we fight againſt our enemie, wee ſhould bend our ſtrength againſt thoſe that bee our friends, becauſe they are intitled by the ſame name, let vs learne to diſtinguiſh the one from the other, and conſider in what ſenſe wee are here to take the world, which is a word of ambiguous ſignification, and how it is to bee imbraced as a friend, and how to bee auoided or withſtood as a mortall enemie. To this purpoſe wee are to know, that the world in the Scriptures is ſometimes taken in a good, and ſometime in an euill ſenſe. In the former it ſometime ſignifieth the whole vniuerſe and goodly frame of heauen and earth, and ſo it is an excellent creature of Gods making, approued as good by his owne teſtimonie, whereby the glory, wiſedome and power of the mightie Creator is manifeſted and declared, according to that of the Pſalmiſt: *The heauens declare the glory of God, and the firmament ſheweth the worke of his hands.* Sometime it ſignifieth the whole earth and ſea, which is appointed of God to bee the place of habitation for his creatures, in both which ſenſes it is taken, *Iohn* 1. 10. *He was in the world, and the world was made by him:* and in this ſignification alſo the world is good, ſauing, onely that it is defiled with mans ſinne, as being the ſtage whereon hee acteth all his wickedneſſe. To this purpoſe one ſaith, that *the world is ſaid to lie wholly in euill, not becauſe it ſelfe is euill, but becauſe euils are committed in it by men:* euen as the woods are infamed when they harbour theeues, and as wee hate the ſword wherewith mans blood hath beene ſhed, and the cup in which poyſon hath beene tempered, not becauſe of any faultineſſe that is in them, but becauſe of their wickedneſſe who haue abuſed them vnto euill. Sometime the world is taken for all mankind that liueth in the world, both good and bad, beleeuer and infidell; and in this ſenſe the Apoſtle ſaith, *that by one man ſinne entred into the world,* that is, into all mankinde, who were corrupted in *Adam* as ſinning in his loynes. Neither are we to hate and fight againſt the world, being vnderſtood in this generall ſignification, leaſt wee ſhould be found (like that curriſh *Timon*) haters of humane ſocietie, and enemies of our owne nature. Finally, the world ſometime ſignifieth the faithfull onely; not becauſe they are of the world; for being in the world, Chriſt hath choſen them out of the world; but becauſe the world was created, and is continually preſerued for their vſe and benefit, namely, that it might ſerue as a place of triall, where they ſhould be fitted for Gods kingdome, & a paſſage through which they might trauell into their heauenly countrey, the new Ieruſalem. And in this ſenſe it is ſaid, that *God ſo loued the world, that hee gaue his onely begotten ſonne, that whoſoeuer beleeued in him ſhould not periſh, but haue euerlaſting life.* And the Apoſtle ſaith, that *God was in Chriſt and reconciled the world vnto himſelfe, not imputing their ſinnes vnto them.* And Chriſt is ſaid, to be *a propitiation or reconciliation,* not for the Apoſtles and Diſciples onely, *but for the ſinnes of the whole world,* that is, for all in the world that ſhall beleeue in him. Now in this ſenſe wee are not to fight againſt the world, ſeeing it is reconciled and at peace with God, nor to loath that which God ſo dearely loueth: yea wee muſt loue thoſe who are of this world, as our ſelues, as being ſubjects of Chriſts kingdome, and fellow members of his body.

*Act.*17.24.

*Gen.*1.31.

*Pſal.*19.1.

*Ioh.*1.10.

1. *Joh.*5.19. *Mundus in maligno poſitus, non quòd mundus ipſe ſit malus; ſed quòd mala in mundo fiant ab hominibus, &c.* Hieron. in 1. ad Galat.

*Rom.*5.12.

*Joh.*3.16.

2.*Cor.*5.19.

1.*Ioh.*2.2.

§. *Sect.* 3. In what ſenſe the world is to be reputed our enemy.

But this word is alſo taken in the Scriptures in euill part, and that moſt vſually, and ſo it ſignifieth ſometime reprobate, wicked, and vnbeleeuing men, who hauing yeelded themſelues ouer, as voluntarie ſlaues vnto Satan, for the wages of worldly vanities, willingly yeeld obedience vnto him as their Prince and ſoueraigne, and ſubmit themſelues to be ruled by the Law of ſin, imprinted by him in their corrupt natures, which is flatly oppoſed to the Law of nature, written in the hearts of our firſt parents, and afterwards in the tables of ſtone, by the finger of God; oppoſing with all their malice, power and policie, againſt God, and the kingdome of Ieſus Chriſt; hindring as much as in them lieth the proſperitie, encreaſe and propagation thereof, and hating, enuying, and perſecuting thoſe, who will not bee allured by any worldly baits to renounce the ſeruice of Chriſt, and to ioyne with them in the ſeruice of ſinne and Satan. And thus the world is taken, *Iohn* 15. 19. *If yee were of the world, the world would loue his owne, but becauſe yee are not of the world, but I haue choſen you out of the world, therefore the world hateth you.* And 16. 20. *Yee ſhall weepe and lament, but the world* (that is, the wicked of the world) *ſhall reioyce.* And this is that world, which the Apoſtle *Iohn* ſaith *lieth wholly in wickedneſſe,* and is therefore excluded by our Sauiour Chriſt from hauing any part in his prayers, or benefit by his mediation: *Ioh.* 17. 9. *I pray for*

them

2.*Tim.*2.26.

*Rom.*7.23.

*Ioh.*15.19.

and 16.20.

1.*Ioh.*5.19.

them, I pray not for the world. Now theſe are called the world, becauſe they are the worlds citizens, which minde only worldly things, and ſetting their hearts and affections vpon the earth and earthly vanities, doe in compariſon thereof contemne God and his kingdome.

Sometime by the world are ſignified worldly things, which Satan and wicked men vſe as meanes to draw men from the ſeruice of God, to the ſeruice of ſinne, whether they bee alluring baits whereby they intice vnto wickedneſſe, as pleaſures, profits and preferments; or diſcouragements, whereby they ſeeke to diſharten and hinder them in the way of godlines, as troubles, afflictions, and perſecutions.

And ſometime both theſe are ioyned together, in which ſenſe the Apoſtle *Paul* ſaith, that *he was crucified to the world, and the world to him*; where by world he vnderſtandeth whatſoeuer in the world, whether men or other creatures, are oppoſed to the kingdome of Chriſt, all which were as little valued by this holy Apoſtle, as a crucified or dead man eſteemeth of the things of the liuing. And ſo the Apoſtle *Iohn* ioyneth them, though not in the ſame word, yet in the ſame ſentence, 1. *Ioh*. 2. 15. *Loue not the world, nor the things of the world.* And thus wee will take the world in this diſcourſe; vnderſtanding *thereby whatſoeuer in the world, either in its own nature, or through abuſe, allureth vs to the ſeruice of ſin and Satan; or diſcourageth and hindreth vs in the ſeruice of God, and the meanes of our owne ſaluation; whether it bee wicked men, or the creatures abuſed by Satan and our corruption, as occaſions and motiues vnto euill.* Or more briefly thus: *Whatſoeuer in the world is the inſtrument of the diuell, to draw vs vnto ſinne.*

Whereby it appeareth that wee are not to oppoſe againſt, as our enemies, and to purſue with our hatred, wicked men in the world abſolutely, or as they are men, but reſpectiuely as they are wicked, and hating their ſin we may, yea we ought to loue their perſons, as being the creatures of God in reſpect of their eſſence, who haue in them (how wicked ſoeuer) ſome good naturall parts, and common gifts of the ſpirit which precious pearles are to bee valued euen when they are found in theſe filthie dunghils. And as our hatred ought not to bee generall and abſolute in reſpect of the object, ſo in reſpect of the quality it ſhould not be deadly and malicious, but it muſt bee mixed and ſweetned with compaſſion and commiſeration, yea with ſorrow of heart, that they are no better, and with a deſire of their conuerſion and amendment, that ſo enmity ceaſing they might become worthy of our loue. Our hatred muſt like (our Sauiour Chriſts anger) be ioyned with holy mourning, becauſe their hearts are ſo hardned in ſinne; and though wee are to eſteeme them enemies, yet *our eyes* (like *Dauids*) *muſt guſh out with riuers of waters, becauſe they haue not kept Gods Law.* The like alſo may be ſaid of all other creatures in the world, abuſed by Satan and his wicked imps, as baits to allure vs vnto ſinne; which are to be contemned and loathed, not in their owne nature, but in reſpect of the abuſe onely, as afterwards ſhall appeare.

Pſal. 119. 136.

CHAP. II.

Of the nature and quality of our enemie the world.

§. *Sect.* 1.
That the world is euill and wicked in it ſelfe, yeelding obedience to Satan, as the prince therof.

And thus haue I ſhewed what the world is, and as it were haue ſingled our enemies out of the company of our friends; leaſt our loue of theſe ſhould ſlacken and abate our zealous courage in oppoſing againſt our mortall foes; or our hatred of thoſe ſhould make vs to diſlike and hate our wel-deſeruing friends. In the next place we wil conſider of the nature and quality of our enemie; and then ſhew his weapons and forces which hee vſeth in this fight, that ſo we may know the better how to auoid his furie, and to arme our ſelues againſt the encounter. And for the cleering of the former wee will briefly ſhew what the world is in it ſelfe, and then reſpectiuely what it is to vs. In it ſelfe, the Scripture ſaith of it, that it is euill, yea ſo euil, that Chriſt Ieſus ſpared not to giue his owne moſt precious blood, to deliuer his ſeruants out of this ſpirituall Egypt: and leaſt wee ſhould thinke that this euill hath but a little tainted it, or that it is corrupted but in part only, the Apoſtle *Iohn* telleth vs, that the whole world lieth in wickedneſſe, not a little ſprinkled or dipped, but ſourced and ſunke into a deepe and bottomleſſe gulfe of ſinne. The which will more manifeſtly appeare if wee conſider that this wicked world, like a rebellious traitor, hath denied and refuſed to haue the Lord and great Creator of heauen and earth for his Soueraigne and King, and will not yeeld any obedience vnto his Lawes and commandements, but contemneth his promiſes and rewards, as alſo his threatnings and puniſhments. And contrariwiſe hath ſubmitted himſelfe to Satan as his prince and gouernour, yeelding obedience vnto his will, and ſubiecting himſelfe to be ruled by the Law of ſin, for the wages of worldly vanities, as pleaſures, profits, and preferments. Wherof it is that in the Scriptures the diuel is called the [a] prince of the world, and the [b] gouernour thereof; not becauſe he is indeed the

Gal. 1. 4.

1. *Ioh.* 5. 19.

a *Ioh.* 12. 31. *and* 16. 11.
b *Epheſ.* 6. 12. *Epheſ.* 2. 2.

the ruler and gouernour of heauen and earth, to diſpoſe of all at his pleaſure (for this is Gods royall prerogatiue, whoſe ſlaue and vaſſall Satan is, and forced to doe his will when hee moſt oppoſeth it) but becauſe hee ruleth in the children of diſobedience, hauing them alwayes [c] ready as his deuoted bondſlaues to doe his will: who are called the world, becauſe they ſet their hearts and affections vpon it; it being the nature of loue to transforme as much as may be the lover into the nature of the thing beloued, and ſo to denominate the one according to the name of the other. Yea he not only as a king ruleth their outward actions, but alſo in their hearts and conſciences, cauſing them to yeeld vnto him free, willing and abſolute obedience: and therefore he is alſo called the god of the world, who with his miſts of falſehood blindeth the eyes of infidels and worldings, ſo as they cannot ſee his vgly filthineſſe and palpable lies, nor the diuine purity and excellencie of their Creator, and the glorious light of his truth.

[c] 2.*Tim*.2.26.

2.*Cor*.4.4.

§. *Sect*.2.
That the world fighteth vnder Satan againſt God.

And as the world yeeldeth this ſubiection vnto Satan as his king and ſoueraigne, ſo alſo it maketh choice of him for his captaine and chiefe commander, receiuing his colours and cognizance, marching vnder his conduct, and fighting vnder his ſtanderd with like inueterate malice, both againſt God himſelfe, and all his Church and children. Againſt God the world oppoſeth with ſuch deadly and implacable hatred, that it is impoſſible for any to [a] adhere vnto the world, but hee muſt neceſſarily bee diuided from God; nor [b] ſerue it, but he muſt neglect and diſobey the Lord; nor [c] loue it, but God and he muſt bee at enmitie. Neither doth it onely, oppoſe againſt the diuine nature, but alſo againſt euery perſon of the Deitie; it rebelleth againſt God the Father and Creator, by refuſing to ſerue him as his creature, but contrariwiſe diſobeyeth his will, and deſperately reiecteth all his commandements, yeelding voluntary obedience to his arch-enemie the diuell; it [d] receiueth not the Son Ieſus Chriſt as its Sauiour and Redeemer, but treadeth vnder foote his precious blood, and maketh but a mocke of all his ſufferings; neither doth it [e] receiue the holy Ghoſt the ſanctifier, but checketh all his motions, and ſcorneth all his ſanctifying and ſauing graces, preferring before them worldly toyes and baſe vanities of no value. Needs therefore muſt the world be exceeding wicked, which ſubmitteth it ſelfe to bee ruled and guided by that wicked one Satan; needs muſts it bee outragiouſly euill, which purpoſely and malitiouſly oppoſeth it ſelfe againſt God the author and fountaine of all goodneſſe.

[a] 1.*Ioh*.2.15.

[b] *Matth*.6.24.

[c] *Iames* 4.4.

[d] *Ioh*.1.11.

[e] *Ioh*.14.17.

§. *Sect*.3.
That the world is a most d
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And thus we ſee what our enemie is in himſelfe: now to vs he is exceeding dangerous; for hee is ſo malitiouſly ſubtile, ſo treacherouſly cruell, and armed with ſuch forces and power, that vnleſſe the Chriſtian man bee well fitted with the ſpirituall armour, and mightily ſtrengthened and defended with the ſpirit of God, hee is ſure either to bee vanquiſhed and ouercome, or elſe to receiue ſhamefull foyles. This danger is by one thus deſcribed: *There* (ſaith hee) *is the world, whereas there is much malice, little wiſedome, where all things are limie and catching, all things ſlimie and ſlipperie, all things couered with darkneſſe, and beſet with ſnares; where ſoules are endangered and bodies afflicted, where all is vanitie and affliction of ſpirit.* Another ſaith, that *the world is pitch, which defileth thoſe who come neere it with the leaſt touch. It is birdlime, which intangleth his admirers with ſin and eternall death; it is a ſnare, which with his pleaſures and riches, as it were offered baits, allureth and catcheth vnwarie men, and draweth them with it into the net of deſtruction: and therefore impoſſible it ſeemeth to mee that hee who liueth according to the Lawes of the world, ſhould paſſe away hence pure and vndefiled from the filth of the world.* In reſpect of which danger the world is fitly compared to a perillous ſea, in which howſoeuer ſome eſcape ſhipwrack, yet none eſcapeth danger. For with vaine hopes as with a proſperous gale of winde, men are allured to hoyſe vp the ſailes of their deſires, and to enter into this perillous paſſage and courſe of worldlings, but before they can arriue at the wiſhed hauen, they encounter a thouſand deſperate dangers; one while they are toſſed with tempeſtuous ſtormes of troubles, croſſes, and vexations; ſometime lifted vp with their hopes, as though they ſhould touch the Heauens; ſometime deiected and caſt down with feare, as though they ſhould bee ſwallowed in the gulfe and (as it were) Hell of deſpaire; now they are in danger to daſh againſt the rockes of violence and oppreſſion, and ſoone after to ſplit their ſhip vpon the ſands of treacherie and falſehood: ſometimes they are carried into an vncouth vaſtnes in hazard to loſe themſelues in the bywaies of error, vnleſſe following the aduice of their skilfull Pilots, Gods meſſengers and Miniſters, they ſuffer themſelues to be guided and directed with the Card of Gods word: ſometime they are driuen into the ſtraits, where they are beſet with perils, heere Scylla, there Charybdis, being ready to fall into the one, whileſt with improuident care they auoid the other. Which being paſſed, their danger is not paſt; for though the ſtorme, rocks, and ſands ſpare them, yet are they beſet with ten thouſand wicked fiends, which like cruell pirats are ready to rob them of all thoſe rich wares of Gods ſpirituall graces, and to enchaine them in

Mundus vp
vbi malitia
rimum, vbi ſa
pientie mo
cum,&c.
Bernard.

Dugo Phil
in Tilium de
ſcient, bene mo
rien. fol.21.

in their galleys of endleſſe bondage. But ſay they are not encountred with theſe rough dangers of troubles and croſſes, ſay that they haue a faire calme of proſperitie, and a comfortable ſun-ſhine of worldly fauours; ſurely howſoeuer their ſecuritie may be much more, yet their danger is not abated, yea rather it is much increaſed. For being thus encalmed, they haue neither power nor will to go forward to the bleſſed hauen of eternall happineſſe, but contrariwiſe being bewitched with thoſe Syrens ſongs of carnall-alluring pleaſures, they caſt themſelues headlong into the gulfe of perdition, they now deuouring them which before allured them. This danger by another is thus expreſſed: *This world* (ſaith he) *is to Chriſtians a dangerous ſea: for as the ſea being ſtirred with aduerſe ſtormes doth mount aloft, and cauſeth a tempeſt to the paſſengers; ſo the world being moued with the conſpiracie of wicked men, doth trouble the mindes of the faithfull; and with ſuch diuerſitie is this effected by the enemie, that a man can hardly know what is firſt to bee auoided: for if higher powers ceaſe to oppoſe, it exaſperateth the mindes of priuate men againſt vs; if their rage be alſo appeaſed, it ſetteth all on fire by thoſe who are of a mans owne familie; and if this alſo be quieted, by his art hee ſetteth diſcord betweene brethren and neere kindred, that ſo tempeſtuouſly beating vpon the houſe on euery of the foure corners, he may on one ſide or other cauſe a ruine. For which cauſe it is with one conſent to be fled from of all Chriſtians,* &c. And this he inforceth elſewhere: *Flee* (ſaith hee) *the ſea of the world, and thou ſhalt not need to feare ſhipwracke,* &c. *In the ſea when as the windes rage, though all bee not caſt away, yet all are ſubiect to great danger.*

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§.Sect.4.
hat the world
s malicious
emie.

But how dangerous this enemie is, it will better appeare, if wee doe conſider the will and abilitie, the malice and power thereof; which if they bee in an high nature and degree ioyned together, the perill muſt needs bee out of meaſure perillous.

Concerning the malice of this enemie, it is exceeding great and vnreconcilable, inueterate and perpetuall. For as taking part with our arch-enemie Satan, it malitiouſly oppoſeth againſt God, ſo alſo againſt all thoſe who profeſſe themſelues his children and ſeruants. And as the Libbard ſo hateth man, that with furious malice it will flie vpon his picture or image, ſo this Serpents brood the world, as it maligneth God himſelfe, ſo alſo with like hate it purſueth thoſe in whom the image of God is repaired. And as with outragious malice and deadly outrage it perſecuted our head Ieſus Chriſt, ſo with equall furie it rageth againſt all the true members of his body. Of this our Sauiour gaue vs warning, *Ioh.15.18. If the world hate you, you know that it hateth mee before you. 19. If ye were of the world, the world would loue his owne; but becauſe ye are not of the world, but I haue choſen you out of the world, therefore the world hateth you. 20. Remember the word that I ſaid vnto you, the ſeruant is not igreater than his Maſter. If they haue perſecuted me, they will perſecute you alſo.* And this appeareth by continuall experience euen from the beginning of the world. *Caine* a wicked worldling perſecuteth and murthereth his religious brother *Abel*, as ſoone as hee ſaw that God reſpected him. The ſonnes of men with giantlike furie oppreſſe the ſonnes of God, the Sodomities maligne holy *Lot*, *Iſmael* perſecuteth *Iſaac*, *Eſau Iacob*, the idolatrous Egyptians cruelly oppreſſe Iſrael, the people and Church of God, with more than barbarous furie, *Saul* purſueth *Dauid*, *Ieſabel* the true Prophets, the Heatheniſh Gentiles the Church of the Iewes; the Scribes and Phariſees, Chriſt and his Apoſtles, and the vnbeleeuing Pagans, the beleeuing Chriſtians. In a word, there was neuer any eſcaped, but aſſoone as they haue beene friends with God, they were preſently accounted the worlds enemies; and no ſooner doth God receiue them into fauour, but the world purſueth them with malice and hatred.

15.18.19.

§. Sect.5.
That the world is a ſubtill enemie.
Luke 16.8.

But as the world is exceeding malitious, and therefore willing; ſo alſo it is very powerfull, and therefore able to hurt vs, ſeeing neither policie nor ſtrength is wanting vnto it; for *the children of this world are wiſer in their generation than the children of the light*, as the wiſeſt of men, and wiſedome of God, giueth teſtimonie; and a thouſand cunning ſleights they haue to deceiue vs, and tenne thouſand ſubtill policies to betray and circumuent vs. So that Chriſtian wiſedome which dares not exceed the bounds of ſimplicitie and truth, ſeemeth vnto them doltiſh ſottiſhnes, and ſilly fooliſhneſſe; and in regard of their aduantages of diſſimulation, lying and baſe treacherie, it were moſt eaſie for them to ouermatch and goe beyond them, did not the Lord by his infinite wiſdome and power defeate their policies, and conuert the wiſedome of theſe *Abitophels* into meere fooliſhnes.

§. Sect.6.
That the world is a powerfull enemie in regard of its own ſtrength.

So alſo it is exceeding ſtrong both in its owne ſtrength, and in reſpect of the great forces which our owne corrupt fleſh doth miniſter vnto it. In it ſelfe it is ſo puiſſant, that Satan maketh choice of it as his chiefe champion to fight againſt vs; it is his right hand wherewith he ſtriketh vs; it is the armorie which affoordeth vnto him all thoſe mortall weapons wherewith hee woundeth vs; it is the treaſurie which yeeldeth vnto him all that wages whereby hee hireth vs to offend God, and all thoſe alluring baites wherewith hee inticeth vs vnto ſin: neither could Satan hurt vs with his ſharpe hookes of Helliſh tentations, vnleſſe they were couered with the ſweete baites of wordly vanities; hee could not get vs ſtoope, and intangle our ſelues in his nets and limetwigs of ſinne and wickedneſſe, vnleſſe he vſed ſtales in our owne likenes, and betraied vs by the example and perſwaſions of men like vnto our ſelues. Thus he inticed *Eue* with a faire apple, the ſonnes of God with the beautie of the daughters of men, *Lot* with the pleaſures of Sodom, *Achan* with the wedge of gold, the chiefe of the Iewes with the glory of the world: yea in theſe baites of worldly vanities his ſtrength ſo mainly lieth, that when he was to vſe all his policie, and imploy all his forces, to get the victorie of the Sonne of God himſelfe, hee maketh choice of theſe worldly weapons, and inticeth him to ſinne by offering vnto him the baites of worldly neceſſaries, honours and preferments; with which when hee could not ouercome, hee fleeth from him as deſpairing of victorie. So that wee may here learne, that Satans chiefe ſtrength conſiſteth in the worlds aides, and that in the conflict of tentations hee will flee when the world cannot ouercome, as deſpairing of the conqueſt when his chiefe forces faile him.

Matth.4.11.

Neither doth Satan with his owne foule hands offer vnto vs theſe baits and bribes to allure vs vnto ſinne, but hee chuſeth as his meſſengers and deputies thoſe who are in our owne likeneſſe, and couered with the ſame fleſh. He inticeth chaſt *Ioſeph* to commit vncleannes, by the perſwaſions of his wanton Miſtreſſe; the Iſraelites to filthineſſe, by the wicked Moabites; the people of God to Idolatrie, by the example of the curſed nations, and *Salomon* by his outlandiſh wiues. Whereby it commeth to paſſe that his counſailes haue more free audience, his perſwaſions greater authority, and his gifts wherewith hee allureth vs to commit ſinne, are leſſe ſuſpected and miſtruſted. By all which it plainely appeareth that the worlds forces are not weake, ſeeing in them conſiſteth Satans chiefe ſtrength, and that his power and policies are not ſecurely to bee contemned, ſeeing our arch-enemie the diuell placeth in them his chiefe confidence for the obtaining of victory.

§. Sect.7. That much ſtrength is added to the worlds forces through our corruption.

But no little are theſe forces ſtrengthened for our ouerthrow, through the aide and helpe which our owne corrupt fleſh miniſtreth vnto them. For as the world is Satans wildfire, wherewith he inflameth vs; ſo our fleſh is the tinder which receiueth and nouriſheth this fire, as ſoone as it is caſt into it; and ſuch a neere league of friendſhip there is betweene our fleſh and worldly vanities, that Satan can bee no more ready to offer, than it to receiue this wages of ſinne: whereof it commeth to paſſe, that when by the word of God, or the motion of his holy ſpirit, we thinke vpon theſe earthly vanities, that wee may learne the better to flee and contemne them, they ſticke to our fingers when wee would throw them away, they catch vs when wee would flee from them; and being inſnared with theſe worldly lime-twigs (like the ſilly bird) the more we ſtruggle to get out, the more we are intangled and diſabled. So that it fareth with vs as with the fooliſh louer, who fondly louing, but yet worthily diſliking his ill-deſeruing miſtreſſe, groweth to a ſeeming reſolution to forſake her companie, & armeth himſelfe with many forcible arguments to ſtrengthen him in his purpoſe; but at the next meeting he is ſo allured with her lookes, and ſo bewitched with the leaſt apparance of a proffered fauour, that he doteth on her againe with more than wonted fondnes. The reaſon hereof is, becauſe it is as naturall for our corrupt fleſh to loue the world, as for the looſe youth to loue the cunning harlot, for the water to run downe the hill, the fire to aſcend vpward, or for the tender hearted mother to loue her deare bought and only babe. So that it needeth no arguments to perſwade vs to imbrace his ſinfull vanities, for onely the ſight of them is ſufficient to allure vs, our owne affections more violently drawing vs, than the inticing eloquence and well framed reaſons of the beſt perſwading Oratour.

§. Sect.8. The power of the world ſhewed by the experience of former times.

But if wee would haue yet a more plaine and euen palpable demonſtration of the great power and puiſſance of this our enemy, let vs propound the experience of former times, and of our owne dayes, and take a view of thoſe trophies of victorie, which the world hath erected in all ages for the eternizing of his owne glorie; and you ſhall finde that the greateſt Potentates of the earth, the great Commanders of conquering armies, they who haue moſt excelled in wiſedome and policie, in power and fortitude, in temperance and in all other ciuill and morall vertues, haue after all their victories, beene vanquiſhed by the world, fettered in the chaines of his vanities, tied to his triumphant chariot; offering themſelues euen after they haue ſubdued the greateſt part of the earth, to become the worlds ſlaues and ſworne vaſſals, for the baſe and contemptible wages, either of windy honors, vncertaine riches, or carnall pleaſures. Neither hath this beene the caſe of the worlds deuoted ſeruants onely, but of the ſtoicall contemners of the world, who hauing caſt downe the gauntlet of defiance, and (as it were) challenged to fight with it in ſingle combat; haue at vnawares receiued foyles, in the very time of challenge, with their owne weapons, affecting the praiſe of the world by their diſpraiſes of it, and being tickled with vaine pleaſures, whileſt they haue declaimed againſt the vanitie of pleaſures; and when as by the waight of their arguments they haue ouercome their epicuriſh aduerſaries, themſelues haue beene ouercome with pleaſure no leſſe vaine and carnall, although more ſubtile and refined. Yea this puiſſant enemie hath not onely conquered the heathen multitude, and ruled amongſt them as an vniuerſall Monarch, (for if this were all, his power were not ſo terrible, ſeeing they wanted a Captaine to guide them, ſpirituall eyes to direct them, and the ſhield of faith which might beate backe the force of the worlds furies) but not contented with his owne territories and dominions, he hath made fearefull inrodes euen into the holy land, and hath fought many fierce battels in the middeſt of Gods viſible monarchie, vanquiſhing ſome of Gods profeſſed ſeruants through their own trecherie or cowardize, and leading them captiue to doe his will; foiling many euen of his great Worthies, through their ſecure negligence; and finally murthering and killing (though not ouercomming) others who reſiſted his furie and would not yeeld. In the formoſt ranke was *Saul*, whom of Gods elected and anointed king, he made his owne deuoted vaſſall; *Abſalon*, whom of the ſonne of a holy and religious king, he made with the baite of honour a blood-thirſtie rebell, and (it is to be feared) the ſonne of perdition; *Demas*, who of a diſciple became an Apoſtate; and *Iudas*, who being hired with the wages of iniquitie, of an Apoſtle became a diuell. In the ſecond was iuſt *Noah* foiled with intemperance, righteous *Lot* defiled with filthie inceſt; the tenne Patriarkes, ſome of which were ouercome with luſt, ſome ſtained with blood, and all ouerborne with pride and bitter enuie; holy *Dauid*, firſt defiled with luſt, and then embrued with innocent blood, the feare of God for a time being beaten backe with the feare of loſing his credit in the world; religious *Ezechias* ſwolne with a cruell blow of vainglory which the world gaue him, through his great conceit of his riches and treaſures; a diſeaſe much more dangerous than that ſwelling ſore, of which through the mercy of God hee had recouered. And to theſe wee might adde the ſtrong *Sampſon*, and the wiſe *Salomon*, whom the world ouercame by his female forces; and the Diſciples themſelues, enuying one another their greatnes, & contending for ſuperiority there where the meaneſt inferiour is much more glorious than the earths greateſt Monarch. In the laſt march that armie of glorious Martyrs, againſt whom the world raged with barbarous crueltie, and ſo farre preuailed in the fight, that he foiled, yea murthered their bodies, though hee could not hurt their ſoules, they being inuiſible and immortall.

§. Sect. 9.
The power of the world ſhewed, by the experience of theſe preſent times.

But leauing former ages, let vs come vnto our owne, where we may obſerue a world of victories; which the world hath through his force and cunning obtained, euen in theſe latter times, which are ſtill freſh in our memories and daily ſubject to our view. And to ſay nothing of the barbarous Heathen and wild Indians, who ſcarce acknowledge any other maſter (vnleſſe it be the prince of the world) nor expect any other wages but what is paid vnto them out of the worlds exchequer; to paſſe by the Turkes and Saracens, the worlds deuoted vaſſals and ſworne ſouldiers, waged by him to fight continually againſt the kingdome of Ieſus Chriſt; and not to ſpeake of the whole kingdome of the Romiſh Antichriſt, whoſe whole religion is nothing elſe but a mixture of ſuperſtition, hypocriſie, and worldly policies, of purpoſe inuented and contriued, that they may attaine their worldly ends, and maintaine their glory and authoritie, inrich their cheſts, and wallow themſelues in the filthy ſinke of voluptuous pleaſures; euen amongſt our ſelues who haue giuen our names to Ieſus Chriſt, and do make profeſſion of his holy Goſpell how many are there, who hauing in their baptiſme taken vpon them the badge of Chriſtian profeſſion, doe make apoſtaſie from their faith, and in the whole courſe of their liues ſhew, that they are profeſſed worldlings, ſeruing this wicked maſter with all their thoughts, words and workes, for the wages of worldly vanities; minding onely earthly things, and being in their cogitations and hearts faſt glued vnto the ground, ſo as they haue neuer any leiſure to lift them vp in any holy and heauenly meditation; talking of nothing but of their worldly buſineſſes and delights, and how they may compaſſe & archieue their worldly deſignes; and all their actions aiming at this marke how they may increaſe or continue their riches, pleaſures or preferments? How many are there (who not daring for feare of that helliſh condemnation, which they heare is ſo terrible, to giue themſelues ouer wholly to the ſeruice of the world) doe notwithſtanding vnequally ſhare themſelues betweene God and Mammon, giuing the world their hearts, yea and their bodies too, ſauing that they doe an houre or in two in a weeke, make (as it were) a tender of them to the grand Lord, offering vnto him the ſmall pepper corne of their outward deuotion, for feare of forfeiting the tenure of their ſaluation? How many diſguized hypocrites are there, who offer vnto God more ſeruice, but with as ſmall deuotion, and profeſſing religion, oftentimes with ſhew of zeale more than ordinarie, doe notwithſtanding ſecretly reconcile themſelues vnto the world, ſwearing vnto him their alleageance for the hire of earthly trifles? who offer vnto the Lord onely the ſacrifice of their lips, and take vpon them the vizard of religion, that their ſhew of godlineſſe may increaſe their gaine, and ſet forward their worldly ends; but when God and the world, religion and their pleaſure, profit and preferment, are ſo diuided, that they cannot together be imbraced, then they vnmaske themſelues, caſt aſide the Lords liuerie; and openly profeſſe that if they muſt haue but one, then the world alone ſhall bee their Lord and Maſter.

§. Sect. 10
That the world often preuaileth with Gods ſeruants.

And all theſe proclaime the worlds force and power by their vtter ouerthrow and baſe ſlauerie. But how many are there beſides who in the ſinceritie of their hearts serue the Lord, and fight vnder his ſtanderd, who feele often the force of the worlds blowes, and receiue deepe and grieſly, though not mortall wounds, in this conflict? How many are there who hauing eſcaped out of the diuels ſlauerie, and had the vpper hand in many combats of tentation, after they haue put him to flight, and obtained a glorious victorie, are purſued and ouertaken by the world, which encountring and cloſing faſt with them, either caſteth them downe, or grieuouſly foileth them, by wounding their conſciences with ſome knowne ſin, or maketh them to ſtand ſtill, or at leaſt exceedingly hindreth their race in the courſe of Chriſtianitie? How many are there who haue loſt their firſt loue, and are much abated in their zeale, becomming cold and negligent in the duties of Gods ſeruice, and in the workes of mercie and charitie towards their brethren, after that the world hath combated with thẽ? And yet alas ſo ſecure we are, that though this enemie bee much more dangerous and pernicious than Satan himſelfe, ouercomming more through his treacherous flatteries, than his grand captaine by his open violence, yet the moſt thinke not of it, as of a mortall foe, but as though it were a kinde friend, they impart vnto it a great ſhare in their loue and affection, eſteeming it aboue Gods ſpirituall graces whileſt they haue it, and mourning with ſorrow and bitter griefe when they are forced to part from it. And howſoeuer they profeſſe enmitie againſt the world, as being commonly reckoned for one of the enemies of our ſaluation, yet their quarrell is but againſt an idle name: for as for the nature of the world, what it is, and the dangerous effects which it worketh, they know it not, much leſſe doe they with any care furniſh themſelues with ſuch ſpirituall weapons as might enable them to fight againſt it. Whereof it commeth to paſſe that they are vanquiſhed by the world at vnawares, and liue in ſubiection to this dangerous enemie, and neuer feele the burthen of their bondage, because it is ſweete and pleaſing to the fleſh.

Chap. III.

Reaſons to moue vs to reſiſt and fight againſt our enemie the world.

§. Sect. 1.
God comm deth vs to op poſe again the world.

And thus haue I ſhewed the dangerouſnes of this enemie, both in reſpect of his malice and power, by the firſt whereof is inferred the neceſſitie of the fight; for ſuch is his malice that hee will hearken vnto no peace, but if we will not ouercome him, he will ſurely ouercome vs; by the other carnall ſecuritie is taken away, and we ſtirred vp with all diligence to prepare our ſelues againſt the encounter; ſeeing we are not to fight againſt a weak and contemptible enemie, but againſt a politike and powerfull champion, with whom few haue combated, but either they haue beene ſhamefully foyled, or vtterly ouerthrowne. But that we may the rather be incouraged to proclaime warre againſt the world, with which wee are too too prone in our owne corrupt nature to be in league and amitie, let the reaſons following induce vs. Firſt, the Lord hath by ſpeciall commandement inioyned vs to haue no amitie or correſpondencie with the world and worldly vanities, but to renounce and contemne it, both in our actions, and alſo in our hearts and affections, as being vnworthy both our labour and our loue. The former, *Rom.* 12. 2. *Faſhion not your ſelues like vnto this world but bee yee changed by the renewing of your mindes.* And elſewhere hee willeth vs, *to vſe this world as though wee vſed it not,* as being a falſe and treacherous friend, who will deceiue and betray vs when we moſt truſt it, *becauſe* (ſaith he) *the faſhion of this world goeth away,* or as the words may more fitly ſignifie, *becauſe the beautie and glorie of this world doth ſeduce vs,* and like a falſe guide miſleadeth in directing. The other, 1. *Iohn* 2. 15. *Loue not the world, nor the things that are in the world, &c.*

Rom. 12. 2.

1. Cor. 7. 31.

1. Iohn. 2. 15.

§. Sect. 2.
The ſecond reaſon take from the pa ſion of Chri

The ſecond argument may be taken from the paſſion of Chriſt; for he ſhed his precious blood to cleanſe vs from theſe worldly and wicked luſts, and victoriouſly triumphed ouer the world vpon his croſſe on our behalfe, not that wee ſhould yeeld our ſelues to the ſubiection thereof againe, being thus dearely redeemed from it, not that we ſhould ſtill haue our hearts and affections faſt nailed to the earth, and glued (as it were) vnto worldly vanities, but that wee ſhould contemne and tread them vnder our feete, as being partners in his victorie, and that *being riſen with Chriſt*, in glorious triumph ouer them, *we ſhould ſeeke thoſe things that are aboue, where Chriſt ſitteth at the right hand of God, and ſet our affections on things that are aboue, and not on things which are on earth.* And though our abode bee vpon earth, *yet our conuerſation ſhould be in heauen, from whence we looke for a Sauiour euen the Lord Ieſus Chriſt*; in compariſon of whoſe infinite worth wee are with the Apoſtle *Paul* to eſteeme all earthly *things droſſe and dung, yea euen loſſe that we may gaine him.* And this argument the Apoſtle *Peter* vſeth to encourage vs to fight againſt and forſake worldly luſts: 1.*Pet.*4.1. *For as much as Chriſt hath ſuffered for vs in the fleſh, arme your ſelues likewiſe with the ſame minde, which is, that hee which hath ſuffered in the fleſh, hath ceaſed from ſinne.* 2. *That hee henceforward ſhould liue (as much time as remaineth in the fleſh) not after the luſts of men, but after the will of God.* 3. *For it is ſufficient for vs that we haue ſpent the time paſt of our life after the luſt of the Gentiles, walking in wantonnes, luſts, drunkennes, in gluttonie, drinkings, and in abbominable idolatries, &c.* amongſt which one of the moſt hainous and commoneſt is, to ſet vp the world as an idoll in our hearts, which ſhould bee the temple of the holy Ghoſt.

. Sect.3. e third rea- n from ſſitie of s fight, ſe- g the friends the world e enemies God.

The third argument is taken from vnauoidable neceſſitie: for firſt it is neceſſarie that wee fight againſt the world, or elſe we ſhall fight againſt God, there being oppoſition betweene them without meane, & therfore no neutralitie admitted, but whoſoeuer ioyneth not with God, is on the worlds part, whoſoeuer loueth the world hateth God, & who ſo loueth God hateth the world. This is plaine, *Iam.*4.4. *Know you not that the amitie of the world is enmity with God? Whoſoeuer therefore will bee a friend of the world, maketh himſelfe the enemie of God.* And the Apoſtle *Iohn* vſeth it as an argument to diſſwade vs from the loue of the world, becauſe we cannot loue the world and God too: *If any man* (ſaith hee) *loue the world, the loue of the father is not in him.* For as ſoone as the loue of God is ſhed abroad in our hearts, it moueth vs to loue him againe, who hath thus dearely loued vs, and louing him to loue his friends alſo, and to hate his enemies. As ſoone as we are reconciled vnto God and become his ſeruants, we preſently oppoſe againſt all thoſe who make oppoſition againſt our Lord and maſter, and as wee are made his ſonnes by adoption and grace, wee cannot chuſe in our filiall affection, but take our fathers part, breaking off all friendſhip with thoſe which are his enemies, and making warre againſt thoſe who fight againſt him. To this purpoſe the Apoſtle ſaith, that as *ſoone as the grace of God*, that is, the doctrine of grace and reconciliation, *doth appeare, it teacheth vs to denie vngodlines, and worldly luſts, and to liue ſoberly, and righteouſly and godly in this preſent world.* So that the loue of the world and the loue of God, peace with the world, and peace with God, will not ſtand together. And therefore the Apoſtle *Paul* ſaith, that *Demas* forſooke him, and together with him the ſeruice of God, when he began to imbrace the world. And our Sauiour telleth vs plainly, that *no man can ſerue theſe two maſters*, being ſo oppoſed one againſt the other, *for either he ſhall hate the one, and loue the other, or elſe he ſhall leane to the one, and deſpiſe the other: yee cannot* (ſaith he) *ſerue God and mammon.* As well then may wee reconcile fire and water, light and darkneſſe, righteouſneſſe and vnrighteouſneſſe, Chriſt and Belial, as God and the world: and therefore when *Ieboſaphat*, though otherwiſe a godly King, would haue beene friends to both, the Lord ſendeth *Iehu* the Prophet vnto him with an ambaſſage of ſharpe reproofe. *Wouldeſt thou* (ſaid he) *helpe the wicked, and loue them that hate the Lord? therefore for this thing, the wrath of the Lord is vpon thee*, 2.Chro.19.2.

Tit.2.11.12.

2.Tim.4.10.

Matth.6.24.

2.Chron.19.2.

§. Sect.4. Vnleſſe we renounce the world, we are not of the number of the faithfull.

Secondly, of neceſſitie we muſt renounce the world, and flying out of this ſpirituall Babylon adioyne our ſelues vnto the kingdome of Ieſus Chriſt, or elſe we cannot bee reckoned in the number of the faithfull, nor haue any part in their priuiledges. We muſt bee ſheepe of Chriſts flocke ſeuered from the goates, or elſe wee ſhall haue no ſhare in the benefit of his death and interceſſion. For Chriſt hath choſen his faithfull ones out of the world, and hath disfranchiſed them of all the carnall liberties thereof, as ſoone as he made them partakers of that glorious libertie of being the ſonnes of God. So hee ſaith, that becauſe the faithfull *are not of the world, but hee had choſen them out of the world, therefore the world hateth them.* And more plainly elſewhere: *They* (ſaith he) *are not of the world, as I am not of the world.* And as thoſe who adhere to the world cannot be reckoned in the number of the faithfull, ſo can they haue no intereſt in the death and mediation of Chriſt, or in any other benefits which are appropriated vnto them, as their peculiar priuiledges. For Chriſt *laid downe his life for his owne ſheepe*, and not for goates and wolues, *he beſtowed his life for his friends alone*, and therefore not for worldlings, who are ſtrangers, or rather profeſſed enemies; he *gaue himſelfe for his* Church, and conſequently thoſe who are ſeuered from the communion of Saints, and adhere to the world, which is the

Ioh.15.19.

Ioh.17.16.

Ioh.10.15.

Ioh.15.13.

Eph.5.25.

ſynagogue of Satan, haue no intereſt in this gift. And as they haue no part in his death, ſo neither any benefit in his interceſſion; for himſelfe hath excluded them in that diuine prayer which hee made to his father: *I pray* (ſaith he) *for them, I pray not for the world, but for them which thou haſt giuen me.* Heere therefore wee are put to our choice; either wee muſt renounce the world, or renounce our part in Chriſt; we muſt with the bleſſed Apoſtle be crucified and die to the world, or elſe we can haue no benefit in the death of Chriſt; wee muſt ceaſe to be citizens of the world, and diſclaime our intereſt in its ſinfull vanities, or wee ſhall haue no part in Chriſts mediation & interceſſion. Take then which you will, for both you cannot haue; and thrice bleſſed is hee that chuſeth the better part, for that ſhall neuer be taken from him.

Iohn.17.

Gal.6.14.

§. Sect.5. Chriſtian religion requireth that we ſhould renounce the world.

Thirdly, of neceſſitie wee muſt vndertake this combat againſt the world and worldly vanities, becauſe our religion in a great part doth conſiſt in abandoning of them, whereof it is that at our firſt entrance into the courſe of Chriſtianitie, when as in our baptiſme wee take vpon vs the name of Chriſt, wee renounce the world with all the vaine pompe and glorious vanities thereof, and profeſſe that wee will couragiouſly fight againſt them vnder the ſtanderd of Ieſus Chriſt. As ſoone therefore as we ceaſe this fight, and become friends with the world, ſetting our hearts and affections more vpon worldly vanities than vpon ſpirituall things, wee ſteale out of Chriſts campe like runnagate ſouldiers, we caſt aſide Chriſts liuerie, wee ſlide backe from our religion in truth, whatſoeuer wee profeſſe in words, and ioyning in league with Chriſts enemie wee traiterouſly make warre againſt him. To this purpoſe the Apoſtle *Iames* ſaith, *that pure religion and vndefiled before God, euen the Father, is this, to viſit the fatherleſſe and widowes in their aduerſitie, and to keepe a mans ſelfe vnſpotted of the world.* The which we cannot doe vnleſſe we abandon and renounce it; for this peſtiferous aire infecteth all that liue in it, and as impoſſible it is to haue familiar conuerſation with this wanton harlot, and not to bee inueigled in her bands, and defiled with her vncleannes, as to liue in a Mill and to keepe our ſelues cleane from meale and duſt.

Iames.1,27.

§. Sect.6. The way of the world is the way of ſinne. *Ephes.2.1.2.*

Fourthly, the neceſſitie of leauing the world and renouncing carnall vanities hereby appeareth, in that whileſt wee continue in the way of the world, we are in the way of ſinne, and the way of ſinne is the way of death and deſtruction. So the Apoſtle ſaith, that Chriſt *hath quickned vs that were dead in treſpaſſes and ſinnes, wherein in time paſt we walked according to the courſe of the world, and after the prince that ruleth in the aire, euen the ſpirit that now worketh in the children of diſobedience, &c.* And the Apoſtle *Iohn* ſaith, that *the whole world lieth in wickedneſſe.* If therefore wee will not breake off companie with the world, wee walke with it in the way of ſinne and death; If wee make the world our bedfellow, well may our corrupt fleſh thinke our bed ſoft as downe, and ſweete as roſes, and ſo cauſe vs to ſleepe a dead ſleepe in carnall ſecuritie, yet in truth like filthie ſwine wee wallow in the ſinke and puddle of ſinne and wickedneſſe; and if euer wee awake out of this ſpirituall lethargie, wee ſhall ſee our eſtate moſt deſperate and damnable, till wee bee ſeuered from this companion, and cleanſed from that filthineſſe, wherewith hee hath defiled vs. So that we may conclude where the holy Pſalmiſt began, *Pſal.1.1. Bleſſed is the man that doth not walke in the counſell of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeate of ſcorners.*

1.Ioh.5.19.

§. Sect.7. We muſt fig againſt the world if we be Chriſts diſciples.

Fiftly, if wee vvill bee the ſeruants and Diſciples of Ieſus Chriſt, wee muſt of neceſſitie make warre againſt the world, for it will haue no peace with vs, but as ſoone as it diſcerneth that we are choſen by him, it will purſue vs with mortall hatred; ſo that vvee muſt fight againſt it, or it will fight againſt vs, and ſo deſtroy vs for vvant of reſiſtance; vnleſſe vve can bee content to renounce the ſeruice of our Sauiour, and yeeld our ſelues as ſlaues to the world, ſinne and Satan, who will reward vs for the preſent with the wages of vanity, and afterwards vvith the wages of death. And this argument the Apoſtle *Peter* vſeth, *1.Pet.2.11. Dearely beloued, I beſeech you as ſtrangers and pilgrimes, abſtaine from fleſhly luſts, which fight againſt the ſoule.*

1.Pet.2.11.

§. Sect.8. We become poſtates if we fight not againſt the world.

Sixtly, if wee doe not fight againſt the vvorld, but ſuffer our ſelues to bee againe defiled with vvorldly luſts, after that Chriſt hath ſhed his blood to waſh and cleanſe vs, vvee ſhall fall into a fearefull relapſe, and make our latter end much worſe than our beginning; vve ſhall like filthy dogges returne to our vomit, & with the ſow that was waſhed, to our wallowing in the mire. And this the Apoſtle *Peter* plainly affirmeth, *2.Pet.2.20. For if they* (ſaith hee) *after they haue eſcaped from the filthineſſe of the world, through the knowledge of the Lord, and of the Sauiour Ieſus Chriſt, are yet tangled therein againe, and ouercome, the latter end is worſe with them than the beginning. 22. For it had beene better for them, not to haue knowne the way of righteouſneſſe, than after they haue knowne it, to turne from the Holy commandement giuen vnto them. &c.*

2.Pet.2.20.

§. Sect.9. The fourth reaſon t from our red hope of victorie.

The fourth argument to incourage vs to this fight againſt the world and worldly vanities, is our aſſured hope of obtaining victorie: for howſoeuer (as hath beene ſhewed)

ſhewed) the world is a malitious, politike, and puiſſant enemie, and wee (being conſidered in our ſelues) are altogether vnable to make reſiſtance, ſeeing our nature is weake, and our forces fraile, and which is worſt of all, that weake ſtrength we haue being diuided, and ciuill warres at home, our ſelues contending againſt our ſelues, and the fleſh which is our greater and ſtronger part, rebelling and luſting againſt the ſpirit, and traiterouſly ioyning with the world to worke our ouerthrow: yet being by a liuely faith knit vnto Chriſt, aſſiſted with his ſpirit, and armed at all points with the ſpirituall armour of his ſanctifying and ſauing graces, there is no doubt of getting victorie. For we doe fight againſt but a conquered enemie, whom Chriſt already hath ſubdued, not onely for himſelfe, but alſo for all vs that are true members of his body. And this argument of incouragement our Sauiour vſeth, *Ioh.* 16. 33. *In the world* (ſaith he) *yee ſhall haue affliction, but be of good comfort I haue ouercome the world.* Yea this conqueſt Chriſt obtained at an high rate, for he gaue his life to free vs from the worlds thraldome, as the Apoſtle witneſſeth, *Gal.* 1. 4. *which gaue himſelfe for our ſinnes, that he might deliuer vs from this preſent euill world.* And therefore hauing ſo dearely bought this victorie, and our freedome, hee will not ſuffer his paines to be ſpent in vaine, but hauing all power in heauen and earth committed vnto him, he will giue vs alſo ſtrength to ouercome, if we will lay hold on Chriſt by faith, profeſſe our ſelues his ſouldiers and ſeruants, and valiantly fight vnder his ſtanderd, againſt theſe ſpirituall enemies of our ſaluation. And this comfort and incouragement the Apoſtle *Iohn* giueth vs: *All* (ſaith he) *that is borne of God ouercommeth the world, and this is the victorie that ouercommeth the world, euen our faith. Who is it that ouercommeth the world, but he that beleeueth that Ieſus is the ſonne of God?* 1. *Ioh.* 5. verſ. 4. 5.

16.33.

1.4.

5.4.5.

§. Sect. 10.
...laſt reaſon
...n from our
...rd which
...mpanieth
...rie.

...im.4.8.

...3.21.

...19.29.

The laſt argument to moue vs, is the great reward which accompanieth this victorie, for *hauing fought this good fight* wee may aſſuredly expect, with the bleſſed Apoſtle, *a crowne of righteouſneſſe*; and to raigne with Chriſt in glory, as himſelfe hath promiſed: *Apoc.* 3. 21. *To him* (ſaith hee) *that ouercommeth, will I grant to ſit with me in my throne, euen as I ouercame, and ſit with my father in his throne.* Yea we ſhall enjoy all bleſſedneſſe and happineſſe, for wee ſhall haue the fruition of God himſelfe, and together with him enioy all good things. For ſo he promiſeth, *Apoc.* 21. 7. *Hee that ouercommeth ſhall inherit all things, and I will be his God, and he ſhall be my ſonne.* What therefore though in this conflict we loſe, or be driuen to *forſake houſes, or brethren, or ſiſters, or father, or mother, or wife, or children or lands, for Chriſts names ſake*, ſeeing wee ſhall haue the worth of theſe benefits redoubled vnto vs a hundred fold, euen in this life in Gods ſpirituall graces, and in the world to come ſhall inherit euerlaſting life? What if wee be driuen for a moment of time, to beare the eaſie burthen of ſome light affliction, if wee ſhall afterwards bee rewarded with a farre moſt excellent and an eternall waight of glory? Yea what though in this fight wee loſe a temporarie life, if we may bee rewarded with life eternall, and that glory and happineſſe which doth accompanie it?

2. *Cor.* 4. 17.

Luke 9. 24.

And theſe are the reaſons which may incourage all Chriſtians to encounter this ſpirituall enemie of our ſaluation: now if we vvould know how vvee may thus fight againſt the world, and bee aſſured alſo that wee haue obtained victorie; vvee are ſaid thus to combat vvith it, when vvee reſiſt and ouercome all worldly tentations, which moue or draw vs vnto ſinne; and more eſpecially, when being allured to commit ſinne, or to neglect any duty which God requireth, by the worldly baites of riches, pleaſures, and preferments, vvee doe renounce theſe vvorldly luſts, and contemne theſe baſe offers, preferring farre before them our obedience towards God, and the reward thereof, his loue and fauour in this life, vvith all other his ſpirituall gifts and graces, and the eternall ioyes of his kingdome, reſerued for vs in the life to come. And contrariwiſe vvhen being diſcouraged in our courſe of Chriſtianitie, or vrged and enforced to commit any ſinne, vvith croſſes, troubles, afflictions and perſecutions which the world and wicked vvorldlings raiſe againſt vs, vvee arme our ſelues vvith patience to beare the brunt of the worlds furie, accounting ſinne the greateſt euill, and the burthen of Gods wrath due vnto it the greateſt torment; and therefore chuſe rather to endure any extremitie, yea to haue our liues taken away, vvith moſt exquiſite tortures, than we vvill be forced to make ſhipwracke of a good conſcience, or incurre the diſpleaſure of our moſt gracious God by committing any ſinne.

§. Sect. 11.
How we are ſaid to fight againſt the world, and to obtaine victorie.

CHAP. IIII.

Of the manner of the worlds fight, and how he aſſaulteth vs, on the one ſide with proſperitie, and on the other ſide with aduerſitie.

THus hauing diſcouered the worlds forces, and incouraged euerie Chriſtian ſouldier to the fight: let vs in the next place conſider of the chiefe and moſt preuailing weapons which hee

§. Sect. 1.
With what weapons the world aſſaulteth vs.

vſeth to ouerthrow vs, and obtaine the victorie, and the manner of his warring vvith vs in the day of battell. His weapons and munition are of two ſorts, either his allurements and baits, wherewith he inticeth vs vnto ſinne, reſerued againſt the day of battell in the ſtorehouſe of proſperitie; or his weapons of affliction and perſecution, wherby hee ſeeketh to daunt and diſcourage vs in our Chriſtian march, and cauſe vs to make a ſtand, or retire backe, and ſhamefully flee away, which he ſtoreth vp in the armorie of aduerſitie. The former may bee called his bullets and gunſhot, which kill at vnawares, we not ſeeing or knowing who hurt vs: the other his ſwords and ſpeares, more terrible in ſight, but leſſe dangerous in their vſe, becauſe being plainly ſubiect to our view, wee may the better defend our ſelues againſt them, and repell their force, either by warding or declining.

§.Sect.2.
The manner how the world fighteth with vs.
2 King 18.31.32

The manner of his warring with vs, is either by perſwading in a cunning and deceitfull parley, or by encountring vs with all his forces: in the one playing the dangerous traitor, in the other an open enemie. In the former like a ſubtile *Rabſhakeh*, in his maſter Satans name, hee offereth vnto vs peace, and maketh many faire promiſes of great plenty and ſecuritie vnder his protection, if wee will be content to lay aſide our armes, and ſubject our ſelues as ſlaues and vaſſals vnto his gouernment. And leaſt theſe allurements might not preuaile, hee mixeth threatnings, and boaſteth of his great ſtrength, whereby hee is able to ouercome by force, if fairer meanes will not perſwade a yeelding; blaſphemouſly diſabling the power of our mightie God, the Lord of hoſts, as though he were not able ſo well to prouide for vs, or to ſhield and defend vs againſt his furie. But if his bewitching eloquence will not moue vs, then he marcheth againſt vs with all his forces, and imployeth all his ſtrength and policie to work our ouerthrovv; ſometimes hiding the troupes of his temptations in the ambuſhments of worldly vanities, that is, either behind the high hils of ambitions honours, or in the low delightfull medovves of voluptuous pleaſures, or elſe in the pricking thickets of thornie riches, that ſo he may aſſault vs in our greateſt ſecuritie; and obtaine an eaſie victorie: and ſometimes hee draweth out his forces in open vievv, and marcheth againſt vs with a terrible armie of afflictions and perſecutions, preſuming to ouercome vs through force and violence. And this is the manner of the worlds fight, wherin as you ſee he leaueth no meanes vnaſſaied to vvork his own vvill, and our ouerthrow: for being reſolued to catch and make a pray of vs, like a cunning fiſher-man, hee either allures vs to ſwallow the hookes of ſin with the baits of vvorldly vanities; or if he cannot ſo preuaile, hee aſſaieth to driue vs by force into his nets of perdition, beating vs forward vvith the ſtaues of trouble and affliction; or like a dangerous theefe intending to ſpoile vs of the rich treaſures of Gods graces, either he cheateth and deceiueth vs, by perſwading vs to exchange with him theſe precious iewels, for ſome counterfeite trifles and baſe vvorldly vanities; or if his coſening cunning preuaile not, like a ſtrong theefe by the high vvay ſide, hee will cruelly aſſault vs, and endeuour to robbe vs by force and violence. So that it behoueth the Chriſtian man alwayes carefully to watch and to ſtand vpon his guard, both in the time of proſperitie and aduerſitie that hee be not either allured vvith the one, or oppreſſed with the other; either inticed vvith worldly baits to fall into the nets of deſtruction, or diſcouraged in his courſe of Chriſtianitie, vvith troubles and afflictions.

Nec proſperi vita eligenda eſt, & ſola aduerſa declinanda, ſed vtraque cauenda eſt; ne corrumpat, iſta ne frang Auguſt. in Pſal.

§.Sect.3.
That proſperitie is good in its owne nature.

And thus haue I ſhewed how the vvorld on euery ſide aſſaulteth vs; on the right hand vvith proſperity, on the left hand vvith aduerſitie; before vs he ſetteth the bewitching baits of worldly vanities, to intice vs forward in the broad way of deſtruction: behinde, hee purſueth vs with terrors and feares, that ſo wee may not dare to looke backe; and if wee ſeeme but to make a ſtand, he whippeth vs forward with many ſharp & many ſtringed whips of croſſes and afflictions. Now let vs more ſpecially deſcend to ſpeake of the vvorlds tentations, and of the meanes to arme our ſelues againſt them, beginning vvith the tentations of proſperitie, and then afterwards deſcending to the tentations of aduerſitie. And leſt wee ſhould vndiſcreetly caſt away the ſound with the rotten and declaime againſt Gods bleſſings, becauſe of the worlds abuſe; let vs conſider what this proſperitie is, and hovv wee are to eſteeme of it in its owne nature, and how it becommeth the worlds aſſiſtant, through his abuſe and our corruption, to work our ouerthrow. Proſperitie therfore is nothing elſe but a confluence or concurrence of all earthly & temporal benefits; as the fauour and friendſhip of men, health, wealth, peace, libertie, honour, pleaſure, and the like. Now if we would know how to eſteeme of it, we muſt conſider what it is in its owne nature, & what in our vſe. In its owne nature it is good, becauſe it is the gift & bleſſing of God, vvhich he beſtovveth vpon his ovvne ſeruants, as a revvard of their loue and obedience. So the Pſalmiſt ſaith, that [a] *they who loue Gods Law ſhall haue great proſperitie, and they ſhall haue no hurt.* And the Lord exhorteth the people of Iſrael [b] *to keepe the words of his couenant, that they might proſper in all that they ſhould doe:* to the

[a] Pſal.119.165.

[b] Deut.29.9. and 6.18. 2.King.18.7.

the ſame purpoſe are diuers other places. The giuer therefore doth ſufficiently commend the gift, and comming from him as a revvard it muſt needes be good. Secondly, the *Lord loueth and taketh* [c] *delight in the proſperity of his ſeruants*, as the Pſalmiſt plainly affirmeth; and it is the good of his Saints, and not their hurt, wherewith he is ſo well pleaſed. Thirdly, proſperitie in it ſelfe is a motiue cauſe to make vs render to the Lord praiſes and thankſgiuing, and is the ſubject matter of our Hymnes and religious ſongs, as may plentifully appeare in the booke of *Dauids* Pſalmes: now as it is good to praiſe God, ſo that is good for which wee praiſe him. Fourthly, the ſeruants of God haue prayed vnto him for this proſperitie, and that both for themſelues, and alſo for the whole Church. Of the former wee haue an example: *Pſal.* 118. 25. *O Lord I pray thee ſaue now: O Lord I pray thee giue now proſperitie.* Of the other: *Pſal.* 122. 7. *Peace be within thy walles, and proſperitie within thy palaces.* Laſtly, it is made a ſigne of Gods fauourable preſence with his ſeruants, and thus the Lord is ſaid to haue *beene with Ioſeph, for whatſoeuer he did he made it to proſper.* So it is ſaid of *Dauid*, that he *proſpered and grew, for the Lord God of hoſts was with him.* And of *Ezechias*, that *the Lord was with him, and he proſpered in all things which he tooke in hand.*

ſal.35.27.

al.116.12.13

al.118.25.

122.9.

n.39.2,3.

Sam.5.10.

.Sect.4.
at proſpe-
tie in reſpect
our vſe, is of
indifferent
ure.

And thus it appeareth that proſperitie in it ſelfe is good: but being conſidered in our vſe, it is not abſolutely good, but indifferent, both in reſpect of the ſubject and the vſe; for it is good to the good, euill to the euill; good to thoſe who vvell vſe it, and euill in thoſe vvho abuſe it vnto ſinne. In the former reſpect proſperitie is good when it is enioyed by a faithfull man, who being in Chriſt, hath recouered that right in all Gods bleſſings vvhich vvee loſt in *Adam.* In the other, when it commeth vnto him by lawfull meanes, as the gift and bleſſing of God; and being enioyed, is ſanctified vnto him by the vvord of God and prayer: as alſo when as it is moderatly loued and deſired, with a willingnes to hold it, as long as God will, and wee may by lawfull meanes; and vvith contentedneſſe to leaue it, when it pleaſeth God to take it from vs. Finally, it is good when as it is vſed and imployed for the aduancement of Gods glorie, who is the fountaine and giuer of it, the benefit of the faithfull, and the furthering of our owne ſaluation. And if any ſuch enioy proſperity and thus vſe it, in this manner, and to theſe ends, it is to bee accounted vnto them Gods ſingular bleſſing, and as a temporall pledge of eternall happineſſe. But contrariwiſe, proſperity is euill to the wicked and vnregenerate, who haue no right vnto Gods creatures; as alſo when it is vnlawfully compaſſed, and naughtily vſed, as when it is immoderately loued and deſired, namely, aboue God, his heauenly bleſſings, and ſpirituall graces: for as one ſaith, *it is the concupiſcence of the world, and not the world it ſelfe that hurteth vs.* So alſo when as we ſo dote vpon it, that wee cannot with patience thinke of leauing it, and immoderately mourne when it is taken from vs; vvhich carefull poſſeſſion and not ſimply the vſe is condemned. To this purpoſe the Heathen man ſpeaketh diuinely: *A wiſe man* (ſaith he) *would haue theſe things contemned, not that they ſhould not be had, but that they ſhould not bee poſſeſſed with care; he will not driue them away from him, but if they bee going he will follow them ſecurely, &c. Hee loueth not riches, but hee had rather haue them than be without them; hee receiueth them not into his heart, but into his houſe; neither doth he refuſe them being poſſeſſed, but keepeth them, and deſireth to haue more large matter or fuell miniſtred to exerciſe his vertue.* Finally, proſperity is euill to thoſe who are thereby made more forgetfull of God, and negligent in performing the duties of his ſeruice, more iniurious to men, and more ſlacke in vſing the meanes of their ſaluation. But of theſe points I ſhall haue occaſion to ſpeake more hereafter when I intreate of the chiefe parts of this proſperitie.

1.21,

Plus concupiſcentia mundi, quam ſubſtantia nocet. Bernard in Mat.19

Ait iſta debere contemni, non ne habeat, ſed ne ſollicitus habeat; non abiget illa à ſe, ſed abeuntia ſecurus proſequetur, &c. Senec. de vita beat, cap. 21.

§. Sect. 5.
That we are apt to abuſe our proſperitie vnto ſinne.

And thus wee are to diſtinguiſh betweene proſperity it ſelfe which is good, and the abuſe thereof which is euill; in which reſpect alone wee are to eſteeme it the worlds friend and aſſiſtant, whereby hee tempteth vs, and our enemie, which wee muſt labour to ouercome: and therefore for diſtinction ſake, let vs, if you pleaſe, in this diſcourſe call it worldly and carnall proſperitie; becauſe it is abuſed as a tentation of the world, to inflame our corrupt fleſh with concupiſcence and ſinne. Vnto which abuſe wee are naturally, exceeding prone: for as fruite is vnto a childe, libertie to the licentious, cockring loue to an vndutifull ſon, a ſword to a mad man, beauty to the laſciuious, and good drinke to a filthy drunkard, ſuch is worldly proſperity vnto vs. And hence it is that the Lord like a wiſe Phyſition (feeling our pulſe, and finding that our nature inclineth vs to this pluriſie of proſperity, whereby our braines are ſo intoxicated, as wee forget God and all goodneſſe) doth purpoſely labour to preuent it, and maketh wholeſome preſeruatiues of admonitions to keepe vs from it, in many places of holy Scriptures, as hereafter wee ſhall ſee. In the meane while we may obſerue the exceeding corruption of our vile nature, which ſo poyſoneth and infecteth Gods good gifts and bleſſings, that they become cauſes and occaſions of euill: and whereas the Lord through the infinite goodneſſe of his nature, bringeth good out of euill, and by afflictions, which are ill in their owne nature, worketh our good euen our conuerſion, ſanctification and ſaluation, wee contrariwiſe through the diuelliſh tainture of our ſinne turne good into euill, and out of Gods benefits, and rich bleſſings, worke our owne woe, and haſten and ſet forward (vnleſſe God preuent vs with his grace) our owne deſtruction and damnation.

Chap. V.

Of the dangerouſneſſe of worldly proſperitie.

§.Sect.1. That the worlds tentations on the right hand are very dangerous.

NOw hauing ſeene what this worldly proſperitie is, and in what reſpect it is our enemy, namely, when it is a tentation of the world to allure vs vnto ſinne, (as it is vnto all thoſe who immoderatly loue and ſet their hearts vpon it, more than vpon heauenly and ſpirituall things) let vs in the next place conſider of the dangerouſneſſe of theſe worldly tentations which are on the right hand, that accordingly wee may prepare our ſelues to make reſiſtance. The danger of worldly proſperitie is exceeding great; for as by *Hippocrates* rule the height of health, is the firſt degree to ſome dangerous ſickneſſe; ſo when our worldly eſtate ſeemeth moſt healthy, ſtrong, and vigorous, then is our corrupt nature prone to fall into the perillous diſeaſes of ſinne, which are attended vpon with eternall death and deſtruction. And therefore the wiſe man ſaith, *that eaſe ſlaieth the fooliſh, and the proſperitie of fooles deſtroyeth them.* Where by fooles hee vnderſtandeth ſinners and wicked men, who abuſe their proſperity, by ſetting their hearts vpon it, louing and truſting in it more than in God, and ſtrengthening themſelues thereby to commit all manner of ſinne and wickedneſſe. So that worldly men enioying proſperitie, and taking all their delight and felicitie in it, are not vnfitly compared to little infants, who ſit at the hole of the Aſpe, and plaie with the Cockatrice, whoſe paſtime is their ruine, and their pleaſure death. Or like the child playing with the fire; who no ſooner toucheth it with his finger but is burnt, and changeth his ſport into teares and crying; ſauing that herein they are much more fooliſh than little children, for they feeling the ſmart doe euer after dread the fire; but theſe being often burned with the bright ſhining flames of worldly proſperitie, are not warned, nor made more warie by their owne harmes, but as being beſotted in their loue, they ſtill imbrace their ruine, and hunt after that which moſt hurteth them; like vnto the fooliſh flye, which is ſo delighted with the light of the candle, that it regardeth not the heate of the flame, but burning one legge after another, taketh no warning till he be wholly deſtroyed and conſumed. And ſo doth the doting loue of theſe fond worldlings bereaue them not onely of all religion, but alſo of the vſe of reaſon; yea it ſo ſtupifieth the ſenſes that they are deafe to all admonition; inſenſible of their owne ſmart, and in no poſſibility of being ruled, and gouerned, ordered, or contained by any Law: in which reſpect *Chryſoſtome* compareth them to ſuch a man, as dwelling with a faire maide whom he fondly affecteth, is by ſtrict order inioyned, that hee preſume not to looke vpon her with laſciuious and wanton glances; a thing to him no leſſe vnpleaſant than impoſſible.

Seneca.

Prou.1.32.

Chryſoſt.in Matth.11.ho-mil.41.

§.Sect.2. That the of proſperi is much dangerous than the of aduerſiti

But the great danger of worldly proſperitie will more plainly appeare, if wee doe but conſider, how farre it exceedeth the danger of the ſtate oppoſed thereunto, aduerſitie and affliction. For whereas affliction being an open enemie, terrible in appearance, and making ſhew at the firſt ſight of all his forces, and ſometimes of more than hee hath, ſetting before vs ſhadowes, in ſtead of ſubſtantiall enemies, doth make vs more carefull and watchfull to prepare and arme our ſelues; that we may make reſiſtance: Proſperitie is a ſecret traitor, which hideth hatred and hoſtility, vnder the vizard of loue and friendſhip, and thereby maketh vs ſo retchleſſe and ſecure, that in ſtead of oppoſition, we are ready to receiue this ſerpent into our boſome, and when hee incountreth vs with all his forces, ſo bewitched we are with the pleaſing ſight of this glorious enemy, that wee cleere all the paſſages, and ſet wide open the gates of our ſoules, to giue him entertainment, voluntarily offering our ſelues to digge in his mines, and in moſt ſlauiſh manner to row in his galleys, ſo as we may be aſſured to enioy his company. And the reaſon hereof is, becauſe hee deceiueth vs with his treacherie: for at his firſt comming he diſplaieth not his bloody enſigne, but ſetteth vp a flagge of friendſhip hee aſſaulteth vs not with open force and violence, nor marcheth againſt vs in a terrible and hoſtile manner, but like a ſubtile ſerpent he cunningly glideth and inſinuateth himſelfe into our companie; neither doth he as a martiall enemie ſtrike at vs with downe right blowes, but rather like a craftie witch hee beſotteth vs with his pleaſing charmes, and with cunning inchauntments, before hee conquereth vs, hee maketh vs willing to be ouercome. Hee doth incline, and not conſtraine, perſwade, and not conquere, or rather conquereth by perſwading; and moſt forcibly conſtraineth by mouing and inclining. Hee doth not vſe againſt vs any outward terrible forces when he doth beſiege vs, but (*Simon* like) with bewitching eloquence, and counterfeit gifts, hee allureth vs to breake downe the wals of our ſtrength, and with our owne hands to make a cleere paſſage for our owne ouerthrow. He doth not when he commeth to execution, vſe the dreadfull Sword, but rather ſweet & wel-taſting poyſons, which hurt with delight, and whileſt they ſeeme to nouriſh, caſt vs into a Lethargie or dead ſleep of deep ſecurity. Finally, he inflicteth on vs no grieſly wounds, nor bringeth vs to our end by a foule death; but as it were tickleth vs to death with inueighing pleaſures, making vs moſt to laugh when we are moſt tormented, and in a Chariot of Gold, ſtrawed with Roſes, he ſwiftly carrieth vs into Hell.

. Sect. 3.
we are
carefully
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world
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...

Let vs therefore learne to contemne and hate the World our wicked enemy, as well when hee fawneth as when hee frowneth, when he allureth by flattery and deceit, as when he conſtraineth by force and violence: for though he be then more amiable in view, yet is he no leſſe malicious in truth; and becauſe hee is then leſſe ſuſpected, hee is much more dangerous, as hauing better opportunitie to vſe all his forces and to effect all his malicious deſignes. Why then, alaſſe, ſhould we giue eare to the Worlds flatteries? Why ſhould we beleeue this diſſembling *Ioab* who will mortally ſtab vs, whileſt hee profeſſeth friendſhip, and offereth in kindneſſe to embrace and kiſſe vs? why ſhould we liſten to this ſweet ſinging Syren, ſeeing hee bewitcheth in delighting, and maketh vs leape into the Sea of deſtruction? why ſhould his flattering perſwaſions joyned with Crocodile teares, moue vs, ſeeing hee either weepeth for joy to thinke on his pray, or for ſpite becauſe his hopes are ſo long deferred? why ſhould the glorious beautie of his golden Cup allure vs, ſeeing we know that the potion within it is full of deadly poyſon, which whoſoeuer drinke ſhall eternally periſh? why ſhould we be moued with his inticing gifts to admire his kindneſſe, ſeeing by theſe baits hee allureth vs to ſwallow the hookes of ſinne, and offereth theſe carnall toyes and earthly trifles, no leſſe vaine in themſelues, than momentany in their continuance, that hee may coozen vs in the exchange, mouing vs to giue for them the precious jewels of Gods graces, and our heauenly patrimony in his Kingdome. To this purpoſe one fitly ſpeaketh: *How great things* (ſaith hee) *doth the world ſpeake vnto thee? How great things doth it clamour behind thee to intice thee to looke backe, that is to ſay, that thou mayſt place thy hope in things preſent (if at leaſt they may be ſaid to be preſent, which are alwayes moueable and mutable) and mayſt turne thy mind from that which Chriſt hath promiſed, and not yet giuen (but will giue becauſe he is faithfull) and reſt thy hopes vpon this neuer reſting and periſhing world? Whereof it is that God mixeth bitterneſſe with the ſweetneſſe of earthly felicitie, that we may ſeeke after another felicitie, whoſe ſweetneſſe will not deceiue vs.* And in another place: *O world* (ſaith hee) *filthy, fraudulent and treacherous; art thou not much more dangerous when thou art kind, than when thou art troubleſome? art thou not much more to be feared whileſt thou allureſt, than whileſt thou deſpiſeſt? art thou not much more odious whileſt thou diſſembleſt loue, than when thou profeſſeſt mortall hatred?* To the ſame purpoſe ſpeaketh that learned Idiote; *Although* (ſaith hee) *euery eſtate is to bee feared, yet rather the proſperous eſtate than the afflicted, becauſe this, whileſt it rageth, informeth and teacheth vs; the other whileſt it flattereth, ſeduceth vs; this ſharpneth a mans ſight, but the other maketh him ſtarke blind. O my God, exceedingly art thou incenſed againſt that ſinner, vnto whom thou permitteſt all things to ſucceed according to his wiſh, and afterwards makeſt him to beare deſerued puniſhment.* Let vs therefore be alwayes watchfull ouer our ſelues, but eſpecially when the World fawneth vpon vs in the time of proſperitie, for it is more dangerous being our friend, than being our enemy, and more to bee taken heed of when it inticeth vs to loue it, than when it forceth vs to contemne it; *for it ſmileth that it may rage, it flattereth that it may betray vs, it inticeth that it may kill vs, and exalteth that it may ouerthrow vs. Although therefore this dangerous Sea looketh ſmooth, and as it were ſmiling vpon thee, like a ſtanding water, and hath ſcarce a wrinkle raiſed on it by the winde; yet this large plaine hath great hils, the danger is within included, within the enemy lurketh. Weigh therefore your anchors, hoiſe vp your ſailes, let the croſſe be faſtned to the ſaile-yard, for this calme will proue a tempeſt.*

...ent.
...in Philos.
...1.

O munde immunde fallax & proditor, nunquid non periculoſior es blandus quàm moleſtus? Aug. ſerm. de fallacia mundi, tom. 10. ſer. 31.

Jdiota inter orthodoxogr. lib. de patient. vera contemplatione, cap. 1.

August. Epiſt. 144. tom. 2.

Arridet mundus vt ſæuiat, blanditur vt fallat, illicit vt occidat, extollit vt deprimat; Cyprian. Hieronym. ad Heliodorum, tom. 1. pag. 3.

§. Sect. 4. The fruits of affliction much better then of proſperitie.

But how farre the ſtate of proſperitie is more dangerous & pernicious than the ſtate of aduerſitie, it may hereby more cleerly appeare; in that whereas affliction commonly maketh vs carefull of our wayes, increaſeth Gods ſpirituall graces, cauſeth vs to bee more reſpectiue of our dutie, and either preuenteth or mortifieth our ſinnes: Proſperitie moſt vſually worketh in vs the contrary effects; for it makes vs proud, inſolent, forgetfull of God, and of all duties which wee owe vnto him, it choketh and extinguiſheth, or at leaſt cooleth and abateth the heate and vigour of all grace and vertue in vs; and as the Iuy, whileſt it embraceth the Oake, ſucketh the ſap from the roote, and in time maketh it to rot and periſh; ſo worldly proſperitie killeth vs with kindneſſe, whileſt it ſucketh from vs the ſap of Gods graces, and ſo maketh our ſpirituall growth and ſtrength to decay and languiſh; neither doe men euer almoſt ſuffer an eclypſe of their vertues and good parts, but when they are in the full of worldly proſperitie. And as it ſtayeth our courſe in godlineſſe, and quencheth our vertues, ſo alſo it increaſeth our corruptions, corrupteth our manners, and maketh vs prone to fall into all ſin, if we be but a little touched with the leaſt tentation. And as the fertile ſoile being more fat and ſlippery, is apter to giue a fall to thoſe that walke vpon it, than that which is grauelly and barren; ſo this rich and fruitfull ground of proſperitie is much more ſlippery, than the barren heaths of aduerſitie and affliction, and not one of a thouſand doth goe long vpon it, but he catcheth many down-fals, not only into ſinne, but alſo into danger and puniſhment which border faſt vpon it. To this purpoſe one of the Ancients ſpeaketh fitly, that *abundance of proſperitie is a notable baite to draw vs vnto ſinne, for it puffeth vs vp with pride, and maketh vs to forget the Authour of our welfare.* And in this reſpect another ſaith, *that felicitie is more to be feared than miſery, ſeeing miſery for the moſt part bringeth good fruit, from the bitter roote of tribulation; whereas felicitie corrupteth the ſoule with peruerſe ſecuritie, and maketh way for Satan the tempter.* By which it appeareth that our danger is farre more when the World allureth vs with the baits of proſperitie, than when it threatneth and afflicteth vs with trouble and aduerſitie: from whence an ancient Father obſerueth, that Chriſt comming into the World that hee might ſhew vs the way to Heauen, both by his doctrine and example, made choice rather of the afflicted way, than of the faire paſſage of worldly proſperitie, that we might follow his ſteps, as being farre the ſafeſt way to bring vs to our heauenly Countrie. *Our Sauiour Chriſt* (ſaith hee) *might by beſt right haue raigned ouer them as King, whom himſelfe had created: but becauſe he therefore appeared in the fleſh, that he might not only redeeme vs with his Paſſion, but alſo might teach vs by his conuerſation, ſhewing himſelfe an example for vs to follow, he refuſed to be made a King, and contrariwiſe voluntarily offered himſelfe to ſuffer on the Croſſe; hee auoided the glory of regiment, and embraced the puniſhment of a ſhamefull death; to this end, that his members might hereby learne, to flee the Worlds fauours, and little to feare his threats and terrors, to loue aduerſitie for the Truth ſake, and fearing proſperitie to auoid it; becauſe this oftentimes defileth the heart with ſwelling pride, and that helpeth to purge it by repentance. In that the mind doth exalt it ſelfe, by this after it is thus exalted, it is againe humbled; In that a man forgetteth himſelf, in this whether he will or no, he is forced to remember that which he had forgottẽ; in that good things before done periſh, in this faults committed long agoe are cleanſed and purged. For oftentimes, with the tutillage of aduerſitie, the heart is kept downe vnder diſcipline, whereas if it ruſh vp to the ſterne of gouernment, forthwith it is changed in pride through vſe of vaine glory.*

Ambroſ. de Interpell.lib. 2,cap.5.

Aug enarrat. in Pſal.67.

Gregor. paſtoral.curæ,1.par. cap.3.

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But this may yet more plainly appeare if we conſider the effects of both, in the examples as well of former ages, as of our owne times. For how difficult, and almoſt impoſſible it is to walke in this Sun-ſhine of proſperitie and not to bee tanned, to breathe this infected aire and not to be corrupted with noyſome and carnall luſts, it is euident both on the one ſide, by the huge multitudes of thoſe who in abuſing it, haue beene abuſed by it; and on the other ſide, by the exceeding raritie and paucitie of thoſe, who by the good vſe thereof, haue beene made more vertuous, and better fitted for the ſeruice of God. For if you take a computation of both, you ſhall find a greater diſparitie betweene them in their number, than betweene the ſeruants of God and the ſeruants of *Baal*, according to *Elias* account; the one exceeding the Starres in the multitude, the other being as rare as blacke Swans, vnleſſe we will reckon of ſome few, who had their proſperitie tempered with a great meaſure of affliction, which as an Antidote expelled the poyſon of the other, and like a cold froſt nipping their rankneſſe, made them to become more fruitfull. How many haue wee read and heard of, that haue valiantly reſiſted the aſſaults of aduerſitie, and haue patiently endured pouertie, and that which is worſe, loſſe of wealth, ſickneſſe and diſeaſes, baniſhment, and impriſonment, yea, death it ſelfe, and horrible tortures, much worſe than death? But ſhew mee enow to intitle a number, of thoſe who haue by worldly proſperitie, riches, honours, and pleaſures, beene made more religious and zealous in Gods ſeruice, more vertuous, wiſe, humble, temperate, and more carefull and watchfull ouer their wayes, that they might not offend God the Authour of their wel-fare. Yea ſhew mee almoſt the man, that hath not by worldly proſperitie beene made worſe, more forgetfull of God, more negligent in Chriſtian duties, and vicious in his whole courſe and conuerſation. Whereas contrariwiſe a whole age were too little to reckon vp thoſe who haue come out of the fire of affliction more purified, profited vnder this Schoolemaſter, and by theſe fatherly chaſtiſements haue increaſed in their loue towards God, & in their care to pleaſe him by their holy obedience.

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Yea, let vs if you will obſerue the ſame men, and you ſhall ſee them not the ſame, but exceedingly differing from themſelues in theſe different eſtates: looke vpon *Saul* in his meane condition, and you ſhall ſee him modeſtly hiding himſelfe, as vnworthy to be King; but being once ſeated in the thron, & ſwelled with drinking this royal poiſon, how proud he is and inſolent, diſobedient and rebellious, louing his Kingdome better than his God, and againſt his knowledge and conſcience, making warre with Heauen, rather than he would not haue it continued to him and his poſteritie, though he were iuſtly depoſed for his ſinne. See alſo how in the entrance into his raigne hee ſpareth his enemies, and deliuereth offenders from deſerued puniſhments, but afterwards with deadly & implacable malice perſecuteth his friends, and tyrannically murthereth the guiltleſſe and innocent. But if worldly proſperitie were only powerfull with wicked worldlings, it were no great wonder: ſee therefore how it hath alſo preuailed againſt Gods Saints. Behold holy *Dauid*, who in his afflicted eſtate exceeded all in Pietie, and was eſteemed by God worthy that prayſe, to be pronounced a man according to Gods owne heart; how fouly hee was foiled with eaſe and proſperitie, and after many famous victories, now enjoying ſecure peace, was aſſaulted and vanquiſhed with his owne luſts. See here his great humilitie, comparing himſelfe to a dead Dogge and a Flea; and there (not content with the Royalties of a Kingdome, vnleſſe hee knew ouer how many hee commanded) enjoyning, yea, forcing in pride of heart, his ſeruant *Ioab* to number the people. In this conſider his tenderneſſe and pious mercie, ſauing his enemy when hee had him in his power, his conſcience checking him for cutting the lap of his garment, when he ſpared his throate; but in that, murthering his faithfull and well deſeruing Souldier, for no other fault but becauſe his Wife was too beautifull for a Subject, yea rather than hee would not haue him diſpatched, adjoyning others of his innocent ſeruants in the cruell Maſſacre. Which bloudy ſinne he was now able to digeſt without remorſe for a long ſpace, and ſtifly to ſtand vnder this intolerable waight, who before was very crooked with the farre lighter burthen of his infirmities. So looke vpon *Ezechiah* in his bed of ſicknes, and there you ſhal ſee him humbling himſelfe before God, and praying; and then behold him being recouered to his health, & you ſhall find him glorying in his wealth, & in pride of heart boaſting of his treaſures.

And if theſe ſingle victories ouer theſe great Worthies doe not ſufficiently ſhew the ſtrength of this enemy; ſee what conqueſts this worldly proſperitie hath made of whole Nations: and to ſay nothing of heatheniſh people, nor of the foure great Monarchies, who hauing conquered all others, were themſelues ouercome by their proſperitie, which firſt made them licentious in all manner of ſinne, and afterwards ſlaues to their conquered enemies; looke vpon the Iſrael of God, in the whole time of the Iudges and Kings, and you ſhall ſee them in the time of aduerſitie, religious and deuout, forſaking their ſinnes and ſeeking the Lord; but being reſtored and repoſſeſſed of Gods bleſſings, and flouriſhing in proſperitie, you ſhall find them polluting Gods Houſe, erecting Idolatry, forſaking God, and worſhipping Deuils. And this good *Ezra* obſerued and confeſſed, namely, that the people hauing obtained but a little breathing time from their afflictions, did take occaſion thereby to forſake Gods Commandements. And *Nehemiah* acknowledgeth that the people abounding with all plentie did eate, fill themſelues, and became fat, and then grew rebellious and diſobedient, committing all manner of ſinne and outrage; for which being deliuered into the hands of their enemies and afflicted, they humbled themſelues and cried vnto the Lord for mercy and deliuerance, but hauing againe obtained reſt, they returned to doe euill before him.

Ezra.9.8,10.

Nehem.9,25, 26,27,28.

§. Sect. 8.

The danger of proſperity ſhewed by the experience of theſe preſent times.

But vnto the experience of ancient ages, we may adde our owne times: for who ſeeth not that commonly where there is moſt affliction, there is alſo moſt deuotion, Religion, and obedience? and contrariwiſe where there is proſperitie and plentie of all things, there is moſt want of the feare of God, and greateſt penurie of grace and vertue. For the cleering of this, compare the Priſon with the Court, and the houſe of mourning with the houſe of feaſting and rejoycing; & whereas in the one you ſhall heare religious diſcourſes, Prayers to God, and inuectiues againſt the Worlds vanities; in the other you ſhall find nothing but riot and ribauldry, vaine jeſting and blaſphemous ſwearing, ſurfetting and drunkenneſſe, chambring and wantonneſſe, audacious boldneſſe in euill, and ſhamefaſtneſſe in nothing, vnleſſe at vnawares, being among their wicked Conſorts, they haue ſaid or done ſomething that ſauoureth of Religion; as though there were neither God, nor Deuill, Heauen nor Hell, and as though they had ſold themſelues vnto ſinne, and had exchanged the eternall joyes of Gods Kingdome, with the temporarie vanities of the World. But leſt this diſſimilitude of behauiour ſhould ſeeme to ariſe from the difference of the perſons, and not of their eſtates, let vs conſider the diuers effects of theſe two eſtates in the ſame men. And leauing Worldlings to the World, who ſeeth not that thoſe who make profeſſion of Religion, are exceedingly cooled in their zeale, and corrupted in their liues and conuerſation, through the proſperitie of the World? and that not only counterfeit Chriſtians, but euen ſuch as in their meaner and more poore eſtate, would rather haue ſuffe-

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ted any perſecution, euen to the taking away of their liues, than they would diſgrace their profeſſion by offering any ſcandall, or bee drawne to ſlacken their pace in the way of godlineſſe, are by degrees ſo carried away with the inticing baites of proſperitie, that firſt they abate of their heate, and afterwards become luke-warme, or key-cold in their religious profeſſion and practice? And howſoeuer they retaine ſtill the name of Chriſtians, leſt they ſhould be branded with that dreadfull badge of Apoſtaſie, yet come to the touch-ſtone of their liues, and to their carriage and demeanour in their particular places and callings, and you ſhall find many of them, as worldly, couetous, and niggardſy in contributing to religious and charitable vſes, yea, as proud and vaine in apparell, as deceitfull in their dealings, and riotous in needleſſe and idle expenſes, as profeſſed Worldlings. So that whereas aduerſitie could not foile them with his ſharpeſt encounters, when he purpoſely bent all his forces againſt them; proſperitie hath ſubdued them, and made them captiues to the world, as it were in play, taking no great paines to obtaine the conqueſt.

§. Sect. 9.
The reaſons why proſperitie is ſo dangerous.

Now the reaſons why wee are ſo eaſily foiled and ouercome by worldly proſperitie, are, becauſe it doth ſoften and effeminate our minds, ſo as they can indure no labour, nor ſuſtaine the leaſt force and violence: for as the Lute ſtring being ſoftned in water ſwelleth much in bigneſſe, but loſeth all its ſtrength; ſo our hearts being moiſtned and mollified with theſe waters of proſperitie, exceedingly ſwell in pride, but in the meane time loſe all their ſtrength and Chriſtian fortitude, ſo as they cannot indure the leaſt incounter of an enemy. Or elſe it is becauſe it maketh vs retchleſſe and ſecure, ſo as wee fearing no aſſault neuer muſter vp our forces, that we may haue them in a readineſſe, and ſo being taken at vnawares, and vnprouided, we are not able to ſtand or make reſiſtance: for as the cold of aduerſitie gathers and vnites all the powers of the ſoule, and by vertue of this vnion inables them to make reſiſtance, when they are incountred; ſo the heat of proſperity diſſipating & ſcattering them, maketh them much more eaſie to bee ouercome. Or which is moſt probable, becauſe proſperitie puffeth men vp with pride, and making them leaue their dependancy on God, cauſeth them to truſt in themſelues and their owne ſtrength; and ſo God reſiſteth them in their pride and forſaketh them, who had firſt forſaken him; and therefore no maruell it is if being left of God, they be eaſily ouercome of the weakeſt enemy. Whereas contrariwiſe affliction maketh vs flee vnto God for helpe, and diſtruſting in our ſelues to relie on his power and promiſes; and ſo though we haue to deale with a mightie enemy, yet being ſhrouded vnder the ſhadow of his wings, we become ſafe through his protection.

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And thus haue I manifeſted the great power of this Monarch, by the greatneſſe of his victories, and haue ſhewed how much more dangerous he is than affliction and perſecution. Whereby it appeareth, that a far greater meaſure of grace and Chriſtian reſolution is required, to beare and reſiſt the encounters of worldly proſperitie, than of the other which ſeemeth to fleſh and bloud ſo terrible and vnreſiſtable. For as it is much more intollerable to indure a tickling itch than a ſmarting paine; ſo it is much more impoſſible to retaine a Chriſtian conſtancy in the courſe of godlineſſe, when the World tickleth vs with this itch of proſperitie, than when we feele the ſmart and paine of troubles and afflictions; *For where there is greateſt liberty of eſtate, there vertue hath the greateſt imployment.* To this purpoſe one ſaith fitly, *that it is a note of ſingular vertue, to ſtriue and contend with worldly felicitie, that it may neither allure, corrupt, nor ouerthrow vs, and great vnhappineſſe to bee ouercome of this earthly happineſſe.*

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§. Sect.
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The conſideration whereof ſhould make vs to keepe a narrow watch ouer our ſelues, as at all other times, ſo eſpecially in our flouriſhing proſperitie, becauſe (as hath beene ſhewed) this enemy is much more dangerous, and wee, through our retchleſſe ſecuritie, and carnall loue of earthly things, much more vnable to make reſiſtance. To this purpoſe one ſaith, that *when the perſecution of enemies ceaſeth, our heart is much more vigilantly to be obſerued: for in the time of peace whileſt men haue libertie to liue, we take (liberty) alſo to couet, & compaſſe our ambitious ends.* The which was practiſed by another, as himſelfe profeſſeth: *I feare no leſſe* (ſaith hee) *proſperitie than aduerſitie; for proſperitie maketh mee with its ſweetneſſe retchleſſe, and ſo deceiueth me; but aduerſitie, becauſe it hath ſome mixture of bitterneſſe, like vnpleaſant potions, makes me fearefull and ſuſpitious.* Whoſe practice let vs alſo follow, caſting aſide carnall ſecuritie, and carefully arming our ſelues againſt the tentations of proſperitie, which are pleaſantly pernicious, and moſt hurt vs, when they moſt delight vs, and ſeeme to threaten leaſt danger. Now if we would know how to fight againſt this enemy, where our chiefe ſtrength lyeth, and what are the beſt weapons to bee vſed for the obtayning of victory, wee muſt conſider that the Chriſtian Champion muſt not vndertake this Combate, nor enter the Liſts in his own name, but (as *David* againſt *Goliah*) we muſt come out againſt him in the Name of the Lord; wee muſt not relye vpon our owne ſtrength, but vpon the Lords aſſiſtance, and vpon the power of his might,

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through which alone we are inabled to ouercome; neither muſt our comfort and confidence be grounded vpon any conceit, that wee are able in our ſelues to ſubdue this enemy, but in this, that our Captaine Ieſus Chriſt hath ouercome him for vs. And this muſt make vs to flie vnto him by earneſt and effectuall prayers, deſiring the helpe and aſſiſtance of his holy Spirit, whereby we may be deliuered in the day of tentation, and may haue theſe worldly luſts killed and crucified in vs.

With which our prayers wee muſt ioyne a Chriſtian care to arme vs for the fight, not with *Sauls* carnall armour, for this being vnfit and cumberſome, will rather betray vs to the enemy, than defend vs from his force; but with the ſpirituall armour of a Chriſtian, euen the gifts and graces of Gods ſanctifying ſpirit. And being armed, wee muſt obſerue the beſt manner of fight for obtaining the victory: to which purpoſe let vs know, that we proclaime warre againſt proſperitie and worldly vanities, and manfully reſiſt in the combate of tentations, when we thruſt them out from hauing a chiefe place in our hearts, making them as ſlaues to follow and obey vs, and not as Lords to rule and raigne ouer vs. When as wanting them, wee doe not greatly deſire their company, much leſſe vſe wicked and vnlawfull meanes, for the obtaining of this vnprofitable ſocietie. When as hauing them wee doe not ſet our hearts vpon them, but eſteeme them baſe and contemptible, in compariſon of the rich jewels of Gods graces, and the externall joyes of his Kingdome; being contented to loſe them, rather than in the leaſt degree to hazard the other. And when we immoderately grieue not, but reſt well contented, if it bee the pleaſure of God to take them from vs; yea when wee our ſelues can willingly caſt them away for Chriſts ſake, and renounce and forſake them, when as they will not ſtand with our profeſſion and practiſe of Religion; being content to leaue all the Worlds glory, and to take vp our croſſe and follow Chriſt. In a word, we fight againſt worldly proſperitie, when we defie it; we kill it, when we contemne it, we obtaine the victory when we flee from it, and renounce it; as often as it is the Deuils Solicitour to perſwade vs vnto ſinne, or a Corriuall with God or his graces wooing vs for our hearts; or an alluring bait which inticeth vs to ſwallow the hook of tentations, and to giue entertainment to the wicked ſuggeſtions of the Deuill.

CHAP. VI.

Reaſons which may moue vs to contemne worldly proſperitie.

§. Sect. 1. Proſperitie ſeldome bettereth our ſpirituall eſtate.

NOw that wee may not thus ſet our hearts and affections immoderately vpon worldly proſperity, but may deſpiſe and contemne it when it commeth into compariſon with Gods fauour and grace, or the glory of his Kingdome, or allureth vs vnto ſinne; there are many arguments which may perſwade vs. As firſt, becauſe proſperity doth very ſeldome better our ſpirituall eſtate, and further our ſaluation, but almoſt alwayes maketh vs worſe, more prone vnto ſinne, and further off from God and godlineſſe. For as the Moone being in the full, is furtheſt diſtant from the Sunne, from whom ſhee receiueth her light and brightneſſe; ſo when wee are in the full of proſperity, wee are furtheſt off from God the Authour and fountaine of all our good. But of this I haue alreadie ſpoken.

§. Sect. 2. The meane eſtate is to bee preferred before great proſperitie.

Secondly, let vs know that the meane eſtate is much to bee preferred before the greateſt proſperity and abundant plenty of theſe earthly thinges, not only for the reaſons aboue alleaged, but alſo becauſe it is moſt ſafe and free from danger, as not being ſo low to bee trod vpon, nor ſo high as to bee alwayes ſeated in the eye of enuy; not ſo weake as to lie open to all oppreſſion, nor ſo mighty as to be made the marke of conſpiracies and ſecret treaſons. For as the low ſhrubs are made the prey of the beaſts to brouze vpon, and the ordinary fuell of the fire, and the higheſt trees are moſt ſubject to Lightning and Thunder, and expoſed aboue al others to the violence of euery tempeſt; whereas the trees of middle growth are free from both theſe dangers: ſo thoſe who are in the loweſt eſtate of pouerty, are often oppreſſed with wrong and injury, thoſe who are placed in the high top of worldly proſperity, are made more obnoxious to the rage of ſuperiour powers; being either had in jealouſie for their greatneſſe, as aſpiring too faſt, as though they would ouer-top them, or thought in reſpect of their abundance a fit bootie to ſeize vpon. And only the meane eſtate is moſt free from theſe extreame perils, being below enuy, and aboue contempt. And this the very Heathen man could diſcerne by the light of nature: *It is* (ſaith hee) *the property of a great minde, to contemne great things, and to deſire ſufficiency and mediocrity, rather than abundance and ſuperfluity; for thoſe are profitable, and euen vitall, but thoſe as much as they abound and ouer-flow, hurt. So too much rankneſſe maketh the Corne to lie and rot, ſo boughs are broken with too much bearing, and too much fruitfulneſſe commeth not to ripeneſſe; and*

Iob 12.5.

Magni animi eſt magna contemnere, & mediocria malle quam nimia; &c. Senec. Epiſt. 39.

the ſame happeneth to mens minds, which immoderate felicity burſteth, ſo as they are not only iniurious to others, but alſo to themſelues. Vnto this we may adde the wiſe *Hagurs* authority, as it is ſtrongly backed with his powerfull reaſons: *Giue mee not* (ſaith he) *pouerty nor riches, but feed me with food conuenient for mee, leſt I bee full and deny thee, and ſay, who is the Lord? or leſt I be poore and ſteale, and take the Name of my God in vaine.* The meane eſtate is therefore moſt to bee deſired, ſeeing it preſerueth vs from forgetfulneſſe of God, irreligion, and prophaneneſſe, which accompanieth proſperity, from the vſe of vnlawfull meanes to maintaine our ſtate, and from impatiency, murmuring and repining againſt God, to which we are tẽpted in pouerty & aduerſitie.

Prou.30.8.

§. Sect. 3. That proſperitie is but one of Gods ordinary gifts, which hee alſo beſtoweth on the wicked.

Thirdly, let vs conſider that this worldly proſperity is but one of Gods ordinary gifts, which is of no great excellency and worth, being compared with his rich jewels, his ſpirituall graces, and eternall joyes; as it may hereby plainly appeare, in that he ſcattereth them as common and triuiall trifles, amongſt his enemies, as well as his friends, and beſtoweth them as well on thoſe, who contemne and rebell againſt him, as vpon thoſe that loue and ſerue him; yea moſt commonly hee giueth to his children theſe earthly bleſſings with a ſtrait and ſparing hand, and affordeth them to ſtrangers and enemies in great plentie and abundance, both becauſe they are things of ſmall value, and therefore more fit to bee the wages of ſeruants and ſlaues, then the patrimony and portion of children: and alſo becauſe through our corruption, they are (as I haue ſhewed) baits to catch vs, and ſnares to entangle vs. And that God thus diſpenſeth of theſe earthly things, it may appeare plainly by euident places of holy Scripture: the holy man *Iob* ſaith, that *the tabernacles of robbers doe proſper, and they are in ſafety which prouoke God, whom God hath enriched with his hand:* and in another place he doth at large deſcribe the great proſperity of wicked men, in that they attained to old age, abundance of wealth, and enjoyed peace with immunitie from afflictions; in that all which they tooke in hand ſucceeded, and all about them proſpered, in that to their profits were joyned pleaſures, and both continued not only to themſelues euen to their death, but alſo to their children and poſterity. So the Pſalmiſt telleth vs that the wicked *boaſteth that hee hath his owne hearts deſire, and that his wayes alwayes proſper and ſtandeth ſo firme in his owne conceit, that he can neither be moued, nor be in danger.* Seeing therefore theſe worldly things are ſo common, baſe and contemptible, let not vs who are heires of all Gods promiſes eſteeme them worthy our loue, whereas Gods deſpiſed ſlaues, and traiterous enemies haue them in ſuch great abundance: but let vs fixe our hearts and affections vpon that heauenly inheritance which is prepared for vs, which being of infinite value, is worthy of our loue, as being that rich treaſure, which the Lord hath peculiarly reſerued as a patrimony for his owne children. And as we are exhorted, *Let vs vſe this world as not ouer vſing, or abuſing it; that with his goods we may doe good, and not be made euill, becauſe in their owne nature they are good, neither are they giuen vnto men by any other then by him, who hath all power in heauenly and earthly things; the which hee hath giuen to good men, leſt they ſhould bee thought euill; and to euill men, leſt they ſhould be thought excellent, and gifts of greateſt value; and are taken from good men, that they may be tried, and from euill men, that they may be tormented.* And in another place hee ſaith, that *it ſeemed good to the diuine prouidence, to prepare for the time to come good things for the iuſt, which the vniuſt ſhall not enioy; and euils for the wicked, with which the good ſhall not be tormented: But hee would haue theſe temporall things, good and euill, common to both, that neither the good things ſhould be ouer greedily deſired, which the wicked alſo enioy, nor the euill things ſhould be diſhoneſtly and vnlawfully auoyded, the which are commonly incident to the good.*

Iob 12.6.

Iob 21.7.10.16.

Pſal.10.3.5.6.

1.Cor.31.

Sic vtaris ho
mundo tamq
non vtens, vt
bonis eius bo
facias, non
lus fias, &c.
Aug. Epiſt.ad
Bonifacium
Epiſt.70.

Aug. de Ciu.
Dei, lib.1.c

§. Sect. 4. Worldly pro
ſperity and
heauenly h
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Fourthly, let vs remember that very rarely the ſame man is richly rewarded, both in earth and heauen, or enjoyeth the glory of the World, & the glory of Gods Kingdome, the treaſures of earth, and the treaſures of heauen; temporall pleaſures, and eternall joyes: I ſay rarely, leſt any ſhould deſpaire, and but rarely, and not often, leſt any ſhould preſume, and thinke that hee may ſecurely, and with eaſe enjoy both. So our Sauiour pronounceth them bleſſed *that hunger now, for they ſhall be ſatisfied, and that weep now, for they ſhall laugh, and that are perſecuted now, for they ſhall richly be rewarded in heauen: But contrariwiſe he denounceth a woe againſt thoſe that be rich, becauſe they haue receiued their conſolation; and to thoſe that are full, for they ſhall hunger; and to thoſe that laugh, for they ſhall waile & weep:* & elſewhere he telleth his Diſciples, that *they ſhall weep and lament, and the world ſhall reioyce, that they ſhould ſorrow, but their ſorrowes ſhould be turned into ſuch ioy, as ſhould neuer be taken from them.* And the Apoſtle telleth vs, that *it is a righteous thing with God, to recompence tribulation to ſuch wicked worldlings as trouble his ſeruants; but to them that are troubled, reſt with the Saints, when the Lord Ieſus ſhall ſhew himſelſe from Heauen with his mighty Angels.* And, who can doubt but that the Iudge of Heauen and Earth will judge righteous judgement? With this agreeth the ſaying of a Father, who bringeth in a worldling, demanding, whe-

Luke 6.
21.&c.

Iohn 16.
22.

2.Theſ.1.

ther a man might injoy reſt here, and reſt in Heauen; and maketh this anſwere: *This is impoſſible, O man, and in the number of thoſe things which thou vainly hopeſt. It cannot be, it cannot be, I ſay, that he who hath liued in ſloth and ſecurity, and hath continually ſpent, euen all his dayes in worldly delights, and hath improuidently and negligently paſſed his time, that ſuch an one ſhould attaine that honour and glory which is reſerued in Heauen.* To this purpoſe it is that the Scripture allotteth to euery one their portion, both the wicked and the godly; the wicked doe receiue theirs in this life, euen the pleaſures and proſperity of the World, but the godly theirs in the life to come, when hauing finiſhed their race, they ſhall receiue the crowne of glory. So the Pſalmiſt ſaith, that *the men of the world haue their portion in this life, whoſe bellies God filleth with his hid treaſures: their children haue enough, and leaue the reſt of their ſubſtance for their children. But I* (ſaith hee) *will behold thy face in righteouſneſſe, and when I awake, I ſhall be ſatiſfied with thy Image.* And our Sauiour deſcribing the ſtate of men both heere and in the life to come, in the perſons of *Diues* and *Lazarus*, diuideth to either his owne portion; to *Diues*, and with him to all pompous worldlings, coſtly apparell, delicious fare, and plenty of all things in this World, but eternall torments in the World to come: to *Lazarus*, and with him, to almoſt all the faithfull, pouertie heere, and a great meaſure of miſery and affliction; but after this life a large portion of eternall joy and bleſſedneſſe in Gods Kingdome. And leſt I might ſeeme to force the parable, you ſhall ſee that our Sauiour Chriſt himſelfe doth purpoſely thus apply it, where hee bringeth in *Abraham* ſpeaking thus to the rich man; *Sonne remember that thou in thy life time receiuedſt thy pleaſure* (or as the wordes in the originall more emphatically ſignifie thy good things, or thy portion of good) *and likewiſe* Lazarus *paines* (or his portion of euils) *now therefore* (ſaith he) *is he comforted, and thou art tormented.* Which reaſon of *Abraham* being ſyllogiſtically framed, inferreth to worldlings a fearefull concluſion: Thoſe who in their life time liue in plentie and voluptuous pleaſures, ſhall bee tormented in Hellfire; and thoſe who patiently endure miſeries and afflictions, ſhall be in joy and bleſſedneſſe: but thou rich man liueſt in all plenty and voluptuous pleaſures, and Gods poore ſeruants patiently endure miſeries and afflictions; and therefore thou muſt be tormented in Hell, whereas they ſhall inherit the joyes of Heauen. And in truth what ſhew of hope haue theſe ſecure worldlings, that they ſhould be preferred before the deare ſeruants of God, or what reaſon haue they to imagine, that they ſhall haue a double portion in Gods gifts, both in this life, and in the life to come, when his owne children muſt be contented with a ſingle; though a moſt excellent part, and may ſeldome bee ſuffered to enjoy both heauenly glory, and worldly proſperity, vnleſſe it bee tempered and ſeaſoned vnto them with manifold croſſes and afflictions? Yea let them know, and knowing tremble, that the righteous Iudge of Heauen and Earth doth adminiſter righteous judgement; and becauſe there is none ſo bad, but haue in them ſome good naturall parts, ſome reſtrayning graces, and haue beene the inſtruments of doing ſomething which at leaſt hath had the appearance of good; therefore God being infinite in bountie, will not let any thing, that hath but a ſhew of goodneſſe goe vnrewarded, but giueth to worldlings for theſe good things in them, or done by them, temporall bleſſings and benefits, wherewith being rewarded to the full, and farre aboue their deſerts, they can expect no more, ſeeing they haue no part in Chriſts merits. Againe, becauſe there is none ſo good and holy, but they are blotted and ſtained with infirmities and imperfections: therefore the Lord being infinite in juſtice, doth not only puniſh theſe ſinnes in his owne deare Sonne, but doth alſo chaſtiſe and correct his faithfull ſeruants themſelues, that they may bee examples of his righteous judgements, and teach wicked Worldlings what they are to expect for their trayterous rebellion, and outragious ſinnes, when as Gods faithfull Seruants and deare Children, are ſo ſharply afflicted for their ſlips and ſmaller faults, which haue beene already fully puniſhed in their Sauiour. O that this were but well conſidered, and then would Worldlings haue little cauſe to be puffed vp with pride, becauſe they exceed others in worldly pompe and proſperity: then would all (who are not extreamely ſecure) when they are greatly aduanced in their worldly eſtate, carefully take heed that their ſpirituall eſtate bee not as much impaired, and feare leſt this temporall proſperity bee all the portion that euer they ſhall receiue: then would not thoſe who want theſe earthly benefits immoderately deſire them, and ſeeke vnlawfull meanes to attaine vnto them, but would reſt contented with their ſmall pittance and ſhort allowance, hopefully expecting to receiue their portion in the life to come: then would not thoſe that haue them, ſet their hearts vpon them, but would willingly part with them to good vſes, that in exchange they might haue the aſſurance of Gods loue, and their owne ſaluation, more certainly confirmed vnto them. And hauing this baſe and brazen money of worldly abundance come to their hand, they would not hoord and ſtill retaine it in their poſſeſſion, but part with it vpon the next good oc-

ſeſt. de
n,Conc.
a.pag.

17.14,15.

16.25.

Ier.25.29.

caſion, leſt death comming the value thereof ſhould bee cryed downe, and ſo become to be of no worth.

§. Sect. 5. Proſperity abuſed increaſeth their condemnation who abuſe it.

Laſtly, let vs conſider that worldly proſperitie immoderately loued, or otherwiſe abuſed, not only depriueth vs of our portion in our heauenly inheritance, but alſo procureth a portion for ſuch as thus abuſe it with Hypocrites in Hell, where there is weeping, wailing and gnaſhing of teeth; for *wee vnto them that now laugh, for they ſhall* not only ceaſe their mirth, but contrariwiſe *ſhall waile and weepe*: ſo that worldly mens plenty is their ſnare, and their proſperity their ruine, as the Pſalmiſt ſpeaketh. Now if wee would alſo remember how prone wee are to this abuſe (as before I haue ſhewed) there would bee little reaſon, why wee ſhould greatly deſire this worldly proſperitie, if wee haue it not, or not feare it when wee haue it, and much leſſe that wee ſhould take more paines for the obtayning of it, than the rich treaſures of Gods Kingdome; or ſet our hearts vpon it with more feruent loue, being both baſe, momentany and dangerous, than vpon thoſe heauenly and eternall joyes which are prepared for vs in the World to come. And thus much ſhall ſuffice for thoſe arguments which may generally perſwade vs to contemne worldly proſperity, comming in compariſon with ſpirituall and heauenly things, and to flie and renounce it, when it is vſed as the Deuils, or the Worlds baite to allure vs vnto ſinne: vnto which many more might bee added; but that I reſerue them, and the more full and effectuall vrging of this point, till I come to ſpeake of the contempt of the chiefe parts of this proſperitie, namely the honours, riches and pleaſures of the World.

Luke 6.26.

Pſal. 69.22.

CHAP. VII.

Of morall and ciuill vertues, which are in Worldlings, and that they are to bee contemned being ſeuered from ſanctifying Grace.

§. Sect. 1. That ciuill vertues doe not benefit, but hurt thoſe that reſt in them.

WEE haue ſpoken in generall concerning the tentations of proſperity, and of the meanes whereby wee may reſiſt them: now wee will deſcend to more particulars, and intreat of the ſeuerall kindes of theſe tentations. To which purpoſe wee are to know that the tentations of proſperity may diuerſly bee diſtinguiſhed, in reſpect of the matter or ſubject of them from which they ariſe; for they are either inward, and in our ſelues, or outward in ſome externall worldly object. The inward eyther ariſe from ſome thing in our ſoules, or in our bodies; the tentations of the former kind reſpect, eyther vertues, or ſome other gifts and ornaments of the ſoule. By vertues I vnderſtand not thoſe which are truely Religious Graces and holy Duties joyned with the knowledge, loue, and feare of God; but thoſe Morall, Ethicall, and Ciuill Vertues, which are in a man vnregenerate before his Conuerſion, which may well bee reckoned as parts of Worldly proſperity, ſeeing there is no earthly comfort, nor Worldly happineſſe without them. The which in this Diſcourſe I purpoſe not to take ſtrictly, but to comprehend vnder this name the facultie with the function, the internall habit with the externall act and operation; all which in themſelues are good, as being the gifts of God, eyther which wee haue naturally and ordinarily beſtowed vpon vs in our Creation, or more extraordinarily wrought in vs by Gods Spirit, which may bee called peculiar gifts, if wee reſpect the former, becauſe they are not beſtowed vpon all that are vnregenerate; but are vſually by diuers called the common gifts of the Spirit, being oppoſed to ſanctifying and ſauing Graces, becauſe they are common to the Elect with the Reprobate. But howſoeuer they are good, as Gods gifts, and in their owne nature, yet they are not good in vs, becauſe they are imperfect and mingled with corruption; not good to vs, becauſe Sathan, the World, and our owne ſinfull Fleſh abuſing them, doe rayſe out of them a moſt dangerous tentation; namely that becauſe they excell all other worldly things, and wee excell in them the ordinary ſort of men, therefore wee muſt ſo dote on them, and ouer-weene their worth, as though our chiefe happineſſe conſiſted in them, neglecting in the meane time all ſanctifying Graces as needleſſe, becauſe theſe Morall and Ciuill Vertues are ſufficient for our Saluation. And thus the whole Sect of Stoickes were abuſed and deluded in ancient times, and herewith the Papiſts in our owne times are (though not quite blinded, yet) ſhrewdly bleered; and amongſt our ſelues many Worldlings, and vnregenerate men, are pittifully miſlead, euen to their vtter ruine and deſtruction; imagining that becauſe they excell the off-ſcourings of the World, deſperate Atheiſts, and prophane Ruffians, in Morall and Ciuill Vertue, and be louers of Iuſtice, Fidelity, Honeſty, Temperance, and the like, that they may hereby be approued of God in this life, and that after they may ſerue as a ladder, whereby they may aſcend into Heauen. In the meane time contenting themſelues to be without all ſanctifying graces, as the true knowledge of God, faith, repentance and the like.

ſ. 3.
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Chriſt.

But that all ſuch may ceaſe to bee proud of theſe good parts, to ſet their hearts vpon them, to ouervalue them aboue Gods ſauing graces, and to place in them their chiefe happineſſe, as though they were ſufficient for their ſaluation; and contrariwiſe, that they may learne to contemne and baſely to eſteeme of them, in compariſon of Chriſt and his righteouſnes applied by faith: let them know that though their vertues, duties, and actions bee glorious in the ſight of men, yet they are not acceptable vnto God, nor ſufficient for the ſauing of their ſoules. Yea and that they are ſo farre from that high degree of excellencie which they dreame of, that they deſerue not the name of good. For that a vertue, duty, or action may be truely good, it is required, that it be good not onely for the matter and ſubſtance of it, but alſo that it bee well done: for, as *Auſtine* ſaith, a man may doe a good thing, and not doe well in doing it, because he faileth in his end and manner of doing. Now that it may bee thus well done there are diuers conditions required. And theſe either reſpect the perſons indued with theſe vertues, and doing theſe duties, or the ground and foundation whereon they are built, and the fountaine whence they flow, or elſe the ends which are chiefly and mainly propounded to them. Firſt for the perſon it is required, that he who is to doe a good action be ingrafted into Chriſt Ieſus, and be a true and liuely member of his body; for vnleſſe we be in him, wee cannot bring forth any fruites of vertue or Chriſtian duties: as himſelfe plainly telleth vs: *Abide* (ſaith he) *in me and I in you: as the branch cannot beare fruite of it ſelfe, except it abide in the vine, no more can ye except ye abide in me. I am the vine, yee are the branches: he that abideth in me and I in him, the ſame bringeth forth much fruit; for without mee yee can doe nothing.* So the Apoſtle ſaith, that *we are Gods workmanſhip created in Chriſt Ieſus vnto good workes.* It is therefore the roote Ieſus Chriſt from which we ſucke the ſap of vertue and goodneſſe whereby wee liue, and bring forth the fruits of godlineſſe. It is this Sunne of righteouſnes, from which we borrow all our light of grace and vertue: for whatſoeuer goodneſſe there is in vs, it is either his inherent righteouſneſſe and holines imputed and belonging vnto vs, as being members of his body; or elſe wrought in vs by his Spirit of ſanctification dwelling in vs, which alſo wee haue by vertue of that vnion which is betweene vs and him. To this purpoſe *Bernard* ſpeaketh fitly: *what* (ſaith he) *haue you to do with vertues, which are ignorant of Chriſt the vertue of God? Where, I pray you, is true wiſedome, but in the doctrine of Chriſt? where is true righteouſnes, but in the mercie of Christ? where is true temperance, but in the life of Chriſt? where is true fortitude, but in the paſſion of Chriſt? Therefore thoſe alone are to be accounted wiſe who are inſtructed in his doctrine; thoſe alone iuſt, which through his mercie haue obtained the pardon of their ſins; thoſe alone temperate, who ſtudy to imitate his life; and thoſe only indued with true fortitude, who in aduerſitie doe couragiouſly embrace his leſſons of patience. So that a man laboureth in vaine to attaine vnto vertues, if he thinke they may be hoped for elſewhere, than from the Lord of vertue,* &c.

...Bern.
...ſup.Can-
...ſerm.22.

Againe, the perſon being in Chriſt, muſt through faith in him bee reconciled vnto God; for the perſon muſt be accepted before the vertue or duty can be acceptable; it being otherwiſe impoſſible that the actions of an enemie ſhould bee well eſteemed by him to whom hee is an enemy, eſpecially when many iuſt exceptions may be taken againſt them. Now wee are all naturally before we are ingrafted into Chriſt by faith the children of wrath, and enemies vnto God, as the Apoſtle ſpeaketh, and therefore nothing in vs can be pleaſing to God whileſt wee remaine in the ſtate of vnbeliefe.

Eph.2.3.
Rom.5.10.
Col.1.21.

Finally, before wee can bring forth any good fruites of vertue, and holy duties, it is neceſſarie that wee be firſt regenerate and ſanctified with his ſpirit, and our hearts muſt bee purified by faith, before they can worke by loue; for ſeeing all vertues and graces are the fruites of Gods ſanctifying ſpirit, therefore all thoſe who are not indued with this ſpirit, are deſtitute alſo of all true grace and vertue. So our Sauiour telleth vs that wee muſt firſt be good trees of Gods owne planting, before we can bring forth any good fruites. *A good tree* (ſaith he) *cannot bring forth euill fruit, neither a corrupt tree bring forth good fruite.* And in another place: *Either make* (ſaith he) *the tree good, and his fruite good, or elſe make the tree euill, and his fruit euill; for the tree is knowne by his fruite.* To the ſame purpoſe the Apoſtle ſaith, *that to the pure all things are pure, but to them that are defiled and vnbeleeuing, is nothing pure, but euen their mindes and conſciences are defiled.* Neither in truth is it poſſible that wee ſhould doe any thing truly good, and acceptable vnto God, before we are regenerate and borne againe of water and of the ſpirit, ſeeing wee are ſo corrupted and diſabled through originall ſinne, that *all our* [a] *imaginations are only euill, and that continually,* that *we cannot ſo much as* [b] *thinke a good thought,* nor [c] *will that which is good,* but as we are inabled thereunto by Gods ſpirit. For we are not onely ſicke, but (as the Apoſtle ſaith) [d] ſtarke dead in our ſinnes, vntill by his quickning grace wee are reuiued; and therefore as vnable naturally to doe any ſpirituall and ho-

Act.15.9.
Gal.5.6.21.22.
Matth.7.18.
Matth.12.33.
Tit.1.15.

[a] Gen.8.21.
[b] 2.Cor.3.5.
[c] Phil.2.13.
[d] Ephe.2.1.

ly dutie, as the dead man is to doe the workes of the liuing. Seeing then theſe ciuill worldlings wanting faith, and the ſpirit of God, are not in Chriſt, and conſequently are not reconciled to God, nor regenerate by his ſpirit; therefore in vaine doe they flatter themſelues with an opinion of their morall vertues, and ciuill honeſtie, in vaine doe they dote vpon, and proudly boaſt of their naturall good parts: in vaine doe they reſt vpon theſe meanes for their ſaluation, ſeeing their vertues are but falſe and counterfeite, and their workes hauing no true goodneſſe in them, are not accepted in the ſight of God.

§. *Sect.* 3. Our vertues muſt ariſe from the true worſhip of the true God.

The ſecond condition, is that theſe vertues and duties haue a good foundation and fountaine, from which they ariſe and ſpring: as firſt generally, that they ariſe from the true worſhip of the only true God, performed in vprightneſſe of heart, with a good conſcience, without which euen thoſe actions of Gods ſeruice which himſelfe hath commanded, are odious and lothſome vnto him: ſo when the Iſraelites offered outward duties and failed in theſe, the Lord ſaith vnto them by his Prophet, *Who required this at your hands to treade in my courts? bring mee no moe oblations in vaine; incenſe is an abomination vnto me: I cannot ſuffer your new moones, nor Sabbaths, nor ſolemne dayes (it is iniquitie) nor ſolemne aſſemblies: my ſoule hateth your new moones, and your appointed feaſts, they are a burthen vnto me, I am wearie to beare them.* And in another place hee ſaith, *that he that killed a bullocke was as he that ſlew a man, hee that ſacrificed a ſheepe, as if he cut off a dogges necke; hee that offred an oblation, as if he offred ſwines blood, he that burned incenſe, as if he bleſſed an idoll,* &c. Not becauſe theſe things were not good in themſelues, for God had enioyned them, but becauſe they were not ioyned with Gods true worſhip, but done with wicked and hypocriticall hearts, and in a cuſtomable and formall manner, without any loue, faith or feare of God. To this purpoſe *Ambroſe* ſaith, that *without the worſhip of the true God, that is ſinne which ſeemeth to be vertue; neither can any man pleaſe God, without God: and he that pleaſeth not God, whom pleaſeth he but himſelfe and the diuell?* So that there is no true vertue out of the Church, where the onely true God is worſhipped after a true manner.

Eſa 1.12.13.14

Eſay 66.3.

Sine cultu veri Dei etiam quæ virtus videtur eſſe peccatum eſt; nec placere vllus Deo ſine Deo poteſt, &c. Ambroſ. de vocat. Gent. lib. 1. cap. 3.

§. *Sect.* 4. Our vertues muſt be grounded on true godlineſſe. *Pietas eſt fundamentum omnis virtutis.* Ambroſ. de offic. li. 1. cap. 27.

More eſpecially there is required that theſe vertues and good duties, doe proceed from ſome chiefe fundamentall vertues; as firſt from true godlineſſe, for pietie and honeſty muſt be ioyned together, and where the one is wanting, there the other is hypocriticall and counterfeit: neither is it poſſible that there ſhould bee any ſound iuſtice, honeſtie or loue ſhewed towards men, vnleſſe it proceed from religious duty firſt performed vnto God. Hereof it is that pietie is called the foundation of vertue, becauſe whatſoeuer vertue is not built vpon it, like a houſe without a foundation, it is ſubject to ruine, when thoſe weake props of worldly reſpects are pulled away. As for example, he that is vertuous becauſe hee is vnder gouernment, will ceaſe to be vertuous when he is ſet at libertie; hee that imbraceth vertue that thereby hee may be had in honour, is ready to abandon it and become vitious, when it will ſtand with his credit: he that is faithfull for hire, will for hire become treacherous: but he that entertaineth vertue in pietie and dutie towards God, will conſtantly perſeuere in it, when all worldly reſpects diſcourage him, becauſe the foundation is immoueable, and cannot be ouerthrowne. And heereof it is that the leaſt graines of vertue ioyned with godlines, are iuſtly preferred before the greateſt meaſure, and higheſt degree which is ſeuered from it; becauſe it is both conſtant and vnchangeable, and alſo is continually in growth, whereas the other is ſubject to decline and vaniſh, when the fuell thereof faileth. To which purpoſe one ſaith, that *although that vertue be neuer ſo much praiſed, which being ſeuered from true godlineſſe, doth tend to the aduancement of men vnto the glory of the world; yet it is not to be compared to the ſmalleſt beginnings of vertue in the Saints, all whoſe hope is firmely ſeated in the grace and mercie of the true God.*

Princip *vincitur* *fide. Se* Agamem 18.

Aug. de ci- uit. Dei, lib. cap. 19.

§. Sect. Our vert muſt ariſe true cha Lib. de & libera 1. Tim. 1. 5.

Secondly, they muſt ariſe from true charitie and vnfained loue of God, and our neighbours for Gods ſake: neither is there any good fruit which ſpringeth not from the roote of charitie, as *Auguſtine* ſpeaketh. And this the Apoſtle maketh the groundworke of all obedience, where hee ſaith, *that the end of the Commandement is loue out of a pure heart, and a good conſcience, and faith vnfained.* In the ſame reſpect hee ſaith, that *loue is the fulfilling of the Law,* becauſe it is the fountaine of all dutie towards God and man; which who ſo hath ſpringing in him, from him iſſue and flow the ſtreames of all obedience; but if the fountaine faile, then the ſtreames are quickly dried vp: neither is there any other vertue or dutie acceptable to God, or of any worth and excellencie, vnleſſe it be ioyned with this charitie, as the Apoſtle doth ſhew at large. With this agreeth the ſaying of *Bernard, Charity* (ſaith he) *is the root of all vertues, without which, whatſoeuer we do it doth not profit vs,* &c. And a little after; *there carnall concupiſcence raigneth, where there is no place to diuine charitie,* &c. And againe, *ſo great is the vertue of charity, that where it is wanting, all other vertues are had in vaine.*

Rom. 13. 8.

1. Cor. 13. Bernard. de modo bene viuendi. ſerm.

Thirdly

Sect.6.
vertues
be groun-
on true
wledge.

Thirdly, all our vertues and duties muſt be grounded on the true knowledge of God, and his will reuealed in his word; for wee muſt not take vertues vpon the worlds commendation, nor performe duties which haue no other ground than our owne wils, inuentions, and good meanings, for ſo may we intertaine vice for vertue, and offer to God for duty, that which he hath expreſly condemned as wicked, idolatrous and ſuperſtitious; but wee muſt ſearch into his word and reuealed will, declining therefrom, neither on the right hand nor on the left: for as one ſaith, *Perfect vertue is not without the knowledge of the truth, nor the truth without the loue of vertue.* Blind deuotion therefore will not profit vs, neither will it auaile vs, that we run on headlong in an ignorant zeale: for as *Auſtine* ſaith, he that runneth moſt ſwiftly, being out of the way, is ſo much the more miſerable, becauſe the faſter he runneth, the further he is from his iorneyes end. And therefore it is better to halt in the way of truth, than to runne apace in the way of error, yea it is poſſible that in the feruencie of our deuotion, being ignorant of the truth, wee may be perſecuters of it, and thoſe who profeſſe it; as wee may ſee in the example of *Paul*, who in his blind zeale perſecuted the members of Chriſt, and afterwards was himſelfe perſecuted out of the ignorant deuotion of certaine honorable women. So that if wee haue not the light of the knowledge of God and his truth to guide vs, in our good meanings and beſt deuotions, wee may bee no better than cruell perſecuters, and conſequently ſubject to Gods wrath, to which all the ignorant are liable; for ſo the Apoſtle ſaith, *that Chriſt Ieſus ſhall ſhew himſelfe from heauen with his mighty Angels, in flaming fire, rendring vengeance vnto them that do not know God, and which obey not the Goſpell of our Lord Ieſus Chriſt.*

…ſecta virtus
…ſine cog-
…e verita-
…ec veritas
…amore vir-
…is.
…nard.ſer.2.
…Salue re-
…a.
…uſt.præfat.
…Pſalm.
…13,50.
…1.6,11.
…heſ.1.8.

Sect.7.
vertues
be ioyned
…true
…h.

Fourthly, all our vertues and good duties muſt bee ioyned with faith, as the Apoſtle requireth, for without faith it is impoſſible to pleaſe God, becauſe whatſoeuer is not done of faith is ſinne. To this purpoſe one ſaith, that *if faith be not firſt beget in our hearts, other vertues cannot be good, although they ſeeme good, &c. becauſe it is written, that without faith it is impoſſible to pleaſe God.* Where we are not to vnderſtand an hiſtoricall faith, whereby we know and beleeue, that vertue which we embrace, or that dutie which we performe, is warranted and commanded in the word of God, but a true liuely and iuſtifying faith, whereby we lay hold vpon Chriſt and all his benefits for our iuſtification. For without this neither our perſons, nor workes are accepted of God: not our perſons, because we are enemies, vntill by Chriſt we be reconciled; not our vertues, duties, and workes, becauſe they are imperfect and ſtained with our corruptions, and therefore they cannot indure the ſight of Gods iuſtice, till their imperfection bee couered with Chriſts perfect righteouſneſſe, and their pollution cleanſed and waſhed away with his moſt precious blood. So that whoſoeuer are not endued with this faith haue no true vertues, but counterfeit ſhadowes, their beſt actions are but glorious ſinnes; which howſoeuer they are magnified among men, yet are they odious and abhominable in the ſight of God. And to conclude, when they are moſt iuſtified in the world, they are in the ſtate of death and condemnation; for the Apoſtle ſaith, that all, without exception, *ſhall be damned which beleeue not the truth*; which doome is ſo certaine, that our Sauiour Chriſt ſaith, that hee *who beleeueth not is condemned already; becauſe he beleeueth not in the name of the only Sonne of God.*

…11.5.
…r.11.6.
…1.23.
…des prima
…rde noſtro
…gignitur, ne
…e virtutes
…eſſe non
…nt, etiamſi
…e videantur
…Gregor.
…l.lib.2.
…4.
…1.5.

2.Theſſ.2.12.

Ioh.3.18.

§.Sect.8.
All our vertues muſt be imbraced, and good workes done in obedience towards God.

Fifthly, all our vertues muſt be imbraced, and all duties muſt be performed in obedience to God, & becauſe he hath commanded & cōmended thē vnto vs in his word: for if they ariſe frō ſelf-loue, or loue of the world, either for feare of puniſhment, or becauſe we would haue the praiſe of men, or otherwiſe aduance our worldly ends, they cannot be pleaſing vnto God, becauſe we doe not reſpect his will, but our owne, nor ſerue him, but our owne turnes.

§.Sect.9.
With all our other vertues we muſt ioyne humility.

Sine cauſa laborat qui virtutes ſine humilitate congregat. Bernard. de ordine vitæ. lib.8.

Bernard. de duob. diſcip. eunt. in Emmaum, Homil.

Bernard. ep.42.

Bernar. Serm. ſer.61.

Chryſoſt. in Gen.14. Hom. 35.

Sixthly, with our other vertues we muſt ioyne humilitie, which is that precious ornament that beautifieth all other vertues and good parts in the ſight of God and men: *without which humility* (as one ſaith) *he laboureth in vaine which gathereth other vertues*: for in another place he ſaith, *He that gathereth other vertues without humility, doth as it were carrie duſt into the wind. True humility therefore doth open the eyes, whileſt it doth keepe downe and extenuate other vertues, which might be blinded with the wind of pride, and by it a man commeth to know that himſelfe is nothing of himſelfe. And looke how much a man decreaſeth by deſpiſing of himſelfe, and ſo much he profiteth in the knowledge of God.* And againe, *Humility is ſo neceſſary to other vertues, that without it they haue not ſo much as the ſhew of vertues, &c. for God giueth his grace only to the humble, and vpon the humble alone the ſpirit of the Lord reſteth.* And elſewhere he ſaith, that *the building of vertue is erected vpon humility, as vpon his proper foundation.* With him agreeth *Chryſoſtom*, affirming, *that that is not vertue which hath not humility ioyned with it.* In all our vertues therefore and good parts let vs carefully keepe humilitie, and flee pride, which is the canker of vertue, and the poyſon, which being mixed with theſe pleaſant and wholſome potions, Ambroſ. lib. epiſt. 10. ep. 84.

doth make them to become deadly. To which purpoſe one ſaith, that *becauſe ſeldome any is ſo impudent as to boaſt of his vices, and if he doe, he is eaſily deſpiſed, that glorieth in his ſhame; therefore the euill of pride it muſt carefully to be auoided of the vertuous, becauſe none it more eaſily betraieth, than thoſe who haue deſerued praiſe and commendation, &c. for Satan by vaine glory creeps into the hearts not of the ſluggiſh and ſlothfull, but of the induſtrious and diligent, that he might caſt downe by pride, thoſe whom he could not moue by perſwaſion. For how much more famous they were for their deſerts, ſo much the fitter he found them to be intangled with his ſnares.*

§. Sect. 10. All our vertues and workes muſt haue Gods glory propounded to them as their chiefe end.

Matth. 5. 16.

Eſa. 61. 3.

And theſe are thoſe fundamentall vertues vpon which all other muſt be built. Now the laſt condition is, that all our vertues, duties, and good parts, muſt haue as their chiefe and maine end the glory of God propounded vnto them: for as our Sauiour ſaith, therefore our *light muſt ſhine before men, that they ſeeing our good workes, may glorifie our father which is in heauen.* And the Prophet *Eſay* ſaith, that therefore the *Lord hath made vs trees of righteouſneſſe of his owne planting; that himſelfe might be glorified,* by our fruites of obedience. Whereof it is that the Apoſtle chargeth vs to propound this as the maine end to all our actions, and *whether we eate or drinke, or whatſoeuer we doe, to doe all to the glory of God.* Which end if we aime not at, our vertues are of no value: for (as *Auſtine* ſaith) *our vertues are diſcerned from vices, not by their offices and functions, but by their ſcope and leuell, and are eſteemed not by their actions, but by their ends. For if a man doth any thing, wherein he ſeemeth not to ſinne, if he doth it not for that end which he ought, he is conuinced of ſin; for true vertues in men ſerue God, from whom they haue receiued them. And whatſoeuer good is done of man, and is not done for that for which true wiſedome teacheth vs it ought to be done, although in the duty it ſelfe it may ſeeme good, yet the end being not right, it is a ſinne. And therefore ſome good things may be done, and they not done well of whom they are done, &c.* For it is vniuſt and ſacrilegious to make vice the end of vertue, and to enforce it baſely to ſerue our voluptuous, couetous, and ambitious luſts. And elſewhere hee ſaith, *that vertue ought not to waite vpon glorie, honour, and ſoueraigntie, which good men did deſire, & indeuoured to compaſſe by good meanes, but they ought to waite vpon vertue: for that is not true vertue, which doth not tend to that end, which is the chiefe good of man, before which nothing is to be preferred.* The which end if wee leaue, and aime at our owne glorie and praiſe, though our vertues and actions in themſelues be neuer ſo excellent, yet they are but hypocriticall, and ſhall (as our Sauiour ſaith) haue no other reward from God but the reward of hypocrits, the glory of the world and praiſe of men.

Non actibus ſed finibus penſantur officia, &c. Auguſt. contra Iulian. Pelag. lib. 4. tom. 9. col. 1032.

Auguſt. de Ciuit. Dei lib. 5. cap. 12.

Matth. 6. 2

§. Sect. 11. That worldlings in their ciuill vertues and works ob- ſerue none of the former conditions.

And theſe are the conditions which giue vnto all vertue and duties the title of goodneſſe. Now if we take a view of thoſe meere morall vertues and ciuill duties which haue heretofore beene in Heathen men, and are at this day in our ciuill honeſt worldlings; wee ſhall finde none of theſe conditions obſerued; for in them they were ioyned with the worſhip of Idols and falſe gods, and in theſe with the falſe worſhip of the true God, whereby they draw neere vnto God with their lips, when as their hearts are farre from him, and contenting themſelues with an outward ſeruice for faſhion and cuſtomes ſake, and reſting in the deed done, they neuer worſhip God aright, in ſpirit and in truth. To ſay nothing of thoſe who caſt God out of their hearts, and ſet vp the idoll of the world, honours, pleaſures and riches, which they ſerue in the place of God. So alſo their morall vertues and ciuill honeſtie, are not ioyned with pietie, and the true feare of God; for howſoeuer theſe worldlings ſeeme to make ſome conſcience of their dealings with men, and to carrie themſelues iuſtly in the world, keeping their fidelitie in their words and promiſes, yet they haue no care of performing their dutie towards God, but contemne his ſeruice, neglect the vertues of the firſt table, which reſpect God, make no account of blaſphemie and curſed ſwearing, nor of neglecting and prophaning his holy Sabbaths. Neither doe they embrace theſe vertues, nor performe theſe duties in loue towards God, (for true charitie is a fruite of the ſpirit, and they are fleſhly and carnall) but for ſelfeloue, that they may the better atchieue their worldly deſires. Neither are they ioyned with the true knowledge of God and his will, ſeeing they remaine vtterly ignorant, euen of the very principles of religion, hauing onely the ſmall glimſe of the light of nature to guide them, and their owne good meaning and blind deuotion to pricke them forward. And therefore wanting ſauing knowledge, of neceſſitie they be alſo deſtitute of a liuely and iuſtifying faith; for before we can come vnto God by faith, we muſt firſt know that God is, and conſequently their vertues & duties wanting faith to apply vnto them Chriſts righteouſneſſe to couer them, and his blood to purge them, doe lie open to the eye of Gods iuſtice, in their naturall filthineſſe and pollution. Neither can they obſerue the Apoſtles conditions of doing theſe duties with a pure heart and a good conſcience; for it is *faith that purifieth the heart,* and it is *the blood of Chriſt,* appli-

Gal. 5. 22.

Act. 15.

applied by faith, *that purgeth our conſciences from dead works, and enableth to ſerue the liuing God.* So alſo they doe not embrace theſe vertues, and doe theſe duties, in obedience to God, becauſe he hath commanded them, but either for feare of men, or to gaine credit, or auoide ſhame, or elſe the better to attaine vnto their worldly ends. They are not ioyned with humilitie; for as pride firſt is the Vſher that bringeth them in, and giueth them intertainment; ſo being intertained they increaſe their pride, making them to haue an high conceit of their owne worth, and in compariſon of themſelues, to contemne all others, as wee may ſee in the example of the proud Phariſie. Finally, theſe ciuill worldlings doe not propound to themſelues Gods glory, as the end of all their vertues and duties, but their owne profit and vaine glorie; as appeareth in the practiſe of the Romans, who placed the temple of vertue, & the temple of honour together, becauſe they propounded to themſelues honour for the end of their vertue, as *Auſtine* obſerued; and may alſo euidently appeare in the courſe of ciuill worldlings, amongſt our ſelues, which embrace ciuill and morall vertues for their credit, and becauſe they would be well eſteemed amongſt their neighbours; or for their profit, hauing hereby better opportunity to increaſe their eſtates, in their trades and intercourſe of dealings; which worldly ends failing, their honeſtie, fidelitie, friendlineſſe, and all other their morall vertues doe faile alſo.

Seeing therefore there is no worth or excellencie in theſe morall ciuill vertues, and duties of worldlings, and ſeeing they doe not tend to the aduancement of Gods glory, nor further the ſaluation of our owne ſoules; yea ſeeing they are no better in Gods eſteeme, but filthy ſinnes which are guilded ouer with a gloſſe of vertue, and are ſo far from ſetting vs forward in the true way to heauen, that they are the matter and ground of a dangerous and pernicious tentation of Satan and the world, whereby they deſtroy the ſoules of innumerable multitudes, by perſwading them to reſt in this morall vertue, and ciuill honeſtie, as ſufficient for their ſaluation; and ſo to ſleepe ſecurely in their ſinnes, vtterly neglecting true repentance, and ſound conuerſion vnto God, and all the meanes of obtaining a liuely faith in Ieſus Chriſt, whereby they might be iuſtified before God, ſanctified, and ſaued: therefore ſeeing it is not onely baſe in value, but alſo pernicious in its effects; let no worldling hereafter ſet his heart on it, and be puffed vp in pride becauſe herein hee excelleth others; but as the Apoſtle *Paul* contemned his legall righteouſnes, though he had attained to ſuch perfection therein, that *he was vnrebukeable, counting it for Chriſts ſake, and for the excellent knowledge of him, loſſe, and iudging it dung, ſo he might winne Chriſt; and deſired that he might be found in him, not hauing his owne righteouſneſſe which is of the Law, but that which is through the faith of Chriſt, euen the righteouſnes which is of God through faith:* So much more let vs all learne to contemne our morall vertue, and ciuill honeſty, which is farre more imperfect, baſe and contemptible, than *Pauls* legal righteouſnes; & turning vnto God with all our hearts, by vnfained repentance for all our ſinnes, let vs hunger and thirſt after the righteouſneſſe of Ieſus Chriſt, and deſire aboue all worldly things to be made partakers thereof, by a true and liuely faith, and to be indued with his ſpirituall ſanctifying and ſauing graces, that ſo we may performe all duties both of holineſſe and righteouſneſſe, and not onely doe that which is good, but alſo doe it well, laying a good foundation for all our vertues and duties, and exerciſing our ſelues in them in a good manner, *with a pure heart, a good conſcience and faith vnfained*: and finally propounding vnto our ſelues as our chiefe end, the aduancement of Gods glory, and ſo glorifying God in our holy conuerſations, he will glorifie himſelfe in the eternall ſaluation of our ſoules, and make vs partakers of euerlaſting happineſſe.

1.Tim.1.5.

CHAP. VIII.

Of ſpirituall wiſdome.

§.Sect.1.
Of ſpirituall wiſedome, which is commended vnto vs in the Sciptures.

AND thus haue I ſhewed that worldly, carnall and ciuill vertues are to be contemned, in compariſon of Gods ſpirituall graces, as being the ground of a moſt dangerous tentation, wherby our eternall good and ſaluation are exceedingly hindered; the truth whereof might further be ſhewed and exemplified, by taking a view of all the ſpirituall vertues comprehended vnder the generall. But becauſe this would bee ouer long; and beſides, it is very eaſie for any to fit that which hath beene generally ſpoken, to the ſpecials, I will only inſiſt in one particular, namely, worldly and carnall wiſedome, wherewith many are bewitched with ouer much cunning, cozening themſelues both of Gods grace and of their own ſaluation. And leaſt for want of diſtinct knowledge, we ſhould contemne the good with the bad: I will firſt ſhew what kinds of wiſdome are warrantable and commendable, that ſo wee may the better vnderſtand what that is which is worldly, wicked, and to bee condemned: and afterwards I will ſet downe ſome reaſons to perſwade all Chriſtians to contemne and hate it. For the former, wee are to vn-

vnderſtand, that wiſedome is either diuine and ſpirituall, or elſe morall and ciuill. Diuine and ſpirituall wiſdome is a gift and grace of Gods Spirit, beſtowed only vpon the elect and faithfull, whereby wee know God and his will reuealed in his word, and carefully and conſcionably make a holy vſe of this knowledge in our liues and conuerſations: where I call it Diuine, becauſe God only is truly wiſe, and the fountaine of wiſdome, from whom thoſe little ſtreames, and ſmall drops which are in vs, doe flow and diſtill: where alſo I diſtinguiſh it from that which is diabolicall, euen the deceitfull wiſdome of the ſubtill ſerpent. And I ſay that it is ſpirituall, not only becauſe it proceedeth from the Spirit of God; but becauſe it is alſo chiefly exerciſed in ſpirituall and heauenly things. This wiſedome is the gift of God: for as *Iob* ſaith, *With him is wiſedome and ſtrength, and he hath counſell and vnderſtanding*; and howſoeuer *there is a ſpirit in man, yet the inſpiration of the Almighty giueth vnderſtanding*. And *Salomon* ſaith, that *the Lord giueth wiſdome, and out of his mouth commeth knowledge and vnderſtanding*: whom another imitating, ſaith, that *all wiſdome commeth of the Lord, and hath beene euer with him, and is with him for euer*. Now this wiſdome the Lord giueth by his Spirit, and therefore the *Spirit of God is called the Spirit of wiſdome and vnderſtanding, the Spirit of counſell and ſtrength, the Spirit of knowledge and of the feare of the Lord*: and he giueth it not vnto all, but vnto his elect and faithfull ſeruants alone, *who are good in his ſight*, as the Wiſe man ſpeaketh. To which purpoſe the ſonne of *Syrach*, ſpeaking in the perſon of Wiſdome, ſaith thus: *The Creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, and ſaid, let thy dwelling be in Iacob, and take thine inheritance in Iſrael, and root thy ſelfe among my choſen*. And laſtly by the Author this ſpirituall wiſedome is diſtinguiſhed, from that worldly and carnall wiſdome, which is inſpired by the wicked ſpirit, the ſubtile world and our owne corrupt fleſh.

Rom, 16,27.

Iob 12.13.16.

*Chap.*32.8.

*Prou.*2.6.

*Ecclus.*1.1.

Eſay 11.2.

*Eccleſ.*2.16.

*Eccleſ.*24.11.

§. *Sect.* 2.
Wherein ſpirituall wiſdome conſiſteth.

Now this diuine & ſpirituall wiſdome doth conſiſt in our knowledge of God, and of his will, and in a holy obedience thereunto, in the whole courſe of our liues; for it is partly ſpeculatiue and in contemplation, and partly practicall and in operation: the former is vſually called ſpirituall wiſdome, whereby out of Gods word we know generally what is truth, and what is falſehood, what is good, and what is euill; and anſwerably in our judgements approue and chuſe the one, and condemne and refuſe the other. The latter is called ſpirituall prudence, whereby wee are able to bring the former into vſe vpon euery ſpeciall occaſion, putting difference betweene truth and falſehood, good and euill, chuſing the one and refuſing the other, according to thoſe diuers circumſtances, of perſons, times, places, meanes and ends. So that the former is exerciſed in things general and neceſſary, ſhewing what is lawfull, and what vnlawfull in it ſelfe; the other in things ſpeciall and contingent, ſhewing what is fit and conuenient, and what vnfit and inconuenient in reſpect of circumſtances: which difference the Apoſtle maketh, where ſpeaking of things indifferent, he ſaith, that *all things were lawfull vnto him, but not all things profitable or expedient.*

1.Cor.6.1

§. *Sect.* 3.
Spirituall
domeis al-
wayes ioyned
with practi
and obedi-
ence.

Spirituall wiſdome therefore conſiſteth in the knowledge of God, and his will ioyned with a practicall and holy vſe thereof in our liues and conuerſations; for without this the other is but an idle ſpeculation, which deſerueth not the name of wiſdome or Chriſtian prudence, the which is operatiue, cauſing a man to make vſe of that hee knoweth, according to that, *Iam.*3.13. *Who is a wiſe man and indued with knowledge among you? let him ſhew by good conuerſation his workes, in meeknes and wiſdome.* To which purpoſe one ſaith, that *the chiefe wiſdome is a commendable life, and a pure mind before God, by which the pure are ioyned with the pure, and the holy aſſociated with the holy.* And another ſaith, that *that is wiſedome worth eſteeme, which doth not flie in the wind of words, but conſiſt in the operations of vertue.* But when this wiſdome and obedience are joyned together then are we truly ſaid to haue attained vnto ſpirituall wiſdom, whereby as our iudgements are informed, ſo alſo are our affections ſanctified, and our liues reformed and amended. And hereof it is that true wiſdome is ſaid in the Scriptures to conſiſt in the feare of God; *The feare of the Lord is wiſdome, and to depart from euill is vnderſtanding.* And *the beginning of wiſdome is the feare of the Lord, all they that obſerue them haue good vnderſtanding. his praiſe endureth for euer.* Becauſe, where the true feare of God is, it will make thoſe who are indued therewith, to labour after the knowledge of Gods will, that knowing what is pleaſing vnto him, they may imbrace it, and what diſpleaſing, that they may auoid it. And for as much as they are alwayes in his ſight, it will cauſe them awfully to demeane themſelues as in his preſence, obſeruing his will, and yeelding obedience to all his Commandements. And thus the Prophet ioyneth theſe together, ſaying, that *the Spirit of the Lord ſhould reſt vpon Chriſt, the Spirit of knowledge, and of the feare of the Lord, and ſhould make him prudent in the feare of the Lord.*

Nazianzen
Apolog.

Sapientia lau-
clara eſt, non
quæ verbis vo-
lat, ſed quæ
tutibus con
Gregor. in
moral.

Iob 28.28.
Pſal.111.10.
Prou.1.7.

Eſay 11.2.

§. *Sect.*
Spirituall
dome i

Now this ſpirituall wiſdome conſiſting in knowledge, obedience, and feare of the Lord, is to bee learned no where elſe, but out of Gods Word, in which hee hath reuealed his will, and vſed many effectuall reaſons to mooue vs to obedience, for ſo the Prophet *Dauid* ſaith, that *the law of the Lord is perfect, conuerting the ſoule; the teſtimony of the Lord is ſure, and giueth wiſdome to the ſimple.* To which purpoſe another ſaith, that *the Word of God moſt high is the fountaine of Wiſdome, and the euerlaſting Commandements are the entrance vnto her.* And *Hierome* affirmeth, that *true wiſdome is a treaſure which only groweth in the field of the Scriptures, the which is a jewell worthy to be bought with many Pearles.* So *Dauid* aſcribeth all his wiſdome to the inſtruction of this Schoolemaſter: *By thy Commandements* (ſaith he) *thou haſt made me wiſer than mine enemies; for they are euer with me. I haue had more vnderſtanding then all my teachers, for thy teſtimonies are my meditation. By thy precepts I haue gotten vnderſtanding, therefore I hate all the wayes of falſhood.* Of which whoſoeuer are ignorant (though they excell in worldly wiſdome, yet) they are very fooles; as *Ieremy* concludeth: *Surely* (ſaith he) *they are poore, they are fooliſh, for they haue not knowne the way of the Lord, nor the iudgement of their God.* And againe, *Lo they haue rejected the word of the Lord, and what wiſdome is in them?*

And thus it appeareth wherein true wiſedome conſiſteth; the properties whereof the Apoſtle *Iames* thus deſcribeth: *The wiſdome* (ſaith hee) *that is from aboue, is firſt pure, then peaceable, gentle, eaſie to be intreated, full of mercy, and good fruits, without iudging, without hypocriſie.* Vnto which diuers others might bee added, as firſt, that it is ſpirituall, and exerciſeth it ſelfe in ſpirituall things, namely, in the getting and well ordering of Gods ſpirituall graces, and in the aſſuring and furthering the eternall ſaluation of our ſoules. Secondly, it is humble and ioyned with meekneſſe of ſpirit; for ſo the Apoſtle exhorteth him that would be eſteemed *a wiſe man and indued with knowledge, to ſhew by good conuerſation his workes in meekneſſe of wiſdome.* To the ſame purpoſe one ſaith, that *we muſt take ſpeciall care, leſt hauing receiued wiſdome, when it doth inlighten the darkneſſe of ignorance, it doe not take away the light of humility. And ſo it ceaſeth to be true wiſdome; for although it ſhine with the vertue of eloquence, yet it doth darken the heart of the ſpeaker with the vaile of pride.* Thirdly, it is ſincere and ſimple, and void of all fraud and diſſimulation. For as our Sauiour Chriſt requireth, that his ſeruants ſhould be *as wiſe as Serpents, ſo alſo as ſimple and innocent as Doues.* And the Prophet *Dauid* ſaith, that as ſoone as by Gods precepts hee had gotten vnderſtanding, hee preſently *hated all the wayes of falſhood.* To which purpoſe *Bernard* ſpeaketh to the Church after this manner: *O Spouſe of Chriſt* (ſaith he) *there ought not to be in thee the wiſdome of the Serpent without the ſimplicity of the Doue, nor the ſimplicity of the Doue without the wiſdome of the Serpent; for as much as the wiſdome of the Serpent warneth the Doues ſimplicity to beware of guile, and the ſimplicity of the Doue tempereth the wiſdome of the Serpent, that it may doe good.* And a little after hee ſaith, *that wee ought to be ſo ſimple in innocency of life, as that alſo with this ſimplicity of life, we ſhould ioyne wiſdome; for he that doth not mixe prudence with ſimplicity, is* (according to that of the Prophet) *as a Doue deceiued without an heart.* And another affirmeth, that *wel-ſighted ſimplicity is good, when as it ſo excludeth diſſimulation, as that it be not blind in the truth.*

De modo bene viuendi. Ser. 55 de Prudentia.

Hoſe 7.11.

Gillebert. ſup. Cant. ſerm. 22.

§. Sect. 6. That ſpirituall wiſdome is to be highly eſteemed.

Prou. 1.7.

And this is that diuine and ſpirituall wiſdome which is oppoſed vnto that which is diuelliſh, worldly, and carnall; the which is not to be contemned, ſeeing the wiſe man telleth vs that *none but fooles deſpiſe this wiſdome.* Yea, contrariwiſe wee are highly to value it, as being a Pearle of more worth than all the World, and much to be preferred before the richeſt jewels and moſt precious ſtones. To which purpoſe *Iob* ſpeaketh excellently, Chap. 28. 13. *Man* (ſaith hee) *knoweth not the price thereof; for it is not found in the Land of the liuing.* 15. *Gold ſhall not be giuen for it, neither ſhall ſiluer be weighed for the price thereof.* 16. *It ſhall not be valued with the wedge of Gold of Ophir, nor with the precious Onyx, nor the Saphire.* 17. *The gold nor the Chryſtall ſhall be equall vnto it, nor the exchange ſhall be for the plate of fine gold.* 18. *No mention ſhall be made of Corall, nor of the Gabiſh; for wiſdome is more precious than pearles.* 19. *The Topaze of Æthiopia ſhall not be equall vnto it, neither ſhall it be valued with the wedge of pure Gold.* And thus alſo *Salomon* eſteemed it, pronouncing *the man bleſſed that findeth wiſdome, and getteth vnderſtanding; becauſe the merchandiſe thereof is better than ſiluer, and the gaine thereof is better than gold. It is more precious than Pearles; and all things that thou canſt deſire are not to be compared vnto her, &c.* And therefore according to this ſurpaſſing excellency ought euery mans loue to be towards it: and his care in vſing all good meanes to attaine vnto it, ought as much to exceed the care of worldly men in compaſſing earthly vanities, as this rich jewell excelleth all worldly trifles.

Prou. 3.13,14, 15. & 8.10,11.

Chap.

Chap. IX.

Of ciuill and worldly wiſdome, and how farre forth to be imbraced, and in what reſpects to be contemned.

§. Sect. 1. Of ciuill wiſedome and of the cautions thereunto required, that it may bee good and lawfull.

AND ſo much concerning diuine and ſpirituall wiſedome: Ciuill and Morall wiſedome is a common gift of Gods Spirit beſtowed on man, whereby the vnderſtanding being inlightened, hee is able to judge and diſcerne, what is truth, and what falſhood, what good, and what euill in humane and worldly affaires, that being hereby guided and directed, hee may wiſely and diſcreetly manage all his words and actions, eſpecially in thoſe buſineſſes which more properly reſpect his place and calling. And this wiſdome is in its owne nature good, as being the gift of God, beſtowed vpon mankind, to a good end, namely, that hee may the better bee inabled to performe all duties of his place and calling. And howſoeuer it is not to be eſteemed in compariſon of diuine and ſpirituall wiſdome, yet if wee compare it with any worldly and temporall gifts of God, the higheſt place of excellencie is due vnto it. whereof it is that *Salomon* being put to his choice what hee would haue of God, asketh this wiſedome, that thereby hee might be fitted for his Kingly calling, and enabled to performe the duties of gouernment; the which his wiſh was approued of God, and according to his deſire this wiſdome was granted vnto him. But being conſidered as it is in vs, it is neither abſolutely good or bad, but according to the vſe, good to thoſe that vſe it well, and euill vnto thoſe who abuſe it vnto euill. Now in reſpect of the vſe, Ciuill policy and wiſdome is good, lawfull and laudable, when it is vſed with theſe cautions: firſt, when it is joyned with meekneſſe and humility. Secondly, when it is tempered and moderated with Chriſtian ſimplicity and ſincerity, ſo as wee may ſay with the Apoſtle, *Our reioycing is this, the teſtimony of our conſcience, that in ſimplicity and godly pureneſ, and not in fleſhly wiſdome, we haue had our conuerſation in the world.* Thirdly, when it is joyned with truth and fidelity, juſt and vpright dealing. Fourthly, when onely lawfull and good meanes be vſed for the effecting and accompliſhing of our deſignes, for that onely deſerueth the name of wiſdome, when by the vſe of honeſt and lawfull meanes a man can bring to paſſe things of difficultie. Fiftly, whenas therein wee aime at good ends, as the aduancement of Gods glory, the furtherance of his religion, the good of the Church and Common-wealth, and the benefit and wel-fare either of our ſelues, or our neighbours. And laſtly, when being indued with this wiſdome wee doe not glory in it nor ſet our hearts vpon it, preferring it in our loue, before that wiſdome which is diuine and ſpirituall, nor truſting and relying vpon it more than vpon Gods promiſes, prouidence and aſſiſtance. Whereby it appeareth, that if we will entertaine ciuill and worldly wiſdome, we muſt deliuer it from many corruptions to which vſually it is inthralled: and as one ſaith, if wee be in loue with *this captiue woman because ſhe is beautifull to the ſight, we muſt ſhaue off her alluring haires, take away the deceitfull ornaments of her inticing words; cut off the dead nailes of rapine and greedineſſe, and waſh her cleane with that fullers ſope and niter of the Prophets*, that is, purge and reforme her according to the doctrine of the Prophets, and Word of God. And if theſe cautions bee thus obſerued, then is it lawfull to vſe this ciuill policie, and to our Doue-like ſimplicitie, to adde the Serpentine wiſdome. As for example, we may in Chriſtian policie make queſtion of mens faire pretences, when wee haue no ſound reaſon whereupon wee may ground our beliefe, and may make triall before wee truſt them, eſpecially in matters of great importance, hauing for our preſident the example of our Sauiour Chriſt, who though many profeſſed that they beleeued in him, when they ſaw his Miracles, yet knowing their vnconſtancie, hee would not commit himſelfe vnto them. So likewiſe we may vſe all good and lawfull policie, to preſerue the peace of the Church, and to further the Goſpell: and thus *Paul* by the aduice of the other Apoſtles aſſociates himſelfe with the foure Nazarites in their purifications and offerings, as though himſelfe had beene one alſo, that hereby hee might giue ſatiſfaction to the Iewes, who were zealous in the Ceremoniall Law, by ſubmitting himſelfe to the rites thereof. And thus it is lawfull to vſe the like policy for the auoyding of perſecution; as the Apoſtle *Paul* did, when in that diuided aſſembly hee profeſſed himſelfe a Phariſie. And *Iacob*, when as being in danger of his Brother, he vſed all good policy to abate, or at leſt auoid his fury. Finally, theſe cautions obſerued, wee may lawfully vſe all good policies and ſtratagems in the time of warre, as wee may ſee in the practice of *Ioſhua*, of the Iſraelites againſt the Benjamites, and of *Dauid*, guided & inſtructed herein by Gods own word.

1.King.3.9,10.

2.Cor.1.12.

And thus much concerning that ciuill wiſdome which is lawfull and good: whereby it may alſo appeare, when it is to be eſteemed vnlawfull and wicked, namely, when theſe cautions are not obſerued; as firſt of all, when it is joyned with pride, arrogancy and vain-glory: for this the Lord condemneth by his Prophet, forbidding the *wiſe man to glory in his wiſdome; but if he will glory, to glory in this, that hee vnderſtandeth and* *knoweth God:* So the Wiſe man forbiddeth vs to be *wiſe in our owne eyes*; telling vs elſewhere, that there *is more hope of a foole, than of him who is thus wiſe in his owne conceit.* And the Apoſtle willeth vs, that *wee ſhould not be high minded* nor *wiſe in our ſelues.* Yea ſo great is this ſin, that a grieuous woe is denounced againſt it; *woe vnto them that are wiſe in their owne eyes, and prudent in their owne ſight.* Into which ſin and wo many fal: who haue no true ground for their conceit, but are ſo vtterly deſtitute of wiſdome, that they haue not knowledge enough to ſee their ignorance, nor ſufficient wit to diſcerne their folly. Neither is it a ſigne of true wiſdome, to make a ſhew thereof, ſeeing there are not ſo many wiſe, as profeſſors of wiſdome: and (as one ſaith) *If we were truly wiſe, we would not think ſo*; much leſſe boaſt of it; for to conceit a mans own wiſdom is the firſt degree to folly; & the next ſtep is, to profeſſe and vaunt of it: whereas he who is truly wiſe glorieth not in that he hath, but ſeeing his defects, groaneth for that he wanteth. To which purpoſe another demandeth; *Doeſt thou* (ſaith hee) *waxe proud in reſpect of thy wiſdome? but it is not the property of wiſdome to be proud: for by being proud, like a ſelfe-robber thou ſpoyleſt thy ſelfe of that whereof thou glorieſt.*

Secondly, worldly policie is vnlawfull and wicked, when as it is ſeuered from Chriſtian ſimplicitie & ſinceritie; for theſe our Sauiour hath conjoyned, willing vs to bee as wiſe as Serpents, & ſimple as Doues; & therefore no man ought to ſeuer them which he hath coupled: & this the Apoſtle expoundeth; *I would* (ſaith he) *haue you wiſe, to that which is good, & ſimple concerning euill.* For which ſimplicity *Nathaniel* is commended by Chriſt; *Behold* (ſaith he) *a true Iſraelite, in whom there is no guile.* So alſo it is euill when as it is not joined with truth & righteouſneſſe. For true wiſdom promiſeth, that *her mouth ſhall ſpeak the truth, & her lips abhor wickednes, that all the words of her mouth ſhalbe found righteous; that there ſhalbe no lewdnes nor frowardnes in them; and that ſhe will cauſe her followers to walk in the way of righteouſnes, & in the midſt of the paths of iudgement.* So the ſonne of *Syrach* ſaith, that *true wiſdome is farre from pride and deceit, and men that lie cannot remember her, but men of truth ſhall haunt her, and ſhall proſper euen to the beholding of God.* Againe, it is euill and vnlawfull; when as men vſe wicked and vnjuſt meanes for the accompliſhing of their deſires, as lying, facing, ſwearing, forſwearing, treacherie and double-dealing: or when as they propound vnto themſelues, in their policies, vngodly and ſinfull ends, whereby either God is diſhonoured, their brethren endamaged, or their owne conſciences wounded, and ſaluation hindered: for (as one ſaith) *to be wiſe vnto euill, is not to play the wiſe man, but the foole.* Finally, this ciuill wiſedome is euill to them who haue an ouer-weening conceit of it, extolling and magnifying it aboue its worth, and placing in it (with *Ariſtotle*) their chiefe happineſſe; as alſo to thoſe who in their loue ſo dote on it, that they preferre it before that wiſdome which is diuine and ſpirituall, whereas it ſhould be but an handmaid vnto it, giuing it precedence and place when both cannot ſtand together. To conclude, it is euill to thoſe who put their truſt in their owne wiſdome and policies, eyther for prouiſion of thoſe things they deſire, or for their preſeruation from dangers, more than in God himſelfe, who is our onely preſeruer and protector; contrarie to the perſwaſion of the wiſe man, who exhorteth vs to *truſt in the Lord with all our hearts, and not leane vnto our owne wiſdome.*

ſed deſipere. Bernard. de Grad. humilit.
Ariſtot. in Ethic. lib. 8.
Prou. 3. 5.

§. *Sect.* 4.
Worldly wiſdome is to be contemned; firſt because God eſteemeth it not.

And thus haue I ſhewed, how and in what reſpects this ciuill wiſdome and policie is to be accounted warrantable and good, and how it is to bee eſteemed euil and vnlawfull: in which reſpect wee are not to ſet our hearts on it, but to contemne and hate, ſhun and auoid it. Which that wee may doe, let theſe reaſons mooue vs: firſt, becauſe this worldly and carnall wiſedome is not good, nor of any worth and excellencie, but euill, baſe and contemptible: and ſecondly, becauſe it bringeth vnto vs no true good or profit, but hurt and diſaduantage. That there is in it no worth or excellency, it appeareth, becauſe God eſteemeth it not: for whereas he reſerueth his chiefe jewels, and gifts of value, onely for his owne ſeruants and children, he beſtoweth this ciuill and morall wiſdome, as a common gift both vpon the godly and the reprobate, as appeareth in the example of *Achitophel*, who though he were deſperately wicked, as wee may plainly ſee in that curſed counſell which hee gaue to *Abſolon*, yet had receiued from God ſuch a large meaſure of this gift of ciuill wiſdome, that hee was not only thought meete to be a chiefe Counſeller to *Dauid*, but *the counſell which he gaue in thoſe dayes, was eſteemed as if one had asked counſaile at the oracle of God: ſo was all the counſell of* Achitophel *both with* Dauid *and with* Abſolon. And the like might be ſaid of many others, which for breuitie I ouerpaſſe. Againe, that the Lord eſteemeth and regardeth not theſe great Politicians who are wiſe in their owne conceits, *Elihu* plainly ſaith it, and Gods dealing with them as plainly proueth it; for being to gather vnto himſelfe a ſelect multitude, whereof to make his Church, and ſeruants of his owne Family, whom hee will ſanctifie in this life, and ſaue, glorifie and crowne with eternall happineſſe in the life to come; he paſſeth by theſe great Politicians, and vouchſafeth not to call many of theſe wiſe men after the fleſh, as the Apoſtle affirmeth, but leauing them to enjoy their glory, of being Counſellers to Princes

2. Sam. 16. 23.
Iob 37. 24.
1. Cor. 1. 26.

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Matth.11.25.

and Potentates of the World; which they moſt deſire and value, he maketh them none of his counſaile, but keeping all his ſecrets cloſe from them, hee reuealeth them to ſuch as they eſteeme babes and fooles. And therefore ſeeing the Lord ſo baſely eſteemeth of worldly policie, let vs (making his infinite wiſdome the rule according to which we are to conforme & ſquare our judgement) learne alſo to ſcorne and contemne it; and labour after that ſpirituall and diuine wiſedome, which will make vs wiſe vnto God, and further our glory and euerlaſting happineſſe.

§. Sect. 1. That the Deuill is the Author of worldly wiſdome.

Iames 3.15.

But this may further our contempt of this worldly wiſedome, if we conſider that it is not onely not good, or of any worth, but alſo corrupt and exceeding euil. For firſt, if we wil deriue the pedigree of it, we ſhal find that it is more ancient than noble, the Deuill himſelfe being the father and firſt founder of it, for the Apoſtle *Iames* plainly telleth vs, that *this worldly wiſdome which deſcendeth not from aboue, is earthly, ſenſual and deuilliſh.* Earthly, becauſe it mindeth only earthly things, and maketh vs neuer to forecaſt how after wee depart from the earth wee may come to Heauen: ſenſuall, not only becauſe it beleeueth nothing, but that which is ſubject to the ſenſes, or may bee demonſtrated by carnall reaſon, but becauſe it alſo mooueth men to pamper themſelues in ſenſuall delights, and voluptuous pleaſures; as thinking that there is no other Paradiſe but the earthly Eden; and deuilliſh, becauſe it came from the Deuill as the firſt Authour, and is continually taught by the ſame Schoolemaſter; and will alſo bring them to the Deuill who vſe and practice it, vnleſſe they preuent their damnation by vnfained repentance.

§. Sect. 6. Worldly wiſdome reſembleth Satan in malicious oppoſing againſt God.

Rom. 8,7.

1.Cor.1.17.

But that we may more plainly perceiue that this curſed childe doth not degenerate from this wicked parent, if we further conſider of it, wee ſhall finde that it exceedingly reſembleth him in the very countenance. For firſt, as the Deuill with deſpitefull malice oppoſeth himſelfe againſt the Majeſtie of God: ſo this worldly wiſdome being his of-ſpring, taketh the fathers part, and oppoſeth it ſelfe with like malice againſt the wiſedome of God. For ſo the Apoſtle ſaith, *that the wiſedome of the fleſh is enmitie againſt God.* And contrariwiſe the wiſedome of God oppoſeth againſt the wiſedome of the World, and ſo deteſteth it, that he cannot abide that there ſhould bee any mixture thereof with his ſpirituall wiſdome, in the worke of his Miniſtery, which hee hath ordained for the gathering of his Church, and for their edification in the holy faith. So the Apoſtle ſaith, *that Chriſt ſent him to preach the Goſpell, not with wiſdome of wordes; leſt the Croſſe of Chriſt ſhould be made of none effect.* That *his preaching ſtood not in the enticing ſpeech of mans wiſdome, but in the plaine euidence of the ſpirit and power, and that hee did not ſpeake the wiſedome of this World, neither of the Princes of this World which come to naught, but the wiſdome of God, which none of the Princes of this World hath knowne, &c.* And by reaſon of this oppoſition, the one doth not allow and approue of the other, but interchangeably cenſure and condemne one the other of meere folly. So the wiſdome of the World judgeth of the wiſedome of God; for the Apoſtle ſaith, that the preaching of the Goſpell is to them that periſh, and to the wiſe Grecians, eſteemed fooliſhneſſe: and therefore when Chriſts worldly kindred heard him in his Sermons deliuer this ſpirituall wiſdome from his Father, they went to lay hold on him, becauſe they thought him out of his wits. The reaſon hereof is, becauſe worldly wiſdome can reliſh nothing, but that which is ſubject to the ſenſes, or may be demonſtrated by carnall reaſon; to which rules Gods wiſdome ſubmitteth not it ſelfe, but oftentimes ſoareth an higher pitch, ſpeaking and doing things which are beſides, aboue, and contrary to naturall reaſon, that the infinite depth and power thereof may better appeare. To this purpoſe one ſaith, *that there is another wiſdome of the fleſh, which being puffed vp with worldly reaſons, doth deny that any thing can be done, of which a naturall reaſon may not be giuen, and therefore it ſcorneth and derideth the myſteries of Religion.*

So contrariwiſe the wiſdome of God condemneth the wiſdome of the World of meere fooliſhneſſe: for ſo the Apoſtle ſaith, *that the* * *wiſdome of the World is fooliſhneſſe with God.* And the reaſon is, becauſe it is alwayes mixt with ſinne, which God eſteemeth the greateſt folly; whereof it is that vſually in the Scriptures ſinne is called by the name of * folly, and Sinners are termed fooles. Thus the Prophet concludeth that they *are a fooliſh that doe not know the way of the Lord,* and that there is no poſſibilitie that there ſhould bee any wiſdome in them that reject the Word of God: [b] *they haue* (ſaith hee) *rejected the Word of the Lord; and what wiſdome is in them?* And the Wiſe man ſaith that they *are* [c] *fooles, who deſpiſe wiſdome and inſtruction,* that is, the feare of the Lord and true godlines, as he there expoundeth it. To this purpoſe one ſaith, that *to be wiſe vnto euill is to play the foole.* And another affirmeth, that *this falſe wiſdome is true folly.* And in truth what is more fooliſh than to gaine the World, yea, ſome ſmall trifles in the World, and to loſe a mans ſoule? than to embrace carnall things, and contemne ſpirituall; to exchange for earthly and momentanie vanities, our heauenly inheritance, and that eternall waight of glory? What more abſurd than by wilfull ſinning to caſt

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a mans ſoule into Hell, for the gaining of that which he is euery day in danger to loſe? the which folly who ſo will not acknowledge here, that he may forſake it, ſhall be ſure to confeſſe it, in Hel fire, with bitter griefe and horrible anguiſh, as it is notably ſet downe in the Booke of Wiſdome. Let vs therefore in time embrace this ſpirituall and heauenly wiſdome, and reject and hate that which is worldly and carnall, for ſuch contrarietie there is betweene them, that they cannot be reconciled nor joyned together. To this point one ſpeaketh fitly: *If* (ſaith hee) *thou wouldeſt be accounted the Spouſe of Chriſt, what haſt thou to doe with the wiſdome of the fleſh, which is enmitie with God? Wouldeſt thou reconcile this enmitie, and haue in thee both the wiſdome of the fleſh and of the ſpirit? A little leauen ſowreth the whole lumpe, and how much more when the leauen is much, and the lumpe little? What fellowſhip is there betweene the Law of concupiſcence, and the law of Charitie? that ought not to be ioyned with this, becauſe it will not be ſubiect to it: for the wiſdome of the fleſh either reſiſteth the law of God, and ſo is an enemy, or vtterly periſheth and commeth to nothing; either it reſiſteth, or elſe wholly deſiſteth; it may be deſtroyed, that it may ceaſe to bee, but it cannot be kept vnder that it ſhould obey, &c.*

Secondly, whereas Sathan is the father of lies, and the chiefe authour of diſſimulation, treachery and treaſon; this worldly wiſedome is a compounded monſter of all this helliſh brood. For who ſeeth not that worldly Politicians doe ſo accuſtome their tongues to ſpeake vntruths, that lying may ſeeme to be their naturall language, ſeeing they ſpeake it with ſuch facilitie? that they place a great part of their policie, in making their tongues and hearts ſo to differ the one from the other, that a man by their ſpeeches ſhall leaſt of all gueſſe at their meanings? and were it not that like the Deuill their Schoolemaſter, they did in policy ſometimes ſpeake truth, that they may the better gaine credit when they lie, you might as wel know the meaning of their words by a Dictionary of contrarietie, as by that which naturally they ſeeme to ſignifie. Finally, that they account him but an heauy headed fellow, and little better then a foole, who is open hearted, and ſpeaketh as he thinketh. Wherein what doe they elſe but peruert the courſe of nature, and joyne with the Deuill againſt God? for whereas hee hath purpoſely made the tongue to be the interpreter of the mind and heart, they make it to deliuer their meanings as it were in an vnknowne Language which cannot bee vnderſtood, and to giue darke Riddles in ſtead of plaine reſolutions? and what do they elſe hereby but proclaime, that their wiſedome is not the wiſedome of God, ſeeing *her mouth ſpeaketh the truth, and her lips abhorre wickedneſſe,* but the wiſdome of the old Serpent, who being oppoſed vnto God, taketh delight in lies and falſehood?

§. Sect. 9. Worldly wiſdome grounded vpon diſſimulation and deceit.

So alſo they ground their policies vpon diſſimulation, deceit and fraud, which haue great affinitie with the former, and are able to do litle without her help. And hereby they make faire weather, when they intend a ſtorme ſhall follow, they carry two faces vnder one hood, making ſhew of loue where they mortally hate, and ſmile vpon thoſe whom they deſire to kill, like their predeceſſor *Ioab*, who ſtabbed whileſt he embraced, and *Iudas* who by kiſſing, betrayed. The floud of their malice is alwayes ſmootheſt where it is deepeſt, and where for ſome wrong, either receiued or imagined, they intend greateſt miſchiefe, there they vſe moſt complements, of cap and knee, faire words and kind embracings; becauſe according to the rule of their politickes, profeſſed hatred loſeth opportunitie of reuenge. Yea ſo farre are they in loue with this deepe diſſimulation, and out of liking with Chriſtian ſimplicitie, innocencie and ſinceritie, which is oppoſed thereunto, that in their language, ſimplicitie and folly are all one, and fooles are vſually called by the name of innocents. Yea ſo contrary are ſimplicitie and puritie to worldly wiſdome, that the Apoſtle alſo oppoſeth the one to the other, ſaying, that he *had his conuerſation in the world in ſimplicity and godly pureneſſe, and not in fleſhly wiſedome*; implying thereby, that theſe two are ſo oppoſed, that they can by no meanes ſtand together.

Profeſſa odia tollunt vindictæ locum.

2.Cor.1.12.

§. Sect. 10. That worldly wiſdome is grounded on treachery and treaſon.

Vnto this wee may adde their treacherie and treaſons, as chiefe pillars of worldly policie, whereby they are readie to betray all thoſe that truſt them, and to cut their throats who haue put their liues into their hands, and choſen them as Sanctuaries of refuge; to falſifie their word & promiſes, confirmed by many vehement proteſtations, bitter imprecations, and deepe oathes; when as either at the firſt they intended nothing leſſe, or afterwards find that the performance of their promiſe will not ſtand with their profit and aduantage. In which treacheries they are ſo fleſhed, that they acknowledge no friendſhip, nor regard the neereſt kindred, but without reſpect of perſons, tread all vnder foot, which ſtand in their way, and ſeeme to hinder their wicked deſignes. The which their treaſon and villany being diſcouered, doth not at all daunt them in their curſed courſes, but one injury occaſioneth another, and when they haue no other reaſon of doing wrong, they will ſtill doe it, becauſe they haue done it; and according to their Prouerbe, whom they haue once injured, they will neuer forgiue, but adde one wrong vnto another; like cruell cowards, ſtill keeping downe him whom they haue vnjuſtly ouerthrowne, leſt riſing againe and recouering ſtrength hee might reuenge himſelfe for theſe wrongs receiued.

§. *Sect.* 11.
Worldly wiſdome propoundeth wicked ends.

Finally, to make vp a perfect wickedneſſe, vnto theſe euill meanes they adjoyne as euill ends; neuer reſpecting in any of their proceedings the glory of God, the good of his Church, or the ſaluation of their owne ſoules; but rather, joyning with Sathan in all their courſes, they ſeeke how they may moſt diſhonour God, vexe and afflict his children and ſeruants, and ingage their own ſoules to eternall deſtruction, by adding one wickedneſſe to another; or to take them at the beſt, the chiefe workes which they aime at, are either honours and preferments, which they aſpire vnto by treading others vnder foot; or riches, the Mammon of iniquitie, which they ſeeke to compaſſe and obtaine by fraud and deceit, injuſtice and violence, oppreſſion and crueltie: or voluptuous pleaſures which are wicked and vnlawfull, the which they often procure and raiſe out of the griefe of their poorer Neighbours, delighting themſelues with their hurts; and making way to their ſuperfluous pleaſures, by wringing from them thoſe neceſſaries which ſhould mayntaine their liues; like that wicked *Achab*, who muſt haue *Naboths* inheritance to make him a Garden.

§. *Sect.* 12.
That worldly wiſedome hath beene alwayes embraced and much eſteemed in the World.
Gen. 4.8.
Exod. 1.10.
1. *Sam.* 18.21.

And this is that wicked worldly wiſdom, which hath beene ſo much in vſe among carnall men from the beginning of the World; thus *Caine* ſpoke peaceably to his brother, when his meaning was to murther him: *Pharaoh* dealeth politikely in ſuppreſſing Gods Church: *Saul* offereth to *Dauid* his daughter in marriage, when his purpoſe was to make it the occaſion of his death, and maketh alliance to ſerue as a ſnare to catch him: *Ioab* embraceth and killeth, and *Iudas* kiſſeth and betrayeth; and if we looke to *Ieremies* times, you ſhall heare him complaining, that the Politicians of that age *did bend their tongues like their bowes for lies; that they had no courage for the truth vpon the earth, but proceeded from euill to worſe, not knowing the Lord:* and therefore hee counſelleth euery one to *take heed of his Neighbour and not to truſt any brother becauſe euery brother vſed deceit, and euery friend dealt deceitfully.* So one of the Ancients deſcribing the worldly policy which was vſed in his dayes, ſaith that it *conſiſted in gathering treaſure, and in ſcraping together worldly goods, in lying, ſwearing, cunning peruerting of juſtice, and ſuchlike carriage in all their courſes: all which* (ſaith he) *is but meere fooliſhneſſe in the ſight of God.* So another ſpeaking according to the experience of his times, ſaith, that *this is the wiſdome of the world, to hide the heart with cunning deuices, to diſguiſe a mans meaning with his words, to make thoſe things which are falſe to ſeeme true, and thoſe things which are true to appeare falſe. This forſooth is that wiſdome which is knowne of young men by vſe, and learned of children at deare rates: who ſo know this, they ſhew their pride in deſpiſing others, and thoſe who are ignorant hereof, as underlings and timorous perſons admire it in thoſe that haue it; becauſe this ſame doubleneſſe, being cloaked with iniquity, is loued of them, whileſt peruerſitie of mind is called courtlineſſe. This wiſdome commandeth thoſe that obey it, to clime into the higheſt ſeate of honour, and to reioyce in the vanitie of temporall glory, when they haue obtained it; to take manifold reuenge for ſingle injuries: to giue place to none that oppoſe againſt them, as long as their ſtrength laſteth, but when all poſſibilitie of power faileth them, that which they are not able to atchieue by profeſſed malice, they muſt effect by diſſembling peaceable kindneſſe. But contrariwiſe, this is the wiſdome of the iuſt, to faine nothing in outward ſhew, to declare their meaning by their words, to loue truth, and auoid falſhood, to doe good freely, and to ſuffer euill more willingly than to doe it, not to ſeeke reuenge of injuries, but to thinke it gaine to bee reproched for the truth. But this ſimplicitie of the juſt is ſcorned, becauſe the vertue of innocencie is by Worldlings eſteemed folly. For whatſoeuer is done innocently is queſtionleſſe with them thought fooliſh, and whatſoeuer in any worke the truth approueth, that ſoundeth as ſilly to carnall wiſdome. For what can ſeeme more fooliſh to the World, than to ſhew a mans meaning by his words, not to faine any thing with cunning fetches, to offer no contumelies for injuries receiued; to pray for them that curſe; to ſeeke pouerty, to leaue preſent poſſeſſions, not to reſiſt him that taketh by violence, to turne the other cheeke to him that ſmiteth? &c. But what is thought an abomination to the Ægyptians, that the Iſraelites offer to God, and this ſimplicitie of conſcience which all vniuſt Worldlings deſpiſe as weake and abiect, is made the ſacriſice of the iuſt.*

Ier. 9.3,4,5.

Auguſtin. ad fratr. in eremo ſerm. 36.

Gregor. moral. lib. 10. cap. 16.

And another of latter times cõplaineth, that *wel-ſighted ſimplicity, which is ſo void of diſſimulation, as that it is not blind in the truth, is in theſe dayes a rare bird to bee found on earth, or if her haunt be any where, it is very ſecret, and hid in the clefts of the rockes, and in hollow walls, or about the riuer bankes. For how is the Doues eye of ſimplicity obſcured and hid? Who now followeth not the Worlds deceits? who ioyeth not to vſe them? who loueth not to haue them, or to be ſaid that he hath them in him? who is not aſhamed of the Doues eyes, and glorieth not in the eyes of Kites? &c.* And if this complaint were juſtly taken vp by theſe men in thoſe times, how much more would they haue inueighed againſt this wicked policie of the world, if they had liued to haue read *Machiauels*

Gildas
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Lectures of diuelliſh impiety, and ſeene the practiſe of many of his ſchollers, who farre excell their maſter in the deepe skill of worldly ſubtilties and helliſh myſteries?

*Sect.*13.
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d.

And thus haue I ſhewed how wicked this worldly wiſedome is in it ſelfe, and hurtfull to others. In the next place let vs conſider what it is to thoſe that vſe it; where vpon due examination wee ſhall find, firſt, that it doth not bring vnto them any true profit: ſecondly, that it is exceeding hurtfull. It profiteth not: for firſt, whereas the chiefe vſe of wiſdome and vnderſtanding is to know the ſpirituall things of God, and the meanes and myſteries of our ſaluation, the eye of worldly wiſdome is not onely dimme ſighted, but euen ſtarke blind in diſcerning this light: and as he that hath no eyes cannot poſſibly ſee, becauſe he wanteth the organ and inſtrument of ſeeing: ſo it is as impoſſible that the carnall worldling (how wiſe ſoeuer he be) ſhould perceiue the things of God, becauſe he wanteth the inſtrument of this ſpirituall diſcerning, euen the Spirit of God, whereby alone the darke minde of man is illuminated with the knowledge of the truth. And this reaſon the Apoſtle rendreth of the ignorance of carnall worldlings, where he ſaith; *That the naturall man perceiueth not the things of the Spirit of God, for they are fooliſhnes vnto him, neither can he know them, becauſe they are ſpiritually diſcerned. But hee that is ſpirituall diſcerneth all things.* And therefore our Sauiour Chriſt ſpeaking generally of the world, ſaith, that it did not know God his Father; and his holy Apoſtle teſtifieth, that when Chriſt the Sonne of God came into the world, *the world knew him not.* So that it is impoſſible for a meere worldling to attaine to the knowledge of God, and of his Son Chriſt, or of the worke of redemption and ſaluation wrought by him: whereof it is, that when *Peter* acknowledged Chriſt to be the Sonne of God, our Sauiour telleth him, that *fleſh and blood had not reuealed it vnto him, but his Father which is in heauen.* To which purpoſe the Apoſtle alſo ſaith, that *ſeeing the world by wiſdome knew not God, in the wiſedome of God, it pleaſed God by the fooliſhneſſe of preaching to ſaue them that beleeue.* Whereby it appeareth, that worldly wiſedome helpeth not the to knowledge of ſpirituall things, nor at all furthereth the ſaluation of our ſoules: but ſerueth onely worldlings (like the Oſtrich wings) to this vſe, to haſten their ſpeed, and make them to outrunne others vpon the earth, and in earthly things; but cannot helpe them to flie towards heauen, by the ſpirituall knowledge of God and our Sauiour Chriſt.

The reaſon why worldlings by their worldly wiſedome cannot vnderſtand the things of God, is, becauſe this ſpirituall knowledge is hid from them, as appeareth by that thankſgiuing of our Sauiour Chriſt: *I giue thee thankes O father, Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe, and men of vnderſtanding, and haſt reuealed them vnto babes.* And this reaſon our Sauiour rendreth why hee ſpake to worldlings in parables, and to his Diſciples plainely; *Becauſe to theſe it was giuen to know the ſecrets of the kingdome of heauen, but to them it was not giuen.* And this hapneth vnto them by the iuſt iudgement of God, that they ſhould thus be giuen ouer to their owne blindneſſe: firſt in regard of their pride, which cauſeth them to withdraw themſelues from God, and to ſhut their eyes againſt the light of his reuealed will, preferring farre before it, their owne wiſdome and deepe policie, vpon which can nothing follow but palpable darkneſſe; for as when the face of the Moone looketh directly vpon the Sun, from whom ſhee borroweth her brightneſſe, ſhee is full of light, but being auerted and turned from it, doth loſe all, ſauing only a ſhadow of light which is her owne: ſo when we ſet our face vpon the Sunne of righteouſnes Ieſus Chriſt, and depend vpon his inſtruction for our illumination, we are full of the light of ſauing knowledge; but when we turne our backs vpon him, we loſe all our brightnes, ſauing that light of nature and of carnall wiſdome, which in compariſon of this ſpirituall light of ſauing knowledge, is no better than a ſhadow. Beſides, when they are proud of this earthly traſh, the Lord will not giue them the true treaſure; and becauſe they glory ſo much in a glittering counter, that they forget the giuer, the Lord will not vouchſafe to beſtow vpon them his pure gold and richeſt iewels. Neither doe they, being conceited of their owne wiſedome, make any account of the wiſedome of God, and knowledge of his will, nor vſe meanes appointed by God to attaine vnto it: yea their owne carnall wiſedome ſo puffeth them vp with pride, that in compariſon thereof, they skorne the wiſedome of God, and of his Goſpell, and eſteeme it no better than meere fooliſhnes. And therefore no maruell if the Lord doe withhold his gifts from thoſe that doe contemne them, and deny to giue this precious pearle of heauenly wiſdome, and ſauing knowledge, to theſe filthy ſwine, who would but tread it vnder their feete. To this purpoſe one ſaith, that *thoſe cannot behold the wiſdome of God, who are wiſe in their owne eyes; for as much as they are ſo farre diſtant from this light, as they are from being humble in themſelues: for whileſt the ſwelling of pride doth increaſe in their mindes, it doth dimme the ſight of contemplation, and when they begin to imagine that they ſhine more than others, then they de-*

derſtandeth
not the things
of God.

*Matth.*11.25.

*Matth.*13.11.

1.*Cor.*1.18.

Gregor. Moral.
lib.37.cap,37.

Ad veram ſapientiam venire non poſſunt qui falſæ ſuæ ſapientiæ fiducia decipiuntur. Gregor.Moral. lib.17.cap.14.

depriue themſelues of the light of truth. Finally, worldly men make an idoll of their wiſedome, by truſting in it for their prouiſion and protection, more than vpon God himſelfe; and therefore Gods ſpirit, which is the fountaine of true wiſdome, will not lodge in that heart, where this idoll is erected, neither will God and this earthly Dagon dwell together. So the ſame author ſaith, that they *cannot attaine vnto true wiſedome, which are deceiued with the confidence of their owne wiſedome, which is falſe and counterfeit*, &c. And hence it is that the Apoſtle *Paul* perſwadeth thoſe who are carnally wiſe to become fooles, that ſo they might attaine vnto true wiſedome. *Let no man* (ſaith he) *deceiue himſelfe. If any man among you ſeeme to be wiſe in this world, let him be a foole that he may be wiſe.* And the former author exhorteth vs to *forſake this hurtfull wiſedome, and to learne that laudable folly*, becauſe it is written, *that God hath choſen the fooliſh things of the world to confound the wiſe.*

1.*Cor*.3.18. *Relinquamus noxam ſapientiam, diſcamus laudabilem fatuitatem.* Gregor.Moral.lib.37.cap.27.
1.*Cor*.1.27.

§.*Sect*.15 Worldly wiſedome doth not certainly aſſure men of the vaine things of this life.

Secondly, this carnall and worldly wiſdome doth not certainely aſſure vs of the vaine things of this life, for the compaſſing whereof it imploieth all its ſtrength; for ſeeing it oppoſeth it ſelfe againſt God, and truſteth and dependeth wholly vpon its owne abilities, thinking to thriue in euill deſignes by the vſe of wicked meanes; therefore the wiſedome of God oppoſeth againſt it, bringing it to nothing, and making all theſe deepe policies and cunning deuices vaine and fruſtrate; as appeareth both by teſtimonies of Scripture & examples. *David* ſaith that the worldlings deceit is vaine, and notwithſtanding their policies God treadeth them downe when they depart from his ſtatutes. And the Apoſtle telleth vs, that *God will deſtroy the wiſedome of the wiſe, and will caſt away the vnderſtanding of the prudent*, that *the wiſedome of the world, and the Princes of the world, commeth to nought:* and that *their wiſdom is fooliſhnes, becauſe he catcheth the wiſe in their owne craftineſſe.* And howſoeuer their policies may ſeeme deepe in themſelues, and their counſels vnreſiſtable by humane power; yet ſeeing they plot them againſt God himſelfe they cannot ſtand: for, as the Wiſeman teacheth vs, *there is no wiſdome, neither vnderſtanding nor counſel againſt the Lord.* Examples hereof we haue in the builders of Babel, whoſe policies and power the Lord ſoone defeated, by confounding their languages. In *Pharaoh*, who when he thought to doe moſt wiſely, was fruſtrate of his end, and in deſpite of all his policy Gods people were deliuered, and hee deſtroied. In *Achitophel*, whoſe ſubtill counſell tooke no effect, becauſe, as the text ſaith, God was purpoſed to deſtroy it. In *Haman*, who with his cunning policies brought himſelfe to the gallowes, and aduanced him whom he intended to ruine.

Pſal.119.118.
1.*Cor*.1.19. *Eſa*.29.14.
1.*Cor*.2.6. *Chap*.3.19.
Prou 21.30.
Exod.1.10.
2.*Sam*.17.14.

§.*Sect*.16 God turneth worldly wiſdome into fooliſhnes.

Yea the Lord doth not only defeate their carnall wiſedome but alſo doth turne it to ridiculous folly, and when they thinke to be admired for their deepe policies, hee cauſeth them to bee skorned for their ſhallow fooliſhnes. Thus *Eliphaz* affirmeth, *that God taketh the wiſe in their craftineſſe, and the counſell of the wicked is made fooliſh.* And the Apoſtle ſaith that the Gentiles, *when they profeſſed themſelues to bee wiſe, they became fooles.* And elſewhere he demandeth *where is the wiſe? where is the Scribe? where is the diſputer of this world? hath not God* (ſaith hee) *made the wiſedome of this world fooliſhnes?* Not vnfitly therefore are fooles in our accuſtomed ſpeech called naturals, ſeeing the wiſeſt man who is but meerely naturall is a very foole, both becauſe hee is vtterly deſtitute of ſpirituall and ſauing wiſedome, and alſo becauſe the Lord turneth that carnall wiſdome he hath into ſottiſh fooliſhnes. So when *Saul*, leauing the Lord, began to be directed by his owne wiſedome, the Prophet *Samuel* telleth him, that hee had done fooliſhly, in not keeping the commandement of God. And into what extreame folly did the wiſe counſell of *Achitophel* bring him, cauſing him to hang himſelfe, for feare of a worſe turne; and to auoide the Kings deſerued diſpleaſure, by leaping into hell? The reaſon hereof is apparant, for though mans wiſedome be neuer ſo great, yet it is not infinite; he cannot foreſee future contingents, much leſſe diſpoſe them, and therefore whileſt he auoideth one dãger which he forſaw he is ouer taken by another which was without the compaſſe of his prouidence; and hauing ſetled his counſels vpon the ground of many probabilities or certainties, one whereof ſeemeth to cohere with another, ſome thing which either was not, or could not bee foreſeene, happening, diſordreth and confoundeth all the reſt, and ſo bringeth all his policies to nothing; like a chaine which falleth aſunder when but one linke thereof is broken. Who therefore would eſteeme of this wordly wiſedome, ſeeing it doth not with any certainty procure that good, for which it is only good, nor attaineth vnto oftentimes theſe worldly vanities, whereof when it faileth it ſelfe is vaine and to no vſe?

Iob 5.13. *Eſa* 44.25. *Rom*.1.22.
1.*Cor*.1.20.
1.*Sam*.13.13.

§.*Sect*.17 Worldly wiſdome hindereth the fruition of ſpirituall benefits.

But much leſſe doth it helpe vs to the fruition of ſpirituall benefits; for as I haue ſhewed, it is a great enemie to ſauing knowledge, and to the growth of all ſanctifying graces, making the ſeed of the word vnfruitful, & the meanes of ſaluation vnpowerful & vneffectual, whẽ it is ioyned with them, yea it ſo puffeth men vp with pride, that they neuer deſire to vſe the meanes of their ſpiritu-

1.*Cor*.8.1.

all welfare, and though they be diſeaſed to the death, yet feeling not their paine, they haue no care of being cured and recouered. And therefore one preferreth the knowledge which is ioyned with paine and griefe, before this which puffeth vp; *becauſe paine deſireth that health which this ſwelling counterfeiteth; and hee is neere vnto health that deſireth it, becauſe hee that aſketh doth alſo receiue.* And as it hindreth grace in this life, ſo alſo glory in the life to come; for ſo wholly is it taken vp with earthly things, that it hath no leiſure to thinke on heauenly; and trauelleth ſo much in atchieuing worldly deſires, that it hath no time to take paines in trauelling that way which leadeth to life eternall; and hee that buſieth himſelfe about other buſineſſe, and ſetteth not one foote forward in the way, ſhall neuer come to his iourneys end. So one ſaith, that *this worldly wiſedome helpeth not forward to the attaining of eternall life; for it is wholly intent about honour, trifling profits in heaping vp of wealth; and not in treaſuring vp good workes. Finally, it is wholly conuerſant about worldly rudiments, being a wiſedome rather in pompous ſhew than in deed and truth. And ſuch is all Philoſophy which ſeeketh after ſtrange things, and is ignorant of it ſelfe; ſearcheth the climats of heauen, and the regions of the world which profit not, and knoweth not God and our Sauiour Chriſt.* And who ſeeth not this verified by daily experience? for who are more ignorant euen in the principles of religion, who more prophanely contemne the ſeruice of God, and all meanes of their ſaluation, who more neglect prayer and preaching & all exerciſes of Chriſtian religion, than the great Politicians of the world, being ſo wholy taken vp with the affaires of earthly kingdomes, that they quite forget the way to the kingdome of heauen?

Finally, this worldly wiſedome doth not priuiledge men from Gods fearefull iudgements, neither will this ſubtill fence ward off the downe right blowes of his puniſhing hand: it cannot exempt men ſo much as from a temporary death, for as the Pſalmiſt ſaith, *the wiſe men die, as well as the fooliſh, and leaue their riches vnto others.* Much leſſe can it free them from eternall vengeance, which ſhall be inflicted *on all that doe not know God, nor obey the Goſpel of our Lord Ieſus Chriſt.* For if Satan himſelfe, who farre excelleth all men in wiſdome and ſubtile pollicie, cannot with all his wit and long experience, find out any tricke or ſhift to eſcape damnation, how much leſſe ſhall they who come farre behind him in this skill and cunning? And if *Achitophel* the arch-politician, whoſe words were oracles, could not with all his wiſdome, when he was purſued with Gods iuſt vengeance, procure a pardon of himſelfe, for himſelfe, nor ſo much as intreate a repriue from his owne furie, but rather than iuſtice ſhould not bee executed became his owne hangman, and not waiting for outward force, did with his owne hands wilfully caſt his ſoule into hell fire: how much leſſe ſhall they obtaine a pardon of the righteous Iudge of heauen and earth, when at the great aſſiſes they ſhall be called to an account for all their Machiauellian trickes, and diuellish policies, wherwith they haue diſhonoured God, circumuented and iniured their neighbours, and made deepe wounds in their owne conſciences?

§. Sect.19. That worldly wiſedome bringeth with it much hurt.

But as this worldly wiſdome helpeth not, ſo contrariwiſe it exceedingly hurteth, for as it maketh men fooliſh vnto good, ſo exceeding politike and prone to act the workes of darkenes: according to Gods complaint by his Prophet; *My people is fooliſh and haue not knowne me, they are fooliſh children, and haue no vnderſtanding; they are wiſe to do euill, but to doe well they haue no knowledge.* And though in rapine, greedy ſcraping, and cunning circumuenting all that deale with them, they haue as many eyes as *Argus*, and are as ſharpe ſighted as the Eagle: yet in the workes of God, and in the duties of loue, they are as blind as beetles or moales. It hindreth men from profeſſion of religion, becauſe it is ioyned with worldly contempt, eſpecially when it is accompanied with the croſſe; thinking it great madneſſe to contend much for religion; to leaue their Prince, to follow the truth; and to hazard their preferments in the world, which they haue already in poſſeſſion, for ſome bare promiſes (as they account them) of better things in the world to come. It bringeth not with it ſo much as worldly ioy and pleaſure, but rather vexation of ſpirit, and much heauineſſe: And as the Wiſe man ſaith, who had moſt experience of it; *In the multitude of wiſdome is much griefe, and he that increaſeth knowledge increaſeth ſorrow;* for hee is ſtill iealous of his ſtate, and alwayes ready to caſt doubts: he hath more skill in foreſeeing euils, than in preuenting them; and long before they come he doth anticipate them with his feare and care; grieuing long before the cauſe of griefe approcheth, and making himſelfe preſently miſerable, becauſe hee expecteth miſery in time to come; yea and oftentimes he thus tormenteth himſelfe with a ſhadow, and through falſe feare indureth true ſorrow, the euill which he feared and expected neuer happening vnto him. But if the euil which he feareth commeth, then to what end ſerueth this worldly wiſdome, but to make it giue a deeper wound with ouer vehement apprehenſion? to gather arguments to amplifie his griefe, and with the waight of opinion, to make his burthen more intolerable? wher-

Ierem.4.22.

Iohn 7.48.and 12.42.

Eccleſ.1.18.

as thoſe whoſe wit hath a ſhorter reach; lay not hold of miſeries before they touch them, nor complaine of more than they ſenſibly feele; and oftentimes ſhadowes of ill grounded hopes, bring vnto them for the preſent, ſubſtantiall comfort.

*§.Sect.*20. Other euils into which worldly wiſedome plungeth men.

Valde difficile eſt vt is qui ſe ſapientem æſtimat, mentem ad humilitatem reducat, &c. Gregor. moral. lib. 16. cap. 17.

Rom. 8. 7.

Eſay 47. 10.

1. *Cor.* 3. 19.
Pſal. 7. 15. 16.

.*Kings* 12. 26. 27. 28.

1. *Kings* 13. 34.

Rom. 8. 6.

Againe, this worldly wiſdome puffeth men vp with pride, and maketh them to haue an ouerweening conceit of their owne excellencie; ſo that it is a thing as rare as a blacke Swan, to find a man both worldly wiſe and truly humble. To which purpoſe one ſaith, that *it is hard to find one who conceiting himſelfe wiſe, reduceth his mind to humilitie, and either beleeueth thoſe who informe him in the truth, or layeth aſide his own peruerſe meaning and opinion.* And this pride is ioyned with rebellion againſt God, for when they thinke themſelues too wiſe to depend vpon him, they become ſo fooliſh as to oppoſe againſt him. So the Apoſtle ſaith, that *the wiſdome of the fleſh is enmity againſt God*; and the Lord complaineth of Babylon, that *her wiſdome and knowledge cauſed her to rebell; and to ſay in her heart I am and there is none elſe.* And conſequently, this carnall and worldly wiſedome bringeth deſtruction: for when in pride of heart they oppoſe againſt God, then hee alſo oppoſeth againſt them, and their rebellion turneth to their owne ruine: yea he turneth their owne wiſdome to their deſtruction, and intangleth them in their owne wilie ſnares, which they haue laid for others. So it is ſaid, that *God catcheth the wiſe in their owne craftineſſe,* and after he *hath digged a pit, he cauſeth him to fall into it himſelfe, and maketh his miſchiefe to returne vpon his owne head.* And thus was *Ieroboam* inſnared in thoſe nets of ſubtilty which himſelfe made; for fearing leaſt the people by going to the Temple at Ieruſalem, and conuerſing with their brethren, the men of Iuda, might be perſwaded to leaue him, and to reunite themſelues to the kingdome of *Dauid*; he politikely deuiſed to ſtay them from this reuolt, by erecting golden calues in his owne countrey, that in them the people might worſhip God, and ſaue a labour in going further; but as the the Spirit of God obſerueth, *This thing turned to ſinne vnto the houſe of Ieroboam, euen to roote it out, and deſtroy it from the face of the earth.* And the like might bee ſaid of *Saul, Achitophel, Haman* and many others. And though theſe wiſe worldlings could with their ſubtile policies eſcape this deſtruction in this life, yet it will ſurely ouertake them in the life to come, and caſt them headlong into the pit of perdition: for as the Apoſtle ſaith, *the wiſedome of the fleſh cauſeth death*: that is, not onely the firſt death, whereby they die vnto righteouſneſſe & all goodneſſe, but alſo the ſecond death, whereby dying they ſhall neuer die, but liue to die that dying life, or liuing death, in thoſe intolerable and euerlaſting torments of hell fire.

§.Sect.
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Seeing therefore this worldly and carnall wiſedome is ſo euill and wicked in it ſelfe; and the cauſe of ſo many euils vnto vs; let vs not enuie worldlings this their happines wherein they ſo much boaſt and glory; but learne to contemne and hate it, as being an enemy to God and our owne ſaluation. For what will it aduantage to vs to be admired for it in the world, and to be deſpiſed in the ſight of God? to haue it commend vs, and God and our owne conſciences to condemne vs? to bee aduanced by it to the counſel of Princes, and to haue Gods counſailes and the myſteries of our ſaluation hid and concealed from vs? Finally, what will it auaile vs, if by it wee ſhould bee exalted to the greateſt offices of ſtate, and higheſt places in the kingdome, if wee be excluded thereby from hauing ſo much as the loweſt place in the kingdome of heauen? What will it profit vs to gaine with our policies worldly vanities, and thoſe temporarie trifles of honours, riches and earthly pleaſures, of which wee haue not one dayes aſſurance, and to loſe thereby thoſe eternall ioyes and vnſpeakable pleaſures, which are at Gods right hand for euermore? Leauing therefore this carnall wiſedome, to carnall worldlings; let vs labour to be wiſe vnto God, and ſeeke thoſe things in the firſt place which tend to his glory, and the ſaluation of our owne ſoules. And let vs vſe all good meanes to furniſh our hearts and minds with all ſanctifying and ſauing graces, and eſpecially with that ſpirituall wiſedome, whereby wee vnderſtand his will reuealed in his word, and endeauour to conforme our ſelues vnto it in all holy obedience, both in our hearts and affections, and in our liues and conuerſations, and ſo will the Lord approue, loue and fauour vs in this life, and crowne vs with euerlaſting ioy and happineſſe in the life to come.

CHAP. X.

That worldly learning ſeuered from true godlineſſe, is to be contemned.

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mendable.

ANd thus haue I ſhewed that meere ciuill vertues, and particularly the wiſdome of worldlings, may and ought to be contemned and deſpiſed of Chriſtians, as being not onely voyd of any worth and excellencie, which might inflame their loue; but alſo ſo full of ſinne and corruption, and ſo hurtfull and pernicious to thoſe who ſet their hearts on them, that they iuſtly deſerue to be hated and reiected. Now it followeth, that according to my order propounded, I adde ſome thing of the gifts and ornaments of the mind, namely, the gifts of humane learning, and of ſcience and knowledge which the world abuſeth as occaſions and grounds of dangerous tentations. And firſt I will ſpeake briefly of humane learning; conſiſting principally in the knowledge, memory and skilfull vſe of arts and languages; the which is in its owne nature good, as being an excellent gift of God, whereby the mind of man is adorned, and his naturall gifts and faculties much improued, poliſhed and perfected; ſo as it is a queſtion diſputable, whether nature, or this art & learning are of greater vſe & efficacie, for the directing & perfecting of ſuch human affaires, as are of greateſt excellencie. By it the harſhnes and roughneſſe of nature is mollified and mitigated, barbariſme baniſhed, ciuilitie preſerued and increaſed, all things which tend to the well-being and bettering of humane ſocietie perfected; and in a word, hereby the rough fallow grounds of our hearts are (as it were) ploughed vp, & fitted and prepared to receiue the ſeeds of diuine knowledge. In its owne nature therfore, humane learning is not onely good but very excellent, and is not contemned and hated by any, but thoſe who are rude and ignorant, yea it ought in this ſenſe to bee eſteemed and ſought after as a pearle of price, which is much to be preferred before all the treaſures and honors of the world; as being a ſingular ornament of the minde, which euen in the judgement of Gods Spirit maketh his faithfull ſeruants more praiſeworthy; for thus the holy Ghoſt commendeth *Moſes* for his excellent learning, ſaying, that he *was learned in all the wiſdome of the Ægyptians*, among whom learning in thoſe daies chiefely flouriſhed; and *Apollos*, whom he alſo praiſeth for his eloquence and knowledge.

But if we conſider of this learning as it is in vs, then is it to be eſteemed among things indifferent, the which according as they are vſed by the partie that hath them, are either good when they are well vſed, or euill when they are abuſed, and the nature of them infected and poyſoned through the contagion of our corrupt nature. And thus learning is good, when it is well vſed for thoſe good purpoſes aboue mentioned, to which in its owne nature it inclineth, and furthereth thoſe good ends for which God hath ordained it; and euill, when as it is abuſed through our corruption; as namely, when as we was ſo proud of this gift of God that wee forget the giuer, or inſult ouer our brethren who are not equalified with it, for as learning is the ornament of the minde, ſo humility is the ornament of learning. Secondly, when as being idle and fruitleſſe it helpeth not forward thoſe ends for which it was giuen vs, neither bettering the minde, nor ordering the affections, nor reforming the life and manners, nor increaſing ciuilitie, nor yet fitting and preparing vs for true religion; but contenting our ſelues with an idle theorie and ſpeculation, wee vſe our knowledge onely to know, as the Athenians were ſaid to vſe their mony, only to tell it; vnleſſe it be now and then, when wee affect the praiſe of learning in diſcourſing with others. Thirdly, when as we ſet our hearts wholly vpon it, and ſpend all our time in attaining vnto it, and hauing obtained it, doe finally reſt in it; as though it were the cauſe of our comming into the world, and the very end of our liues, to get humane learning; whereas it ought to bee the way, and not our marke and chiefe ſcope, and as an handmaide to trimme and adorne vs, and ſo to vſher vs into the preſence of vertue and true godlineſſe, and not to bee eſteemed and adored as our chiefe Lady and ſoueraigne Princeſſe. For this were to content our ſelues to liue in the porch, and neglect the beautifull lodging which it leadeth vnto; and like *Penelope* her ſuiters, to leaue the Miſtriſſe, and make loue to the handmaid. Fourthly, when as wee haue an inſatiable deſire in hoarding vp theſe rich treaſures, being neuer ſatisfied, but euer curiouſly prying into the very hidden bowels of natures ſecrets: for the Apoſtle telleth vs, there is a meaſure of our vnderſtanding, as well as of our ſtature, aboue which when it is racked, it bringeth as much torment to the mind, as the other to the body; and that there is a ſobriety in our ſoules, which contenteth it ſelfe with a competent portion of this ſpirituall food of learning and knowledge; the which being exceeded, cauſeth a ſurfet, and caſteth the minde into diuers and dangerous diſeaſes which are hardly cured. And another demandeth, if he be to be reproued, which gathereth needles ſuperfluities, and in his houſe ſetteth out to the ſhew an outward pompe of precious things; and he to be excuſed which is too much occupied, in gathering ſuperfluous abundance of learning and humane knowledge? Yea (ſaith he) to deſire to know more than enough, is to be reprehended, as being a kind of intemperance. Laſtly, this learning is abuſed when we ouer-value and eſteeme it, as whē we place therin our chiefe happines, or prefer it before the knowledge of God and his true religion, or the reſt of his ſanctifying and ſauing graces, aduancing the handmaides aboue their miſtriſſe, and eſteeming the confuſed languages of Babel, aboue that excellent language of the ſpirituall Canaan.

Rom. 12.3.

Plus ſcire velle quam ſit ſatis, intemperantiæ genus eſt. Senec. epiſt. 88.

§. Sect. 3. That worldly learning is to

In which reſpects when learning is abuſed, it degenerateth from its owne nature, & becommeth be contemned, firſt becauſe it doth not profit vs.

commeth vnto vs euill, worldly and wicked, and is therefore of all Gods ſeruants to be contemned and deſpiſed, loathed and abhorred. Now that wee may contemne this worldly and wicked learning, which is ſo much admired among carnall men who haue attained vnto it, let vs conſider, firſt, that it bringeth with it no true profit; and then, that it is the cauſe of much hurt. That this learning of carnall worldlings profiteth them not, it may appeare by induction of particulars. For what doth it auaile them to be good Logicians, when as they are neither skilfull in finding out what the good and perfect will of God is, nor able to iudge betweene that which is good and euill, nor to confute the ſubtill ſophiſtrie and dangerous paralogiſmes of our ſpirituall enemie the diuell, whereby out of falſe premiſes he frameth againſt their ſoules moſt damnable concluſions? What doth it profit them to bee good Rhetoricians in perſwading of others vnto what they liſt, by ſetting a faire gloſſe vpon a falſe cauſe, if they haue not found eloquence enough, to perſwade and aſſure themſelues of their owne ſaluation? What doth it helpe them to be good Grammarians, and to haue the knowledge of all tongues and languages, if there be no congruitie betweene Gods Law, and their life and manners, and hauing their heads full fraught with this learned skill, their hearts bee emptie of loue and charitie? What benefit haue they by their exquiſite skill in Arithmetike, whereby they are able to number numbers numberleſſe, if they want skill to number their daies, that they may apply their hearts to true wiſedome? What though like good Geometricians they could meaſure all the parts of the earth, and take the height, & demonſtrate the bignes of all the ſtars of heauen; if they haue no meaſure in their paſſions, appetites, and earthly deſires? What though like cunning Aſtronomers and Aſtrologians, they knew the number of the ſtarres, with all their motions, the conſtellations, aſpects, and influences of theſe celeſtiall bodies, and could neerely gueſſe at future contingents, and things to come; if their hearts and affections remaine faſtned to the earth, when their eyes are lift vp to heauen, ſo as they can neuer raiſe them on high with any ſpirituall and holy meditation? What though like cunning Muſitians, they be skilfull in all the moods, chords, & proportions; if they cannot accord the iarring diſcords of their owne paſſions, nor make that ſweete harmonie in Gods hearing, by cauſing their heart, tongue and hand to accord and agree together, in a holy & vpright profeſſion and practiſe of godlines & righteouſnes? What will it helpe skilfull Philoſophers, though they were able to vnbowell the ſecrets of nature, to know the cauſes and yeeld the reaſon of all things, which curioſitie her ſelfe could inquire; if they bee ignorant of the great Creator, and of themſelues, neither knowing the corruption of their nature, nor the meanes how to be freed frō it? What will it profit them if like skilful Hiſtorians, they can relate what hath bin don in all countries in all ages, if they be not wel acquainted with the hiſtorie of the Bible, & the Goſpell of Ieſus Chriſt, nor know what he hath done for their ſaluation? What though like cunning Lawyers they bee learned in the Lawes of men, if they be ignorant in the Law of God, and lawleſſe and licencious in their liues and conuerſations? What will it auaile them if being skilfull Phyſitians, they can gueſſe at other mens diſeaſes by feeling of their pulſes and ſeeing their vrines, and can applie fit remedies for the curing of their bodies; if they cannot iudge of the diſtempered paſſions of their owne hearts, nor know by what meanes their ſoules ſick in ſin, may be cured and recouered? And to conclude, what benefit ſhould wee reape, though being learned Diuines, wee are able to diſpute of the deepe myſteries of religion; if wee doe not make a holy vſe of this knowledge, for the ſanctifying of our hearts, and the reforming of our liues and conuerſations?

1.Cor.13.2.

§. Sect. 4. That world learning is vaine, and o no excel

Secondly, the vnprofitablenes of worldly learning hereby is manifeſt, in that it is vaine and of no excellency; for firſt it is ſo farre from conferring of true wiſdome, conſiſting in the knowledge and feare of God, that it is oftentimes disioined from that wiſdome which is morall and ciuill, and according to the prouerbe which is grounded vpon common experience, The learnedeſt Clerkes are not alwayes the wiſeſt men; they being ſo wedded to their book-learning and the theorie of knowledge in ſpeculation only, that they neglect that practicall knowledge which is chiefly perfected by obſeruation and experience. Now, as one ſaith, *A man learned and vnwiſe, is like an aſſe decked with coſtly ornaments*, which make him to bee more looked on, but not more eſteemed. Secondly, the vanity of worldly learning may appeare, in that it hath in it no ſelf excellencie to giue contentment to him that hath it by its owne worth, vnleſſe that oſtentation thereof be made vnto others, that ſo they may admire and praiſe it. To which purpoſe the Satyriſt ſaith, that *it nought auaileth to know, vnleſſe another knoweth that thou haſt this knowledge; but this is that which is thought worth eſteeme, to be pointed at with the finger, and to bee noted for excellencie aboue others*. Laſtly, worldly learning without true godlineſſe is vaine, becauſe it doth not fill and ſatisfie him that hath it; for hee that hath ſpent moſt paines in ſtudy, and hath at-

Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter. At pul chrum eſt d monſtrari & dicier, hic eſ Perſ. Sat.

attained to the greateſt meaſure of Learning and Knowledge, is no more contented or ſatiſfied, than he was when he had learned but the firſt rudiments: becauſe the more hee knoweth, the more hee ſeeth his want of knowledge; and the higheſt degree of Learning in this ſtate of imperfection, conſiſteth in the knowledge of a mans own ignorance. And therefore the Wiſe man ſaith, that *hee that increaſeth knowledge increaſeth griefe, becauſe hee doth not receiue ſo much pleaſure by that which he hath found out, as ſorrow for that vnto which hee is not able to attaine; like vnto thoſe who being yet athirſt are pulled from the waters, or that cannot hold in their hands that which they thinke they haue, or like vnto thoſe who are inlightned with the brightneſſe of the lightning; which light preſently leauing them, they remayne in more groſſe darkneſſe than before.* And this vanity of humane Learning is the cauſe why the Saints of God haue ſo contemned it; for hauing attained to the knowledge of God and his will, of our Sauiour Chriſt, and the work of ſaluation wrought by him, they haue in compariſon of this excellent knowledge, accounted the other baſe and of no worth. An example whereof we haue in *Paul*, who being indued with a great meaſure of this humane Learning, contemneth it, profeſſing that *he cared not to know any thing, ſaue Ieſus Chriſt and him crucified.* As alſo in the Epheſians, who being conuerted to the faith, and indued with ſome meaſure of ſauing knowledge, *brought their Bookes, out of which they had learned their curious Arts, and burned them before all men, the price whereof amounted to fiftie thouſand pieces of ſiluer.*

Laſtly, the vnprofitableneſſe of worldly Learning hereby appeareth, in that it furthereth not our ſaluation, nor bringeth vs neerer vnto God, neither in this life by grace, nor by glory in the life to come: for it helpeth not at all to inrich vs with any of Gods ſanctifying and ſauing graces, but excelling all others in this kind of Learning, we may bee as miſerably poore in thoſe ineſtimable treaſures as the moſt ſimple Idiots. And this the examples of former times and of our owne dayes doe plainly manifeſt: for who more learned than the Ægyptians, and who more groſſe Idolaters? Who more learned than *Pharaohs* Inchanters, and Aſtrologians, and who more Deuilliſh Sorcerers? who more learned than the Scribes and Phariſies, and who more graceleſſe and wicked? Finally, who more learned than thoſe great Clearkes, and profound Doctours, which vphold (vpon the ſtrength of their ſhoulders) the declining Monarchy of the Babyloniſh Antichriſt, and yet who more licentious in their liues? who more malicious oppoſers againſt the Kingdome and Truth of Ieſus Chriſt? who more cruell perſecuters of the Saints of God. But let vs deſcend to more particulars, this worldly learning doth not at al inlighten our minds with ſauing knowledge, nor inricheth our vnderſtanding with ſpirituall wiſdome; as may alſo appeare by the former examples; for there was neuer any in their times excelled thoſe before named in this learning; and neuer any more blindly ignorant, euen in the rudiments and firſt principles of true Religion. In which reſpect, they may fitly bee compared to Battes and Owles, which ſee very acutely in the darke, but are dim-ſighted and pur-blind when the Sunne ſhineth: ſo theſe remayning in naturall darkneſſe, ſee very cleerly the vnprofitable and nice quiddities of vaine Philoſophy, but when the light of the Goſpell cleerly ſhineth, they are not thereby inlightned, for their Owle-like eyes cannot endure this brightneſſe, neither doth it helpe their ſight, but makes them more pur-blind than before. So alſo it doth not profit vs for the attaining of faith, yea, rather it confirmeth and encreaſeth naturall infidelitie; for whereas *faith is of things not ſeene*, and not grounded on ſenſe, but reſteth vpon Gods Word and promiſes, as being truth it ſelfe which cannot deceiue, theſe learned Worldlings credit no more than they ſee, nor beleeue any thing which may not bee demonſtrated by the rules of their Learning. And for this we haue the Phariſies teſtimonie againſt themſelues, where ſpeaking to their ſeruants, who were aſtoniſhed with Chriſts doctrine, they demand, if *any of the Rulers and Phariſies beleeue in Chriſt? But* (ſay they) *this people that know not the Law are curſed.* And ſo we ſhall find that the doctrine of faith taught by the Apoſtle *Paul*, was neuer more vnprofitable and vnfruitfull, than among the Athenians, neuer more oppoſed, nor more derided, nor euer fewer in any place by ſo much preaching conuerted to the faith, than among theſe learned Philoſophers. The like might bee ſaid of all other ſanctifying graces: for who are more dotingly fond of worldly vanities, of riches, pleaſures and preferments, and ſhew leſſe loue to God in their holy obedience, than the learned Worldlings? who truſt more in the arme of fleſh and inferiour meanes when they haue them, or are more deſperately diſcouraged and diſcomfited when theſe meanes faile them? Who ſhew leſſe hope than they, when they are in any affliction or vpon their ſicke beds? who leſſe feare of God in all their proceedings? of leſſe humilitie in their carriage and conuerſation? In a word, who are more barren and fruitleſſe in good works, in the workes of Iuſtice, Charity and Compaſſion towards their brethren?

Hebr.11.1.

Iohn 7.48.

Acts 17.18,32.

§.Sect.6.
Worldly learning helpeth

And as it is no furtherance in attaining vnto Gods graces in this life, ſo neither in ob-not to the attayning of life eternall.

obtayning glory in the life to come; for theſe inſeparably goe together, neither doth any euer come into this Citie of glory, but hee hath his entrance by the Suburbs of grace. And hence it is that the Lord paſſing by in all ages theſe learned Worldlings, maketh choice of ſimple and vnlettered men to conuert and ſaue them. Thus he left the learned Egyptians, and made the ſimple Iſraelites his Church and people; hee paſſed by *Amaziah* chiefe Prieſt to *Ierobóam*, and chuſeth ignorant *Amos* for his ambaſſage: hee neglected the famouſly-learned Scribes and Phariſies, and maketh choice of ſilly fiſher men to be his Apoſtles and Diſciples: and ſo in latter times hee hath not called and conuerted the great Rabbines of the earth, the ſubtile-learned Schoolemen, and profound Doctors of the Romiſh Babylon; but ſuch ſilly and ſimple men, whom in compariſon of themſelues, they eſteeme ignorant and very Idiots.

Amos 7.14.

§. Sect. 7. That worldly learning much hurteth thoſe which ſet their hearts vpon it.

And thus it appeareth that worldly learning doth not profit. But if we conſider thereof aright, wee ſhall finde that it alſo much hurteth them who moſt eſteeme it, and think themſelues beſt furniſhed with it: whereof it is that the Apoſtle *Paul* doth not only diſſwade vs from imbracing it as a friend, but alſo warneth vs to take heed of it, as of a mortall enemy: *Beware* (ſaith hee) *leſt there be any man that ſpoyle you, through Philoſophie and vaine deceit.* For it maketh thoſe who are indued with it, to reſt in it, and ſo bewitcheth them with pleaſure and delight, that they thinke their whole life too little to ſatisfie their curioſitie, and to furniſh them with theſe learned treaſures: in the meane time vtterly neglecting the ſtudy of the Scriptures, which alone are ſufficient to make them wiſe to their ſaluation. It puffeth them vp with pride, and maketh them in the ouer-weening conceit of their owne excellencies to contemne all others, and that which is worſt of all, to deſpiſe the ſimplicitie of the Scriptures, and to eſteeme the preaching of the Goſpell meere fooliſhneſſe. Yea and becauſe they diſdaine to be learned after the vulgar faſhion, they coine new conceits, and after much paines and long trauaile they are deliuered of the vnnaturall births, and miſhapen monſters of errour and falſhood, which they ſo curiouſly adorne with their pleaſing ornaments of wit, eloquence and ſubtile learning, that their deformities are not diſcerned by an ordinary vnderſtanding, nor ſeeme vnhandſome to an vnjudicious beholder. In ſo much as it may truly be ſaid, that as pride is the Father, ſo this worldly learning is the Mother of all dangerous Errours and damnable Hereſies: and ſeldome (as one ſaith) haue there beene any great Errours, which haue not beene the of-ſpring of great wits. And as they are readie to broach Errours and Hereſies, ſo alſo are they moſt ſtiffe in mayntaining and defending them, their learning making them able to contend, and their pride impatient of receiuing any foile.

*Col.*2.8.

1.*Cor.*1.23.

Magni rarò errores, niſi ex magnis prodiere ingenijs.

§. Sect. That worl learning be conte in compa of the tru knowled God,

And therefore ſeeing this wordly learning, being ſeuered from ſauing wiſdome and true godlineſſe, doth not profit vs, as being vaine and of no excellency; ſeeing it doth not inrich vs with Gods ſpirituall graces, nor at all furthereth the ſaluation of our ſoules; yea ſeeing it doth much hurt vs, by making vs more proud and erroneous, ſchiſmaticall and hereticall; let vs not ſuffer our ſelues to be bewitched with the alluring notes of this Syren. Let vs not ouer-value this well decked worldly vanitie, preferring it to the true knowledge of God and his ſauing grace; but eſteeming a dram of ſpiritual wiſdom & true pietie, before many pounds of this worldly learning, let vs neglect it, or rather purge it from this worldly filth of ſin & corruption, & ſetting our hearts chiefly on that heauenly and diuine learning, which is taught in the Scriptures, by that neuer erring Schoolemaſter, Gods holy Spirit, let vs pull downe this humane learning out of the ſeat of ſoueraigntie, and make it attend as an humble handmaid, on that heauenly and diuine Princeſſe ſpirituall wiſedome and ſauing knowledge, which alone maketh vs wiſe vnto God, and giueth vs aſſurance of the ſaluation of our ſoules.

Chap. XI.

That worldly Sciences are of no worth, in compariſon of ſpirituall knowledge and ſauing grace.

§. Sect. Arts and Sciences Scriptures, of God.

IN the next place we are to ſpeak of the tentations which ariſe from worldly ſcience and knowledge; the which are either the skill and knowledge of Ciuill and Mechanicall Arts and Sciences, or of the holy Scriptures, and of the poines of Chriſtian Religion; both which are in themſelues good, as being the common gifts of Gods Spirit, and his profitable talents which being well vſed, doe much redound to the glory of God, the author of them, and to the good of the Church and Common-wealth, for whoſe ſake principally theſe gifts of God were conferred and beſtowed. And this appeareth in the example of *Aholiab* and *Bezaliel*, of whom it is ſaid, that *the Lord called them by name, and filled them with his ſpirit, in wiſdome and vnderſtanding, and in knowledge and in all workmanſhip, to finde out curious workes, to worke in gold, and in ſiluer, and in braſſe; alſo in the art to ſet ſtones, and to carue in timber, and to worke all manner of workmanſhip for the ſeruice of the Sanctuarie.* And therefore

Exod.31.2. 3.and 36.

fore theſe Arts and Sciences are not ſimply to bee contemned, yea rather they are to bee much valued and eſteemed, as being Gods good gifts, which hee hath beſtowed vpon ſome ſpeciall men, for his owne glory, and the common good of humane Societies; but only as they are abuſed by carnall worldlings excelling in them.

And thus they abuſe them, firſt, when in ſight of their owne excellencie they are puffed vp in pride, and contemne others, eſpecially of their owne facultie, who haue not attained vnto their skill. Secondly, when they ſet their hearts vpon them, preferring and eſteeming them before Gods ſpirituall graces and ſanctifying gifts, and neglecting them together with the meanes whereby they may attaine vnto them, whileſt they ſet and imploy all their deſires and endeauours about theſe earthly Sciences. And laſtly, when as they ſeuer theſe common gifts of the Spirit, from Gods ſanctifying and ſauing graces, being content to remayne vtterly deſtitute of the true feare of God, Knowledge, Faith, Repentance, and the reſt; as though they needed them not, being qualified aboue others with this worldly skill.

But in theſe reſpects, theſe Sciences and cunning skill, though good in themſelues, are to be contemned and deſpiſed: for if it bee a great ſinne to be proud of Learning and the knowledge of ingenuous and Liberall Arts, yea, of morall vertues and ciuill wiſdome; and if they are to be all contemned and deſpiſed, when they come in compariſon of Gods holy and heauenly graces; then how much more is it a grieuous ſin to waxe proud of theſe inferiour Sciences; or in reſpect of ſuch contemptible qualities, to ſet light by, and contemne thoſe vnualuable excellencies and heauenly treaſures? Which ſinne that all may auoid, and may learne to deſpiſe theſe Sciences as baſe trifles, when they come in compariſon with the ſauing knowledge of Gods Truth, and our aſſurance of his ſpirituall treaſures and eternall happineſſe; let them conſider that theſe Sciences are but common gifts beſtowed both vpon the Elect and Reprobates, and vpon Pagans as well as Chriſtians, and therefore notwithſtanding them, if they want Gods ſpirituall and ſanctifying graces, they are ſtill in the ſtate of death and condemnation; let them know that God hath giuen them theſe talents not that they ſhould bee puffed vp in pride, or neglecting his more excellent gifts, they ſhould ſet their hearts on them, but that they ſhould vſe them to the glory of him who beſtowed them, and the good of the Church and Common-wealth; and therefore if they abuſe them to contrary ends, the Lord will take away from them his gifts; or if he ſuffer them to haue the vſe of them, it ſhall bee to bring vpon them a more heauy judgment, and to increaſe their condemnation at the day of his generall Aſſiſes, for their great abuſe of his rich talents. Finally, let them remember that theſe worldly Sciences ſerue but to procure vnto them ſome temporary profit or aduancement, which is but of ſmall worth, and of momentany continuance; and therefore they ſhall ſhew extreame folly if they more highly eſteeme, and take more care, and ſpend more labour, in compaſſing theſe tranſitory trifles, than in attayning vnto the vnualuable riches of Gods grace, and that eternall waight of glory, and vnſpeakable happineſſe in his Kingdome.

CHAP. XII.

That vnfruitfull knowledge of God and his true Religion is vaine and vnprofitable.

§. *Sect.* 1. Knowledge of God and his truth in it ſelfe an excellent gift of God; but yet liable to the abuſe of worldlings.

THe other kind of Science, which I propounded to ſpeake of, is the knowledge of God, and of the doctrine of his true Religion, which in his Word he hath reuealed vnto vs. The which in it ſelfe is an excellent gift and grace of Gods Spirit, and farre to be preferred before Worldly Sciences, humane Learning, yea, aboue all meerely morall and ciuill vertues; as being that ſpirituall Light which guideth vs in the paths of righteouſneſſe, that lead vs to Gods Kingdome, and the very ground and foundation of all ſanctifying and ſauing graces; for wee cannot loue God, nor beleeue, hope and truſt in him, vnleſſe wee know him; nor yeeld any obedience vnto him, vnleſſe we be acquainted with his Word, wherein he hath reuealed his will vnto vs. But yet this excellent gift of God is lyable to the abuſe of worldlings; (or if not that ſpeciall grace of ſauing knowledge which is alwayes accompanied with all other ſpirituall gifts, yet at leaſt the counterfeit of this pure gold, which is ſo cunningly ſtamped and coyned, that it cannot poſſibly be diſcerned from the other, vnleſſe it be brought to the touchſtone of true obedience) and ſo is made the ground of diuers dangerous tentations: as namely, when men can no longer be led hood-winckt with ignorance, in the broad way that leadeth to deſtruction, but plainly diſcerne that the knowledge of God and his will is moſt neceſſary to their ſaluation, then the Deuill and the World giue them liberty to take what paines they will in attayning vnto the knowledge of Gods true Religion, yea, and oftentimes egge them on, when as they haue found out ſome neceſſary knowledge, curiouſly to pry into Gods hidden ſecrets, and to ſearch out that knowledge which is ſuperfluous and vnneceſſary, to the end that in the meane time they may neglect the knowledge of things which are of better vſe. And when they haue proceeded thusfarre, then they labour to make them proud of this knowledge, and to take all their delight in this ſpeculatiue ſtudy and contemplation, and in ſetting it forth to the prayſe of men, in all their diſcourſes; but withall they mooue them to reſt in this bare knowledge, as being ſufficient to gaine for them the glory of the World, and of Heauen too; ſeuering it in the meanetime, from all ſanctifying and ſauing graces, and from the fruitfull practice of that they know, in holy obedience to Gods will.

§. Sect.2. That our knowledge is maymed and imperfect.

Which tentations that we may ouercome, let vs conſider, that this idle knowledge (which ſwimmeth in the braine, and ſanctifieth not the heart; but being wholly taken vp, and exerciſed in ſpeculation & diſcourſe, is ſeuered from the true loue of God and our Neighbour, and from all ſanctifying and ſauing graces, as alſo from the practice and holy vſe of that we know in true obedience) is not at all to bee eſteemed of vs, but to be vtterly deſpiſed and contemned: firſt, becauſe it is in it ſelfe of no worth or excellency: Secondly, becauſe to vs it is vnprofitable: Thirdly, becauſe it is hurtfull and pernicious. For the firſt, this idle knowledge which is in Worldlings, is of no worth or excellency, becauſe it is imperfect and but a dimme ſhadow, in compariſon of the cleere Light; for that we know is nothing in compariſon of that we know not; neither doe we ſee theſe few things with the cleere eye of a diſtinct vnderſtanding, but (as the Apoſtle ſpeaketh) as it is were in a glaſſe dimmely and darkly; and when wee thinke that wee ſoare an high pitch aboue others, wee doe in truth but creepe vpon the earth; or if at all wee are carried aloft, it is in opinion only, and that with the wings of pride and ſelfe-loue, and not of knowledge and vnderſtanding. For if euen the Apoſtle himſelfe, who had an exceeding meaſure of knowledge in compariſon of vs, being from his childhood brought vp in the ſtudy of the Scriptures, and of other Learning, and after his calling, not onely extraordinarily inlightened with the illumination of Gods Spirit, but alſo had receiued from God (as himſelfe ſaith) abundance of reuelations; did neuertheleſſe confeſſe in his owne and others behalfe, that they *did know but in part*; and that *they know nothing as they ought to know, who haue a conceit that they know any thing*: then what ſhall wee thinke of our ſelues, who are but pur-blind in compariſon of his cleere ſight; and ſottiſhly ignorant in reſpect of his great knowledge and vnderſtanding? If the wiſe *Agur* complayneth that he had *not the vnderſtanding of a man in him*, and that *he had not learned wiſdome, nor attained to the knowledge of holy things*: then ſurely wee who come ſo farre ſhort of him, may juſtly acknowledge that wee are in the number of thoſe, *who are beaſts by their owne knowledge*, as the Prophet *Ieremy* ſpeaketh. And if wee would know vnto what beaſt wee may fitly compare and liken our ſelues in reſpect of our naturall ignorance of ſpirituall things; it is not the ſubtile Dogge, the wily Fox, or the vnderſtanding Ape, but as *Zophar* telleth vs, wee are herein like the wilde Aſſe Colt, which of all other beaſts is moſt ſottiſh by nature, & being wilde hath not any tincture of wit by humane ſociety and inſtruction, and being not the Aſſe her ſelfe, but her yong Colt, hath no increaſe of naturall wit by age and brutiſh experience. *Vaine man* (ſaith he) *would be wiſe, though man borne is like a wilde Aſſe Colt.*

1.Cor.13 12.

2.Cor.12,7.

1.Cor.13.9,12.

1.Cor.8.2.

Prou.30.2,3.

Ier.10.14.

Iob 11.12.

§. Sect.3. That va
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Againe, there is little cauſe that we ſhould be proud of this ſmall knowledge which we haue, or that wee ſhould thinke it of any worth or excellency, being ſeuered from piety and true obedience, becauſe it is vaine and to no purpoſe; for if that be vaine which attaineth not to its end, and if the end of all Science and knowledge be vſe and practice; then muſt it needs follow, that ſeeing the end of our knowledge is not to know; but that we ſhould make an holy vſe of it, and cauſe it to ſerue as a ſpirituall eye to guide vs in obedience, through the whole courſe of our life and conuerſation; then that knowledge which is idle and fruitleſſe, ſwimming in the braine, and onely exerciſed in ſpeculation, and not in action hath not attained to his end, and is therefore vaine; and conſequently, no man hath cauſe to bee proud of this knowledge; ſeeing hee that doth excell therein, doth but excell in worthleſſe vanitie. To this purpoſe one ſaith, that *ſome deſire knowledge to this end, that they may only know, and this is filthy curioſitie; and there are ſome that deſire to know, that they may ſet their knowledge out to the ſale, offering to ſell it for mony or preferments; and this is diſhoneſt gaine*, to ſell as a ſlaue that which was free-borne: *and there are ſome who deſire to know, that they may be knowne; and this is fooliſh vanity.* Idle knowledge therefore is to bee contemned as a thing vaine and of no value; yea, ſo worthleſſe it is, that the leaſt will to good, and weakeſt deſire to pleaſe God, is much to be preferred before it. And though it were ſuppoſed, that there were in this knowledge ſome worth and excellencie; yet the ſmalleſt ſparke of true Charity and Piety were much to bee preferred before it: ſeeing long after this light of worldly knowledge is vaniſhed, the heat of true loue remayneth euen for euer: for ſo the Apoſtle ſaith, that *loue doth neuer fall away, though that propheſyings be aboliſhed, or the tongues ceaſe, or knowledge vaniſh away.*

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Sect.4. vnfruit- knowledge profita-

r.13.2.

ſenten. ard.ſuper ſerm.36.

But as it is in it ſelfe vaine, ſo it is vnto vs vnprofitable, when it is ſeuered from true Charitie and the feare of God: and this the Apoſtle plainly affirmeth, that *if he had the gift of prophecie, and knew all ſecrets and all knowledge, and had not loue,* it were all nothing worth, yea, he himſelfe were nothing. And another ſaith, that *we do not truly know that which is good, vnleſſe we attaine vnto it to this end, that we may practiſe it; and that hee doth vnprofitably meditate in the Law of God, which laboureth to retaine that in his memory, which hee hath no purpoſe to practiſe in his actions.* For this idle knowledge doth not beget or nouriſh in vs the ſauing graces of Gods Spirit, nor makes vs any whit more ſtrong and vigorous in our ſpirituall eſtate, yea, rather it impaireth our ſoules health, and weakeneth our ſtrength in grace. In which reſpect knowledge idlely ſwimming in the braine, is fitly compared to meat floting on the ſtomacke which is vndigeſted; for as ſuch meate for want of fit concoction doth not nouriſh vs, but begetteth ill humours and corrupteth the body: ſo much knowledge negligently caſt into the ſtomack of the ſoule, which is the memory, if it bee not concocted with the heat of Charity, and ſo transfuſed and digeſted into the ſeuerall parts, and (as it were) the outward limmes of the ſoule, namely, our manners and actions, that ſo it ſelfe may be made good by the things it knoweth, the life and manners according with it, ſhall not that knowledge for want of digeſtion turne into the corrupt humours of ſinne, and in ſtead of nouriſhing vs impaire our ſpirituall health, ſwelling vs with the winde of pride, and gnawing and griping vs with that torturing Collicke of an euill conſcience? neither will it helpe forward our journey towards our heauenly Country, but when we mount vp higheſt in our owne proud conceit, thoſe waxen wings of knowledge and ſpeculation, not enduring the heat of Gods juſtice, will moſt faile vs when wee moſt truſt in them, and let vs fall without hope or helpe into that bottomleſſe Gulfe of Hell and condemnation. And as it little profiteth a man for the running of a race and gaining of the Garland, though he plainly ſee the way, and diſcerne the Goale, if hee either idlely lie ſtill and refuſe to run, or is ſtarke lame in all his limmes, and not able to ſet one foot forward in the way: ſo it will nought auaile for the obtayning of this Crowne of eternall happineſſe, that wee clearly ſee the way of righteouſneſſe, if we wilfully refuſe to goe in it, or wanting all other vertues, which are the ſinewes and ſtrength of the ſoule, we, through this ſpirituall lameneſſe, be vnable to ſet forward in the race.

Sect.5. vnfruit- full knowledge doth much hurt vs; and firſt in reſpect of our bodies.

And thus it appeareth that this idle and vnfruitfull knowledge doth not profit vs, and therefore is not to bee valued or eſteemed: but much more are wee to deſpiſe and contemne it, ſeeing it doth not onely not bring vs any good, but alſo much hurt and diſaduantage, and that both in this life and in the life to come: in this life it hurteth both our bodies and our ſoules; our bodies by weakning them, our ſoules by vexing and corrupting them. For though this knowledge bee idle, light and vaine, yet it is not idlely procured, or bought with the light Coyne of ſome ſmall labour, but it is purchaſed at deare rates, and attained vnto with much ſtudy and exceſſiue paines, which abateth the ſtrength, impaireth the health, and oftentimes bringeth the body into deepe conſumptions, and deadly diſeaſes. Yea, the more vaine the knowledge is, the more labour commonly it requireth, as being much more myſticall and ſubtilly curious, than that which is ſolid and ſubſtantial. To which purpoſe, one ſayth, that *only vnprofitable truth lyeth hidden in the deepe; and that wee haue no cauſe to complaine of hard meaſure; becauſe there is nothing difficult in finding out, but that whoſe finding is accompanied with this only fruit, that wee haue found it; and whatſoeuer may ſerue to make vs better & more bleſſed, that lyeth in the open plain, & neere at hand.* In which reſpect theſe curious pryers and ſearchers into hidden Myſteries and abſtruſe knowledge, are not vnfitly compared to Spiders, who ſpend their owne bowels to make their curiouſly wrought webs, which a blaſt of winde, or a ſmall bruſh of a beſome, doe take away, and bring to nothing: for ſo theſe doe ſpend their ſtrength, impayre their health, and ſhorten their liues, in attayning ſuch a ſlight and vaine knowledge, as will not vphold them, when the leaſt blaſt of tentation bloweth vpon them; and toyle themſelues in taking farre greater paines to attaine vnto this frothy, idle, and vnprofitable knowledge, which cannot priuiledge them from death and deſtruction, than they ſhould need to take for the obtayning of that ſound, ſubſtantiall, and ſauing Knowledge, which bringeth with it euerlaſting bleſſedneſſe. And in the ſame reſpect their curious knowledge, may fitly be reſembled to curious imagery, grauen or carued in ſumptuous buildings; which ſeruing only for ornament and ſhew, doth neuertheleſſe require more coſt and labour, than the mayne poſts and pillars which vphold the building, & make it profitable for the vſe of the inhabitants; for ſo theſe idle ſpeculations, ſeruing only for ornament and diſcourſe, and to gaine the applauſe and wonder of men to thoſe that haue them, for their ſubtile wits, and deepe reaches, doe require more ſtudy and labour, and ſpend more time in attayning to them, than the chiefe pillars, and fundamentall

Nullius rei difficilis inuentio eſt, niſi cuius inuenta, hic vnus fructus eſt, inueniſſe, &c. Senec.lib.7.de benef.cap.1.

principles of Chriſtian Religion, which are neceſſarily required to our building vp in our holy faith, and to the euerlaſting ſaluation of our bodies and ſoules.

§. *Sect.* 6. Vnfruitfull knowledge much hurteth vs in reſpect of our ſoules, firſt, as it puffeth vs vp with pride.

And as this vaine and vnfruitfull Knowledge doth hurt our bodies; ſo alſo our ſoules by corrupting and defiling them with ſinne. For when worldly minded men finde that they doe herein excell others, in ſtead of being thankfull vnto God for his gifts, or humbled in conſideration of that account which they are to make of the Lords talent, they are preſently puffed vp with pride, and both forget God, and diſdaine their brethren. And thus the Apoſtle ſaith, that *knowledge puffeth vp, but loue edifieth*. Yea, and not only they who haue attayned vnto this knowledge in greateſt meaſure, are ſubiect to this ſwelling diſeaſe of pride (for as I ſaid, oftentimes thoſe who haue moſt knowledge, doe the more cleerely ſee how many things they know not, and therefore are no more exalted with the conceit of that they know, than deiected and humbled in the ſight of their ignorance) but alſo (yea and eſpecially) thoſe who haue but a ſmattering of knowledge, and are but a little warmed in this Sun-ſhine, are ſo puffed vp in conceite thereof, that they forget God, and themſelues too. And this reaſon the Apoſtle rendreth, why hee would not haue a Biſhop to bee a young Schollar, *leſt* (meaſuring his worth according to his aduancement) *hee ſhould be puffed vp, and ſo fall into the condemnation of the Deuill*. And hereof it is that one ſayth, the *ſwelling Hill of Pride raiſed vpon the opinion of a mans owne knowledge, is the worſt and moſt dangerous; vpon which neuertheleſſe wee may ſee euen at this day, many of the ſonnes of* Adam, *creeping along with great deſire; as if they did not know how much their Father in clyming of that Hill, deſcended, yea, how grieuouſly he fell, and how fearefully by his fall, his whole Poſterity was deiected and bruiſed in pieces. The wounds which were inflicted on thee in aſcending this Hill, although thou waſt yet in thy Fathers loynes, are not yet cured; and doeſt thou now in thine owne perſon ſtriue to clime vpon it, and ſo to make the laſt errour worſe than the firſt? O that this damnable deſire ſhould ſtill poſſeſſe wretched men! O yee ſonnes of men, how long being ſlow in heart, will you loue vanity, and ſeeke lies!*

1. Cor. 8. 1.

1. Tim. 3. 6.

Bernard. de Aſcenſ. domini ſerm. 4.

Pſal. 4. 2.

§. *Sect.* 7. Vnfruitfull knowledge aggrauates our other ſinnes.

But as this idle and vnfruitfull knowledge doth make men ſwell in pride, and ſelfe-conceit, ſo doth it make all our other ſins to ſwel alſo in Gods ſight, increaſing their guilt, and making their faultineſſe, great and monſtrous. For whereas ignorance, if it be not wilfull (though it doth not take ſinne away, yet) it much leſſeneth it, knowledge contrariwiſe doth much aggrauate it, making it to be contemptuous, and rebellious; againſt the conſcience, and preſumptuous, as being committed wittingly & willingly, and with a high hand againſt God, neglecting and deſpiſing his will and Commandements reuealed vnto vs. And this appeareth by our Sauiours cenſure of the Scribes and Phariſies; *If* (ſaith hee) *yee were blinde, yee ſhould not haue ſinne; but now yee ſay, we ſee, therefore your ſinne remayneth*. And the Apoſtle implyeth, that if his ſinnes of blaſphemy and perſecution, had beene ioyned with knowledge of Gods will, he ſhould neuer haue receiued mercy. So alſo it increaſeth the greatneſſe of our ſins, by adding vnto them the ſinnes of others, into which they led and plunged them, by giuing ſcandall & offence; for it is a ſtrong inducement to mooue an ignorant man to commit any ſinne, when hee ſeeth thoſe, who are indued with knowledge make no conſcience of it; becauſe he thinketh with himſelfe, that none is ſo deſperate to leape into the gulph of perdition wittingly and willingly; and that if there were any danger in that he doth, hee would not vpon knowledge, and, as it were, on ſet purpoſe runne into it. Finally, hee ſinneth againſt himſelfe, in making his condemnation more iuſt, and his fault more vnexcuſable; for if the ſins of the Gentiles became vnexcuſable, becauſe they were committed againſt the Light of Nature; then how much more are their ſinnes without excuſe, who haue much more perfect knowledge of Gods will, as it is reuealed in the holy Scriptures?

Iohn 9. 41.

1. *Tim.* 1. 13.

Rom. 1. 20.

§. *Sect.* 8. Vnfruitfull knowledge increaſeth our reckoning in the day of iudgement.

And thus doth this vaine and idle knowledge hurt thoſe that haue it in this life: in the life to come, they ſhall finde it much more pernicious. Firſt, becauſe it ſhall increaſe their bils of account, when at Gods great Audit they ſhall giue a reckoning, how they haue vſed and imployed that rich talent of knowledge, which God vouchſafed to lend vnto them; how much they haue excelled thoſe, who wanted of their great meaſure, in true obedience, how much by it they haue glorified God, edified their brethren, and reformed their own liues and conuerſations: for according to the meaſure of Gods gifts muſt our accounts be, and he that hath receiued the greateſt portion, and hath either vnprofitably buried it, or abuſed it vnto ſinne, the greater and more fearefull ſhall his condemnation be. And this is the laſt and greateſt euill which our vnfruitfull knowledge will bring vnto vs, namely, that as it aggrauateth our ſinne, ſo alſo it will increaſe our puniſhment; for as our Sauiour ſaith, *the ſeruant that knoweth his Maſters will, and doth it not, ſhall bee beaten with many ſtripes*. And hence it is, that he threatneth more heauy condemnation againſt Tyre and Sidon, than againſt Sodome and Gomorrah; becauſe the light of the Goſpel, encreaſed and confirmed by admirable miracles,

Luke 12. 47.

racles, did much more clearely ſhine vnto them, than vnto the other: and the Apoſtle *Peter* affirmeth, that *it had beene better for them* (againſt whom he inueigheth) *not to haue knowne the way of righteouſneſſe, than after they haue knowne it, to turne from the holy commandements giuen vnto them.*

Seeing therefore this idle, and vnfruitfull knowledge is not onely vaine and vnprofitable, but alſo exceeding hurtfull, both in this life, and the life to come; let vs not eſteeme and reſt in it, but contemne and deſpiſe it, labouring after that fruitfull knowledge, which alone will make vs wiſe to our ſaluation. And as the Apoſtle *Peter* exhorteth, let our knowledge bee lincked in the chaine of all other vertues, ſeaſoned with pietie, and the true feare of God, and fruitfull in all holy obedience; and then, though it make not ſo great a flouriſh in worldly diſcourſes, nor winne the applauſe and praiſe of men; yet ſhall it make vs approued vnto God, and will certainely guide vs in that way, which in the end will bring vs to endleſſe ioy, and heauenly happineſſe.

CHAP. XIII.

That beautie is to be contemned in reſpect of ſpirituall graces, or heauenly excellencies.

AND thus much concerning the tentations of worldly proſperity, ariſing from the faculties and properities of the mind. In the next place wee are to intreate of ſuch, as haue their beginning and growth from the properties and qualities of the body; as for example, from beautie, ſtrength, and health. For howſoeuer theſe are all good in themſelues, as I ſhall particularly ſhew, yet they are abuſed through the malice of the diuell, and our owne corruption, as baites to allure, and draw vs vnto ſin. Concerning the firſt; *Beautie* (as *Auſtine* defineth it) *is a proportionable congruity, and fit agreement of all the parts of the body, ioyned with a certaine ſweetneſſe of colour and countenance.* The which in its own nature is good, as being a gift of God, the which hee beſtowed in greateſt meaſure vpon our firſt parents in their creation, and farre aboue any of their poſterity, whom ſinne defaced and deformed, as well in their body as in their ſoule, and reſerueth a farre moſt excellent degree and portion thereof for the glorified Saints of heauen. And this is acknowledged both by Heathens and Chriſtians; for euen the Ethnicke Poet could ſay that, *Beauty is the gift of God.* And with him agree the Ancients of the Church. One ſaith, that *beautie is a part of the bodies felicity, a bountifull aduantage, or acceſſion of the diuine creation, and a ciuill and comely garment and ornament of the ſoule.* And another: *Theſe gifts O Lord are thine, and are good, becauſe thou the chiefe goodneſſe haſt created them; and there is nothing in them ours, but our ſinne in ouerlouing them; for neglecting all order, we are ready to preferre the creature, aboue thee who haſt created it.* And *Ambroſe* ſaith, that *there is no fault in beautie, if it be free from counterfaiting art; and if allurement ceaſe, fauour and the grace of beauty, are to be eſteemed innocent and faultleſſe.* Yea, it is a fit habitation for vertue, modeſtie and ſhamefaſtnes to dwell in; and as a good workman vſually worketh beſt when hee hath fit matter: ſo modeſtie doth moſt excell, when it is ſeated in a beautifull body, if this beautie bee not affected, but naturall and ſimple. Yea, the ſpirit of God himſelfe doth take notice of it, in thoſe vpon whom it was beſtowed, and affordeth vnto it, due and fit commendations. Thus *Sarah, Rebeccah, Rahel, Ioſeph,* and many others are ſaid to haue beene very faire and beautifull; and when God reſtored and augmented the proſperitie of *Iob*, it is ſpecially noted as an extraordinary bleſſing, that hee had not only many children, *but that in all the land were no women found ſo faire as the daughters of Iob.* But we ſhall not neede to ſay much of this point, ſeeing by inſtinct of nature, all men owe a kind of homage to beautie where they find it, and being much delighted therewith doe extraordinarily fauour and reſpect it. And therefore one being asked, why beautifull things were ſo much loued, anſwered, that none but a blind man need to aske ſuch a queſtion. But to ſay nothing of Heathens, euen the Saints and ſeruants of God haue beene mooued thereby to loue and liking. This made *Iacob* to preferre *Rachel* before *Leah*; this made *Moſes* mother to fauour and reſpect him, and in ſauing him aliue *becauſe he was faire*, to hazard her owne life. And holy *Samuel* being affected with *Eliabs* beautie, concluded hereupon *that the Lords annointed was before him*; yea the Lord himſelfe is ſaid to take pleaſure in the beautie of his Church; vnto whom nothing agreeth that is euill, not ſo much as by an allegorie or ſimilitude.

Beauty therefore being good may be moderately loued and eſteemed, when it is in a good and vertuous ſubiect, the outward beauty of the body, & the inward beauty of the minde being ioyned together: ſeeing it helpeth to adorne vertue to the outward ſenſe, and cauſeth it to bee accepted with more applauſe and liking, when it is found in a beautifull body, than in one ill-fauoured and deformed; euen as a precious Iewell is more graced when it is kept in a rich cabi-

Tertul. de cult. foemin. lib.

Hae tua ſunt, bona ſunt, quia tu bona illa creaſti, &c. Auguſt. de ciuit. dei lib. 15. cap. 22.

Ars deſit, nullum eſt crimen decoris, &c. Ambr. lib. 9. epiſt. 44.

Ambr. offic. lib. 1. cap. 19.

Gen. 12.14. & 24.16. & 29.17. & 39.6.

Iob 42.15.

Ariſtot. apud Stobaeum.

Gen. 29.30.

Exod. 2.2.

1. Sam. 16.6.

Pſalm. 45.11.

§. Sect. 2. What is required to make beautie good vnto vs.

Gratior & pulchro veniens in corpore virtus, adiuuat. Virg. Aeneid. lib. 5.

Bernard. lib. de ordine vitæ.

net, than in an vnſeemely box. As alſo when it is well vſed by thoſe that haue it, that is to ſay, when firſt it is not too much affected and vnnaturally forced; to which purpoſe one ſaith, that *as an artiſan worketh better when he hath fit matter to worke vpon, ſo alſo modeſty doth ſhine more clearely, when it is in a comely body: yet ſo, that this beauty of the body be not too much affected, but naturall, ſimple and neglected, rather than ouer earneſtly deſired; not ſupported and helped with ouer pretious and glorious garments, but with ſuch as are ordinary, that ſo neither any thing bee wanting to neceſſity and honeſt comlineſſe, nor any thing added to cleanly neatneſſe.* Secondly, when it is ioyned with modeſty and ſhamefaſtneſſe; for nothing is more oppoſed to vertuous beautie, than immodeſty and bold impudencie. Thirdly, if the beautie of the body bee an effectuall reaſon to moue them that haue it, to a more diligent care of adorning their minds with vertue and true piety, and to keepe a vigilant watch ouer all their actions, that they doe not commit any thing foule and faulty, miſbeſeeming ſuch a beauty. And thus the wiſe *Socrates* is ſaid to haue perſwaded his ſchollers, that they ſhould often looke themſelues in their glaſſes, that he who was pleaſed and delighted with his beauty, might earneſtly indeuour not to diſgrace the dignity and comlineſſe of his body with euill conditions; and that he who found himſelfe ill-fauoured ſhould ſtriue to couer his deformities with his vertues and good manners. To which purpoſe alſo an ancient Father demandeth, *Art thou* (ſaith he) *of excellent beautie? why then let it moue thee to this care, that the beauty of thy minde may be of anſwerable brightneſſe to the beauty of thy body.* Finally, this beauty is vſed aright, when as we doe not reſt in it as being fraile and momentany, but vſe it as a little ſtreame to conduct and bring vs to God the fountaine of all beautie and goodneſſe; and bee mooued thereby to this meditation, that if a ſparke of this beauty imparted to the creature, worke ſuch loue and admiration; then how much more is that infinite flame of beauty in our Creator, from which this is deriued, to bee admired and loued! If this heauenly Sunne reflect a ſhadow ſo full of brightneſſe vpon earth and clay, then how infinitely glorious is hee in his owne nature and perfections! Finally, if wee eſteeme it a part of our earthly happineſſe to haue our ſelues and neereſt friends adorned with this beauty; then how much more happy ſhall we be, when being in thoſe heauenly ioyes, we ſhall not only our ſelues exceed the Sun in the firmament in beauty and brightnes; but alſo ſhall haue the viſion and fruition of our gracious and glorious God, in compariſon of whoſe purity the heauens are filthy and vncleane, and in regard of whoſe infinite beauty and glory the Sunne it ſelfe is groſſe darkneſſe; and the moſt excelling beautie in heauen or earth but meere deformity?

Lucius Apuleius de Magia. lib. 1.

Eximia forma eſt? id agat, ut animi pulchritudo, corporis pulchritudini ſplendore reſpondeat. Nazianzen. in Maximum.

And thus haue I ſhewed that beauty in its owne nature is good, and a gift, and bleſſing of God to thoſe who haue alſo a right vſe of it: euen as contrariwiſe deformity is in its owne nature euill, as being a fruit of ſinne; and therefore ſuch as were crooked, lame, or blemiſhed, are by God forbidden to offer his ſacrifices. But if wee conſider it as it is in our nature corrupted with ſinne, it is not abſolutely good, but to bee numbred among things indifferent, the which (as all other the benefits of proſperity) is more often abuſed, than well vſed, and ſo becommeth vnto vs, through the malice of our ſpirituall enemies an inducement vnto ſinne, and the ground of many dangerous tentations. And thus this gift of God is abuſed, when as wee reſt in it alone, and content our ſelues with this ſhadow neglecting the ſubſtance, vertue and true godlineſſe, and thinking it enough to haue beautifull bodyes, though in the meane time our minds and ſoules be vgly and deformed. For the inward beauty of the mind ought not to bee ſeuered from the outward beauty of the body, ſeeing (as one ſaith) beauty is the flower which ſpringeth from the root of vertue, and therefore being parted from it, it muſt needs wither and come to nought. To which purpoſe another ſaith, that the mind is more to be regarded than the body; for the outward beauty profiteth not, when a good minde is not ioyned with it: neither is that to bee eſteemed a perfect beautie, but lame and moſt vnperfect, which conſiſteth in the outward colour of the skin; when the minde and ſoule is vgly and deformed. For what is this better than a faire cabinet full of filth and rubbiſh, and a goodly ſepulchre full of ſtench and rottenneſſe? which is not indeed truly beautifull, but onely ſeemeth ſo, through the imperfection of our ſight; for if (as one ſaith) our eyes like the Linxes could pierce into the inward parts, or rather if wee could ſee as God ſeeth, the ſecrets of the heart and reines, then ſhould wee more loathe and abhorre them for their inward vglineſſe and filthineſſe, than admire or like them for their outward feature. So that it is not their owne naturall excellency, which intitleth them to the name of beauty, but the weakeneſſe of our ſight which can pierce no deeper than the outſide of the skin. And therefore of ſuch it is ſaid, not abſolutely that they were beautifull, but only that they were faire to looke vpon, *2. Sam. 14. 27.* Let none then content themſelues with this painted ſcabard, which

§. Sect.
Beautie
body
the be
the mind
nought.
Lev.22.19.

Plutarch.
Eurip. in
Oedipo.

Ariſtot.
Boëthius
Conſol.

Jam.

which hath in it but a wooden or leaden dagger, nor take delight in this flower which hath a faire colour, but no ſweetneſſe: but ſeeing wee are all as the flowers of the field, let vs labour to become roſes in Gods garden, hauing the beauty of colour ioyned with the ſweetneſſe of vertue, that ſo when the outward complexion is faded, the odour and perfume of a godly life may ſtill remaine.

Againe, this beauty is abuſed, when as in conceit thereof thoſe that haue it are puffed vp with pride, and ſo forget God who gaue it, and all duty which they owe vnto him, and deſpiſe their neighbours, as comming farre ſhort of their excellencie. For howſoeuer this beauty bee vaine and of ſmall worth, momentany, and oftentimes but of a dayes continuance; yet there are many ſo deſtitute of all goodneſſe, that for want of better matter in them, they are proud of this vaine ſhadow; and being void of vertue, by their beauty alone doe ſeeme vnto themſelues glorious. Moreouer, it is thus abuſed, when as wee doe too much affect and ſet our hearts vpon it, and ſpend ouer much time and labour either in getting, preſeruing, or increaſing it, neglecting in the meane time things of more neceſſitie and greater value. Vnto which abuſe vaine worldlings, (eſpecially of the weaker ſex) are much addicted, who ſuperſtitiouſly abſtaine from thoſe things which they moſt loue; and are content to vſe thoſe things which they loathe, to get or recouer this vanity; thinking no paines too much, no puniſhment which they take on themſelues too great, nor their precious health too deare, to giue for the purchaſe of this fading trifle; and ſpending more time in the combing and curling of their haire, in waſhing, ſweating and bathing, dreſſing and trimming, and in many other their hidden myſteries, (of which wilfull ignorance is no ſinne, and thereof I am not aſhamed herein of my ſimplicity) than in all their ſpirituall deuotions towards God, or their duties of Chriſtianity towards their neighbours. So that no body that is wiſe would enuie vnto them their ſuppoſed happineſſe, conſiſting in this vaine beauty, if he did but conſider at what deare rates it is bought, and how much more excellent things they doe in the meane time loſe, whileſt they are procuring or preſeruing this trifling vanity. Finally, thoſe abuſe it vnto ſinne who ouer value it in themſelues or others, preferring it before the gifts of the minde, vertue, Gods ſanctifying graces, and the meanes of their ſaluation; yea more eſteeming of this periſhing fauour, than of the eternall fauour and loue of God; for howſoeuer this gift of beauty bee good as proceeding from God, yet it is in compariſon of the former of no excellencie, being a good temporall, carnall and of the meaneſt and loweſt degree; and therefore *it is impiouſly loued* (as one ſaith) *when in reſpect thereof, the eternall God, our internall and ſempiternall goodnes is neglected; but as righteouſneſſe is forſaken, and gold loued of couetous men, not through the fault of gold, but of the man, ſo is it in this.* Now leaſt any ſhould thinke that but few fall into this folly, let them know, that as many are guilty of it, as vſe greater care and labour, and ſpend more time in procuring, or preſeruing this fading beauty, than in attaining Gods fauour, the graces of his ſpirit, or in vſing the meanes of their owne ſaluation; for as wee preferre our ends, ſo alſo the meanes accordingly which leade vnto them.

August. de Ciuit. Dei. lib. 15. cap. 22.

§. Sect. 5. Beautie is but a gift, common with the brutiſh creatures.

And thus haue I ſhewed how this gift of God is abuſed vnto euill, and becommeth the ground of diuers tentations, whereby Satan and the world, through the corruption of our fleſh, allureth vs to ſinne. Againſt which, that wee may be armed, let vs not, if we want it, immoderately deſire it, and if wee haue it, let vs take heed that wee bee not ouertaken with pride, nor ſet our hearts and affections vpon it, preferring it before ſpirituall and ſauing graces, and the meanes of our owne ſaluation. Yea, when it commeth in compariſon with theſe, let vs learne to deſpiſe and contemne, lothe and abhorre it, as becomming through abuſe, a ſnare of the diuell, whereby he hindereth vs from going forward in the way of ſaluation. But becauſe the moſt that haue it, doe thus abuſe it, and in ſtead of being made better, and more thankfull vnto God, become more vaine and proud, wanton and wicked, let ſuch know, that whatſoeuer beauty is in its owne nature, to them it is of no worth or excellencie, altogether vnprofitable, yea, very hurtfull and pernicious, both to themſelues and others. And firſt that it is of no value, or excellencie, being ſeuered from vertue and true godlineſſe; it may appeare, in that it is common to man with the brutiſh creatures, and what excellencie is in that, in which the horſe and greyhound, the peacocke and ſwan, doe alſo excell as well as he? yea, of what worth is it, ſeeing euen the flowers of the field, as the roſe and lilie, doe in the beauty of colours goe farre beyond him? and therefore mans excellencie is not in this, wherein he is exceeded by ſuch meane creatures, but in the right vſe of ſanctified reaſon, and in the hidden vertues of the minde. *For as there is nothing more excellent in beaſts, than that which is outwardly ſeene and diſcerned; ſo in man there is nothing inferiour to that which lieth open to the view, and is ſubiect to the ſenſes; for whereas hee conſiſteth of ſoule and body, the body which is ſeene doth ſerue*

Nihil in beſtijs plus reperias quàm quod videtur, in homine nihil eſt inferius. Ambroſ. de Inſtitut. virg. cap. 3. tom. 1.

and obey, and the ſoule which is not ſeene doth beare rule and gouerne; and therefore man is not to be ſo admired for his beautie and outward parts, as for his ſecret vertues, and hidden operations of his minde. Neither in truth doth the excellencie of the outward parts, which doe chiefly intitle a beautie, conſiſt herein that they are beautifull, which is onely their ornament, but in their ſeuerall offices and functions, for which they were ordained. As for example, this is not the excellencie of the eyes, that they are gray or blacke, glancing or rolling, but that they excell in the acutenes and vigor of ſeeing; it is not the excellencie of the noſe or eare, that they are of this, or that colour or faſhion, but in their perfection of hearing and ſmelling; nor of the hand that it hath a fine proportion, or white colour, but in that it is a ready and expert inſtrument of all our actions; nor of the teeth to be white and euen, but that they be fit to prepare conuenient nouriſhment for the ſtomacke; in all which excellencies, the deformed and beautifull exceed not one another, but are both equall.

Chryſoſt.in 1.Tim.Homil.4.in.Mor.

§. Sect.6. The vanitie of beauty proued by teſtimonies.

But the worthleſnes of this beauty which is ſeuered from vertue and true wiſdome, may more plainly appeare both by teſtimonies and reaſons. The wiſeſt among the ſons of men ſaid, that fauour is *deceitfull, and beautie is vanitie, but a woman that feareth the Lord, ſhee ſhall be praiſed.* And ſuch ill harmonie he thinketh to be betweene beauty and folly, that hee iudgeth it as abſurd and ridiculous, to ſee a faire woman lacking diſcretion, *as a iewell of gold in a ſwines ſnout.* Another compareth a beautifull body with euill conditions to a faire houſe, and a bad inhabitant; and another, to a good ſhip that hath a bad pilot. To which purpoſe alſo *Chryſoſtome* ſaith, that *he doth not ſo much require the beautie of the body, as the honeſty of the minde. For what* (ſaith he) *is a beautifull woman? a painted ſepulcher, vnleſſe ſhe be ſober, chaſt and modeſt; and beautie without theſe vertues, is an open gulph, and a poiſon compounded for ſoules to drinke, &c. And therefore if thou ſeeſt a man or woman beautifull, doe not admire them: for the lofty and ſtrong okes, although they be thicke with faire greene leaues, and tall in ſtature, yet they beare no fruit fit for men, but only maſte to feed hogges; whereas the vine creeping on the earth bringeth forth pleaſant grapes.*

Prou.31.30. Prou 11.22. Diogenes apud Laertium de vit.& morib.Philoſ. Iſocrates. *Nolo pulchritudinem corporis, honeſtatem mentis requiro, &c.* Chryſoſt.in Pſalm.50.Homil.1.

§.Sect.7. The worthleſnes of beautie proued by reaſons: firſt becauſe God eſteemeth it not.

The reaſons why wee ſhould eſteeme it baſe, and of no worth without vertue, or in compariſon of ſpirituall graces, are, firſt becauſe God doth ſo eſteeme it; for he looketh not to the outward ſhape and countenance, but principally regardeth the heart, and the inward beautie of the mind. And this the Lord ſheweth to *Samuel*, when he was ſo much in loue with *Eliabs* beautie, and goodly perſonage, willing *him not to looke on his countenance, nor on the height of his ſtature, ſeeing he had refuſed him: becauſe God ſeeth not as man ſeeth; for man looketh to the outward appearance, but the Lord beholdeth the heart.* But how little the Lord valueth his gifts of beautie and outward ſhape, may appeare, by his manner of beſtowing them; for he reſerueth them not, as ſpeciall and chiefe iewels for his owne children and ſeruants, but as trifles of ſmall value, he maketh them common to the wicked & reprobate, who are but ſlaues & enemies. And thus he inriched *Saul* with a large portion thereof, of whom it is ſaid, that *he was a goodly young man and a faire, ſo that among the children of Iſrael, there was none goodlier than he:* ſo *Adoniah* had this gift in great meaſure, who is ſaid to haue beene *a very goodly man.* And *Abſolon*, though he had not the birthright, nor the bleſſing, yet in this had a double portion, *for in all Iſrael, there was none to be ſo much praiſed for beauty as hee; from the ſole of his foote to the top of his head, there was no blemiſh in him.* From whence it appeareth, of how ſmall worth in compariſon, this beauty is, ſeeing it hath beene ſo plentifully beſtowed on ſuch worthleſſe men: to which purpoſe one ſaith, *that the beauty of the body is indeed the gift of God, but he hath therefore beſtowed it on the euill alſo, leaſt it might ſeeme to the good, to be of any great value.* Yea, hee hath beſtowed it on the brute creatures, as well as men; and therefore howſoeuer it be good, yet it exceedeth not a brutiſh excellencie. To this purpoſe one demandeth: *art thou* (ſaith he) *faire and beautifull? why, this is the glory of dames, and not of men. Thou art not fairer than the peacocke or the ſwan; and oftentimes baſe boies and girles, harlots and effeminate men, haue had a great ſhare in this glory. And is this therefore of ſuch worth, that for it thou ſhouldeſt be exalted and extolled?* Seeing therefore Gods eſtimate, which being grounded on infinite wiſedome and iuſtice, crieth downe the value of this vaine beauty, which is raiſed vp by carnall men to ſuch high rates; let vs learne to conforme our iudgements vnto his, ſlightly accounting of this outward forme and colour, to which mans vaine opinion hath giuen it chiefe excellencie, and highly valuing the inward beauties of the minde, the vertues and ſanctifying graces of Gods ſpirit, which how vnhandſome ſoeuer wee ſeeme before men in our outward feature, will make vs to appeare beautifull in the ſight of God, and of our husband Ieſus Chriſt, whom if wee pleaſe, it little skilleth, though we bee vnpleaſing in the eyes of men.

1.Sam.

1.Sam.9.2.

1.King.1.6.

2.Sam.14.25.

Pulchritudo corporalis

Chryſoſt.

§.Sect.8.

Againe, the worthleſneſſe of beauty may hereby appeare, in that if it bring any delight, it is rather to thoſe who ſee it, than to thoſe that haue it; or if at all it be pleaſing to the owners, it is in regard of the liking and admiration of the lookers on, hauing nothing in themſelues to reſt vpon for their contentment, but depending vpon the iudgment and cenſures of others, either to bee extolled by their commendations, or to bee abaſed by their diſpraiſes; and what worth is in that, which riſeth and falleth at euery ones deuotion? or how cannot that bee eſteemed vaine, which hath its being and ſubſiſtence in the vaine breath of the vulgar multitude? Neither in truth would they at all admire it, or though they ſhould, yet would not their idle breath puffe vs vp with the wind of pride, if either they or we did but conſider, what loathſome matter lieth hid vnder this faire skinne. For if our eyes cannot pearce any deeper than the outſide only, yet looke what filthy excrements iſſue out of the noſe, eares, pores and other paſſages, and judge what the fountaine it ſelfe is, from which proceed ſuch loathſome ſtreames: conſider what wee were before our birth, and what afterwards, then placed in the middeſt of excrements, and now made the receptacles of dirt and filth. And therefore when the beautie of the skinne doth moſt exalt vs, wee ſhould bee ſufficiently humbled, if wee would but conſider the vgly loathſomnes of that which it containeth.

But though this beautie were of ſome excellencie whileſt it continueth, yet is it to bee eſteemed of little worth, in regard that it is ſo momentanie and ſo mutable. In reſpect whereof the Wiſe man ſaith, that it is not onely vaine, but deceitfull alſo, giuing men the ſlip when they thinke that they hold it faſteſt, like a ſhadow that vaniſheth whileſt one thinketh to embrace it: for if man himſelfe be ſo momentanie, what ſhall we thinke of beautie which is but an accident of this ſubject, and commonly vaniſheth, the ſubſtance ſtill remaining? if he be but a flower of the field, which is but of a day or weekes continuance; then how fraile and fading is the colour of this flower which often fadeth a great while, of this ſmall time, before the flower dieth? If man be but a cloude then ſurely beautie, may be fitly reſembled to the bright lightning which iſſueth out of it, and vaniſheth in the twinckling of an eye. Whereof it is that the kingdome of beautie is ſaid to be a tyrannie, which is violent for the time, but of ſhort continuance. To this purpoſe one ſaith that *as the hearb ſpringing with his beautifull flowers, doth delight the eie, & by little & little fading loſeth his beautie, & is turned into hay; ſo all the beautie of men buddeth in the ſpring of childhood, flowreth and flouriſheth in the ſummer of youth, and perfect age, and ſuddenly when the winter of age commeth, the head vnwittingly groweth gray, the face wrinkled, the skinne writhled, and ſo farre is he now from beautie, that hee hath ſcarce the vſe of his lymmes for the ſloweſt and weakeſt motion.*

Et repente dum neſcit, incaneſcit caput, rugatur facies, &c.

But as it is momentany, ſo alſo is it mutable, and vncertaine to continue this ſhort time; for this flower of beautie is ſubject to bee blaſted with innumerable accidents, a little ſcratch impaireth it, and a greater wound doth quite deforme it; a dayes ſicknes much abateth it, and if it bee but of a weekes continuance, doth quite deface it; yea ſo fading it is that a little ſun-ſhine robbeth vs of it, this earthly beautie being not able to endure that heauenly brightneſſe. Or though it be preſerued from the violence of extraordinarie accidents, yet time, which by little and little brought it vnto vs, till we attained to the height of its perfection, doth then as ſtealingly take it away; neither is it more poſſible to preuent this decay of beautie, than to ſtop the courſe of time; for euen whileſt it is admired and praiſed, it ſecretly fadeth and declineth. And though (through the ſtrength of art and nature conſpiring together) it were poſſible to preſerue this beautie vnto old age; yet then behold the vtter ruine of this faire building; for when age commeth it ploweth deepe furrowes in the moſt beautifull viſage, it changeth the colour, rotteth the teeth, tainteth the breath, wrinkleth the brow, bleereth and dimmeth the eyes, crookneth the backe, writhleth the hands, ſtifneth and lameth the ioynts, deaffeneth the eares, and maketh the voyce hoarſe and vnpleaſant, which before was ſweete and tunable. In a word, it worketh ſuch a change and alteration, that if after ſome long diſtance of time, a man ſhould behold his viſage in a glaſſe, he would ſeeme a ſtranger to himſelfe, and ſcarce acknowledge that he is ſtill the owner of the ſame body wherwith formerly he was delighted.

Florem decoris ſinguli carpunt dies, Senec. in Octauia.

Or let it bee imagined that through the extraordinary vigour of nature, there doth a kinde of comely beauty remaine euen in the elder age; yet remember what will become of it in the next houre that death hath ſeazed vpon it, and hath thruſt the ſoule out of her poſſeſſion, till his leaſe alſo be expired. Call to minde that the moſt amiable face and countenance after two or three dayes buriall, will bee ſo vgly and deformed, that none would now more loath it, than thoſe who before did moſt admire it; and were it not priuiledged with that only benefit of ſenſeleſneſſe, and want of vnderſtanding, ſelfe-horrour would make it breake open the priſon of the graue, and cauſe it to ſtriue by flight to eſcape and auoide its owne company.

Iob.17.14.

§. Sect. 10. That contemning this outward beautie,

And thus haue I ſhewed the worthleſſe vanitie and vnprofitableneſſe of worldly beautie; which ought to moue vs to deſpiſe

and

we muſt affect the inward beautie of the minde.

Pulchrius eſt pulchrum fieri quam naſci: illud enim caſus, hoc ſtudij eſt. Petrarch.

and contemne it, as being of no value, when as it is ſeuered from true godlineſſe. And becauſe naturally wee are affected with beautie, let vs turne the edge of our loue from this earthly traſh, to ſpirituall and heauenly treaſure ſetting our hearts on that inward beautie of the mind which conſiſteth in vertue, and the ſanctifying gifts of Gods Spirit, and on that glorious beautie, which ſhall adorne our bodies and ſoules in the kingdome of God; for as this beautie is in it ſelfe ten thouſand times more excellent than the other, ſo ſhall it be of euerlaſting continuance; for old age can neuer make any wrinckles in the face of vertue, ſickneſſe cannot hurt it, violence cannot deface it, griefe and ſorrow cannot impaire it, yea death it ſelfe cannot blemiſh or diſgrace it; yea rather it ſhall bee a meanes to crowne this beauty of grace with the beautie of glory, which as it ſhall bee full of vnſpeakable excellencie, ſo ſhall it be free from all outward iniurie, and from all inward cauſes of decay, and conſequently vnchangeable and euerlaſting.

§. Sect.11. Beautie too much affected doth make the body tender, ſoft and ſickly.

But if this will not weane our hearts from the loue of worldly beauty, becauſe it doth not profit vs: let vs further conſider that it doth alſo bring much hurt both vnto our ſelues and alſo vnto our neighbours. It hurteth our ſelues both in our bodies, ſoules and names; our bodies thereby are made more tender, ſoft and effeminate, yea alſo more weake and ſickly, and that not onely through the vſe of vnwholeſome medicines, and the neglect of wholeſome food, both which are ordinarie with thoſe who ouermuch affect the praiſe of beautie, but alſo becauſe they neglect that conuenient labour and exerciſe which preſerueth health and increaſeth ſtrength, and giue themſelues ouer to ſloth and daintines, the ordinarie enemies and impairers of them both. And this needeth no other proofe but common experience, and by comparing the ordinarie ſort, who feed wholeſomely, and diligently imploy themſelues in the duties of their calling, with the gentilitie of the land, who no more exceed the common people in forme and beautie than theſe ſurpaſſe them, in health and ſtrength.

§. Sect.11. Beauty hindereth vertue, and furthereth vice.

But howſoeuer this worldly beautie doth much hurt the body, yet nothing in compariſon of that hurt which it bringeth vnto the ſoule, which it much hindreth in the courſe of vertue, and alſo plungeth into many vices. In both which reſpects this tentation of worldly beauty hath ouercome the moſt that haue had it, whom it hath firſt effeminated and made wantonly delicate, ſo as they could not endure the paines of climing the high hill of vertue, nor of trauelling in the ſtrait and afflicted way of true godlineſſe, but rather deſire to goe downe the eaſie-declining hill of vice, and to walke in the plaine and faire way that leadeth to deſtruction: and thoſe whom it hath not ouercome, it hath thoroughly exerciſed all their ſtrength in making reſiſtance; and very valiantly haue they behaued themſelues in this conflict, if they haue not had in the way of vertue many rubs, & receiued many foiles. To this purpoſe one fitly ſaith, that they *who haue beautie, haue a couer for their eyes, a ſnare for their feet, and birdlime for their wings; ſo as they cannot eaſily diſcerne the truth, nor follow vertue, nor flie aloft in heauenly meditations.* And many hath it made barren in the duties of pietie, ſtopped in the courſe of vertue, and turned aſide into the by-paths of vice: in reſpect of which vnfruitfulnes in goodnes, the beautifull perſon is compared to the tall faire oake, which bringeth only acornes for hogs; and they who want it, and are indued with the beautie of the minde, are likened to the vine, which being deformed in ſhape, bringeth grapes and wine fit for kings.

Petrarch. remed. lib. dial.2.

Chryſoſt. in Pſal.50.

§. Sect.1 Beauty and chaſtitie ſeldome mee together. *Rara eſt ad concordia formæ atq; pudicitiæ.* Iuuenal. Satyr.10. *Cum pereu magno tur quod placet.*

The truth whereof will more clearely appeare in ſome particulars: for if wee take a view of former times and of our own dayes, wee ſhall find that beauty and chaſtitie are often at oddes, and doe ſeldome dwell together, not becauſe thoſe who are beautifull may bee in their owne nature and inclination as chaſt as others, if (as I ſaid before) they doe not mollifie and effeminate their minds with ſloth and daintines, and ſo grow light and wanton in their deſires; but becauſe they are more expoſed to the tentations and aſſaults of worldly wicked men, who are ſet on fire with their brightnes, and allured to luſt with the bait of their beauty. Now that is moſt hardly preſerued, which is of ſo many loued and deſired, eſpecially when it cannot bee hidden, but is ſubject to open view, like vnto a rich treaſure which is carried vncouered by the high way ſide, which offereth a kinde of violence to their deſires that ſee it, and cauſeth them to offer violence to the owners, and to ſeaze vpon by force, that which had firſt ſeazed on their concupiſcence. And thus the beautie of *Bethſabe* betrayed her chaſtitie vnto *Dauid*, and *Thamars* vnto *Amnon*, and thus alſo did it endanger *Saraes* vnto *Pharaoh* and *Abimelech*, and *Ioſephs* vnto his miſtreſſe. And therefore one ſaith, that *although beautie be not to be accuſed, as being the felicitie of the body, &c. yet is it to be feared in reſpect of the iniurie and violence of the beholders; as it alſo cauſed Abraham, the father of the faithfull, to feare, becauſe of the beautie of his wife, and faining that Sarah was his ſiſter, redeemed his ſafetie with a reproch. Whereas contrariwiſe wee ſhall finde them who want this beautie, eaſily freed from many impediments; for theſe faulkners*

for

Deprau Grego.

2.Sam.11. and 13.2. Gen.12. 20.

Tertull. lib.

Chryſoſt. 1.Tim.

for beautie are not very earnest in bringing them to their lure of lust, but like the simple Lambe they feed in quiet and in silence in the presence of their shepheard, there being no Wolfe to disturbe their peace. And thus it appeareth true which one ſaith, *That beauty hath made many adulterers, but neuer any chaſt;* and hath beene often the Bawd and baite which hath betrayed chaſtity, but neuer patrone to defend it. And though there be ſome that haue been innocent of this fault, and haue beene rich in beauty and in chaſtity too, yet few of them haue with all their skill and innocency kept their names vnblemiſhed, and free from the ſpots of ſuſpition and jealouſie. *For whereas* (as one ſaith) *thoſe who are not adorned with this beauty, are not only free from fault, but alſo from ſuſpition; the beautifull woman, vnleſſe ſhee vſe great care, and much modeſty and honeſty, though ſhee be innocent in fact, yet will eaſily make way to an ill opinion.* Let vs therefore not ſo much affect this earthly beauty, which oftentimes is an occaſion of ſinne, and ſeldome freed from the ſuſpition thereof; but rather ſet our hearts and affections on vertue & ſpiritual graces which adorne the mind with inward beauty, which is not only free from danger of ſinne, but alſo preſerueth vs from the leaſt ſuſpition and jealouſie of euill; and place all our loue on that heauenly beauty and diuine glory, of which wee ſhall haue the ſight and fruition after our diſſolution; *Which* (as one ſaith) *is not burthenſome to the owners, nor pernicious to them that loue and affect it, nor dangerous to thoſe who are neere vnto vs, nor expoſed to tentations, nor compaſſed with ſcandals;* but bringeth much joy to them that behold it, and endleſſe happines to them that haue it.

Sect.14.

Finally, this worldly beauty much hurteth thoſe that haue it, by making them proud and inſolent, and conſequently forgetfull of God and of all good duties which they owe vnto him; neither is there any thing ſo vaine that maketh ſo proud; of ſo ſmal worth, that doth cauſe the heart to ſwel more in loftineſſe of conceit, or doth more fill it with ſelfe-loue and admiration of their owne excellency. Nothing of ſuch ſlight importance that cauſeth greater negligence in the duties of Gods ſeruice, ſeeing it vſually hindreth thoſe that haue it, or that deſire to haue it, from comming to the exerciſes of Religion, their time being wholly taken vp in decking and adorning of their bodies, that ſo their beauties may be ſet out to the ſhew; and alſo much diſtracteth them when they come, carrying away their thoughts from the exerciſes of Religion, and fixing them vpon that which they haue made their Idoll. For when they looke vpon others, they either view their forme and beautie, diſdayning thoſe who are inferiour, vying with thoſe who are equall, and enuying thoſe who being ſuperiour, ſeeme to rob them of the title of excellency; or elſe they obſerue their habits and attires, that out of this glaſſe of vanity they may learne to decke themſelues more curiouſly againſt their next comming. And as it maketh them proudly to neglect all duty to God, ſo alſo inſolent towards men, as appeareth in the example of *Vaſhti*, who being puffed vp with pride, becauſe the King was ſo rauiſhed with her beauty, that he deſired to make ſhew of it to his Princes, refuſed to yeeld obedience vnto his Commandement, making no queſtion but that her beauty would haue made peace betweene them at the next parley. Whereby it appeareth, that as nothing more than it adorneth the body in the eyes of men, ſo nothing more deformeth the ſoule in the ſight of God, ſeeing it ſpotteth and polluteth it with this filthy leproſie of pride, which of all other vices hee moſt loatheth and abhorreth. Whereof it is that the Lord denieth vnto them his ſanctifying graces, which he vouchſafeth only vnto the humble, and oppoſeth himſelfe againſt them, punishing them oftentimes in that wherein they glory, and catching them in their owne inueigling nets, which they ſpred out for others, like *Abſalon* who was hanged with his owne haire, that wherein hee chiefly gloried, being made by God the inſtrument of his ruine.

Heſt.1.11,12.

§. *Sect.* 15.
Beauty deceiueth and allureth vnto ſin.

But as this worldly beauty is hurtfull to them that haue it, ſo alſo to others that behold it: for firſt, it ſerueth for nothing being ſeuered from vertue and true godlineſſe, but for a curious vaile to hide vnder it all ſin, and to make wickedneſſe it ſelfe, when it is diſguiſed with it, to paſſe vnſuſpected. And this was that Vizard wherewith that notable Hypocrite *Saul* was ſo adorned, that he deceiued both good *Samuel*, and all the people, cauſing him to extoll him, as not being to be matched among all the reſt, and mouing them to ſhoute for joy, and to cry aloude, *God ſaue the King*. But much more doth it hurt, as it is vſed by the Deuill and the World for a baite to allure men vnto ſin; and a ſhining flame to ſet their hearts on fire with vnlawfull luſts. In which reſpect a beautifull woman without vertue, is compared to a ſweet poyſon which killeth with delight, and their glancing looks to the ſtroke of Scorpions, or the ſting of Vipers, which bringeth death in a ſweet ſlumber; or elſe to a burning coale, which being it ſelfe firſt kindled, inflameth thoſe alſo that are neere vnto it; or as *Salomon* compareth it, to a Sword, which, whileſt it glittereth, woundeth, yea, a two edged Sword, the one hurting thoſe that haue it, with pride, the other thoſe which behold it, with luſt and wantonneſſe. And thus were the ſonnes of God wounded, whileſt they beheld the beautie of

the

1.Sam.10.24.

Formoſa meretrix dulce venenum. Vultus mulieris habet ictum ſcorpionis.

Prou.5.4.

Gen. 6. 1, 2.
Gen. 39. 2.
2. Sam. 13. 1, 2.
1. Sam. 11. 2.
Prou. 5. 24, 25.
In quæſt. ex vtroq; mixtim. 115.
Baſil, Admonit. ad filium ſpirit.

the daughters of men; thus was *Putiphars* Wife inflamed with the ſight of *Ioſeph*; thus was *Amnon* ſicke of luſt, hauing ſuffered his eyes to drinke their fill of this ſweet poyſon; yea, and with this ſnare was holy *Dauid* caught, whileſt his eyes wantonly wandred and beheld the beauty of his ſeruants Wife. And hence it is that *Salomon* ſeeking to preſerue his youthfull Scholler from the ſinne of vncleannes, thinketh it not enough to haue him ſo farre off from the beautifull Harlot, that he cannot heare the bewitching eloquence of her flattering tongue, but alſo that he ſtand aloofe, and keepe himſelfe (as it were) out of the Gun-ſhot of her deadly wounding eyes. The conſideration whereof made the beautifull *Thuſcan* (as *Auguſtine* recordeth) to deforme his ouer-louely face with grieſly wounds, leſt it ſhould become a ſnare to intangle the beholders with vnlawfull luſts; being herein, as I take it, as blind in their raſh & inconſiderate zeale, as he was bright in beauty. Seeing it might haue ſufficed to haue couered it with the chaſt vaile of a ſober and graue countenance, which by taking away all hope of obtayning, would alſo haue quenched the heate of wanton deſires; neither ought he to haue kept others from abuſe, by abuſing it himſelfe, nor to haue rejected Gods gift which to him was good, for feare leſt others ſhould abuſe it vnto euill. But as wee are not to joyne with him in this extreame, ſo let vs as carefully auoid the other: and hauing beautie, let vs not wantonly diſcouer it as though wee brought it to the market; or being in others, let vs either with *Iob* turne away our eyes, that wee doe not behold it, or at leaſt let vs looke vpon it through the glaſſe of modeſty, chaſtity and ſobriety, and ſo this Cockatrice ſhall neuer hurt vs. And this counſell the Sonne of *Syrach* giueth vs: *Turne away* (ſaith he) *thine eye from a beautifull woman, and looke not on others beauty, ſeeing many haue periſhed by the beautie of women, for through it loue is kindled as a fire.* To which accordeth the admonition of another: *Let vs ſhun* (ſaith hee) *theſe pernicious beauties, leſt they enjoyne vs to commit all manner of euill, &c. Take heed my ſonne of viewing thoſe formes, by which thou ſeeſt many haue periſhed; doe not drinke, I pray thee, of that cup wherewith ſo many haue beene poyſoned, feed not of that meate whereon ſuch multitudes haue ſurfetted, ruſh not vpon that rocke, whereupon ſo many haue ſuffered ſhipwracke, and carefully auoide thoſe hidden ſnares wherein thou haſt ſeene ſo many taken.*

§. Sect. 16.
Beauty oftentimes hurtfull to the friends of thoſe who excell in it.

But as this worldly beauty is hurtfull to ſtrangers, ſo oftentimes to neereſt friends; for it is a common occaſion, and the vſuall fuell, wherewith the conſuming fire of jealouſie is kindled, whileſt the Husband beholding his Wiues beauty with the eye of Loue, groweth in feare of Riuals, and conſidereth the great difficulty of appropriating that to his owne vſe, which is of ſo many affected and deſired; the which feare making him fit to entertaine all ſuſpitions, and many ſuſpitions ſeruing to his jealous minde for an euident demonſtration, doe make way for rage againſt his Wife, the ouer-flowing of loue turning into the gaule of fury, for enuy and hatred againſt his ſuppoſed Riuall, and for torment and vexation to his owne ſoule. Againe, this worldly beauty ſeuered from vertue doth often expoſe neereſt friends to many dangers, as ſometimes to ſecret poyſons, and ſometimes to open violence, becauſe they ſtand in the way, and hinder thoſe who are intangled with it, from ſatisfying their luſts, and enjoying their wanton and laſciuious deſires. For if this beautie had theſe dangerous and deadly effects in *Sara*, who thereby vnwillingly expoſed *Abraham* to the hazard of his life; and in *Bethſabe*, whoſe beauty was the cauſe of her Husbands ruine, both which notwithſtanding were vertuous women, & feared God: how much more pernicious is it in thoſe who are deſtitute of vertue, modeſty and ſobriety, who are not only occaſions, but alſo acceſſaries and helpers forward of theſe miſchiefes, being allured hereunto by their wicked Louers?

§. Sect.
That we
fix our
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Seeing then this worldly beauty hath in it no worth or excellency, but is altogether vnprofitable, yea, hurtfull and pernicious, both to them that excell in it, and to thoſe that are neere vnto them: let vs weane our hearts from the loue of this vanity, & learne to contemne and deſpiſe it both in our ſelues and others; and if we will needs be enamored with beautifull objects, let vs fixe our hearts vpon God, who is not only beautifull, but beauty it ſelfe, and ſo infinite in this and all other perfections, that all the beauty of all the creatures in Heauen and Earth is but as a ſmall ſparke in compariſon of the glorious brightneſſe of this Sunne. And therefore let the beauty of the creatures ſerue but as a Scale, whereby our meditations may aſcend to contemplate the infinite beauty of the Creatour: for neglect of which vſe of the creatures excellencies, the Authour of the Booke of Wiſdome condemneth men: *Surely* (ſaith he) *all men are vaine by nature, and are ignorant of God, and could not know him that is, by the good things that are ſeene, neither conſider by the workes the worke-maſter, &c. though they had ſuch pleaſure in their beautie, &c. yet ſhould they haue knowne, how much more excellent hee is that made them; for the firſt author of beautie hath created theſe things.*

§. Sect.
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And if we will needs be in loue with any thing in our ſelues, let vs place our chiefe affection

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fection next vnto God vpon our ſoule, as being in it ſelfe much more excellent in beauty than our bodies, and the cauſe alſo of all bodily beauty; for according as the ſoule is affected, ſo is the beauty of the body increaſed or abated. If the minde be merry, the face is beautified with a cheerefull countenance; if touched with griefe and ſorrow, preſently all outward beauty vaniſheth: if the minde be terrified and affrighted, preſently this aſtoniſhment appeareth in the gaſtly paleneſſe of the viſage; if it bee in peace and quietneſſe, then the face alſo is pleaſant and amiable; if the minde be affected with enuy, it maketh the body and face leane and wanne; if with loue which is honeſt and moderate, it maketh the face alſo to looke with a louely ſweetneſſe; if the minde bee inraged, the looke alſo is furious, if well pleaſed, contentment appeareth in the very countenance; if the ſoule bee adorned with modeſtie, it will ſhew it ſelfe in the baſhfulneſſe of the looke, but if it bee impudent, the face alſo is bold and ſhameleſſe. So that the chiefe beauty of the body is deriued from the ſoule, and hereof it is that many haue no gracefulneſſe in their countenance, who haue no blemiſh in their face, nor imperfection in their fauour; and contrariwiſe, that many who haue little excellency either in their fauour or complexion, doe neuertheleſſe exceed in a louely gracefulneſſe, which they haue not from the body, but from ſome ſecret operation of the ſoule. But moſt cleerely this appeareth in the vnion and ſeparation of the ſoule and bodie; for whileſt they are joyned together their beauty alſo flouriſheth and continueth; but no ſooner are they diuided, and the body parted from the ſoule, than the beauty alſo is parted from the body, ſo that that face which not an houre agoe was admired and loued for beauty and excellency, is now abhorred and loathed for vglineſſe and deformity. And therefore ſeeing the body hath nothing but what it borroweth, and only yeeldeth a place or roome wherein the ſoule may ſhew forth its excellencies; let vs not dote vpon this bodily beauty, but ſet our hearts and affections on the inward beauty of the ſoule, labouring more and more to adorne it with vertue and Gods ſanctifying graces, which will not fade and periſh, that ſo alſo wee may attaine vnto the fruition of that eternall beauty and goodneſſe, which will bring with it fulneſſe of joy and happineſſe, that ſhall endure for euermore.

CHAP. XIV.

Of the vanitie and wickedneſſe of painting the face.

§. Sect. 1. That the Deuill was the inuenter of this art of painting.

AND thus haue I ſhewed that worldly beauty is to be contemned of Chriſtians, and the reaſons which may induce them to deſpiſe it: I will adde ſomething of the counterfeit thereof, painting and colouring of the face, commonly vſed by vaine women, that hereby they may get the prayſe of beauty by their art, which nature hath denied vnto them. The which is not like the other, euill onely in regard of abuſe, but vtterly vnlawfull, wicked and abominable in its owne nature, and in the generall practice thereof; as offending not only againſt the Law of God, but alſo the light of Nature; ſeeing they who haue not a dram of grace, nor a ſparke of true knowledge, doe brand it with the note of ignominy and reproach whereſoeuer it is diſcouered; yea euen thoſe who practiſe it doe condemne it in their own conſciences, and would bee much aſhamed (if long cuſtome hath not made them impudent) to bee taken with the fact. But that all Chriſtians may be mooued to deteſt and abhorre this wicked practice; let them conſider that God is not the author of this beauty, but the Deuill himſelfe, who bringeth the workes of God into diſgrace, not only by counterfeiting them, but by labouring to excell them. With this accordeth the judgement of that godly Father, and bleſſed Martyr *Cyprian*, who thinketh that when the wicked Angels (profeſſing loue to lewde women that they might deſtroy them) abuſed their bodies to filthineſſe, for the hire and wages of their wickedneſſe, they taught and inſtructed them in this art of painting; and thereof inferreth, that theſe painted parts are not of Gods making, but of the Deuils ſtayning and corrupting. Now what impiety is this in thoſe who profeſſe Chriſtianity, that being formed by God, they ſhould ſeeke to be reformed and perfected by the Deuill? To the ſame purpoſe *Tertullian* ſayth, that *the Deuill hath certainly deuiſed theſe arts, that hee might in vs oppoſe himſelfe againſt God. And affirmeth that to bee Gods worke which is borne, and that the Deuils which is counterfeited: and what helliſh wickedneſſe is this, to adde vnto Gods works the Deuils arts and ornaments? our ſeruants borrow not from our foes, the ſouldier deſireth nothing from the enemies of his chiefe Commander; and ſhall a Chriſtian deſire helpe of that wicked one, who is Gods and their profeſſed enemie?*

Hæc non ſunt membra quæ Deus fecit, ſed quæ Diabolus infecit. Cyprian. de Velan. Virgin. lib.

Ille indubitatè huiuſmodi ingenia conſummauit, vt in nobis quodam modo manus Deo inferret. De cult. fœmin. pag. 514.

§. Sect. 2. Painting both the effect and cauſe of ſinne.

Againe, let them conſider, that as it hath an euill authour, ſo it is in it ſelfe euill, as ſpringing from the root of ſinne, and bringing forth abundance of theſe curſed fruites.

The root from which it ſpringeth, is ſometimes pride, which moueth them, when they cannot match others in naturall beauty, to vſe theſe artificiall helpes, that thereby they may excell them in that which is counterfeit. And ſometime it ſpringeth from luſt, and the inward vncleanneſſe of the heart, which mooueth them to vſe theſe inueigling arts, that by ſeeming more beautifull than they are, they may enſnare the affections of thoſe who looke vpon them. And as it is bred of theſe curſed Parents, ſo it ſelfe is exceeding fruitfull in bringing forth the impious offſpring of manifold ſinnes committed both againſt God, their Neighbour and themſelues. Againſt God they offend; by preſuming to adulterate his worke, and by taking vpon them to amend that, which, (as they ſuppoſe) he hath made amiſſe; for they ſecretly reprehend the workman, when they are diſpleaſed with his worke, and ſeeme to taske him for want of wiſdome and cunning, when they take vpon them to correct and make better that which he hath left vnperfected. To this purpoſe is that of *Cyprian: God ſaith, Let vs make man according to our image and ſimilitude, and dare any preſume to change & alter that which God hath made? In ſo doing, they offer violence to God, when as they ſtriue to reforme, & transforme that which hee hath formed; for that which is borne, is the worke of God, and that which is changed, the worke of the Deuill. If a skilfull Painter, hauing cunningly limb'd the portraiture of a mans body, and ſeeing another take vpon him to mend his workmanſhip, would bee mooued to anger, and thinke himſelfe much injured; doeſt thou thinke to goe vnpuniſhed for thy raſh boldneſſe, in preſuming to amend the worke of God?*

Cyprian, tract. 2. de habit. virg. pag. 109.

§. Sect. 3. That theſe Painters deceiue and abuſe others.

Fucum facere, id eſt, decipere. Abſque fuco, id eſt, candidè & apertè.

They offend alſo againſt men, by deceiuing and abuſing them; making them to admire a painted picture, in ſtead of the worke of God; and ſo notable is this couſenage, that in the Latine phraſe, they are ſaid to colour or paint, who by their words or actions deceiue another, and to vſe no painting or colouring, who deale ingenuouſly, truly, and in ſimplicitie. But much more doe they ſin againſt them, whileſt by theſe deuilliſh arts counterfeiting beauty, they inflame the hearts of thoſe, who behold them, with filthy and vnlawfull luſts; the which was (as I take it) the chiefe cauſe why Satan inuented it, and wicked women practice it. And hence it is, that one calleth this painting, and counterfeit beauty, *the fire of youth, the ſmell of luſt, and the ſigne which ſheweth where an vnchaſt heart dwelleth.*

Hieronym.

§. Sect. 4. That they moſt of all offend againſt themſelues: In

But moſt of all doe they, who vſe this art, wrong themſelues, and ſinne againſt their owne bodies and ſoules; for if they offer great injury to their friends, who when they come into company, are aſhamed of them; then much more doe they thus offend, who are aſhamed of themſelues? And therefore being diſpleaſed with their owne colour and countenance, like Players, they come diſguiſed in the ſimilitude of other perſons; and for want of a better, they act their part in the habit of an Harlot. Now what is this but vnnaturally to deny themſelues, and to thruſt (as it were) another into their owne place? What is it but to make themſelues counterfeit Idols, that vnto them luſt may offer the ſacrifices of vncleanneſſe? What is it, but to expoſe themſelues to the ſcorne and laughter of thoſe, who hauing ſeene their glorious Beauty which they counterfeited, ſhall afterwards happen to ſee them in their owne complexion and naturall fouleneſſe, like a Player, who hauing acted a Kingly part, and put off all his gorgeous ornaments, doth now appeare in his owne perſon and attire; ſauing that herein it is much more abſurd, in that they profeſſe this diſguiſing, and theſe diſſemble it, deſiring that it ſhould be taken in good earneſt, which the other doe in jeſt to make ſport.

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§. Sect. 5.
That they d
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Againe, whileſt they labour to attaine vnto this counterfeit complexion, they loſe that true beauty which they haue by nature; for with their medicines and minerals which they vſe to this purpoſe, they make their colour pale and wan, they wrinckle the face, yea, oftentimes poyſon the skin, and dimme the eyeſight, and ſo ouer-greedily ſeeking falſe Beauty, they get true deformity, and make themſelues loathſome indeed, that they may appeare beautifull in ſhew. And yet this is but the leaſt part of their loſſe: for as they blemiſh their skin, ſo they blot and diſgrace their Names, whileſt following the practice of Harlots, they deſeruedly gaine for all their labour, their reputation; and to bee ranged and eſteemed in their fellowſhip, whoſe manners they imitate. For this outward painting of theſe earthly houſes, maketh men thinke that they are to bee let; and by hanging out this ſigne of Luſt, they ſeeme to inuite Cuſtomers, and to offer their honeſtie to the ſale at eaſie rates. Of which fault, though ſome may bee free, (as falling into this folly by the example of others, and through the corruption of the times) yet few or none eſcape juſt jealouſie and ſuſpicion; (and Chriſtians ſhould auoid not onely euil, but the appearance thereof) for who would buy this vaine Beauty with the hazard of their ſoules, but they, who mind to ſell that which they haue thus dearely bought, when they haue fit occaſion? Neither in truth is it likely that they will long ſtand firmely vpon this ſlippery ground; but vſing the meanes, will come to the end, and (as one ſaith) *hauing adulterated their face, they will ſoone after thinke of adulterating their chaſtitie, and defiling their bodies.*

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Finally, as they diſgrace their names, ſo alſo their profeſſion of Religion, whileſt profeſſing themſelues the members of Chriſt, they behaue themſelues like the limmes of Satan. For what a ſhame is this, that there ſhould be no difference between a Chriſtian, and a Pagan, a Matrone and a Strumpet, the Spouſe of Chriſt, and a filthy Harlot, betweene one that profeſſeth her ſelfe, bought with the precious bloud of Chriſt, and another, that is ſold ouer to worke wickednes, and is branded with the marke of impietie to acknowledge the ſale? but that both alike ſhould vſe the ſame light habit and attire, and the ſame deuilliſh arts to commend themſelues by a falſe Beauty? The beſt Beauty of a Chriſtian Woman is modeſty and ſhamefaſtneſſe, and their beſt ornament is ſimplicity, and humility; but how farre are they from ſimplicitie and truth, who lie and diſſemble, euen when they ſay nothing, ſpeaking in a reall language falſhood and diſſimulation, euen with their very countenance, to as many as looke vpon them? vnleſſe they thinke that onely verball vntruth is forbidden, and actuall falſhood permitted; or that it is a greater fault to diſſemble in ſpeeches, than to deceiue in deeds and actions. And how farre are they from this Chriſtian humility, who rather than they will not ſhew their pride, vaunt themſelues of a counterfeit Beauty, and for want of better matter, grow high in their owne conceit, becauſe they haue this falſe ſhadow of true Beauty, which indeed is it ſelf but a ſhadow, in reſpect of any ſubſtantiall good? How far are they from that graue decency, which the Apoſtle requireth in Chriſtian Matrons, ſeeing they cannot content themſelues with Gold, precious Iewels, and Broydred Haire, vnleſſe they alſo adorne their heads with the ſpoyles of the dead, and grace themſelues with a graceleſſe and whoriſh Beauty? But let ſuch know, that they deceiue themſelues with a title of Chriſtianity, ſeeing they deny the truth thereof in their liues; and that howſoeuer they adorne themſelues with the profeſſion of Chriſtians, *yet* (as one ſaith) *they can neuer put on the true garment Chriſt Ieſus*: neither will the oyle of his ſanctifying graces, and theſe beautifying waters, and minerall duſt euer mix together.

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But here ſome will ſay, that for themſelues they take no great delight in theſe practices, but that they vſe them to pleaſe their Husbands, that by giuing them contentment, they may retaine their loue and affection; and appropriating it wholly to themſelues, may preſerue them from the loue of ſtrange women. For anſwering whereof, let ſuch know, that they ought not to pleaſe men by diſpleaſing God; and therefore though it could be imagined that any man is ſo ſilly and deſtitute of vnderſtanding, that he would haue his Wife, whom hee deſires to keepe honeſt, to vſe the qualities and conditions of an Harlot, yet ſhe ſhould not giue him contentment, by burthening her ſoule with a knowne ſinne. Neither can it be imagined that hereby they can wind themſelues into their Husbands loue, or preſerue him from vnlawfull luſts; for if neither the feare of God, nor the terrour of his judgements, death, hell, and condemnation, nor yet the puniſhment inflicted by humane Lawes, and the danger of falling hereby into innumerable euils, will deliuer him from following theſe courſes; nor finally the loue of God and his ſweet promiſes will allure him to the performance of his dutie; then how can it be imagined, that hee ſhould be inticed with a painted Vizard to imbrace this Conjugall loue, or be preſerued from ſtrange luſts with a falſe and counterfeit Beauty? Yea contrariwiſe, let them reſt aſſured that they make themſelues hereby loathſome to their Husbands, when as theſe artificiall ſupplies put them in minde of their naturall defects, and this counterfeit Beauty, of that reall deformitie which it hideth; like a rotten poſt which is painted, and gilded ouer to make a ſhew. And therefore (as one ſaith) they take a fooliſh courſe in ſeeking to approoue themſelues to their Husbands judgement, by diſapprouing them in their own; & to thinke to pleaſe others, when as being helped with ſelf-loue they cannot pleaſe themſelues. For if they thought nothing wanting, they would not ſeeke by ſuch means to make a ſupply; if they did not thinke themſelues deformed, they would neuer ſeeke grace from a falſe beauty. If then thou wouldeſt haue thy Huſband eſteeme thee, obſerue rather a ſober grauitie, than affect a counterfeit Beauty; and decke thy minde with the ornaments of vertue, humilitie, meekneſſe, conjugall loue, fidelitie, chaſtitie, modeſtie and the reſt, which being permanent and vnchangeable, will make his loue alſo conſtant and perpetuall; and teach him not with theſe deceitfull arts to tie his loue to the Beauty of the face, leſt being accuſtomed for this cauſe to affect and loue, hee be taken with beauty of an Harlot, when he findeth it more excellent. Whereas if thou inureſt him to loue in thee vertue, good qualities, modeſty, & ſobrietie, hee will not eaſily bee inſnared by the adultreſſe, ſeeing ſhe hath no ſuch baits to allure his loue. Finally, doe not teach him to bee willingly deceiued, with wanton laughter, and with a nice and affected gate; for ſo ſhalt thou but miniſter vnto him weapons, the point whereof may bee turned againſt thy ſelfe; but rather ſeeke that hee may take delight in chaſtity, modeſty, and ſobriety, and ſo ſhall hee haue armour of proofe to defend and preſerue him from the incounters of an Harlot.

Ambroſ. de Virgin. lib.

Chryſoſt. in 1. Tim. 1. Homil. 4.

Chap. XV.

That bodily ſtrength is not much to bee eſteemed, as being of ſmall worth and excellencie.

§. Sect. 1. That bodily ſtrength being in'it ſelfe good, is often abuſed through our corruption.

HAuing ſpoken of thoſe worldly tentations; which are grounded vpon Beauty. Wee are now to ſpeake of thoſe which ariſe from ſtrength and health, both which are in themſelues the good bleſsings of God, whereby wee are the better inabled to ſerue him in all good duties; for in them our firſt parents excelled in the ſtate of innocencie, & we alſo ſhal much excel them in the ſtate of glory; for our *bodies are ſowne in corruption, but they ſhall riſe in vncorruption, they are ſowne in weakneſſe, but they ſhall bee raiſed in power,* as the Apoſtle telleth vs. And therfore being the gifts of God, wherewith hee moſt inriched vs in the ſtate of innocencie, and will crowne vs in the ſtate of glory, they muſt needs be good in their owne nature, and to thoſe who haue a right vſe of them. But yet through the malice of our ſpirituall enemies theſe gifts of God (like all other benefits of proſperitie) are vnto vs the grounds of their tentations, wherewith they draw vs vnto ſinne; and their nature being infected with our corruption, they are oftentimes abuſed vnto euill. As when hauing them we glory in them, or preferre them before ſpirituall graces, and the meanes of eternall glory; or finally, when by them we are hindred in the courſe of godlineſſe, or furthered and ſtrengthened in the way of wickedneſſe. And therefore in the next place wee are to arme the Chriſtian, that he may not be ouercome of his own ſtrength, & that his health be not vnto him the means of bringing him to ſickneſſe of ſoule and death eternall. But I ſhall not need to ſpeake much of this, ſeeing that armour which was brought out to defend vs againſt the aſſaults of worldly beauty, may by the wiſe Reader bee eaſily fitted againſt theſe incounters alſo; and ſeeing alſo this decrepit age of the World (which now ſeemeth almoſt quite abandoned of that ſtrength and vigorous health wherein the former ages haue excelled; and to bee fully repleniſhed with all manner of infirmities, ſickneſſe, and weakneſſe) needeth not ſo much to be confirmed and preſerued againſt the tentations which are grounded on this Lion-like ſtrength, as againſt thoſe which ariſe from Serpentine ſubtilty, and Fox-like wilineſſe.

1. Cor. 15. 42.

§. Sect. 2. That it is a great vanity to glorie in ſtrength, ſeeing God eſteemeth it not, and the beaſts excell in it.

And yet becauſe ſtrength is no more abated, than pride increaſed; and men are apt to glory in theſe things, though nothing in themſelues, yet when being compared they exceed others of our owne times; it ſhall not be amiſſe to vſe briefly ſome reaſons whereby wee may be preſerued againſt theſe tentations. And firſt concerning ſtrength (vnder which I alſo comprehend, actiuitie, nimbleneſſe, ſwifneſſe, and ſuch like eſteemable properties of the bodie) we are not, as the Lord exhorteth vs, to glory in it, nor ouer-weening the worth of it, to preferre it before things of much better value; becauſe being thus compared, it is of no great excellency, and vnto vs oftentimes vnprofitable, and ſometimes alſo hurtfull and inconuenient. It is of no great worth, ſeeing the Lord himſelfe doth little eſteeme it: for as *Elihu* ſaith, *he regardeth not them that excell in ſtrength:* and as the Pſalmiſt ſpeaketh, *he hath no pleaſure in the ſtrength of an horſe, neither delighteth he in the legs of man.* And therefore he maketh this alſo one of his common gifts, which he giueth to the Reprobate, as well as to the Elect, and vnto beaſts (and that in farre greater meaſure) as well as vnto men. How vaine therfore are thoſe who are proud of ſuch baſe vanities, wherein many wicked men match them, and many beaſts doe farre excell? them how little good haue they in them, when they are faine to glorie in that, in which when they haue attained vnto the greateſt meaſure which poſſibility incourageth them to deſire, yet they come farre ſhort of Giants among men, and of the Horſe, Bull, Lion, and many other among the bruiſh creatures? To this purpoſe *Chryſoſtome* demandeth; *Art thou ſtrong* (ſaith hee) *and art thou therefore proud? Why the thing wherein thou glorieſt is baſe, for the Lion is hardier than thou, and the Bore ſtronger; yea, Robbers, Theeues, and Ruffians, and thine owne ſeruants herein excell thee, and doeſt thou thinke this a thing eſteemable or praiſe worthy?* The like alſo may be ſaid, of nimbleneſſe, actiuitie, and ſwifneſſe. For when in nimbleneſſe and actiuitie thou exceedeſt all men, yet an Ape doth farre ſurpaſſe thee; and though thou couldeſt runne as ſwiftly as *Aſahel*, yet the ſilly Hare would far outſtrip thee. Seeing therefore God hath vouchſafed thee the honour of a man, glory not in that wherein the beaſts excell thee, and ſeeing he hath made thee a Chriſtian, abuſe not ſo much the worth of thine owne excellencies, as (ſetting aſide all thy better parts) to bee proud of that wherein Pagans and Heathens haue ouer-matched thee. *But* (as one ſaith) *when thou haſt this ſtrength, vſe it whileſt it is preſent; and when it is abſent, neuer much deſire it.*

Jer. 9. 23.

Job 36. 19.
Pſal. 147. 10.

Fortis, e
tum ſqui
res uiſſim
nam & la
ti audac
que ſortio
Homil. ad p
40. Tom. 4.

Iſ
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rit. Cic.
Senil.

§. Sect.
That b
ſtrength
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Againe, let vs conſider that if it were of any worth and excellencie, yet it is not much to bee eſteemed, becauſe it is momentanie, and of ſuch ſhort continuance. For oftentimes it is by a weeks ſicknes weakned and impaired, euen in the prime of youth, & ſo forſaketh vs, as ſoone as it hath but ſaluted vs, as though it had only come to take leaue: our youthfull yeeres and perfect age remaining as weake and decrepit, as if wee had continued the time of the longeſt liuer. But ſay that ſickneſſe ſpareth vs, yet as old age approcheth, ſtrength decreaſeth, after which death haſteneth which doth wholly aboliſh it, making the ſtrongeſt giant and the weakeſt wretch both alike. Conſider further, that this huge ſtrength of the body, is commonly ioyned with great weaknes of the mind; and where there is the greateſt bone, there vſually is the leaſt wiſedome and vnderſtanding. In which reſpect *Themiſtocles* compared the Eretrienſes, a people more ſtrong than wiſe, to the Swordfiſh, which hath a weapon but wants a heart. Neither doth it helpe to furniſh the minde with any vertues, or maketh it more ready to any vertuous actions; but as thoſe trees which are moſt great and ſtrong, are commonly moſt vnfruitfull; ſo oftentimes thoſe who excell in ſtrength, are moſt barren in bearing the fruits of vertue, and leaſt forward in ſuch actions as ſauour of goodneſſe. Nor doth this bodily ſtrength aſſiſt the ſoule in moderating of our affections, and in ouerruling of our paſſions; it doth not helpe to aſſwage anger, to bridle luſt, or to ſtoppe our courſe, when wee runne to take reuenge yea contrariwiſe being abuſed by our corruptions, it pricketh forward our rage with the ſpurres of armed furie; it maketh men more able ſlaues to their owne filthineſſe, and in ſtead of ſtopping vs in reuengefull courſes, it rather haſteth vs forward with headlong ſwiftneſſe, and putteth a ſword of violence into our hands, whereby wee may not onely requite old iniuries, but alſo reuenge apparances of wrongs with extreame crueltie. Yea it not only encourageth thoſe that haue confidence in their owne ſtrength, without reaſon or conſcience, to oppreſſe and tyrannically to tread vnder foote thoſe whom they find themſelues able to ouermatch; but ſo puffeth them vp in pride in regard of their owne abilities, that they are ready with deſperate furie to make warre againſt heauen, and hauing gotten the victorie ouer men, to ſet vpon and encounter God himſelfe. As appeareth in the example of that mightie *Nimrod* and his aſſociates; and in *Goliah*, who not onely inſulted ouer all *Sauls* armie in confidence of his owne ſtrength, but alſo was at defiance with God himſelfe, and railed on the holy one of Iſrael.

Finally, let vs conſider that this vaine ſtrength wherein men truſt, cannot deliuer them from thoſe innumerable dangers and euils vnto which our fraile life is daily ſubiect; for as the Pſalmiſt ſaith, *The King is not ſaued by the multitude of an hoſt, neither is the mightie man deliuered by his great ſtrength.* It cannot defend them from the iudgements of God in the day of his viſitation, nor from the furious aſſaults of their ſpirituall enemies when they encounter them. It cannot keepe away ſickneſſes and diſeaſes, much leſſe deliuer them from the power of death: yea rather it expoſes men to danger, their ſtrength miniſtring vnto them more incouragement and boldneſſe to runne into perils, than power and abilitie to eſcape or ouercome them. For ſeldome is there any ſo ſtrong, but that at one time or other he meetes with one as able as himſelfe; and though there be none to match him, yet (like *Milo*) he may be catched in his owne trap, and his owne ſtrength may bee the cauſe of his ruine, whileſt his pride maketh him to vndergoe a greater burthen than he is able to beare, and to attempt matters which are aboue humane power to accompliſh and performe. And therefore ſeeing this bodily ſtrength is vaine and momentanie, vnprofitable, and oftentimes hurtfully and dangegerous: let vs not glory in it, nor too much value and eſteeme it, but rather let vs deſire to be powerfull in the inner man, and to wax ſtronger in all vertues and ſpirituall graces; but eſpecially let vs carefully deſire to bee ſtrengthened with the power of Gods might, whereby (as the Apoſtle ſpeaketh) we ſhall bee inabled to doe all things, and to ſtand manfully in the day of battaile againſt all the cruell aſſaults of our ſpirituall enemies, with aſſured hope of victory: which will eaſily ouercome vs notwithſtanding our bodily ſtrength, if this ſpirituall power and ſecret vertue of Gods ſpirit do faile and forſake vs in the time of triall.

Epheſ. 6.10.

Philip.4.13.

Chap. XVI.

That bodily health is but of ſmall worth and excellencie.

§. Sect.1. Health in it ſelfe, is a great bleſſing, but much abuſed through our corruption. Eccluſ.30.15.16

THe like alſo may bee ſaid of health, which in it owne nature is the good bleſſing of God, and a notable helpe to thoſe that vſe it well, for the better performance of all good duties: in which reſpect the Sonne of *Syrach* ſaith, *That health and ſtrength are aboue gold, and a whole body aboue infinit treaſure, there is no riches aboue a ſound body, and no ioy aboue the ioy of the heart.* Yea in truth there is ſcarce any earthly bleſſing to be compared with it, ſeeing it much leſſens all our ſorrowes and afflictions, and ſweetneth all other comforts and worldly benefits, which being ſeuered from it, become tedious and loathſome. Howbeit this bleſſing of God through our corruption is continually ſubiect to great abuſe; as when we eſteeme it aboue Gods ſpirituall graces, and the health of our ſoules, and doe ſet our hearts ſo vpon it, as that wee will not sticke to vse wicked and vnlawfull meanes, to preserue it whilest wee haue it, or recouer it when wee want it; or finally, when thereby we are not furthered in the seruice of God, and in all good and Christian duties. For howsoeuer whilest wee haue it, wee are with all thankfulnesse to esteeme it, as being a great blessing of God; and when we want it, to desire it moderately, and to vse all good meanes for recouery of it: yet when it commeth in comparison of Gods sanctifying gifts, or the spirituall health of the soule, which is accompanied with eternall life, it is to bee contemned and despised, as being light, vaine, and of no value.

§. *Sect.* 2.
That health is but a common gift, which is imparted also to the wicked.
Sanitatem corporis ne putes magnum bonum esse, quod habet & malus August. Serm. 12. tom 10 col 57.
Psal. 73.4.5.7.

To which purpose let vs consider, that howsoeuer health bee good, yet it is but a common good, which the Lord imparteth to the wicked, as well as to the godly: *and therefore* (as one saith) *we are not to esteeme bodily health a great good, which euen wicked men also enioy*: and oftentimes in a farre greater measure than Gods dearest seruants: for as the Psalmist obserued, *The wicked are lustie and strong, they are not in trouble as other men, neither are plagued with other men, their eyes stand out with fatnes, and they haue more than heart can wish.* Yea it is communicated vnto the bruit beasts, many of which enioy it longer, & in a much more perfect and excellent manner than man doth. To which purpose one saith, *Why doe yee wonder because these men enioy health, when as ye heare the Psalmist saying, O Lord thou makest whole, or conseruest men and beasts? that men might not waxe proud because they haue temporall health, the beasts are ioyned with them: why therfore doest thou reioyce O man because of health, seeing this benefit is common to thee with thine asse,* &c. *and therefore rest not in this, but rather seeke to obtaine the speciall benefits which are promised to the sonnes of men*: for to what purpose serue reason and the excellent wit of man, if hee attaine vnto nothing better than that which is common to him with the beasts?

August. Serm. in festo paschæ de Alleluia. tom.10.c.1533.
Psalm.36.6.

§. *Sect.* 3.
That bodily health is momentanie and vncertaine.

Againe, how worthlesse and void of excellencie this bodily health is, it may appeare, first, in that it is momentanie and vncertaine. For euen when it is at the height, euery trifling accident doth ouerthrow it; too much heat, or too much cold, want of nourishment or a little excesse, ouermuch labour or too much ease, besides a thousand secret and inward causes, ouerturne health and make way for sicknesse and diseases. In which respect one saith, that *this which we vsually call health of the body, is in truth sicknesse; seeing ease it selfe is sufficient to bring it into a consumption, and labour also doth cause it to faile: being spent with fasting, it is refreshed with meate, that it may continue, and being tired and wasted with ouermuch eating, it is relieued with abstinence, that it may grow stronger: the body is washed with water, that it may not be ouer drie, and then wiped with clothes, that it may not be too much moistned and softned; it is refreshed with labour, that it may not grow sluggish with ease; and cherished with rest, that it may not sinke vnder the burthen of labour; it is wearied with watching, and repaired with sleepe, and being oppressed with too much sleepe, this sluggishnesse is shaken off with watchfulnesse, least it should be spent and wearied more with rest, than with its labour. It is couered with clothes, that it may not feele the iniuries of the weather, and fainting with ouermuch heate, it is refreshed with the fanning of the coole aire. And hauing found troubles and griefes in that wherein it thought to haue auoided them, being sore wounded (as I may say) it languisheth, and waxeth weaker with the very medicine, that should haue cured it. Though therefore feauers be absent, and griefes of body cease, euen our very health is no better than a sicknes, vnto which necessity of cure is neuer wanting: for looke how many helpes and comforts we seeke out for the vse of life, euen so many medicines doe wee find to free vs from diseases; and oftentimes the salue it selfe turneth to a wound; because vsing an excellent remedy a little too long, we are much impaired by that, which wee prouided for our cure.* To the same purpose another saith, *that that which is called the health of this life, to them that vnderstand it aright, and doe compare it with that which we shall enioy in our eternall rest, it is not esteemed worthy the name of health. For if we doe not eate, hunger vexeth vs, and what is this hunger, but a naturall disease? because nature it selfe by Gods iust vengeance is made vnto vs a punishment; and that which to the first man was punishment, is vnto vs turned into nature.* &c.

Gregor. Moral. lib.8. cap.20.

Augu
37.co
tom.1.

§. Sect.4.
That bodi
health is im
perfect, and
full of in
ties.

Secondly, it is most imperfect, our whole life being like a continuall ague, which, euery second or third day, interchangeth health with sicknesse; neither is there any so strong and healthie, that hath not some griefes and infirmities which often vex him; although the pleasures and businesses of the world giue him not leasure to take any great notice of them; and the youth and strength of his body doth enable him to beare his burden with more ease and cheerefulnesse. Or though it should bee granted, that a man were quite free from all these bodily infirmities; yet if he hath many diseases in his soule, hee cannot bee said to haue any perfection of health, when as his best part is thus affected. For as it were ridiculous, if a man should glory in his health, because he is sound in his outward limmes, when in the meane time he hath the megrim in his head, the conſumption in his lungs, and incurable diſeaſes about his heart, and other chiefe and vitall parts; ſo is it no leſſe abſurd to be proud of our bodily health, when as our ſoules which are the chiefe part of man, and the life of all the reſt, are deſperatly ſicke in the diſeaſes of ſinne. For what is this, but to haue a faire skinne, and ſicke heart, a beautifull outſide, full and faire, and within, a deſperate dropſie, or vnrecouerable pleuriſie? like vnto an apple, which is faire to the eye, and rotten at the core. But ſo long as wee carie about with vs the old man, and dwell in theſe houſes of clay, we are continually ſubject to theſe diſeaſes of the ſoule, and will we nill wee, we ſhall often wound our conſciences, and make our ſelues ſicke with ſinne; the which our bodily health is ſo farre off from helping and curing, that oftentimes it occaſioneth, and moſt commonly increaſeth theſe ſpirituall diſeaſes; in regard whereof one ſaith, a ſicke minde dwelleth no where worſe than in a ſound body. And therefore little cauſe haue wee to bragge of this bodily health, being in it ſelfe vaine, fraile and imperfect, and beſides alwaies accompanied with the ſoules ſickneſſe, which is ſo dangerous and grieuous, that nothing can cure it but the blood of Chriſt.

But as this bodily health is not much to be eſteemed, in reſpect that it bringeth vnto vs little good; ſo much leſſe in regard, that through our corruption, it is often the cauſe of much hurt. For who knoweth not, that where there is the moſt healthfull body, there commonly is the ſickeſt ſoule? who ſeeth not great difference betweene them, who lie in their ſicke beds, and thoſe whoſe health is neuer impaired with any dangerous ſickneſſe? Yea, who findeth not great diſſimilitude betweene himſelfe being ſicke, and himſelfe inioying perfect health? how deuout hee is then, how fearefull to offend God, how watchfull ouer his wayes, how ready he is to call himſelfe to a reckoning, that hee may ſet things ſtraight betweene God & himſelfe. And contrariwiſe, how negligent he is now, how hard harted and carnally ſecure, putting away from him the euill day, and together with it the day of repentance; preſuming vpon his health and ſtrength, and thinking that hee may haue time enough hereafter to repent, and make euen his reckonings with God. Whereby it appeareth, that the health of the body is oftentimes a cauſe of the ſoules ſickneſſe, euen as contrariwiſe, the bodies ſickneſſe is often a meanes of the ſoules recouerie, and ſeldome ſhall wee find them both in any great meaſure in the ſame man; vnleſſe the corruptions which vſually attend vpon health, bee purged away with ſome other bitter potion of affliction. To which purpoſe one ſaith, that *God foreſeeing that ſome would fall through the abuſe of their health into ſinne, doth correct them for their profit with weakeneſſe of body, that they may not offend; and maketh it more profitable vnto them to be broken with griefes to their ſaluation, than to remaine in health to their condemnation. For that health is pernicious which leadeth to diſobedience, euen as that ſicknes is wholeſome, which by Gods correction, doth break and humble the hardneſſe of the heart.* Finally, nothing more than this bodily health doth naile mens hearts to the earth, or make them more in loue with the world, and worldly vanities, nothing more cauſeth men to giue themſelues ouer to voluptuous pleaſures; from which weakneſſe and infirmity weaneth them; which being intertained, like vnthankfull gueſts, thruſt out of the doores their hoſt that gaue them their beſt welcome. For as nothing more eaſily moueth vs to admit and imbrace theſe voluptuous pleaſures of the fleſh, than bodily health, ſo nothing more impaires, and baniſheth health than they, when they are intertained. And therefore ſeeing this bodily health through our abuſe, doth more often hurt, than helpe vs in our ſpirituall eſtate; and doth much more weaken the ſoule, than ſtrengthen the body; let vs not too much dote on it whileſt wee haue it, nor much bewaile our loſſe, when it is taken from vs. But ſeeing it is ſo ſubject to abuſe, let vs keepe a ſpeciall watch ouer our ſelues whileſt wee injoy it, that we may ſo vſe it, that God who gaue it, may bee more glorified and better ſerued, and we who haue it, may bee helped forward in all good duties, and grow more and more in grace, and in the aſſurance of our ſaluation. For otherwiſe it will rather be a curſe vnto vs than a bleſſing, which wee were much better profitably to want, then ſo hurtfully to inioy. *And* (as one ſaith) *let vs being in health bee admoniſhed, that we ſo vſe this bodily health, as that it may further the ſpirituall health of our ſoules, leaſt peruerting the benefit of our health to the practiſe of wickedneſſe, wee be made worſe by Gods gift; and ſo receiue more grieuous puniſhments hereafter, the leſſe we haue feared to abuſe ſo bountifull bleſſings of God vnto ſinne.*

Quoſdam praeſciens deus peccare poſſe, in ſalutem flagellat eos infirmitate corporis ne peccent. Bernard. de interior. domo, cap. 46.

Admonendi ſunt incolumes vt ſalutem corporis exerceant ad ſalutem mentis, &c. Gregor. paſtoral. par. 3. cap. 13.

CHAP. XVII.

That ſociety and neere familiarity with wicked worldlings is to be ſhunned and auoided.

WEE haue don with ſuch worldly tentations, as haue their ground and foundation on ſomething which is in our ſelues: Now it followeth that

§. Sect. 1. That the world allureth vs by wicked companie, to ſe-

company them in ſinne.

that I intreate of ſuch, as are cauſed and occaſioned by ſomwhat that is without vs. For as the world, and the prince therof ſeeke to ouercome vs, by cauſing our ſelues to betray our ſelues, and to become the inſtruments of our owne ruine; ſo if they faile of this, then they buſilie muſter againſt vs forren forces, and with them beſiege the fort of our ſoules, that ſo they may ſacke and ſpoile vs of all ſpirituall graces, and may lead vs captiue to deſtruction. Now theſe forces conſiſt either in the perſons of worldlings themſelues, or in worldy things, which they vſe as their baites and allurements, wherewith they intice vs vnto ſinne. In the former reſpect the world tempteth vs, when it draweth vs into the fellowſhip and ſocietie, or neere familiaritie, and inward friendſhip of wicked men, that being corrupted with their company and friendſhip, we may either be hindred in our courſe of godlineſſe, or allured to goe with them in the broad way of ſinne, that bringeth to deſtruction:

§. *Sect.* 2. That all ſocietie with wicked men is not vnlawfull.

Which tentation that wee may ouercome, let vs arme our ſelues againſt it; and leaſt wee ſhould reject the good with the euill, in the firſt place let vs conſider in what reſpects ſocietie with worldlings is permitted as lawfull, and how it is condemned as vnlawfull, and euill; that ſo neither going aſide on the right hand, nor on the left, wee may hold on in that ſtraight way which the word of God preſcribeth vnto vs. For the former, wee are to know, that not all manner of ſocietie with wicked men is forbidden, nor yet to all men: For (as one ſaith) *he muſt goe into the ſolitary deſerts, who will liue onely with thoſe who are innocent.* And the Apoſtle telleth vs, that if we *will not at all come into the companie of fornicators of this world, or with the couetous, or with extortioners, or with idolaters, we muſt then leaue the world alſo.* And therefore we muſt not follow the fooliſh dotage of Popiſh Hermits and Anchoriſts, who make it a high degree of their perfection to liue alone, and to ſequeſter themſelues from all ſocietie of men; for as the Heathen man could ſay, he that will content himſelfe with himſelfe, and leaue the companie of all others, had need to bee either a God, whom none can mend, or a ſauage beaſt, who hateth humane fellowſhip, and will not come neere them, vnleſſe it bee to deſtroy or hurt them.

Quærat ſolitudinem qui vult cum innocentibus viuere.

1. Cor. 5. 10.

Ariſtotle rep. lib. 1. cap. 2.

§. *Sect.* 3. In what caſes it is lawfull to come in company with wicked men.

It is lawfull then in ſome caſes to keepe companie with wicked worldlings. As for example, when humane ſocietie, and common ciuilitie doth require it; neither is it poſſible to liue in a common wealth, vnleſſe wee obſerue the rules of ciuilitie, and performe mutuall duties of citizens, and neighbours one to another, whether they bee profeſſours of religion, or but meere worldlings. For without this, not only all trading, buying, ſelling, and ſuch other commerce, wherewith the Common-wealth is maintained and preſerued, decaieth, and quite ceaſeth; but euen duties required neceſſarily to the preſeruing of life, and of our being in the world, ſhould alſo be neglected. As then euery man ought in the time of a common plague, to preſerue his health, by keeping himſelfe from comming amongſt infected perſons; and yet in ſome caſes, his comming neere them is not onely lawfull, but alſo neceſſarie, as to quench a fire, to help a woman in her labour and childbirth, and to miniſter vnto them ſuch neceſſaries as may preſerue their liues; ſo is it lawfull in theſe, and ſuch like caſes to come into the cōpany of thoſe who are ſpiritually infected with the plague of ſinne. But the company of wicked men is to be auoided, in reſpect of neere frendſhip and familiar conuerſation, when as wee take delight to frequent their company, as it were, of our owne choice, neither ciuill conuerſation, nor humane neceſſitie vrging vs thereunto. To this purpoſe one ſaith, that *we ought to flee the companie of wicked men, in reſpect of priuate fellowſhip, and not in reſpect of publike communion; and that rather with our hearts and affections, than with our bodies and outward actions.* And this is that familiar acquaintance which good *Iehoſaphat* had with *Ahab, Iehoram* & *Ahaziah*; and the reſt of that family, for which hee is ſo often taxed and cenſured in the booke of God.

Malorum co ſortia fugere debemus, qua priuatam co ſuetudinem, n quoad public conuerſation corde, quam co pore. Ambroſ. Offic. lib. 1. ca 2. *Chron.* 18. and 19. & 19.

§. *Sect.* 4. That it is la full to comp ny with wick men that we may conuert them vnto God.

But as it is lawfull for all men in ſome caſes, to come into the companie of wicked worldlings, ſo for ſome men eſpecially more frequently, namely ſuch as hauing a calling of God hereunto, are furniſhed alſo with ſuch a meaſure of grace, knowledge, and ſanctification, that they may iuſtly conceiue more hope of conuerting them vnto God, than there is feare that the other ſhould peruert and corrupt them with ſin; if withall in ſinceritie and vprightnes of heart they propound vnto themſelues this as their chiefe and maine end, and not worldly and ſiniſter reſpects. For as it is lawfull, yea laudable, for the Phyſitians of the body, to frequent the companie of them who are ſicke of infectious and contagious diſeaſes, that they may cure and recouer them, eſpecially when as they doe not goe armed onely with their deſperate boldneſſe, but vſe good preſeruatiues and wholeſome meanes, to preuent and repell the infection; ſo alſo it is lawfull for the ſpirituall Phyſitians of the ſoule, to come into the companie of thoſe who are ſicke of the leproſie of ſinne, and the plague a of ſcandalous life, if they vſe the good meanes of meditation, prayer, and ſuch other wholeſome preſeruatiues, whereby they may be kept ſound from the tainture of this ſpirituall infection. And for this wee haue our Sauiour Chriſt himſelfe for our precedent, who being the Phyſitian of our ſoules, frequented the companie of publicans and ſinners, who had moſt neede of his helpe. For howſoeuer it is not ſo fit for vs, as it was for him, to come into ſuch companie, becauſe hee was free from ſinne, and from the tainture of all corruption, and therefore needed no preſeruatiues, but what he had in himſelfe; and alſo becauſe through the puritie of his nature he was able purely, and without any worldlineſſe and wickedneſſe, to propound thoſe ends of doing others good, and of ſauing them from their ſinne; whereas wee being full of the corrupt humours of ſinne, and of the ſeedes of all wickedneſſe, are apt to receiue the outward infection; neither can wee purely without the mixture of our corruption, propound ſuch good ends to our workes and actions; yet ſeeing it was done by our Sauiour Chriſt it is not abſolutly vnlawfull in vs; ſo that we endeuour to doe it in his manner, and to the ſame ends, vſing all good meanes to preſerue our ſelues from hurt, whileſt we labour after others good. For ſeeing by the rule of charitie wee are bound to loue our neighbours as our ſelues, it followeth that wee may lawfully hazard a ſlippe or foyle (in the meane time vſing all good meanes whereby wee may be enabled to ſtand vpright) if we haue any hope that by our helpe our brother may bee pulled backe from the gulfe of deſtruction whereinto he is falling. Howbeit in this caſe circumſpection is to bee vſed, leaſt whileſt wee labour to raiſe others vp, wee our ſelues doe catch a downfall, and whileſt wee endeuour to cure their diſeaſes, wee our ſelues bee tainted and infected with their contagion. For ſuch is our pronenes to fall into this ſickneſſe of the ſoule, that vnleſſe wee vſe all good preſeruatiues, they will not bee bettered, and wee ſhall become much worſe, and bring our ſelues into grieuous, but yet vnpitied, diſeaſes. For as the ſonne of *Syrach* ſaith, *who will haue pitie of the charmer that is ſtung of the ſerpent? or of ſuch as come neere wilde beaſts (to tame their wildneſſe?) ſo is it with him that keepeth companie with a wicked man, and wrappeth himſelfe in his ſinnes.*

…12.13.

…Sect.5.
…hat caſes
…ompanie
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…condem-

And thus haue I ſhewed in what caſes the companie of worldly and wicked men is lawfull and warrantable; whereby alſo it is eaſie to gather in what reſpect it is vnlawfull and condemned; namely, when it is vſuall and familiar, voluntarie and not of any neceſſitie, or vrgent occaſion, raſh and deſperate, without vſing any meanes whereby wee might bee preſerued from being corrupted by their ſocietie. And finally, when as wee doe not in vprightneſſe of conſcience, propound as our maine end their ſpirituall good, and conuerſion vnto God, but our owne worldly ends. As for example, when we aime by our familiar acquaintance with them, at our owne priuate profit and aduantage, or at the ſatiſfying of our owne voluptuous pleaſure, as when we delight in their ſharpnes of wit, merrie conceits, and in their pleaſing conuerſation; which oftentimes are baites to allure vs to enter into, and inſnare our ſelues in the nets of perdition. For with this ſweetneſſe is mixed the poyſon of worldly prophaneneſſe, ribauldrie, blaſphemie, and ſuch like wicked diſcourſes; all which being in their companie, we muſt needs heare, (vnleſſe wee will ſtop our eares) and hearing muſt of neceſſitie either be corrupted or offended. In which regard one admoniſheth vs to *take carefull heede, leaſt whileſt by ſuch companie we deſire to recreate our mindes, we doe not loſe all harmonie and concord of good workes, becauſe cuſtome oftentimes doth incline nature.*

Caueamus ne dum relaxare animum volumus, ſoluamus omnem harmoniam, quaſi concentum quendam bonorum operum. Ambroſ. Offic. lib.1. cap.20.

§.Sect.6.
That the company of the wicked is forbidden and condemned.

In all which caſes and reſpects, the companie of worldlings is a notable tentation to draw vs vnto ſinne, and to hinder vs in the courſe of vertue and godlineſſe, and therefore is moſt carefully of all Chriſtians to bee ſhunned and auoided. To which purpoſe let vs conſider, firſt, that this ſocietie with the wicked is often forbidden, and condemned in the word of God. So the Wiſe man eſpecially, chargeth vs *not to keepe companie with drunkards, or with gluttons*; and generally, *neither to be enuious againſt euill men, nor to deſire to be in their companie, becauſe their hearts imagine deſtruction, and their lips ſpeake miſchiefe.* And thus the Lord commandeth the Iſraelites to haue no manner of ſocietie or friendſhip with the wicked nations, leaſt by their example and prouocation they ſhould be moued vnto idolatrie and ſin. And the Apoſtle *Paul* willeth vs in the name of the Lord, *to come out from among wicked men, to ſeparate our ſelues from them, and to touch no vncleane thing*; for if the touching of a thing vncleane ceremonially defiled a man, how much more the familiar aquaintance of thoſe, who are defiled with ſinne? But with greater care and circumſpection are wee charged to auoid the company of thoſe who making profeſſion of Chriſtian religion, doe diſgrace the ſame with their wicked and vngodly liues and conuerſations, becauſe of all other their ſocietie is moſt dangerous; their ſinnes being more ſcandalous, and their example more forcible to allure vs vnto ſinne. *If any* (ſaith he) *that is called a brother, be a fornicator or couetous, or an idolater, or railer, or a drunkard, or an extortioner, with ſuch an one eate not.* And thus he commandeth the Theſſalonians, *in the name of our Lord Ieſus Chriſt, that they ſhould withdraw themſelues from euery brother that walketh inordinatly, and*

Prou.23.20.

Prou.24.1.

Exod.34.16. Deut.7.3 4.

2.Cor.6.17. Leuit.7.19.

1.Cor.5.11.

2.Theſſ.3.6.

Apoc.18.4.

not after the inſtruction which he had receiued from him. And thus the voice from heauen crieth vnto all the ſeruants of God, *to come out of the ſpirituall Babylon, that they be not partakers in her ſinnes, and that they receiue not of her plagues.*

§. *Sect.*7.
That Gods Saints haue carefully ſhunned the companie of the wicked.

*Pſal.*26.4.5.

*Pſalm.*120.5.6.

2.*Cor.*6.14.15.

*Eccl.*13.16.17.

Ambroſ. ad Virgin. deuot. lib. cap. 1.

And as the Lord hath forbidden this ſociety with the wicked; ſo alſo haue the Saints carefully auoided it. Thus *Dauid* profeſſeth, that *hee had not haunted with vaine perſons, neither kept company with the diſſemblers; yea that hee hated the aſſembly of the euill, and had not companied with the wicked.* And when through his grieuous perſecutions he was forced, whether hee would or no, to haue this wicked fellowſhip, hee grieuouſly complaineth hereof, crying out; *Woe is me that I remaine in Meſhech, and dwell in the tents of Kedar.* Whoſe example let vs learne to imitate, approuing our ſelues to be true Iſraelites by our abhorring all fellowſhip with theſe filthy ſwine, who take delight to wallow themſelues in the loathſome puddle of ſinne and wickedneſſe. And to this end let vs further conſider, that there ought to be no communion or fellowſhip betweene the faithfull and theſe worldly infidels: for as the Apoſtle ſaith, what *fellowſhip hath righteouſneſſe with vnrighteouſneſſe? and what communion hath light with darkneſſe? and what concord hath Chriſt with Belial? or what part hath the beleeuer with the infidell?* With which accordeth the ſaying of the Sonne of *Syrach*, *All fleſh* (ſaith hee) *will reſort to their like, and euery man will keepe company with ſuch as he is himſelfe: how can the Wolfe agree with the Lambe? no more can the vngodly with the righteous.* And to the ſame purpoſe another demandeth, *What* (ſaith he) *haſt thou to doe with worldly men, or what commerce canſt thou haue with them? to what purpoſe doeſt thou deſire to know with them the way of perdition, which they follow? If thou ſeekeſt for chaſtitie, they haue it not; if for faith, who is faithfull among them, whom thou ſhouldeſt imitate? If thou ſeekeſt for Chriſt, he remaineth not in them,* &c.

§. *Sect.*8.
That wicked companie is a notable inducement to draw vs vnto ſinne.

*Pſal.*119.115.

*Ecclſ.*13.1.

1.*Cor.*5.6.

Senec.

Secondly, let vs call to minde that this ſociety with wicked worldlings doth bring vnto vs much hurt, as being the cauſe both of the euill of ſinne, and the euill of puniſhment. For it is a ſpeciall meanes of the tranſgreſſion of all Gods Lawes and therefore the Prophet *Dauid* being reſolued to yeeld his obedience thereunto, ſaith, *Away from me yee wicked, for I will keepe the commandements of my God.* Implying that there was no hope of yeelding ſuch obedience as hee deſired, vntill hee had freed himſelfe from wicked mens company. For this wicked ſociety doth exceedingly corrupt and defile thoſe that frequent it, like vnto a gangrene, which hauing tainted one member, neuer reſteth till it haue runne ouer the whole body; or like vnto the ſpreading leproſie or plague, which beginning in one houſe proceedeth to another, vntill it haue infected the greateſt part of a towne or citie. In which reſpect the ſonne of *Syrach* compareth wicked company to pitch, which by touching defileth vs; and the Apoſtle, to leauen, a little whereof ſoureth the whole lumpe of dough. And by others, wicked men in this regard are compared to ſcabbed ſheepe, one of which is enough to infect the whole flocke; and to rotten apples, which taint and corrupt all the ſound ones that lie about them. Wherby it appeareth that it is a thing of great difficultie to conuerſe with wicked men, and not to be tainted with their corruptions: for beſides that they are apt to infect, wee alſo are moſt apt to receiue the infection, hauing the ſeeds of ſinne remaining in vs, which are ready to ſpring and ſprout vp, when they are (as it were) watered with the breath of euill company. We are in our owne nature prone to goe downe the hill of vice, how then ſhall we keepe our ſelues from running headlong, when we are thruſt forward with theſe wicked aſſociates? In our ſelues wee are ſluggiſh in trauelling the way of righteouſneſſe which leadeth to life eternall: and therefore what will become of vs when theſe briars and thornes catch hold of vs and hinder vs? Surely they will either cauſe vs to make a ſtand, and to proceed no further in our Chriſtian race, or will ſcratch and rent vs when wee ſeeke to breake from them. So that it is a thing of great difficulty to continue doing well, amongſt thoſe, who are euill; or not to bee hindred in our courſe of godlineſſe, when as wicked companions doe (as it were) hang on our neckes, and with all their power and policie labour to ſtay vs. And this that wiſe Heathen obſerued in his owne experience: *I confeſſe* (ſaith he) *mine owne weakeneſſe: I neuer bring home thoſe manners which I caried abroad; but ſomething which I had well compoſed is diſturbed and put out of order; ſome of thoſe vices which I had put to flight, againe returne: and as it befalleth them that haue beene vexed with a long ſickneſſe, who remaine ſtill ſo weake, that they cannot without ſome danger come abroad into the open aire; the ſame happeneth vnto vs, whoſe minds are ſomewhat recouered out of the tedious ſickneſſe of vice and ſin: the conuerſation of the wicked multitude is a great enemie vnto vs, euery one being ready to commend vnto vs, or to thruſt vpon vs ſome vice, or at leaſt to taint and infect vs therewith, at vnawares, &c. So that I alwayes returne home either more couetous, ambitious or voluptuous, yea more cruell and inhumane, becauſe I haue beene amongſt men.* As therefore it is hard to dwell with a Colliar and not to be ſmutted; to haue our conuerſation amongſt theeues, and not, one time or other, to bee robbed of our rich treaſures: ſo and much more difficult it is to keepe familiar company with wicked Worldlings, and not to be collowed with their corruptions; to liue amongſt theſe ſpirituall theeues, and not to be ſpoiled of the riches of Gods grace: in which reſpect they are ſo much more hurtfull and pernicious vnto vs, than theeues and robbers; as much as the ſoule exceedeth the bodie, and Gods ſpirituall graces and heauenly joyes which they ſteale from vs, exceed in worth, earthly gold and momentany treaſures, of which time will rob vs, though theeues ſpare.

And therefore ſeeing it is a thing of ſo great danger, to haue our conuerſation among wicked worldlings, leſt wee ſhould be tainted with their corruptions, let vs be exceeding warie and carefull in making choice of our company: and as one ſaith, let vs *be no more reſpectiue what wee eate and drinke, than amongſt whom wee eate and drinke:* for as vnwholeſome meates and drinkes may poyſon the body, ſo vngodly company poyſon the ſoule, vnleſſe wee be preſerued with ſome ſoueraigne Antidotes miniſtred vnto vs by Gods Word and holy Spirit: and ſeeing this is a ſtrong temptation to draw vs vnto euill, let not vs who daily pray that we may not be led into tentations, wittingly and willingly run into them. Neither let vs, vnleſſe we haue a calling hereunto, and be furniſhed and prepared with a great meaſure of grace and ſtrength, preſume vpon our owne abilities, and flatter our ſelues with a conceit, that we can by keeping them company draw them to vertue and goodneſſe, and in the meane time receiue no hurt, ſeeing it is much more likely, vnleſſe we be very skilfull Phyſicians, that they ſhould infect vs, than that we ſhould cure them. *For* (as one ſaith) *this is the ordinary courſe of humane affaires, that when the good and euill are ioyned together, the euill man is not made better by the good, but the good rather is corrupted by the euill.* And this was ſignified by the Ceremoniall Law, in which the holy fleſh carried in the skirt of the garment did not make it holy, but the polluted perſon touching any holy thing, with his filthineſſe did make it vncleane, as the Prophet *Haggai* ſheweth; to note vnto vs, that it is a matter of farre greater difficultie to cleanſe and purifie, than to defile and make vncleane. The reaſon whereof is cleare and manifeſt; for they are wholy fleſh, and wee but in part ſpirituall and regenerate; ſo that they pull vs with full ſwinge of will, and with all their power and might: whereas both our will and power being diuided, cannot haue ſuch force and vertue. Againe, they run ſwiftly downe the hill and ſtreame of vice, but wee with great labour and difficultie creepe ſoftly forward in the way of vertue, and (as it were) vp the hill, and againſt the ſtreame of our corruptions, which naturally carry vs another way; and therefore if by familiar company, we catch hold to ſtay them, and grapple with them, it is a thouſand to one, if wee be not aſſiſted with a power farre ſuperiour to our owne, they will rather carry vs away with their violence, or at leaſt naturall motion; than that we ſhall make them ſtay, or force them backe by true repentance.

§. *Sect.* 10.
That it is hard to keepe company with the wicked, and not to be acceſſary to their ſinnes.

Neither are wee alone corrupted and infected with the tainture of their ſinnes, and become euill by imitating their wicked examples; but alſo we are made either acceſſary to their ſinnes, which they commit in our company, or elſe wee acquit our ſelues with much griefe and trouble. For hearing their blaſphemies, ribauldry and prophaneneſſe, we either beare with them, and paſſe all ouer with ſilence, or elſe wee admoniſh and reprooue them for their ſinnes. By the former we become acceſſaries, for whileſt wee beare with, and winke at our friends faults, wee make them to become our owne, by our ſilence giuing a ſecret conſent to their wickedneſſe. And ſo whileſt we labour to haue our ſocietie pleaſing vnto men; we doe much diſhonour and diſpleaſe God; whileſt wee ſhew a falſe loue to our companions, wee make it manifeſt, that there is but little true loue of God remayning in vs. For if no louing ſonne can indure to heare his father diſgraced; if no good ſeruant can abide to heare his Lord and Maſter diſhonoured and abuſed; and therefore will ſhew their diſlike, either by rebuking the offenders, or by forſaking their company: then thoſe that can with delight frequent the company of wicked men, who in all their words & actions, doe nothing elſe but diſhonour God, doe plainly ſhew that they neither loue the Lord as their Father, nor reuerence him as their Lord and Maſter. But if hearing and ſeeing theſe abuſes, they doe reprooue them, then doe they become to their companions irkeſome and tedious, mouing them, when they feele themſelues gaulled with reproofes, to bitterneſſe and anger, yea, ſometime to rage and furious reuenge; and ſo whileſt by their abſence they might haue had them friendly ſtrangers, by this neerer acquaintance, they become knowne enemies. And both theſe ſhold be carefully auoided, either to diſpleaſe God by pleaſing of men; or willingly to diſpleaſe, & to be at enmitie with men, when as we may auoid it without Gods diſpleaſure.

Vitia amici ſi feras facis tua.

§. *Sect.* 11.
That keeping wicked company brandeth our names with infamy.

But as wicked company defile vs with their ſinnes; ſo alſo they ſubiect vs to their puniſhments; for they brand our names with the blacke marke of infamy and reproch, whilſt keeping them company; wee are reputed and cenſured to be of the ſame diſpoſition and conuerſation. For ſeeing euery like is delighted with his like, and ſeeing ſimilitude in manners and affections, and delight in the ſame pleaſures and recreations, is the vſuall bond that linketh men together in the ſame ſocietie, they receiue no wrong (although they may haue ſome goodneſſe in them) who frequent the company of wicked men, when as they are thus cenſured; ſeeing they are either preſently euill, or will bee euill within a while; it being the nature of company, either to find men alike, or to make them alike. To which purpoſe one ſaith; *that the good and bad are ſo ioyned together; that either they become like one another, or elſe they are quickly ſeuered and diſioyned, for friendſhip findeth or maketh this ſimilitude.* Iuſtly therefore is hee reputed euill, who taketh delight in frequenting euil company; for though he bē not yet come to the height of ſinne, yet hee faſt climeth thereunto, and is euen at the very next degree of being himſelfe wicked, when with a quiet and contented mind, he can be a daily beholder of other mens wickedneſſe; for as the Wiſeman ſaith, *A wicked man is an abomination to the juſt, and hee that is vpright in his way, is abomination to the wicked.*

Bonus ſic malo connectitur, vt aut pares reddantur, aut citò ab inuicem ſeparentur, &c. Chryſoſt., ſuper Matth.

Prou.29.27.

§. Sect. 12. Wicked company maketh vs lyable to Gods iudgements.

Finally, wicked company is carefully to be ſhunned and auoided, becauſe they make euen the deare ſeruants and children of God, liable and ſubject to common judgements. For as the Wiſe man ſaith, *hee that walketh with the wiſe, ſhall be wiſe; but a companion of fooles ſhall be afflicted. Affliction followeth ſinners, but to the righteous, God will recompenſe good.* And thus was righteous *Lot* led away in that common captiuitie with the Sodomites; and dearely bought the pleaſures of the Countrie, by partaking in the puniſhments of the people. Thus whoſoeuer adhered to *Dathan* and *Abiram*, were alſo with them ſwallowed of the earth aliue, and as they conſorted with them in their rebellion, ſo they bore them company into the gulph of deſtruction. And thus was *Iehoſaphat* diſcomfited, and hardly eſcaped with his life being in the company of wicked *Ahab*, and afterwards had his ſhips broken, and his works and enterprizes fruſtrated and deſtroyed, becauſe he joyned himſelfe with *Ahaziah*. From which judgements and puniſhments, when God would haue his ſeruants priuiledged and preſerued, he calleth vnto them with a voice from Heauen, ſaying, *Goe out of her my people, that you be not partakers in her ſinnes, and that you receiue not of her plagues.* Implying their danger of being tainted with the ſinnes of the Whore of Babylon, and the impoſſibilitie of eſcaping her puniſhments, if they did not forſake her wicked fellowſhip.

Prou.13.20,21.

Gen.14,12.

Numb.16.26.

1.*Kings* 22,32.

2.*Chron.*20.37

*Apoc.*18.4.

§. Sect. 13.

But as all ſociety with wicked worldlings, is a very dangerous tentation to draw vs vnto ſinne, and to ſubject vs vnto puniſhment, ſo eſpecially when we enter into the neereſt bonds of affinitie and marriage with them; for they who are thus vnequally yoked with vnbeleeuing worldlings, are ſure either to go quietly with them in the way of ſinne, or to be ſhrewdly gauled, whileſt they make reſiſtance, and draw another way. And for this fault, good *Iehoſaphat* had his reputation blemiſhed, of whom it is ſaid, that *hee had riches and honour in abundance, but hee was ioyned in affinitie with Ahab.* The which bond of alliance made him profeſſe to the enemie of God, deſiring his aſſiſtance, *I am as thou art, and my people as thy people, and we will ioyne with thee in the warre.* And this is the reaſon which the Holy Ghoſt rendreth of *Iehorams* Idolatry, becauſe the Daughter of *Ahab* was his wife; and alſo why *Ahaziah did euill in the ſight of the Lord, like the houſe of* Ahab, *becauſe hee was the ſonne in law of the houſe of Ahab.* Yea, with this ſnare was wiſe *Salomon* catched, being drawne by his Idolatrous wiues to leaue the Lord (who had in extraordinary manner bleſſed him aboue all the Kings of Iſrael) and to ſerue the Idols of the Heathens.

Chap. XVIII.

That the company of the wicked is very dangerous, by reaſon of euill examples, and corrupt communication.

ANd thus haue I ſhewed the manifold euils, which come of frequenting wicked company. In the next place let vs conſider of ſome ſpeciall meanes, whereby principally this ſocietie becommeth vnto vs thus hurtful and pernicious; and theſe are either by their examples, or by their allurements and perſwaſions. For the firſt, the ſocietie of wicked worldlings is exceeding hurtfull vnto vs, becauſe thereby there are daily ſet before vs examples of euill, whereby we are either allured to imitate & follow their wicked and vngodly practice, or at leaſt, are much vexed and grieued, to ſee God ſo diſhonoured by their ſinnes. In the former reſpect, looke how many euill examples are before our eyes; and ſo many ſtumbling blockes are laid before our feet, to hinder vs in our ſpirituall race, and to ſtop vs in our way, as wee are traueling to our heauenly Country; and ſuch is the corruption of our nature, that wee need no other perſwaſions to draw vs vnto ſinne, for euen the ſight thereof is a baite ſufficient to allure vs to imitation. Whereof it is, that euen the Heathen man reckoneth *this as a chiefe cauſe of all our euils, becauſe we liue after the example of the multitude, and are* *not compoſed and ruled by reaſon, but are carried away with cuſtome; and whereas if few ſhould doe it, wee would not imitate them, when as many begin to doe it, wee follow for company, as though it were more honeſt, becauſe it is more common: and ſo errour, when as it is made publicke and cuſtomable, is eſteemed of vs in the place of truth.* Whereby it appeareth, that ſeeing examples are admitted of vs in place of rules and precepts, therefore the examples of wicked Worldlings muſt needs be very powerfull, both in weaning vs from that which is good, and in alluring vs vnto euill. In the former reſpect one ſaith, *that men oftentimes deſire to heare Gods Word, but whileſt they behold others contemptuouſly turning away their eares, they alſo neglect the ſauing hearing of the truth. And many alſo deſire to reſt contented, and to ceaſe turmoyling in worldly buſineſſe, and reſolue not to ſubiect themſelues to earthly deſires; but whileſt they behold others by vnquiet labouring to come forward in the World, and to be aduanced vnto riches and honours; being not as yet firme and well ſetled in the way of truth, by the euil example of others, they ſlide back into the way of wickedneſſe.* And as they eneruate and weaken our good reſolutions, ſo alſo they corrupt vs with ſinne; in regard wherof one ſaith, *that the tender mind which is vnſetled in that which is right, is to be withdrawne from beholding the multitude; becauſe we are prone to goe with company; and euen* Socrates, Cato *&* Lælius, *might change their mind, and be brought to alter their good reſolution by the diſſenting multitude; ſo vnable is any of vs, when as our diſpoſition is beſt compoſed, to beare the aſſault of vices, when as they come againſt vs ſtrengthened with ſo great a troope. And if one example of luxuriouſneſſe or couetouſneſſe doth much hurt; if one delicate, nice and wanton companion doth by little and little weaken and effeminate vs; if one rich Neighbour doth kindle our concupiſcence; and if a malicious companion doth rub off his ruſt, euen vpon him that is innocent and ingenuous, what thinke you will befall them, againſt whom combined wickednes doth make a common aſſault?* As therefore thoſe who haue ſound eyes, doe carefully refrain looking vpon theirs which are ſore and bleared, becauſe euen by ſeeing them, a ſecret poyſon and infection is tranſmitted, whereby they alſo are tainted; and as men in time of the plague, do carefully make choice of their aire and company, and auoid them who are infected, and haue running ſores vpon them: ſo with no leſſe care are wee to auoid the ſight of wicked examples, and the fellowſhip of ſuch as are infected with the plague of wilfull and preſumptuous ſinne, becauſe a poyſon and infection ſecretly commeth from them (as from the Cramp-fiſh to the hand of the Angler) by the contagion whereof we alſo are tainted and infected. For ſin like the Plague or Leproſie, is of a ſpreading nature, going from one to another, vntill it haue infected a whole Country. And as a ſtone caſt into a great water, troubleth not only that part into which it fell, but ſtirreth vp certaine circled wrinkles in the face or ſuperficies of the water neere about it, and theſe being moued, doe alſo after the ſame manner mooue thoſe parts which are contiguous the one to the other, till it extend to the very bankes: ſo wicked ſuggeſtions being caſt into the minds of Worldlings, are thence produced into act, and ſo being made examplary to thoſe that are about them, doe not reſt there, but by contagion ſpread themſelues ouer all the Country. To which purpoſe one ſaith, *that no man erreth to himſelfe alone, but doth diſperſe and communicate his folly to his Neighbours, and interchangeably receiueth the like from them. And the vices of the people are in euery particular man, becauſe the people communicates them, and is made worſe it ſelfe whileſt it maketh others worſe, It learneth ill things, and then teacheth them; and ſo wickedneſſe groweth to a monſtrous greatneſſe, that being all caſt into one heape, which euery one knoweth to be worſt.*

Nemò errat vni ſibi, ſed dementiam ſpargit in proximos, accipitque inuicem. &c. Senec. Epiſt. 94.

§. Sect. 3.
Euill examples of Superiours are moſt pernicious.

Now as theſe euill examples are in all very hurtfull; ſo they are moſt pernicious when they are obſerued in ſuperiours: for ſeldome doe theſe tall Cedars fall, but they beat down alſo all the low ſhrubs that ſtand about them. And thus doe Maſters by their euill examples corrupt and poyſon their ſeruants, Parents Children, Magiſtrates the People, Miniſters their flockes; and moſt of all Princes their Subjects, ſeeing all the Country is ready, either for feare, or flattery, to conforme it ſelfe to the example of their King, in regard whereof (one ſaith) *that Princes actions ſtand for precepts*, and their examples haue the power of a Law to draw their Subjects to imitation.

Ea conditio eſt principis vt quicquid faciat præcipere videatur Quint.

§. Sect. 4.
Euill examples nouriſh pride, and hinder repentance.

But as theſe euill examples are very hurtfull, as they corrupt vs with ſinne, ſo alſo in nouriſhing pride and ſecuritie, and in hindring of repentance; whileſt comparing our ſelues with others, which haue burſt out into greater wickedneſſe, we are ready through ſelfe-loue to conceit our owne excellencies; and ſo whileſt wee are wholly taken vp in thinking how farre wee exceed them in vertue and goodneſſe, wee neuer thinke how far ſhort we come of that which God requireth of vs. To ſay nothing of that incouragement which men take vnto themſelues, of committing wickedneſſe, when they ſee others doe the like, and yet ſcape vnpuniſhed and flouriſh in the World. For as the Wiſe man ſaith, *becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill.* And therefore ſeeing wee

Eccleſ. 8. 11.

Baſil. Aſcetica.

Pſal. 141.3,4.

are ſo greatly endangered with wicked ſocietie, by beholding their euill examples, let vs carefully auoid them; or if at vnawares we happen to come into ſuch company, *let vs* (as one exhorteth) *be very watchfull ouer our ſelues, that we doe not ſucke in theſe inticing baits of ſinne, neither by our eyes, nor by our eares, leſt by little and little wee be inured to it, and leſt certaine figures and characters of thoſe euils, which wee haue ſeene and heard, doe remaine ſtill in our minds to our ruine and deſtruction*. And becauſe wee cannot ſufficiently with our owne watchfulneſſe, preſerue our ſelues from being ouer-taken with this deceitfulnes of ſin, let vs with *Dauid* (hauing ſet a watch before our eyes and eares) deſire the Lord that he will not ſuffer *our hearts to be inclined vnto euill, that we ſhould commit wicked workes with the men that worke iniquitie.*

§. Sect. 5.
Euill examples of the wicked vex and grieue Gods ſeruants

2. Pet. 2.7,8.

Pſal. 119.136, 139.

Marke 3.5.

And thus it appeareth that euill examples of wicked worldlings are very hurtfull and pernicious as they corrupt and infect vs with ſin: but though we were ſo preſerued by Gods Spirit that there were no danger of taking hurt by this contagion, yet many other euils are incident vnto vs, if we be daily beholders of theſe wicked examples. For being the children of God it muſt needs bee grieuous vnto vs to ſee our heauenly Father thus diſhonoured; being faithfull ſeruants of the great King of heauen & earth, it cannot chuſe but much vex and trouble vs, when we ſee the glory of our Lord and Maſter impeached by wicked Miſcreants, yea, and ſeeing wee are of the ſame fleſh & bloud with theſe worldly men, the workmanſhip of the ſame Creatour, yea, people of the ſame Country, and (as it were) children borne by the ſame mother; it muſt needs afflict our ſoules with griefe and bitter ſorrow, when we behold them daily running on in a courſe, which will bring them to eternall deſtruction, both in their ſoules and bodies. And thus was righteous *Lots ſoule grieued, when he ſaw the filthy conuerſation of the wicked Sodomites. For hee being righteous and dwelling among them, in ſeeing and in hearing, vexed his righteous ſoule, from day to day, with their vnlawfull deeds.* And holy *Dauid* profeſſeth that *his eyes guſhed out with riuers of waters, and that his zeale euen conſumed him, becauſe his enemies kept not Gods Law, but forgot his words.* Yea, thus our Sauiour Chriſt himſelf being conuerſant among the wicked Iewes, *mourned when he ſaw the hardnes of their hearts.*

§. Sect. 6.
If we doe not follow the euill examples of the wicked, we procure their hatred.

Finally, by being with wicked men, and not doing as they doe, nor following their examples, we doe thereby exceedingly prouoke their malice and hatred: for it is a ſufficient quarrell for a wicked man againſt thoſe that feare God, if they bee innocent, and ſeeme to make conſcience of thoſe ſinnes which they ſee them commit, becauſe their abſtinence from euill ſeemeth to proclaime their wickedneſſe who doe commit it, and awakeneth their ſleeping conſciences, when as they are galled with their refuſal. Whereby oftentimes it commeth to paſſe that the godly being ſpectators of theſe euill examples, and denying to joyn with them in their enormities, doe not onely thereby endanger their names to be branded with their obloquies, reproches, and diſgraces, but alſo their perſons to their violence and furie; as we may ſee in the example of *Lot*, who though he did in moſt louing and humble manner refuſe to communicate with the Sodomites in their ſins, yet ſo incenſed them to rage hereby, that they would haue laid violent hands vpon him, had not God miraculouſly deliuered him from their fury. And as it mooueth them to hate vs; ſo through our naturall corruption wee are readie to extend our hatred beyond its due limits, abhorring not only their ſin, but their perſons alſo. All which euils as they ought, ſo they may eaſily be auoided, if we will ſhun the ſocietie of wicked men, and frequent the company of the vertuous; for ſo ſhall wee neither bee allured nor grieued by their examples, nor yet nouriſh this open hoſtilitie between vs, but may liue like ſtrangers one to another, ſeeing we cannot liue as friends. To this purpoſe one ſaith, that if wee be ſpectators of the euil conuerſation of wicked men, we muſt of neceſſity, *either imitate or hate them; both which are to bee auoided, leſt thou ſhouldeſt either bee like to wicked men, becauſe they are many, or an enemy to many, becauſe they are vnlike:* and therefore it is beſt for a man either to bee conuerſant with himſelfe, or to keepe company with thoſe who may better him, or whom he may better.

And thus haue I ſhewed the manifold euils which come of wicked company, through their bad examples: vnto which we may adde the hurt which wee are apt to receiue by their ſpeeches and communication. In which reſpect the ſocietie of wicked worldlings is dangerous and hurtfull: firſt, in regard that by their ſpeeches they corrupt vs; for being either worldly or prophane, and ſpent either about earthly things, as profits and preferments, or in vain mirth, ribauldry, filthines, fooliſh jeſting, & ſuch like wicked diſcourſes; it commeth to paſſe that by frequenting their company wee become as worldly as they, hauing not only our hearts faſt nailed to the earth, but our tongues tuned to the ſame key, vttering nothing but that which ſauoureth of the world and worldly vanities, or which is worſe, being corrupted with their filthy communication, wee in the end grow, if not to imitate, yet at leaſt to like, or not ſo much to diſlike them as we ought. For there is a ſecret poiſon in worldly & wicked ſpeeches, which when they are admitted into our eares, infuseth it ſelf into our minds, whereby they being corrupted, doe taint alſo all our ſpeeches and actions; of which the Apoſtle *Paul* warneth vs to take heed, *Be not* (ſaith he) *deceiued, euill words corrupt good manners.* Or if they doe not thus corrupt vs, then of neceſſitie they do much vex & grieue vs, when as wee heare our heauenly Father thus diſhonoured, and ſee thoſe, whoſe company we frequent, running ſwiftly the way to deſtruction and condemnation.

Secondly, the ſpeeches and familiar communication of wicked Worldlings, are hurtfull and pernicious; as they are the Deuils ſpokeſmen to woo our hearts from God, perſwading, alluring and inticing vs to withdraw from him all true obedience, by neglecting the duties which hee requireth, or committing the vices which he hath forbidden. For we are to know that in this regard worldlymen are very impudent, not ſticking in plaine tearmes to blow the trumpet of rebellion againſt God; and when they cannot catch vs with their wicked company, nor allure vs by their euill examples, they ſtay not heere, but in direct ſpeeches ſolicite the Deuils ſuite, either diſcouraging vs from vertuous actions, by telling vs that they are needleſſe, or too troubleſome, either that they wil not ſtand with our credit, but traduce our names, and impeach our reputations; or that they are againſt our profit and preferment in the World, or elſe prouoking & perſwading, yea, alluring and incouraging vs to commit with them ſin and wickednes by all manner of perſwaſions, inticing ſpeeches, faire promiſes and kind vſage: by which baites they labour to draw all who frequent their company into the ſnares of deſtruction and perdition. An example whereof we haue in *Putiphars* Wife, who laying aſide all modeſtie, inticed *Ioſeph* vnto ſin; in the harlot alluring the young man to folly; and in wicked *Ahab*, who gaue vnto *Iehoſaphat* and his followers bountifull entertainment, that hee might hereby intice him to goe vp againſt Ramoth Gilead. Againſt which perſwaſions and inueigling baits, the Wiſeman armeth vs, ſaying, *My ſonne, if ſinners doe intice thee, conſent thou not: If they ſay, come with vs, we will lay wait for bloud, and lie priuily for the innocent without a cauſe, &c. We will find all precious riches, and fill our houſes with ſpoile. Caſt in thy lot among vs, we will haue one purſe: My ſonne walke not thou in the way with thē, refrain thy foot from their path, &c.*

The which counſell that wee may follow with the greater care, let vs conſider that theſe tentations are exceeding dangerous, being vrged by men in our own likeneſſe vnder colour of loue, with pretence of our own profit and aduantage; ſeeing the Oratour which perſwadeth, and the Theame whereon hee diſcourſeth, are ſo pleaſing and well accepted of our corrupt nature. But that we may reſiſt ſuch wicked allurements, let vs know that they are but Syrens Songs which intice to leape into the ſea of deſtruction, and but the Worlds inchantments, whereby conſpiring with Satan, it laboureth to carry vs ſwiftly vnto Hell; like vnto that pleaſing diſcourſe vſed by the old Serpent to our firſt parents, which promiſed to equall their eſtate with Gods, but in truth made them in as bad caſe as the Deuill, had not the Lord in mercy deliuered and reſtored them. And therefore let vs ſtop our eares againſt theſe worldly allurements, whereby wicked men intice vs vnto ſinne, and like the Deuils Aduocates perſwade vs by the hazarding of our ſoules, to obtaine worldly vanities; or rather let vs, becauſe we will not heare their bewitching tunes, abandon their company: for as one ſaith, *Wee are in good forwardneſſe towards the obtaining of our ſoules welfare, when as wee leaue the company of thoſe who perſwade vnto wickedneſſe, and goe farre off out of this hurtfull ſocietie.* And though they would ſtill tie vs vnto them in the bonds of loue; yet let vs abhorre their company and breake off from them, eſteeming them of all others our moſt dangerous enemies; ſeeing vnder colour of good will, they expoſe our ſoules to vtter deſtruction; and our moſt pernicious perſecutors, who by inticing vs vnto euill, doe not kill the body alone, but plunge both body and ſoule into euerlaſting death.

Magna pars ſanitatis eſt, hortatores inſaniæ reliquiſſe, &c. Senec. Epiſt. 94.

Greg. Moral. l. 3. cap. 11.

CHAP. XIX.

That the friendſhip of wicked Worldlings is to be contemned, and carefully auoided.

§. Sect. 1. That true friendſhip is much to be eſteemed.

ANd thus haue I ſhewed the dangerouſneſſe of the Worlds temptations, which haue their ſtrength from wicked company. In the next place wee are to ſpeake of thoſe which are grounded on worldly friendſhip, and to propound ſome reaſons which may moue vs to contemne and auoid it. Where firſt wee are to know that the following diſcourſe tendeth not to the diſgrace of true friendſhip, or to take away this neere loue and kindneſſe betweene man and man; for this is not only one of the chiefe comforts which ſweetens worldly miſeries, but a notable help and furtherance in the courſe of godlines. And as the Sonne of *Syrach* ſaith, *A faithfull friend is a ſtrong defence, and he that findeth ſuch a one findeth a treaſure. A faithful friend ought not to be changed for any thing, and the waight of gold and ſiluer is not to bee compared to the goodneſſe of his faith. A faithfull friend is the medicine of life and immortality, and they that feare the Lord ſhall find him: who ſo feareth the Lord ſhall direct his friendſhip aright and as his owne ſelfe, ſo ſhall his friend be.*

Eccl. 6.14, 15. &c.

Solem è mundo tollunt, qui tollunt amicitiam. Ambroſ. de amicit. cap. 7.

Sine amicis omnis cogitatio eſſet tadium, omnis operatio labor, omnis terra peregrinatio, &c. Caſſian in Epiſt.

Which who ſo take away from amongſt men, *they take away* (as it were) *the Sun out of the firmament*, and ſpoile them of their chiefe comfort: for as one ſaith, *without friends all our cogitations are tedious, our workes toyleſome, euery Country is an exile or pilgrimage, all life a torment, and without their ſolace life were no better than death.*

§. Sect. 2.
In what reſpects friendſhip with the wicked is to be auoided.

Amicus verus diu quæritur, vix inuenitur, difficilè ſeruatur. Hieron. Epiſt. ad Ruff. Tom. 1.

Of this true friendſhip which is only among thoſe that are good, in good, and to good ends and purpoſes wee doe not here ſpeake; yea, rather wee ought earneſtly to wiſh, that this vertue no leſſe excellent than rare and hard to be found, might againe returne to the ſonnes of men from Heauen, vnto which it ſeemeth fled, that their comfort in this ſweet fruition of their mutuall good might be inlarged and increaſed. But the following diſcourſe tendeth to the contempt of that worldly, wicked, falſe and counterfeit friendſhip entertained among men, which is betweene the euill alone, or the good and bad together in euill things, and for the accompliſhment of euill ends: in which reſpects when this friendſhip is admitted, it quite excludeth the true loue of God. Neither would I haue Gods ſeruants to withdraw themſelues from Worldlings in reſpect of ciuill kindneſſe, and to profeſſe open enmitie againſt their perſons, but only from hauing neere friendſhip and familiaritie with them, or any communion and fellowſhip in that which is euill. For howſoeuer wee are to hate their ſinnes, yet wee muſt loue their perſons, and though wee may not in reſpect of the former euils entertaine them as friends, *yet if it be poſſible, and as much as in vs lieth, wee are to haue peace with all men:* and to further with our beſt indeuours their conuerſion vnto God, that ſo being of one family, wee may loue them as our brethren and fellow ſeruants: and for the preſent ſeeing wee cannot haue them our friends, let vs not willingly haue them (if wee can by lawfull meanes auoid it) our foes and enemies.

Rom. 12. 18.

Paucis ſis charus, multis ignotus, nemini otioſus, &c. Hos omnes amicos habere operoſum eſt: ſatis eſt inimicos non habere. Senec. Epiſt. 14.

§. Sect. 3.
That we cannot hold friendſhip with worldlings, & peace with God.

But to come to our purpoſe: wee are carefully to take heed of worldly friendſhip, when it is an occaſion to break off our friendſhip with God (as it is, when as it prouoketh or allureth vs to the committing of ſin, or to the neglect of any good duty) and labour to pleaſe God rather than men, when wee cannot pleaſe both together: eſteeming ſuch kind of friendſhip the moſt hatefull enmitie, and ſuch carnal friends, to be no better than treacherous enemies who doe vs more miſchiefe than thoſe who openly diſcouer their malice, & ſhew their hatred by offering all outward violence. Whereof it is that one thus exclaimeth againſt this wicked friendſhip: *O friendſhip* (ſaith he) *too much our enemy, as being a ſeducer not eaſily to bee diſcerned; from which proceedeth an appetite and greedy deſire of doing hurt, and endamaging others, (as it were) by way of ſport and play, without any deſire of gaine or reuenge; but whilſt companions ſay, let vs goe togither, let vs doe it, and they are aſhamed not to be as impudent as their ſetters on.* With which wicked friendſhip that wee may not be abuſed and inueigled, let vs conſider, firſt, that we cannot hold this friendſhip with Worldlings, but we muſt breake our league and couenant with God, and, as it were, proclaime warre againſt him; for as the Apoſtle *Iohn* telleth vs, *hee that loueth the World, the loue of the Father cannot abide in him:* and *Iames* plainly affirmeth, *that the amity of the World is enmity with God; and therefore whoſoeuer will be a friend of the World, maketh himſelfe the enemy of God:* into which ſinne when *Iehoſhaphat* fell, hee is ſharply reproued by the Prophet, *Wouldeſt thou,* (ſaith hee) *helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath of the Lord is vpon thee.*

Aug. Con lib. 2. cap.

1. Iohn 2.

Iames 4.

§. Sect.
That fri ſhip with worldlings falſe and counterfei

Secondly, let vs conſider that this friendſhip with wicked worldlings is not true, but falſe and counterfeite. For there is no true friendſhip, but that which is betweene the vertuous and faithfull, and grounded vpon the true loue and feare of God; for whoſe ſake they alſo loue their brethren, whereby they helpe one another forward in vertuous actions, and further their good ends and indeuours. To which purpoſe one ſaith, *that all true friendſhip ariſeth and beginneth betweene thoſe that are good encreaſeth among the good, and is moſt perfect among thoſe who are beſt and moſt vertuous.* And another affirmeth, *that wee cannot be true friends vnto men vnleſſe wee bee firſt friends vnto the truth.* With whom alſo a third agreeth, ſaying, *that all loue of the fleſh is corrupt, and that all worldly friendſhip is falſe and counterfeit, which is not knit together with the band of Gods feare; there being no true fidelitie in the ſeruants of the Deuill.* Neither is it the fruit of true friendſhip, that our faith towards God ſhould through it be violated; for he cannot be a true friend vnto man, who hath ſhewed himſelfe vnfaithfull vnto God: nor yet can it be in euill, ſeeing (as one ſaith) *Friendſhip is the keeper and preſeruer of pietie;* and therefore that friendſhip which is with wicked Worldlings, is to be contemned and abhorred, as being falſe and counterfeit, ſeeing it is with the euill, in euill, and for euill ends, and not grounded vpon the loue of God, but vpon worldly reſpects to ſerue their owne turnes; and vpon ſelfe-loue that they may haue profit or pleaſure by them; in eating, drinking, diſcourſing, gaming, ſporting, and ſuch other carnall delights. Whereupon it followeth that it is deceitfull and inconſtant: for whereas true friendſhip is immutable and perpetuall, becauſe it is grounded on vertue, and on the loue of God, which is vnchangeable; this world-

Vera amici tatem inter bonos oriri inter bonos ficit, inter mos conſu tur. Caſſian ſuper. Aug. Epiſt. Macedon Tom. 2.

Chryſoſt. Mat. 10. 24. tom. 2. 908. *Pietatis amicitia.* Baſil. Hom de ira. *Amicitia de eſſe* Aug. ad C lent.

worldly friendſhip is flickering and vnconſtant, laſting no longer than theſe worldly reſpects and ends of pleaſure and profit laſt, whereupon it wholly reſteth and relieth. And therefore (as one ſaith) *hee fouly erreth, who ſeeketh for a friend in the court, and trieth him at a banquet; neither can a worſe thing befall a man much imployed in the world, and flouriſhing in proſperity, than that he imagineth them to be friends vnto him, vnto whom hee is not; thinking that his benefits are powerfull enough to procure friends: whereas ſome men the more they are obliged, the more they maligne their benefactors: for ſmall moneyes lent make debters; but great ſummes, enemies;* becauſe all hope is taken away of requitall, and pride maketh them to hate thoſe, vnto whom their neceſſitie enforceth them whether they will or no, to ſtand indebted and beholding.

Such friends therefore as are tied vnto vs in theſe worldly bonds, are not to be eſteemed, for when the bonds are broken the friends are ſcattered; like chaffe or ſome ſuch light matter; which lieth with the good wheate in the ſun-ſhine and calme, but ſeparateth it ſelfe and flieth away when the leaſt blaſt of wind bloweth; or like vnto the reed which ſtandeth vpright, and ſeemeth ſtiffe and ſtrong in faire weather, but boweth and bendeth any way when the ſtorme commeth: ſo theſe worldly friends whileſt the ſunne of proſperitie ſhineth, doe adhere vnto vs and ſeeme firme and conſtant, as though they would neuer leaue vs; but when the leaſt tempeſt of trouble commeth, and when the world ſeemeth to frowne, they either hang downe the head and will not ſee vs, or frame idle excuſes why they cannot helpe vs, or like *Iobs* miſerable comforters they make pouerty a crime, and argue and inferre our guiltineſſe and faultines, becauſe wee are fallen into this miſerie and affliction. And therefore let vs not make choice of ſuch friends if wee haue them not, nor truſt vnto them if wee haue them; for like the reede they will bow and flee from vs, when being almoſt drowned in miſerie, we labour to catch hold of them; or elſe breaking in our hands will wound vs, when as wee reſt and rely vpon them: or finally like the brier they will fleece vs of our wooll when wee flee vnto them for ſuccour: or like an old ruinous houſe, when we come vnto them for ſhelter and protection againſt the ſtorme, they will fall vpon vs and bruiſe vs to the ground with their oppreſſions. Let vs therefore follow the aduice of the ſonne of *Syrach*: *If* (ſaith hee) *thou wouldeſt get a friend, proue him firſt, and be not haſty to credite him. For ſome man is a friend for his owne occaſion, and will not abide in the day of thy trouble.* &c. *Againe, ſome friend is but a companion at thy table, and in the day of thine affliction be continueth not, but in thy proſperity hee will be as thou thy ſelfe, and will vſe liberty ouer thy ſeruants; if thou be brought low he will be againſt thee, and will hide himſelfe from thy face. Depart from thine enemies, and beware of thy friends.*

§. Sect. 6. Worldly friends in time of aduerſitie oftentimes become enemies.

Yea, theſe worldly friends doe not onely become in time of aduerſitie, as vnprofitable as ſtrangers, but alſo as hurtfull as enemies, their kindneſſe and loue degenerating into malice and hatred: and this the former authour alſo obſerued. *There is ſome friend,* ſaith he, *that turneth to enmity, and taketh part againſt thee; and in contention he will declare thy ſhame.* And in another place: *There is ſome companion, which in proſperitie reioyceth with his friend, but in the time of trouble he is againſt him.* Of which the Prophet *Dauid* hauing experience, complaineth, *My familiar friend* (ſaith he) *whom I truſted, which did eate of my bread, hath lift vp his heele againſt me.* So that in this worldly friendſhip the prouerb truely taketh place; Too much friendſhip maketh way for hatred: yea, in truth there is no emnity ſo dangerous, as that which hath its foundation vpon the ruines of loue; and as in nature, the pureſt ſubſtance is turned into the moſt loathſome corruption; ſo the hotteſt loue, which hath no other ground but carnall reſpects, degenerates oftentimes into the moſt deadly hatred, and hurtfull emnitie. For being priuie to all their friends ſecrets and counſels, and well acquainted with their ſtate and condition, they are the more enabled thereby to doe them the greater miſchiefe when their loue is turned to ſpite and malice. Euen as a traitor is much more dangerous than a profeſſed enemie, and a fugitiue ſouldier more pernicious in time of warre, than he that aſſaulteth with open violence. To which purpoſe one ſaith: *that an enemy may be ſhunned, but a friend cannot if he meaneth to be treacherous; and we may eaſily take heed of him, vnto whom wee haue not committed our counſels, but it is ſcarce poſſible to preuent his miſchiefes, to whom we haue entruſted them.*

Eccleſ.6.9.

Cap.37.4.

Pſal.41.9.

Amicitia nimia facit odij locum.

Inimicum vitare poteſt, amicum non poteſt ſi inſidiari velit, &c. Ambr. offi. lib.3. cap.13.

§. Sect. 7. Worldly friendſhip pernicious to our ſoules.

But as this worldly friendſhip is very dangerous and hurtfull to our outward eſtate when it breaketh off, ſo it is much more pernicious to our ſoules, and ſpirituall eſtate whileſt it laſteth and continueth; as being one of the moſt forcible meanes, which either Satan or the world hath to poiſon and corrupt vs with ſinne; and one of the moſt pearcing arrowes in all their quiuer of tentations, wherewith they inflict deepe and incurable wounds into our conſciences; whileſt on the one ſide wee frequent their company, ſee their euill examples, heare their wicked ſpeeches and diſcourſes, and

Noxiæ ſunt amicitiæ quæ cum malitia contrahuntur, &c. Baſil. Hom. 9. de Ira.

giue them audience, when as they allure and intice vs vnto ſinne; and on the other ſide are ready to yeeld vnto them in all their deſires, for feare of diſpleaſing them; and to like of all they doe, becauſe wee affect their perſons. In regard whereof one ſaith, that that *friendſhip is very harmefull, which is contracted with maliciouſneſſe. For it is the Law and condition of this friendſhip, by a ſimilitude and likeneſſe of nature to infuſe wickedneſſe into thoſe who are in amitie with them. For as in peſtilent places, the aire ſtealingly and by little and little attracted, doth infect the bodie with an hidden diſeaſe; ſo through wicked acquaintance, we ſucke in manifold euils, although wee doe not preſently perceiue the diſcommoditie of it.* In which reſpect wee are to contemne, yea, to hate this friendſhip of wicked worldlings, as being but like ſugar, which inticeth vs to drinke the poiſon of ſinne; and the diuels moſt preuailing orator, in perſwading vs to neglect all dutie, and to ſet our hearts open for the entertaining of ſinne.

§. *Sect.* 8. Their obiection anſwered, who ſay they haue had no hurt by the friendſhip of the wicked.

Sanè nemo repente fit turpiſſimus, & vix aliquis in hunc affectum nequitiæ niſi praua conſuetudine pertranſijt. Bernard. declamat. in Mat. 19.

Iſidor. lib. ſoliloq.

Senec. epiſt. 114.

And thus haue I ſhewed the manifold euils which come vnto vs, through the familiar ſociety and friendſhip of wicked worldlings. Againſt which, if any ſhall obiect their owne experience, namely, that they haue frequented ſuch company, and intertained ſuch loue and amitie, and yet feele themſelues neuer the worſe: to ſuch I anſwere, that either they are ſo bad alreadie, that they cannot bee made much worſe; or haue but a while beene lincked in this fellowſhip, and ſo the poiſon hath not as yet his operation; or if longer time they haue conſorted with them, and yet feele no ill, it is becauſe wickedneſſe hath growne on them by degrees, and hath therefore through their negligence bin inſenſible, they hauing rather declined by little and little, than ſuddenly fallen into theſe miſchiefes. But let not this incourage them in their courſe, their caſe herein being common with thoſe who are deepely plunged into ſinne; *For there is not any man that is ſuddenly outragiouſly wicked, but commeth to the height of this diuelliſh habit, by degrees, and through a continuall euill cuſtome.* Great floods doe not ſuddenly riſe, but after much dropping; mettals are not preſently melted, as ſoone as they are put into the furnace; greene wood doth not forthwith flame out, as ſoone as it is laid on the fire: but yet within a while with much and often raining the waters ariſe, with great and continuall heate the mettals melt, and the greene wood after ſome weake reſiſtance is burned and conſumed. And ſo although the fire of Gods grace burning in vs is not quenched at firſt (as it were) with this water of worldly wickedneſſe; yea rather perhaps it may through oppoſition, make it to gather its ſtrength, and burne more hotly; but yet if it be much and often caſt vpon it, it will in the end put it cleane out. *Although* (ſaith one) *thou were made of Iron, yet ſtanding continually before a great fire, thou wouldeſt at laſt be diſſolued and ſoftned; and he that ſtill dwelleth at the next dore to danger, cannot long be ſafe. By aſſiduitie a man is often deliuered ouer as captiue to ſinne, and oftentimes familiarity hath intangled men, and miniſtred vnto them occaſion of ſinning; and what the euill at the firſt could not, that lingring aſſiduitie and cuſtome hath atchieued.* At the firſt, it may be a Chriſtian mans heart riſeth, and his ſoule abhorreth the wickedneſſe which hee ſeeth committed euen by his deareſt friends, but at the ſecond time hee is not ſo much moued, and when he is a little inured thereunto, the loue of his friend weakning the hatred which hee beareth the ſinne, he is content to winke at it, and then to tolerate it, and after to like it, and by and by to imitate it, and within a while after to approue, defend, and boaſt of it. At the firſt hearing of blaſphemie, ribauldrie & corrupt communication, it may be for the preſent we feele not our ſelues hurt and infected, but yet (as one ſaith) *it leaueth ſeeds in the minde, and euen after we are departed from them, euill ſprouteth vp. And as thoſe who heare pleaſing muſicke, haue, when the melody is ceaſed, the tunes ſtill ſounding in their eares; ſo the talke of wicked men doth longer continue with vs, than it is in hearing*: and it is not eaſie to forget a ſound which is ſo ſweet to our corrupt fleſh. Neither doth the lingring growth of our corruptions, which by degrees creepe vpon vs leſſen our hurt and danger, but rather much increaſeth them, ſeeing it ouercommeth vs, before wee feele our ſelues incountred, and inthralleth vs in the deepe dungeon of ſinne, before wee perceiue our ſelues taken priſoners. As therefore thoſe diſeaſes which grow vpon vs by degrees vpon ſmall and not apparant cauſes, are of all others moſt dangerous and incurable: ſo theſe ſpirituall diſeaſes of the ſoule, which ſteale vpon vs by little and little, are not eaſily cured, and moſt endanger vs, becauſe they are not diſcerned, vntill cuſtome hath giuen them full poſſeſſion, and (as it were) turned them into nature. And as men are no leſſe fearefull of a lingring conſumption, than of a hot burning ague, becauſe it doth more certainly deſtroy vs, though it doth not aſſault vs with like violence: ſo that corruption, which ſtealingly infecteth vs through the familiaritie and neere frendſhip which wee haue with a ciuill worldling, doth oftentimes more endanger vs, than all the violent prouocations of men notoriouſly wicked, whereby they labour ſuddenly, and all at once to plunge vs headlong into wickednes.

The end of the firſt Booke.

THE CHRISTIAN WARFARE.

The ſecond Part.

WHEREIN THE CHRISTIAN IS ARMED AGAINST THOSE TENTATIONS Of the World, which are grounded, on the alluring *baites, of Honour, Riches, and Pleaſure.*

The ſecond Booke.

Chap. I.

Of thoſe tentations generally which are grounded vpon worldly things.

Sect.1.

WEe haue in the former booke ſpoken of thoſe worldly tentations, which ariſe from the perſons of wicked worldlings, both in regard of their ſocietie and friendſhip. Now we are to proceede vnto thoſe which are grounded vpon worldly things; all which by the Apoſtle *Iohn* are referred to three heads, to wit, voluptuouſnes, whoſe obiect are vnlawfull and immoderate pleaſures; couetouſneſſe, whoſe obiect are riches; and ambition, whoſe obiect are honours & preferments. *All* (ſaith he) *that is in the world, as the luſt of the fleſh* (that is, voluptuouſnes) *the luſt of the eyes* (that is couetouſnes) *and the pride of life,* (that is, ambition) *is not of the Father, but is of the world.* And theſe are the chiefe things which Satan, and the world vſe, as their alluring baites and intangling ſnares, wherewith they allure vs vnto ſinne, and withdraw our hearts from God, and the loue of ſpirituall things. Theſe are thoſe bands wherewith they tie our hearts faſt vnto the earth; theſe are the Idols which they ſet vp in our hearts with which worldlings (forſaking the true God) commit groſſe idolatrie, by louing and truſting in them more than vpon Gods power and promiſes. Finally, theſe are the rewards and wages, wherewith Satan and the world hire men to doe them ſeruice, and to tire themſelues, ſpend their ſtrength, and conſume their life, in the workes of darkneſſe.

2.16.

§. Sect.2. That theſe worldly things honours, riches, and pleaſures are in their owne nature good and the gifts of God.

Againſt which tentations it behoues vs to bend all our ſtrength, if wee would not bee ouercome, and to put on all the ſpirituall armour preſcribed in Gods word, whereby wee may be inabled to make reſiſtance. But leaſt in auoiding one extreame wee runne into another, reiecting the creatures of God, becauſe of our owne corruption, and leauing the lawfull vſe, becauſe of the vnlawfull abuſe; I will ſhew what theſe things are in themſelues, and what vnto vs; in what reſpects they are to be loued, deſired, and vſed as good; and in what reſpects to bee contemned and reiected as euill; how they are to bee accounted Gods bleſſings, and how the worlds baits to allure vs vnto ſinne. All which I will ſhew, firſt generally, and then particularly. For the former wee are to know, that all theſe three, to wit, honours, riches, and pleaſures, are in their owne nature good; for they are the good creatures and gifts of God, which were approued by his owne teſtimonie; where it is ſaid, that *God ſaw all that he had made, and loe it was very good.* And leaſt we ſhould thinke that together with man, they alſo haue loſt all their goodneſſe through his fall, the Apoſtle ſpeaking of the creatures, as they are now in their owne nature, ſaith, that *euery crea-*

Gen.1,31.

ture of God is good, and nothing ought to bee refuſed, if it bee receiued with thankeſgiuing. To this purpoſe one ſaith: *Theſe things O Lord are thine, and they are good, becauſe thou the chiefe goodneſſe haſt created them; there is nothing of ours in them, but that wee ſinne in ouermuch louing them, inordinately preferring the creatures before thee who haſt created them.* Yea they are not only creatures of Gods making, but alſo bleſſings which hee promiſeth vnto thoſe that ſerue him, as temporall rewards of their loue and obedience. For ſo the Wiſe man ſaith, *that the reward of humility and the feare of God, is riches, and glory, and life,* where pleaſures alſo are implyed, without which life is no life. Neither hath any but the faithfull any true right vnto theſe gifts of God, but are meere vſurpers, ſeeing they doe not performe the condition of Gods donation, in louing, fearing, and ſeruing him; and to thoſe only belongs the right of inheritance, vnto whom the bleſſing alſo appertaineth. Finally, the Lord hath beſtowed theſe his gifts vpon his ſeruants to good vſes and ends, namely, that he might be glorified in them, and they furthered and incouraged in the performance of all good duties. And therefore needs muſt theſe things be good, ſeeing they are good creatures, gifts and bleſſings, created and beſtowed by our good God, on good and faithfull men, and that to good ends and purpoſes.

1. Tim. 4. 4. *Hæc tua ſunt, bona ſunt, quia tu bonus iſta creaſti, nil noſtrum eſt in ijs, &c.* Aug. in ciuit. dei. lib. 15. cap. 22. Pro. 22. 4.

§. *Sect.* 3. That theſe worldly things are mutable good, & therefore ſubject to abuſe and corruption. Rom. 8. 19. 20. 21.

But yet howſoeuer theſe things are good, yet not abſolutely and immutably, ſeeing they are ſubject vnto corruption, and to bee abuſed by man; in regard whereof the Apoſtle ſaith, that *the feruent deſire of the creature waiteth when the ſonnes of God ſhall bee reueiled; becauſe the creature is ſubject to vanity, not of its owne will, but by reaſon of him who hath ſubdued it vnder hope; becauſe the creature alſo ſhall be deliuered from the bondage of corruption, into the glorious libertie of the ſonnes of God,* &c. And to the ſame purpoſe *Auguſtine* ſaith, *that theſe things mutably good, are therefore good, becauſe they are made by the chiefe goodneſſe, and therefore mutable, becauſe they are not made of his owne ſubſtance, but of nothing;* in regard whereof they are ſubiect to corruption, and apt to degenerate, vnleſſe they bee continually preſerued by the ſame powerfull goodneſſe, by which they were at the firſt created. By reaſon of which mutabilitie they are not good in any high degree of excellencie, but to bee reputed among ſuch good things as are of meaneſt eſteeme, as being of an indifferent and low qualitie and nature, in compariſon of ſpirituall and heauenly things. Neither doe they vnchangeably hold this degree of goodneſſe which they haue, but as the Chameleon changeth her colour according to the thing vnto which it adioyneth; ſo they hold their vertue and goodneſſe whileſt they are in the poſſeſſion of the good and vertuous; but become euill to the euill, and ready inſtruments of all manner of ſinne and wickedneſſe, whileſt they are vnder the gouernment of the wicked and vngodly. So that in reſpect of vs theſe things are neither good nor euill, but of an indifferent nature, good to thoſe who vſe them well, and euill to thoſe that abuſe them vnto ſinne, and accordingly they are beſtowed of God indifferently both to the good and euill. To which purpoſe one ſaith, *that God would haue theſe temporall things lie out in common betweene the godly and the wicked, becauſe if he ſhould giue them only the good, the euill would thinke that for their ſakes the righteous ſerued God: and if he ſhould giue them only to the euill, thoſe who are weake in goodneſſe would feare to be conuerted, leaſt theſe things ſhould bee wanting vnto them,* &c. *Againe, if theſe earthly things ſhould be taken away only from the good, the ſame feare would hinder the weake from turning to God; and if they ſhould be taken away onely from the wicked, it would be thought the only puniſhment which euill men ſhall ſuffer: whereas therefore he giueth theſe things to the good, he doth therefore comfort trauellers and pilgrimes; and whereas he giueth them to the euill, he admoniſheth thereby the good, that they deſire ſuch things as are not common to the wicked.*

Bona mutabilia propterea bona ſunt, quoniam a ſummo bono facta ſunt, &c. Aug. in Aduerſar. legis & prophet. lib. 1. cap. 5.

Aug. in Pſal. 66. enarra. tom. 8.

Yet neuertheleſſe becauſe they are in their owne nature good, and the bleſſings of God, we muſt haue no quarrell againſt the things themſelues, but onely againſt their abuſe and corruption; neither muſt we contemne and reiect them, when God hath beſtowed them on vs, but rather labour to make a good and holy vſe of them to the glorie of God, the good of our brethren, and the furtherance of our owne ſaluation, and ſo ſhall they retaine their owne nature, and become truely good vnto vs; whereas on the other ſide, by rejecting the gifts of God, wee ſhall offer wrong to the giuer, in contemning his benefits, and but bewray a certaine Cynicall and Papiſticall pride, as wee ſhall afterwards more plainly ſhew. And therefore (as one ſaith) *theſe earthly bleſſings are more profitablie retained with humilitie, than reiected with pride.* To which purpoſe another exhorteth vs to flie the world and worldly things, *with our conuerſation, and not with our body, for they hold not on the diuels part by nature, but by corruption.* But excellently doth that wiſe *Seneca* write, and fitly for our vſe, if wee doe but change his Philoſophie into true Chriſtianitie: *auoid* (ſaith hee) *ſlouenly attire, a head vntrimmed, and vncombed; a rough and neglected beard, profeſſed hatred againſt money,*

§. *Sect.* 4. That we ought not to reiect theſe worldly things but their abuſe.

Vtilius [illegible] *quaintur humilitate, quam ſuperbia relinquuntur.* Aug. de [illegible] eccleſ. Cath.

Fuge mundum conuerſatione, non corpore, &c. Chryſoſt. in Math. 11. Homil. 39.

money, lying vpon the ground, and whatſoeuer elſe, whereby men labour to attaine vnto their ambitious ends, though they goe a contrarie way: euen the name of Philoſophy in its ſelfe is odious enough, although it be profeſſed with all humanitie and ciuility; and how much more if we begin to withdraw our ſelues from the cuſtome and conuerſation of men? Let vs labour to haue all things vnlike worldlings within vs, but let our outward countenance and ſhew agree with them: let not thy clothes glitter, let them not be ſluttiſh; let vs not affect to haue ſiluer plate deepely inlayed and imboſſed with gold: neither let vs thinke it a ſigne of frugality to want gold and ſiluer. Let vs ſtudie to lead a better life than the common ſort, and not a contrarie; otherwiſe whileſt wee labour to amend them, we ſhall driue them away, and turne them from vs; yea it will hereby come to paſſe, that they will imitate nothing in vs, whileſt they feare leſt they ſhould imitate all things. Philoſophie doth in the very entrance promiſe the vſe of common reaſon, humanitie and ſocietie, from which this diſſimilitude of profeſſion diuideth vs. Let vs take heed leaſt theſe things, for which we deſire to be admired, do become ridiculous & odious. We propound vnto our ſelues to liue according to nature; but this is contrarie to nature to torment a mans owne body, to hate eaſily-procured handſomeneſſe, to affect beaſtly naſtineſſe, and to feed on meats not onely courſe and homely, but ſluttiſh and lothſome. As it ſauoureth of luxurioſneſſe to deſire delicacies, ſo of folly to auoid the vſe of common meates, which may be prouided at eaſie rates. Philoſophie requireth frugalitie, not puniſhment and torture, &c. He is a man abſolute and complete that vſeth earthen veſſels as though they were ſiluer; and hee alſo which vſeth ſiluer as though it were earth. It is a ſigne of a weake minde not to bee able to endure riches.

Seeing therefore theſe earthly and worldly things are not bee contemned and rejected, becauſe they are in their owne nature good, and the bleſſings of God; and in reſpect of vs, good vnto the good who vſe them well, and profitable ſeruants when as they are gouerned and diſpoſed by a wiſe and vertuous mind; let vs in the next place conſider how we may ſo vſe them, as that they may bee vnto vs truly good and eſtimable bleſſings receiued from God. And firſt wee are to know, that if we would haue theſe earthly things good, wee muſt labour that they may ſerue a good maſter, and that wee who are owners of them may bee truly iuſtified, ſanctified, and the adopted ſonnes of God, who in Chriſt haue recouered the right and dominion ouer the creatures, which we loſt in *Adam*. For if wee bee not the children of God and heires of his promiſes, we haue no title to his goods, but intrude vpon them by vſurpation: if we continue vnregenerate and defiled in our ſinnes, we ſhall taint theſe bleſſings of God with our corruptions, and turne them into ſinne; and if wee who gouerne and diſpoſe of them bee euill, wee ſhall imploy them to euill ſeruices, and making them to accompliſh our euill ends & purpoſes, we ſhall cauſe them to be vnto vs euill & pernicious. Fooliſh therefore is their practiſe, who labour to haue euery thing good about them, and neglect goodneſſe in their own perſons, and ſeeke to excell all others in all good things which they poſſeſſe, themſelues remaining euill and deſtitute of all goodneſſe, ſeeing through their corruption they will defile theſe gifts of God, and of bleſſings make them to become curſes, and notable hinderances of their ſaluation.

§. Sect. 6. That we muſt not ouervalue theſe earthly things or prefer them before Gods ſpirituall graces.

Secondly, although wee are to eſteeme theſe earthly benefits as being the gifts of God, yet wee muſt take heede we doe not ouervalue them, by preferring them before either Gods ſpirituall and ſanctifying graces, or the eternall ioyes and happineſſe of his kingdome: for looke how much more excellent the ſoule is than the body, eternall things than thoſe that are temporall, the Creator than the creatures; and ſo much are wee in our iudgements to preferre Gods ſpirituall graces and heauenly ioyes before theſe earthly and tranſitorie trifles. Neither ſhall wee receiue any hurt by this valuation, for the more lightly wee account of theſe temporall things, and the more highly wee prize thoſe which are ſpirituall and heauenly, the liker wee are to receiue both from God, and to retaine them when we haue them: as wee may ſee in the example of *Salomon*, who eſteeming wiſedome aboue all worldly pompe and wealth, had both beſtowed vpon him by God. Whereas if we ouervalue theſe earthly things, and prefer theſe trifles before the rich treaſures of Gods graces, and our heauenly inheritance and patrimonie in his kingdome, the Lord in mercie will either withhold them from vs, if we be his children, or if wee haue them, will diſpoſſeſſe vs of them for our abuſe, vntill wee haue learned to make a right vſe of them. *And therefore thoſe who enioy this worldly proſperitie are to be admoniſhed, that when they haue all things according to their hearts deſire, they doe not neglect to ſeeke after the chiefe fountaine of all their goodneſſe, nor fix their minds vpon theſe things when they enioy them, leaſt they eſteeme and loue their pilgrimage in ſtead of their countrey, and turne the helpes and comforts of their iourney into hinderances of attaining to their iourneyes end, and leaſt they bee ſo delighted with the light of the Moone, as that they neglect the fruition of the Sunnes brightneſſe; but eſteeming theſe earthly things, the comforts of their calamitie, and not the rewards*

1. Kings 3.

Admonendi ſunt, qui in hoc, quod temporaliter appetunt, proſperantur, ne cum cuncta ad votum ſuppetunt, dantem quærere negligant, &c. Greg. paſtor. par. 3. admon. 27.

of retribution: let them lift vp their minds aboue all worldly fauours; leſt with all their hearts delight they wholly reſt in them: for he that contemneth not worldly proſperity, in compariſon of that loue which he beareth to a better life, he turneth the fauours of this tranſitorie life, into the occaſion of eternall death. Finally let them ſo eſteeme and vſe theſe outward things; as that they may not withdraw their minds from the deſire of heauenly loue, and that they doe not take away the griefe of our pilgrimage, ſeeing they ſhould onely ſerue for ſome ſmall comfort in the place of our baniſhment; nor cauſe vs ſo to reioyce in theſe tranſitorie things, as though wee had attained vnto happineſſe, ſeeing as long as we poſſeſſe them, we are depriued of thoſe ioyes that are eternall.

§. Sect. 7. That we ought not to ſet our hearts & affections vpon theſe earthly things.

Thirdly, as we are not in our judgements to ouervalue them, ſo wee ought not to ſet our hearts and affections vpon them; immoderately louing, and ouer eagerly deſiring them; but vſing them as though wee vſed them not, let vs giue God our hearts, and ſet our affections and deſires vpon ſpirituall and heauenly things. Let vs afford vnto them ſome reliques of our loue, and ſo much onely as better things leaue; for that which is luke-warme and too cold for God, and thoſe heauenly excellencies is hot enough for theſe earthly trifles, and as one ſaith, *Let vs rather tolerate than loue them, becauſe as the worlds aduerſitie is manifeſtly pernicious ſo his proſperitie is but falſe flatterie:* & in another place, *Loue not* (ſaith he) *temporall things, which if they might bee well loued, that man would haue loued them, which the Sonne of God aſſumed; neither yet feare contumelies, croſſes and death, becauſe if they would hurt a man, he would not haue ſuffered them.* But this is to be vnderſtood comparatiuely in reſpect of ſpirituall things, as hee expoundeth himſelfe elſewhere: *God doth not* (ſaith he) *forbid thee to loue theſe things, if thou doe not loue them as thy chiefe happineſſe, but ſo to allow and commend them, as that thou mayeſt much more loue thy Creator: for if the bridegroome hauing giuen his ſpouſe a ring, ſhee ſhould more loue it than the bridegroome himſelfe, ſhould ſhee not euen in the very gift of her huſband ſhew an adulterous minde, although ſhee ſhould loue her huſbands gift?* And in another place, *The Apoſtle willeth vs, not to loue the world: he doth not* (ſaith he) *forbid vs to haue it, but to loue it: but thou haſt it, poſſeſſeſt it, and loueſt it: and ſo this loue of earthly things becommeth the birdlime that entangleth thy ſpirituall wings.* Howſoeuer therefore wee may affect theſe worldly things with ſome ſmall loue, yet it ought to bee as farre ſhort of that intire loue which wee beare to God, and his ſpirituall and heauenly gifts, as theſe vaine trifles come ſhort of them in worth and excellencie yea in truth the loue of Gods temporarie gifts, ſhould ſerue but as little ſparkes to inflame our hearts with the loue of the giuer; and but as ſteps whereby we may aſcend and mount aloft vnto that diuine and heauenly loue. For why *doe wee loue theſe worldly things, but becauſe they are beautifull; and can they bee ſo beautifull as he that made them? Thou admireſt theſe things, becauſe thou ſeeſt not his excellencies, but learne by thoſe things thou admireſt, to loue him whom thou doeſt not ſee. Queſtion and inquire of the creature, and if it haue its being of its ſelfe, then reſt in it, but if it haue its being from him, it is in no other reſpect hurtfull to him that loueth it, but as hee preferreth it before him that created it. And therefore purge thy loue, and turne the ſtreame thereof from the filthy ſincke and channell of the world, into the garden and Paradiſe of God; and what heate and feruencie it hath to the world, let it be all beſtowed on the Creator of the world.*

Toleremus potius præſentia quàm diligamus: aduerſorum manifeſta eſt pernicies, proſperorum falſa eſt blanditie. Aug. in Luc. 28. Serm. 19. tom. 10.

Nolite amare temporalia quæ ſi benè amarentur, &c. Aug. de Agon. Chriſt. lib. cap. 11.

Non te prohibet Deus iſta amare, ſed non diligere ad beatitudinem, &c. Aug. in 1. Ioh. Tract. 2.

Non dixit nolite habere, ſed nolite diligere. Ser. 33. tom. 10

Quare am iſte mundus niſi quia pu chra ſunt ſunt iſta pulchra qu ille à qu ſunt? Aug. Pſal. 79. *Purga am tuam, aqua fluentem in cl acam ad hortum.* In Pſal. 31.

Finally, howſoeuer we may vſe theſe earthly bleſſings when God beſtoweth them, yet we are to be carefull that wee doe not take our chiefe ioy and comfort in them, but rather in the Lord who gaue them; in the fruition of his ſpirituall graces, and in the aſſurance of our heauenly kingdome. For God did not giue vs theſe wordly cottages that wee ſhould ioy in them, and neglect our ſtately palace; hee did not beſtow on vs theſe toyes and trifles that wee ſhould reſt in them, and contemne our heauenly patrimony; but only hee giueth vs theſe courſer meates, to ſtay our ſtomacks for a time, till we come to the great ſupper of the Lambe; and caſteth vnto vs, as vnto little children, theſe pleaſing vanities, to keepe vs from crying and complaining, till wee come to age, and are capable of his heauenly excellencies, and of thoſe glorious gifts of incomparable value. And therefore as wee are not alwayes to bee children in knowledge, ſo neither let vs bee children in affection, doting vpon theſe earthly trifles which were onely giuen vs for a time to vſe, and neglecting in reſpect of them Gods ſpirituall graces, and that heauenly happineſſe, which is prouided for vs to enioy. For as one ſaith: *There are ſome things of which wee are to haue the fruition, ſome things which wee are to vſe, and ſome things which wee are both to enioy and vſe. Thoſe things wee are to enioy, doe make vs bleſſed; with theſe things which we are to vſe wee are helped and relieued, whilſt we are trauelling towards this bleſſedneſſe, that ſo wee may attaine vnto it, and ſet our hearts vpon it. Now if wee who poſſeſſe and vſe them, hauing them ſet before vs, will enioy thoſe things, which wee ſhould onely vſe; our courſe and iourney is thereby ſtaied, and ſometimes alſo wee are put out of our way, or at leaſt hindred in our courſe, or turned backe againe,*

Res aliæ ſunt quibus fruendum eſt, aliæ quibus vtendum, aliæ quæ fruuntur & vtuntur, &c. Aug. de doct. Chriſt. lib. 1. cap. 3. 4.

from the obtaining of thoſe things which wee ſhould enjoy, being intangled with the loue of theſe terreſtriall vanities. For to enjoy a thing, is with all our loue to adhere vnto it, for it owne ſake; to vſe it, is to refer that which we vſe, to the obtaining of that which we loue, if at leaſt it be worthy to be beloued: for vnlawfull vſe is rather to bee tearmed abuſe. As therefore if being Pilgrimes, which cannot liue happily but in our owne Country; and being diſtreſſed in this our pilgrimage, and deſiring to haue an end of our miſeries, wee ſhould reſolue to returne into our owne countrie; for which purpoſe wee ſhould haue need to vſe either Ships or Waggons, that ſo wee might come to our country, which we were to enjoy: but if now the ſweetneſſe and pleaſantneſſe of the journey, and our riding in the chariot, ſhould ſo delight vs, that we ſhould begin to enjoy theſe things, which we ought only to vſe, we would not make any haſte to end our journey; and being intangled with this outward ſweetneſſe, our minds would bee alienated from our country, whoſe true and ſolid delights would make vs happy: ſo being Pilgrimes and Exiles from God in this mortall life, if wee will returne into our country where we may be bleſſed, wee muſt only vſe this world and not enjoy it, that we may behold the inuiſible things of God in our vnderſtandings, by thoſe creatures which are viſible, that ſo after the vſe of corporall and temporall things, wee may attaine vnto the fruition of thoſe which are ſpirituall and eternall. To which purpoſe alſo he ſaith elſewhere: *I am not ignorant that fruit is of fruition, vſe of vſing; and that this difference is betweene them, that wee are ſaid to enjoy that thing, which is not referred to another, but delighteth vs for it owne ſake; and to vſe that thing, which is deſired for another: and therefore wee are rather to vſe temporall things than to enjoy them; that ſo we may obtaine thoſe things which are eternall: and not to bee like thoſe peruerſe men, who will enjoy their gold, and vſe their God; becauſe they do not beſtow their money for Gods ſake, but only worſhip God for their monies ſake.*

And thus are we to vſe theſe earthly things both in reſpect of our eſtimation in judgement, and affection, in louing and deſiring them, and accordingly muſt our practice alſo be in ſeeking them: for ſeeing they are to be baſely valued, and coldly loued, in compariſon of ſpirituall and heauenly things, thereof it alſo followeth, that in reſpect of theſe, they are to bee ſlackly followed and ſought after in our practice, and thoſe things chiefly, and in the firſt place to bee laboured for, that are of a much more excellent nature, which being enjoyed will make vs truly bleſſed. For as in worldly things, ſuch as are eſteemed of great value are ſought after in the firſt place, and thoſe which are of meane worth, are put off to better leiſure; ſo anſwerably (theſe heauenly and ſpirituall treaſures, much more excelling all worldly things, than the richeſt Diamond in the the World, the vileſt peeble ſtone) it were no better than ſottiſh madneſſe, if wee ſhould not giue vnto them the firſt place, as in our deſires, ſo in all our labours and endeuours; eſpecially conſidering, that it will be no hindrance at all to the attaining of worldly benefits, if we giue the prioritie to thoſe which are heauenly; both becauſe it is as impoſſible by our owne care and induſtry to adde any thing to our ſtint in our earthly eſtate, as to adde thereby one cubit vnto our bodily ſtature; and alſo becauſe wee haue a promiſe from God, whoſe bleſſing only maketh our eſtate proſperous, that if we will ſeeke thoſe better things firſt, theſe which are worſe ſhall be caſt vpon vs, as it were aduantages into the maine bargaine. For ſo our Sauiour exhorteth vs, *firſt to ſeeke the kingdome of God, and his righteouſnes, and all theſe things ſhall be miniſtred vnto vs.*

Matth. 6. 27.

Matth. 6. 33.

§. Sect. 9.

That wee muſt not ſeeke theſe earthly things for their owne ſake.

And as wee are not to ſeeke theſe earthly benefits in the firſt place, ſo neither muſt we at all ſeeke them for their owne ſake, propounding them as the maine end of our labour: for this were to make them our *ſummum bonum*, and of inferiour and meane goods, to eſteeme them chiefe and principall; but we muſt in labouring after them, ayme chiefly at the glorifying of God by the vſe of them, at the good of the Church, Commonwealth, and of our Neighbours; and finally at the furthering of our owne ſaluation. Neither muſt wee euer be at reſt, though by our induſtry wee haue attained vnto abundance of theſe things, vnleſſe in the vſe of them we further theſe ends: nor at all regard theſe creatures, vnleſſe we imploy them ſo, as that their vſe doth giue vnto vs ſome aſſurance of the loue of the Creatour. For whatſoeuer we haue without our God, it is not ſweet; neither are we to eſteem any thing which he giueth vnles alſo he giue vs himſelf who giueth all. And as the Infant being richly adorned with precious jewels, and coſtly clothing, doth not at all eſteeme them when he is hungry, but taketh all his delight in ſucking the mothers breſt: ſo a Chriſtian man, euen when he aboundeth in all worldly things, taketh little pleaſure in them, in compariſon of that wonderfull delight, which his hungry ſoule taketh in God his heauenly Father.

Quicquid nobis adeſt prater Deum noſtrum, non eſt dulce: Nolumus omnia quæ dedit; ſi non dat ſeipſum qui omnia dedit, Aug. in Pſal. 85.

Velut infans circundatus margaritis & indumentis pretioſis, &c. Macarius Hom. 45

§. Sect. 10.

That wee muſt vſe thoſe meanes onely which are lawfull for compaſſing of theſe earthly things.

And if wee thus eſteeme, affect and ſeeke theſe worldly things in our judgement, heart and practice, then will it alſo neceſſarily follow, that we will only vſe lawfull meanes in the attaining vnto them; contemning and deſpiſing them, when as they are offered vnto vs vpon euill and vnlawfull conditions, as being the Deuils alluring baites, wherewith he inticeth vs to offend God, and to hazard the loſſe of thoſe ſpirituall, heauenly and eternal excellencies for the obtayning of theſe baſe, earthly, and momentany vanities. And then alſo will wee not bee much troubled, though wee faile of them when wee ſeeke them, or haue them taken from vs when wee poſſeſſe them: ſo that in ſtead of them, the Lord giueth vs his ſpirituall graces, and aſſureth vs of his heauenly joyes; as not thinking it much to want theſe trifles, when we are inriched with thoſe incomparable treaſures, and gifts of farre better value. Neither will wee then enuy the flouriſhing eſtate of wicked Worldlings, no more than the heire apparant of a Kingdome, enuieth the preſent poſſeſſions of a poore Cotager.

§. *Sect.* II. Of the lawfull vſe of theſe earthly things, in regard of our poſſeſſing and diſpoſing them.

And thus haue I ſhewed the lawfull vſe of theſe worldly bleſſings, in regard of our eſteeming, louing, and ſeeking after them. Now we are alſo to adde ſomething of their lawfull vſe, in regard of our poſſeſſing and diſpoſing them; leauing the more full handling hereof, till I come to ſpeake of the particulars. And to ſay nothing of thoſe former points of eſteeming and louing them, which are common both to the ſeeking and poſſeſſing of theſe things, becauſe it is eaſie for the diſcreet Reader to apply it alſo to this purpoſe; we are further to know, that if wee would haue a lawfull vſe of theſe things, ſo as they may indeed be bleſſings of God vnto vs, then muſt wee in the firſt place ſanctifie them vnto our vſe by the Word of God and Prayer; according to the Apoſtles rule, *euery creature of God is good, being ſanctified by the Word of God and Prayer.* By the Word, as it doth ſhew and warrant the right vſe of it, ſo as it may bee done in Faith; and by Prayer, as it is a meanes to deriue Gods bleſſing vpon it, and to obtaine the aſſiſtance of his holy Spirit, whereby wee are inabled to vſe it aright, and according to Gods Will reuealed vnto vs. Secondly, we muſt not when wee haue theſe things, *ſacrifice to our owne nets*, as the Prophet ſpeaketh; nor aſcribe the praiſe either to our owne merits or to our induſtry and labour; for this were to rob God of his royall prerogatiue, and to take occaſion by his gifts to diſhonour the giuer; but acknowledging with all humility, that whatſoeuer we haue, wee haue receiued it from the Lord of his meere bounty & goodneſſe, wee muſt returne vnto him all prayſe and thankſgiuing, the which is that tribute and homage which our heauenly King requireth of them, who hold their poſſeſſions, by the tenure of his free mercy. And this is one of the conditions which the Apoſtle requireth to the making of the creature good to our vſe; *Euery creature of God* (ſaith hee) *is good if it be receiued with thankeſgiuing.* Finally, poſſeſſing theſe earthly bleſſings we are carefully to imploy and vſe them, ſo as they may ſerue for furtherances and helpes vnto vs, for the better performing of all Chriſtian duties, that ſo thereby God may be glorified, our Neighbours edified, and our owne ſaluation furthered, and more and more aſſured vnto vs: and that we vſing our Maſters talents to the beſt aduantage, may, being found faithfull in little, be made rulers ouer much, and enter into our Maſters joy.

1.Tim.4.4.

Habac.1.16.

1.Tim.4.4.

Matth.

CHAP. II.

Of Honours, and what cautions and conditions are required vnto them, that they may be vnto vs good and lawfull.

§. *Sect.* I. Of the kinds of ho- nours.

AND thus much in generall of the lawfull vſe of worldly things. In the next place wee are to ſpeake particularly of the right vſe of Honours, Riches and Pleaſures. Where firſt wee are to know, that Honours are of two ſorts, the one lawfull and laudable, the other worldly and wicked. The former conſiſteth not onely in the approbation, which God and our owne conſciences giue to our vertuous actions and good parts; but alſo in the good opinion, and eſtimation of the wiſe, vertuous and religious, joyned with their free applauſe & commendation of thoſe gifts, which God hath beſtowed on vs; & of thoſe good workes, and honeſt and religious actions, which through his grace are performed by vs. The which may be either in priuate Chriſtians of meane place and calling, or in publicke and eminent perſons, joyned with authority and rule, or other worldly dignities and preferments. The other is the applauſe and praiſe of the rude, ignorant, and vnconſtant multitude, joyned with worldly aduancement and preferment, either procured by ſubtill deuices and wicked arts, making ſhadowes and appearances of vertues and good actions, to ſtand for thoſe which are true and ſubſtantiall, or immoderately and ambitiouſly affected for thoſe things in them, or done by them, which in their owne nature are good and commendable. The former kind of honour is lawfull, and to be deſired moderately of all Chriſtians, the other is to be contemned and deſpiſed.

§. *Sect.* The in it ſelf good 1.Sam.

The lawfulneſſe of that honour, and of the moderate deſire thereof may appeare, firſt, becauſe it is the gift of God; for it is hee *that raiſeth vp the poore out of the duſt, and lifteth vp the beggar out of the dunghill, to ſet them among Princes, and to make them inherit the ſeat of glory*, as Hannah *ſpeaketh.* And *Dauid* acknowledgeth, that *riches and honours come from God, and that it is his hand that maketh great, and giueth ſtrength to all.* And therfore theſe ſtreames muſt needs in themſelues be pure and good, ſeeing they flow from God, the fountaine of all goodnes, vn-

1.Chro.

vnleſſe they be polluted through the Deuils malice, and mans corruption. Secondly, theſe honours are promiſed and beſtowed by God vpon his children & ſeruants, as his bleſſings, and rewards of their faithfull ſeruice. So when *Iſaac* bleſſed *Iacob*, this was one part thereof, *that people ſhould be his ſeruants, and nations bow vnto him; that hee ſhould be Lord ouer his brethren, and his mothers children ſhould honour him.* To ſhew vnto vs, that honour and bleſſedneſſe may well goe together, and that wee may rule ouer men, and at the ſame time be the faithfull ſeruants of our great Lord and Maſter. Thus the Lord promiſeth the people of Iſrael, that *becauſe they had ſet vp the Lord to be their God, to walke in his wayes, and to keepe his Ordinances, therefore he alſo would ſet vp them, and make them high aboue all Nations which hee hath made in praiſe, and in name, and in glory;* ſo the Lord ſaith, *that he will honour thoſe that honour him; and that the righteous ſhall be had in euerlaſting remembrance, and that the memoriall of the iuſt ſhall be bleſſed.* And the Apoſtle *Paul* allotteth vnto Elders that gouerne wel, a double portion of this honour as a reward of their faithfull ſeruice. Neither is it to bee eſteemed a reward of ſmall value, being compared with other temporary and worldly benefits, but of great worth and eſteeme; for, as one ſaith, a good Name is a ſecond patrimony; yea, it is to be preferred before Lands and worldly wealth: For, as the Wiſe man ſaith; *A good name is to bee choſen aboue great riches, and louing fauour is aboue ſiluer and gold.* With which accordeth the ſaying of the Sonne of *Syrach*, *Haue regard to thy name, for that ſhall continue with thee, aboue a thouſand treaſures of gold.* And ſo alſo it is more to be eſteemed than all worldly pleaſures, in which reſpect, the preacher preferreth a good name before a precious ointment, both becauſe it is much more ſweete and comfortable to him that hath it, and thoſe which are about him, and alſo becauſe this ſweet ſcent and ſauour ſpreadeth it ſelfe much further, doing them good which are farre diſtant, and is of much longer continuance, for the ſmell of the Oyntment endureth but a while, whereas the odour of a good Name laſteth for euer: for as the Pſalmiſt ſaith, *The righteous ſhall be had in euerlaſting remembrance.* Finally, it is ſaid of a good Oyntment, that it doth make the face ſhine, and the countenance chearefull, but of a good Name, that it euen filleth the bones with marrow and fatneſſe. Yea, in truth a mans fame and good report is to be preferred before life it ſelfe; ſeeing the life of an ingenuous & honeſt man is as bitter as wormwood, when as he hath out-liued his reputation: as alſo becauſe the beſt life is but ſhort and momentany; whereas the fame of the righteous is perpetuall and euerlaſting. And this reaſon the ſonne of *Syrach* rendreth. *A good life* (ſaith he) *hath the dayes numbred; but a good name indureth for euer.*

Ecclus. 41. 13.

§. *Sect.* 3.
That honours ſerue for diuers good vſes.

Moreouer, as theſe honours, fame and good report, are in themſelues good, ſo they ſerue for good vſes, as being notable meanes inſtituted and ordained of God, both to reſtraine vs from the committing of ſin, becauſe it impaireth our good name and reputation, and to ſtirre vs vp to all honeſt, good and vertuous actions, becauſe they are not onely commanded by God, but commended alſo amongſt men. And howſoeuer wee may not chiefly ayme at our owne honour in our obedience, but at Gods glory, yet ſubordinately and in an inferiour place, we may ſomewhat reſpect it. Seeing the Lord hath naturally ingrafted in vs a loue of our credit, and a deſire to haue a good name among the vertuous, that it might as a bridle, curbe vs in from running on in ſinne, and as a ſpur pricke vs forward in all vertuous actions. So the Apoſtle ſaith; *Wilt thou be without feare of the power? doe well; ſo ſhalt thou haue prayſe of the ſame.* And the Apoſtle *Peter* affirmeth, that *Gouernours are ſent of God, for the puniſhment of euill doers, and for the prayſe of them that doe well.* And *Paul* exhorteth vs, *that if there bee any thing of good report, if there be any vertue, or if there be any prayſe, we ſhould thinke of theſe things.* Neither is there in truth a greater incouragement on the earth to vertuous and good actions, than the approbation and commendation of thoſe who are godly, wiſe and judicious; both becauſe it cheareth the heart, and putteth ſtrength to the bones; as alſo becauſe being often deceiued through our owne ſelfe-loue, which maketh vs to ouer-weene our good parts and actions, and to thinke them excellent which are ſcarce indifferent; we dare not reſt in our owne judgement when wee doe well, becauſe it doth ſo vſually abuſe vs, and conſequently through our timorouſnes and doubting, we are weakened, and made more faint in doing well; but when generally thoſe who are vertuous and judicious do approoue and commend our actions and good parts, then theſe feares and doubts being remoued, wee receiue notable incouragement hereby to proceed in our good courſes, and vertuous actions.

Excitat auditor ſtudium, laudataque virtus creſcit, & immenſum gloria calcar habet. Ouid. de Pont. 4. Eleg. 2.

Honos alit artes, omneſque incendimur ad ſtudia gloriâ, iacentque ea ſemper, quæ apud quoſque improbantur. Cic. Tuſcul.

Rom. 13. 3.

1. Pet. 2. 14.

Prou. 15. 30.

§. *Sect.* 4.
The lawfulnes of honours proued from the examples of thoſe who haue beene truly honourable.

Laſtly, from the examples of thoſe who fearing God, haue been highly in his fauour, we may conclude that fame and vertue, honour and religion may well ſtand together. As of *Abraham*, the Father of the faithfull, who was greatly reuerenced and reſpected, euen among the Heathen Nations; *Ioſeph*, not onely among the Iſraelites, but alſo among the Egyptians, and ſo likewiſe of *Moſes*, *Dauid*, *Ioſias*, *Iehoſhaphat*, *Ezechias*, and the reſt of the godly Kings, with many others. And in the new Teſtament, we haue

Gen 23. 6.
2. Chron. 18. 1.

Marke 15.43.
Acts 8.27.
1.*Sam*.2.26.
Luke 2.52.

the examples of *Ioſeph* of Arimathea, and *Nicodemus*, Rulers of the Iewes, the Queene *Candaces* Eunuch; vnto which if need were, more might be added; as the Prophet *Samuel*, of whom it is ſaid, that hee was *in fauour both with the Lord, and alſo with men.* Yea, our Sauiour Chriſt himſelf, vnto whom the holy Ghoſt giueth the ſame teſtimonie: from all which wee may conclude, that honour and eſtimation amongſt men, are in themſelues lawfull and good, for otherwiſe the Lord would neuer haue beſtowed them vpon his owne deere ſeruants, neither would they haue retained them. As alſo that they are not onely good in their owne nature, and as they are the gifts and bleſſings of God, but euen in the vſe of the faithfull, ſeeing we haue hereof ſo many precedents.

§. *Sect.* 5.
That we muſt firſt and principally ſeeke honour from God.

*Rom.*2.29.
Iohn 12.43.
Iohn 5.44.
1.*Iohn* 3.20.
Acts 24.16.

But howſoeuer honours are good, yet not abſolutely and immutably, ſeeing they are ſubject to be abuſed by mans corruption; and therefore whoſoeuer would haue honours truly good vnto them, ſo as they may haue comfort in injoying them, they muſt carefully labour to haue a holy vſe of them, and to this purpoſe to obſerue many cautions. As firſt, they muſt ſeeke to haue theſe honours from thoſe that are truly honourable, and to be praiſed of thoſe who are prayſe worthy; and principally becauſe the Lord is the beſtower of all true honours, they muſt ſeeke in the firſt place to be approued and prayſed by him. And to this end they muſt labour to approue, not onely their outward actions, but alſo their hearts and ſecret affections vnto God, ſetting themſelues alwayes in his preſence, and performing all their actions as in his ſight: and ſo walking before God in integritie and vprightnes of heart, they ſhall ſhew themſelues to be ſuch true Iſraelites as the Apoſtle deſcribeth: *He is a Iew which is one within, and the circumciſion is of the heart, in the Spirit, and not in the letter, whoſe prayſe is not of men but of God.* And not like thoſe ambitious Iewes, who (as our Sauiour ſaith, of them) *loued the prayſe of men, more than the prayſe of God:* and receiued honour one of another, and did not ſeeke the honour which commeth of God alone. Now wee cannot thus approoue our ſelues vnto God, vnleſſe wee approoue our thoughts, words and workes vnto our owne conſciences: for as the Apoſtle *Iohn* telleth vs, *If our heart condemne vs, God is greater than our heart and knoweth all things.* And therefore in the next place we muſt with the Apoſtle *endeauour to haue alwayes a cleere conſcience towardes God and towardes men:* that ſo it may approue and giue a good teſtimony vnto vs. For what will it auaile vs to be commended of men, who are our fellow-malefactors, when as God, who is our Iudge, condemneth vs? What will it profit vs to haue them not only excuſing, but commending and extolling vs, when as our own conſcience, which is as good as a thouſand witneſſes, accuſeth and giueth teſtimonie againſt vs? whereas on the other ſide, though men ſhould defame vs, yet we might with the Apoſtle *rejoyce in this, the teſtimonie of our conſcience, that in ſimplicitie and godly pureneſſe, and not in fleſhly wiſdome, but by the grace of God, we haue had our conuerſation in the world.*

Nil conſcire ſibi, nulla pallef-cere culpa: Hic murus aheneus eſto, Horat.

2.*Cor*.1.1

§.*Sect.*
That in th
next place
muſt
be hono
of the good
and vertuo
Acts 24.16.

1.*Cor*.2.1

And thus hauing approued our ſelues vnto God and our owne conſciences; wee muſt in the next place labour to bee approued vnto men: for this was alſo a part of *Pauls* exerciſe, to haue a cleere conſcience euen before men. Howbeit wee are not thus to labour that wee may commend our ſelues vnto all, ſeeing this is often impoſſible, in reſpect of the contrarietie of mens judgements; but next vnto God and our owne conſciences, we are to endeauour that we may be approued and commended of the godly, vertuous, wiſe and judicious: for theſe being indued with the Spirit of God, are beſt able to diſcerne the things of God, and moſt fit and competent Iudges of vertue and goodneſſe, themſelues being good and vertuous, and their teſtimonie alſo and approbation will bring vnto thoſe that haue it moſt joy and comfort, becauſe it is ſubſtantiall and well grounded. As for the teſtimony of the wicked and vngodly, it is not to be deſired if we haue it not, nor to be valued and eſteemed if wee haue it. So *Auguſtine* ſaith, *I deſire not to be prayſed of euill liuers, I abhorre and deteſt it; it is rather a griefe than a pleaſure vnto me; but if I ſhould ſay that I deſire not to be prayſed of thoſe that liue well, I ſhould but diſſemble: if I ſhould ſay I doe deſire it, I feare leſt I ſhould be more greedy of vanitie than of ſoliditie: what therefore ſhould I ſay? I neither fully will it, nor fully nill it: I doe not fully will it, leſt I ſhould be indangered by humane prayſes; neither doe I fully nill it, leſt they ſhould bee vngratefull to whom I preach.* As therefore it is the nature of all men to deſire prayſe, ſo it is the propertie of thoſe who are truly wiſe and vertuous to deſire this prayſe of thoſe that are prayſe-worthy; becauſe wicked worldlings are readie to applaud and commend men when they do euill, and keepe them company in their vngodly courſes: in reſpect whereof a man hath juſt cauſe to ſuſpect himſelfe, and to examine his actions, when impious men commend them. So the Heathen man hearing that he was prayſed by ſuch as he reputed euill, was jealous of himſelfe; Haue I (ſaid hee) done any euill at vnawares, that ſuch commend me? And the Lacedemonian when as his King was by lewd perſons highly commended, was readie to aske; Can any (ſaith he) be happy, and not be bitter and diſtaſtefull to wicked men? yea, our Sauiour Chriſt him-

Laudari à
viuentibus
abhorreo,
ſtor; dolo
eſt,
tati,&c.
hom.25.

Antiſthenes
apud Laer
de vit.Phil
6.*cap*.1.

Plutarch.
Apoth
Lac

himſelfe denounceth a woe againſt thoſe of whom all men ſpeake well, becauſe euill men will not long be in loue and liking with the actions of the good: *For as the wicked man is an abomination to the iuſt, ſo he that is vpright in his way, is an abomination to the wicked:* and our Sauiour hath told vs, *that the Diſciple is not aboue his Maſter, nor the ſeruant aboue his Lord, &c. If therefore they haue called the Maſter of the houſe* Beel-zebub, *how much more them of his houſhold?*

But is it then vnlawfull to bee prayſed of Worldlings? and are their commendations alwayes to be contemned and rejected? No aſſuredly, their good word rather than their euill is to be deſired, and wee are as much as in vs lieth, to walke vnblameably before all men, and to be without reproofe. For euen the Apoſtle himſelfe laboured in the declaration of the truth to approue himſelfe, *to euery mans conſcience in the ſight of God.* And leſt any man ſhould limit this indefinite ſpeech to the Church only; hee requireth alſo, that hee who is to bee choſen to the office *of a Biſhop, ſhould be well reported of, euen of them which are without, leſt he ſhould fall into rebuke, and into the ſnare of the Deuill:* becauſe as by our good liues wee ſhould edifie our brethren, ſo alſo as much as in vs lieth, wee ſhould helpe forward the conuerſion of them that are not yet called. Whereas then we are required to neglect and contemne the good report of Worldlings, it is to be vnderſtood reſpectiuely, in compariſon of the approbation of God, our owne conſciences, or the godly, when both cannot ſtand together. Neither muſt we in our actions mainly ayme at their prayſes; but rather our care muſt be, to giue vnto them no juſt cauſe of euill report; and then neither to bee much troubled if they defame vs, ſeeing our caſe is common with our Maſter, nor yet too much affected with their prayſes, when they doe commend vs; but yet if continuing in weldoing and in an vpright courſe, pleaſing both to God and good men, we may haue their good word, in reſpect that they through ſome common grace receiued, doe begin to like ſome morall vertues in vs, or doe loue our perſon by reaſon of ſome naturall parts which they affect, or in reſpect of common humanitie, kindred, alliance or ſome benefit receiued, we are to nouriſh rather than neglect it, not only for our owne ſakes, who naturally deſire to be well ſpoken of by all, but for theirs eſpecially, in that hereby wee may helpe forward their conuerſion, and bring them by degrees from the louing of our perſons, to the liking and embracing of our religion and conuerſation.

And ſo much for the perſons from whom honour and good eſtimation is to be ſought: the next thing to be obſerued, is, that as wee are to ſeeke it from the good, ſo alſo for true vertues and good actions. For honour is the reward wherewith God crowneth vertue, and his good gifts and graces in his ſeruants, and therefore thoſe that take it vpon them, being deſtitute of theſe, are but vſurpers who intrude vpon other mens right. As for example, thoſe who deſire to be honoured for their ſinnes and vices, for bowſing and drinking, for rioting and waſtefull ſpending, for quarrelling, fighting, reuenging wrongs and ſuch like: which howſoeuer they may make men eſteemed and well ſpoken of among wicked men, like vnto themſelues, yet nothing maketh them more baſe and contemptible in the ſight of God, and of all that are good and vertuous. *Luke* 16.15. Secondly, men vnjuſtly arrogate this honour vnto themſelues for vanities and things of no worth, neither doth ſo rich a reward as true honour belong vnto men for euery friuolous trifle. And thus did they who built the tower of Babell to get them a name. *Gen.* 11. And *Abſolon* hauing no vertues to eternize his memory, erected a Pillar and called it after his owne name, that hereby his fame might continue to poſterity. 2.*Sam.* 18,18. And ſo the Pſalmiſt obſerueth; that the wicked imagining that their houſes and habitations ſhall contiune for euer, call their Lands by their owne names, that ſo when their liues end their fame may continue. *Pſal.* 49.11. And thus many among our ſelues erect goodly houſes which they neuer inhabit, and ſtately tombes to lay in their rotten bodies, that by theſe meanes their honour may bee preſerued, and their fame remayne in after ages. Laſtly, they vnjuſtly challenge honours who being deſtitute of all true good, doe put on a Vizard of vertue, and make ſhew of that goodneſſe which they neuer ſo much as loued or deſired; not caring at all to be vertuous and religious, but only counterfeit them hypocritically, that by ſeeming that they are not, they may obtaine that honour and prayſe which they haue no hope of hauing, if they appeared in their owne likeneſſe. Wherein what do they elſe but play the Impoſters and Deceiuers, challenging the precious and true coine of honour and glory, for their falſe and counterfeit wares, worthy in this reſpect rather to ſtand vpon the pillory, that all men may take notice of their coozenage, and learne by their example to ſcorne their baſe ſhifts, than to bee aduanced into the ſeate of honour. If therefore wee would haue true honour, let vs labour to bee that wee ſeeme, and indeauour more to approoue our hearts vnto God, than our outward actions vnto men, otherwiſe our honour being but a ſhadow of a ſhadow, vaine in it ſelfe, and grounded vpon a vaine and falſe cauſe, is like but to haue a ſhort raigne. For God abhorring hypocriſie, will in the end pull off the hypocrites Vizard, and ſhewing him in his owne naturall deformity, will expoſe him to the ſcorne and contempt of all men. And following the Apoſtles example, let vs deſire to haue prayſe attend vpon vertue and goodneſſe, and not goe before it, and build it not on the ſandy foundation of falſe ſhewes and deceitfull colours, if we meane to haue it of any continuance, but on truth, honeſtie, iuſtice, puritie and the workes of loue: *Whatſoeuer things* (ſaith he) *are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things pertaine to loue, whatſoeuer things are of good report, if there be any vertue, or if there be any prayſe, thinke on theſe things.*

Phil.4.8.

§. Sect.9.
That we ought to affect ſuch honours as are moderate and proportionable to our deſerts.

Finally, as wee are to deſire honour and prayſe for that which is honeſt and prayſeworthy, ſo in reſpect of the meaſure they ſhould be moderate, and in ſome proportion fitted to our vertues and good parts; for as it is impious to deſire prayſe, for that which is euill; ſo is it vnequall and vnjuſt, to affect great honours for ſmall deſerts; and proud ambition, to deſire to bee preferred before thoſe who far exceed vs in vertue and goodneſſe. In which reſpect wee are carefully to take heed of ſelfe-loue, which makes vs to amplifie our owne good parts, and in compariſon of them to extenuate other mens; and cauſeth vs to looke (as it were) thorow a truncke of a far vnequall bore, turning the ſmall end to our Neighbours vertues, which ſcanteth them to our ſight, and maketh them appeare leſſe and fewer than they are; and the great end to our own, whereby our ſight is ſo inlarged that wee ſee all and more too. But aboue all things let vs take heed, though we be neuer ſo excellent, that we ſuffer and admit thoſe prayſes only which belong vnto men, not daring or preſuming to encroach vpon Gods Titles and Royalties. In which reſpect *Herod* offended, when hee aſſumed vnto him the prayſe due to his Creatour; and the Heathen Emperours, whoſe pride made them forget their mortality, and to aſpire vnto diuine worſhip. And thus (as I take it) doth this flattering age offend, which giues vnto Princes and great Perſonages the higheſt and moſt tranſcendent titles of vertue and goodneſſe, as moſt mighty, moſt excellent, moſt high, moſt gracious, moſt diuine and ſuch like. Which howſoeuer they may bee excuſed, that they are not giuen them abſolutely, but comparatiuely in reſpect of other men; or that onely thereby is ſignified, that they are very excellent in theſe things: yet herein theſe phraſes and titles thus aſcribed, admit of no excuſe, in that they leaue none that are higher for God himſelfe; and becauſe men hereby in ſhew & ſound of words match themſelues with him, which being at leaſt an apparance of euill, Chriſtians ought to auoid. For whereas it may bee alleaged, that Princes are ſaid in the Scriptures to bee Gods; to this I anſwere, that this name is attributed vnto them, not in reſpect of any thing in their perſons, but onely in regard of their office and miniſtery; becauſe they ſtand in the place of God, as his Vicegerents and Deputies, and therefore they haue his title, ſeeing they ſuſtaine his perſon: in which ſenſe alſo the Lord ſaith vnto *Moſes*, that hee had made him *Pharaohs* God, that is, his owne Deputy and Ambaſſadour vnto him. Neither in this reſpect is this title giuen onely vnto great Princes, but is common with them vnto any inferiour Magiſtrates, as appeareth in other places. And therefore this title giuen vnto them in reſpect of their calling and office, excuſeth not thoſe, who giue vnto them Gods peculiar attributes, in reſpect of their perſons; in which regard if any ſhould giue the title of God vnto any mortall man, hee ſhould commit horrible blaſphemy and ſacrilegious impietie.

Acts 12.

Pſal 82.1.6.

Exod.21.6. & 22.8.

Pſal.82.6.

§. Sect.
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But as honours ought not to be ſought vnmeaſurably in reſpect of the quantitie, ſo neither immoderately, and ouer greedily in reſpect of our affection. In regard whereof wee ſhould rather haue it preſſed vpon vs, than ſnatch it with violence; and rather ſtay till it come voluntarily to attend vpon vertue, than to ſend for it in poſt haſte; or to compell it by force to performe this dutie: for as it is not to be rejected when it proffereth its ſeruice, ſo it is not to be preſſed hereunto, leſt we make it ſlauiſh and baſe, which in its owne nature is free and generous. To this purpoſe, *Auguſtine* aduiſeth vs, that wee ſhould not wholly accept, nor wholly reject, all that honour which is offered vnto vs; for hee that deſpiſeth all honour and fame, for his good parts, and for that which hee hath well done, ſeemeth to abaſe, and not thankfully to acknowledge the gifts of God, which is not agreeable with Pietie; and on the other ſide; hee that embraceth all that is offered, doth not a little exceed the bounds of modeſtie. And as we are not to doe good actions purpoſely to this end, that wee may haue the prayſe of men, for then wee ſhall haue the Hypocrites reward; but for loue of God and goodneſſe, and to aduance his glory: rather affecting to do thoſe things which deſerue fame, than the obtayning of fame it ſelfe; becauſe honour muſt bee the fruit and effect of well-doing, and not the chiefe motiue or finall cauſe; and (as one ſaith) *It is good to bee prayſed, but better to bee prayſeworthy.* So on the other ſide when we haue done vertuouſly and to good ends, and haue due commendation attributed vnto vs, wee are not to neglect or deſpiſe it; for this were to ſhew no true humility, but contemptuous pride, and diſdainfull arrogancie, whereby men attribute ſo much to themſelues, that they care not what others thinke of them. Yea, ſeeing honour is the reward wherewith God euen in this life crowneth vertue, it

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Phil 4.8.
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it is altogether as vnlawfull to reiect his gift when hee proffereth it vnto vs, as ambitiouſly to deſire it before it is offered. Which moderation if wee would obſerue in our affection, it behoueth vs firſt, to obſerue this golden meane in our iudgments: for as on the one ſide we are not baſely to eſteem of honor and a good name, leſt we reiect it, when it is lawfully offered; ſo on the other ſide we are not to ouervalue it, eſteeming it of greater worth and excellencie than Gods ſpirituall graces, or the glorie of his kingdome, leſt the gaining of this which is but imperfect and of momentanie continuance, weane our hearts from that which is moſt abſolute and eternall.

And if wee neither ouervalue it in our iudgements, nor too eagerly purſue it with our affections, then will it alſo follow, that wee will vſe onely good meanes for the obtaining of it; for euen common reaſon will teach vs, not to hazard things which wee eſteeme of ſuch infinite value, for the obtaining of thoſe which in compariſon we doe but meanely reſpect. Whereas contrariwiſe when as wee ouerpriſe honours and preferments, and too much ſet our hearts vpon them; it is a ſtrong tentation to moue vs, to the vſe of wicked and vnlawfull meanes, for the compaſſing of them, when as thoſe which are lawfull faile; as wee may ſee in the example of *Caine, Abimelech, Abſolon, Haman* and many others. And thus ordinarily men offend who affect their owne praiſes by others diſpraiſes, and grace themſelues by the diſgrace of their neighbours, treading vpon the necks of thoſe, who are better than themſelues, that they may ſerue as ſteps whereby they may riſe into the ſeate of honour. And ſo likewiſe they who labour to aduance themſelues by Machiauellian policies, treacherie, falſehood, hypocriſie and deceit; not caring how diſhoneſt the meanes bee, nor how foule the way, ſo they may at their iourneys end come to the palace of honour, and attaine vnto the glory of the world. But among many other, I cannot omit that vſuall courſe of bribing, ſo much practiſed in theſe dayes; whereby men bluſh not to aſpire vnto all preferments, although it were ſo odious euen to the very Heathens, who had nothing but the light of nature to guide them, that they made lawes againſt this ambition, condemning him who aſpired by gifts to honours and preferments, in an hundred peeces of gold, and with perpetuall infamie and diſgrace. And yet among vs who profeſſe Chriſtianitie, no way ſo commonly leadeth to the palace of honour as this ſiluer ſtreete. But if wee would haue our honours lawfull, ſo as wee may haue true comfort in enioying them, wee muſt auoid all theſe wicked courſes, and vſe onely thoſe meanes which are lawfull and honeſt for the procuring of them.

§. Sect. 12.
That we muſt not propound our owne honour as our chiefe and maine end.

Furthermore, if wee would haue our honours good and lawfull vnto vs, wee muſt not in our courſes and actions propound them as our maine and principall ends, but alwayes make them inferiour and ſubordinate to the glorie of God, ſetting that before vs as our chiefe and laſt end, in all our words and actions, and onely deſiring our owne fame and reputation, as it doth like an humble handmaid attend vpon it. And this end our Sauiour propoundeth, willing vs, to *let our lights ſhine before men, that they ſeeing our good workes may glorifie our Father which is in heauen*: And his holy Apoſtle chargeth vs, that *whether wee eate or drinke, or whatſoeuer we doe, that all bee referred to the glory of God.* Now this wee doe, when as finding our actions tending to the aduancement of Gods glory, wee reſolutely goe forward in them, although that they tend to our diſcredit and diſgrace among men; not caring who ſpeake euill of vs, ſo that wee be aſſured that God approueth vs; according to the example of the Apoſtle, who conſtantly went forward in his Chriſtian couſe, *by honor and diſhonor, euill report and good report.* And when as holding on in this way, wee are diſhonoured among men, yet ſhall wee haue no want of honour, ſeeing the Lord himſelfe *will be our glory, and lift vp our heads*, when as men ſeeke to tread vs vnderfoot, as the Prophet *Dauid* ſpeaketh. Wheras on the other ſide, if wee chiefly aime at our owne praiſe, wee ſhall haue the hypocrites reward; if wee affect popularitie, and ſeeke in the firſt place to pleaſe men, that ſo we may be had in honour and eſteeme, we ſhall haue little comfort by it, ſeeing wee plainely ſhew hereby, that we are not the ſeruants of Ieſus Chriſt; if wee loue the praiſe of men, more than the praiſe of God; and thus immoderatly ſeeke the praiſe one of another, we are deſtitute of true faith, as our Sauiour telleth vs.

Laudari haud metuam, neque enim mihi cornea fibra eſt: ſed recti finemque extremumq́; eſſe recuſo. Euge tuam & bellè, &c. Perſ. Sat.1.

*Mat.*5.16.

1.*Cor.*10.31.

2.*Cor.*6.8.

*Pſal.*3.3.& 62.7.

*Mat.*6.2.7.

Gal 1.10.

*Ioh.*5.44.

§. Sect. 13.
We muſt not let honour reſt with vs, but returne it wholly vnto God.

Moreouer if we would haue our honours good and lawfull, we muſt not let them, when they are aſcribed vnto vs, reſt with vs; but returne them wholly vnto the Lord, from whom we haue receiued whatſoeuer is commendable, and praiſe-worthy in vs. And as bright ſhining and golden veſſels, doe not retaine the beames of the Sunne which they receiue, but returne them backe, and double them by reflection, ſo hauing from the Sun of righteouſnes theſe bright beames of his grace and vertue, not onely to warme our hearts, but alſo to ſhine in our words and actions, wee are to reflect them backe againe with all praiſe due vnto them, ſeeing from him alone wee haue receiued them. *For euery good and perfect gift commeth from him*; and what *haue wee that wee haue not*

*Iam.*1.17.

1.*Cor.*4.7.

receiued, from this fountaine of all goodneſſe? And as the riuers receiuing their fulneſſe from the Ocean, pay their tribute by returning their ſtreames vnto it backe againe, which homage if they ſhould denie to yeeld, their ſwelling waters would beare downe their owne banks, and drowne the countries ſo we receiuing from the infinite Ocean of all goodneſſe, whatſoeuer fulneſſe wee haue of grace and vertue, and the praiſes which are due vnto them, are by humble acknowledgement and thankſgiuing, to returne vnto him the whole honour of them; which tribute if we refuſe to pay, and ſhew our rebellion againſt our great Lord, by incroching vpon his right, thinking to grow rich by robbing of him, and keeping all to our owne vſe; theſe gifts thus retained, will make vs but to ſwell with pride, and breaking downe the bankes of modeſtie and humilitie, will not onely emptie vs of all grace and goodneſſe, but make all our good parts wee haue, hurtfull and pernicious vnto all that are about vs. And therefore let vs, when God giueth vs his graces, and the honour due vnto them, crie out with the people of God: *Not vnto vs O Lord, not vnto vs, but vnto thy name giue the glorie, for thy louing mercie, and for thy truths ſake.* Let vs when we are fruitfull in the workes of piety and righteouſneſſe, confeſſe with the Apoſtle, that *it is not we, but the grace of God that dwelleth in vs*; and when wee haue theſe crownes of honour beſtowed on vs for our vertues and good parts; let vs with the foure and twentie Elders, caſt them downe at Gods feete, before his throne, acknowledging him alone worthy of all honour, glory and power, becauſe he is the author and creator of all goodneſſe; and with the bleſſed Angels and Saints, crie out aloud ſaying; *Praiſe and glory, and wiſdome and thanks, and honour and power, and might, be vnto our God for euermore, Amen.* For the fuller our mouthes are of Gods praiſes, and our hearts of humilitie and thankfulnes, the more will the Lord inrich vs with his graces, and powre into minds and ſoules, the precious oile of vertue and all goodneſſe, when the wind of pride and vaine glory is quite expelled.

*Pſal.*115.1.

1.*Cor.*15.10.

*Apoc.*4.10.11.

*Apoc.*7.12.

§. Sect. 14. We muſt employ our honours vnto good vſes.

Laſtly, that our honours and good name may be vnto vs truely good and lawfull, we muſt, when wee haue them, imploy them to good vſes, and make them ſerue not onely for the aduancement of Gods glory, of which I haue already ſpoken, but alſo to the good and ſaluation, both of our neighbours and our ſelues. As namely, wee ought to vſe all the loue, authoritie and credit which we haue with men, as cords to pull them backe in the headlong courſe of ſinne, and as allurements to intice them to follow our example, in thoſe vertues & good parts, for which wee are ſo commendable. And for our ſelues, when we conſider that God by furniſhing vs with his gifts and graces, hath made vs not onely eſteemable in his owne ſight, but alſo honourable among men; let this rich reward make vs to yeeld vnto God all thankfulneſſe and obedience: let this our credit and reputation make vs carefull in auoiding all ſinne, whereby our honour will bee blemiſhed and impeached; and let this garland of earthly honour ſerue to incourage vs, more chearefully to runne on in our Chriſtian race, that ſo alſo wee may obtaine that precious and heauenly crowne of euerlaſting glory.

§. Sect. 15. That law- full honours are to be de- red for Gods glory.

And thus haue I ſet downe the cautions which are required vnto lawfull honours, which being obſerued, they are good and warrantable; and therefore to bee moderatly deſired if wee haue them not, and duly eſteemed if wee haue them. Neither is it to be eſteemed true humility, but ſtupiditie and ſenſleſneſſe, not to bee affected with the ſweet odour of a good name. And howſoeuer ambition, vaine glorie, and worldly and carnall honours, are to be contemned of all Chriſtians, as wee ſhall afterwards ſhew, yet theſe lawfull honours, fame and reputation, wherein the former conditions are obſerued, both in compaſſing and vſing them, may, yea ought to bee deſired and eſteemed, ſeeing they tend to Gods glory, the good of our brethren, and the furthering of our owne ſaluation. For when as wee ſhine glorioully in the eyes of men, in the light of a godly life, then is our heauenly Father glorified, as our Sauiour telleth vs; both becauſe he is the author and fountaine of all theſe graces and good gifts, and our Lord and Maſter, vnder whoſe rule and gouernment we thus profit in vertue and goodneſſe: and alſo becauſe whatſoeuer praiſe we haue of men, wee thankfulfully returne it vnto him. Euen as contrariwiſe when as we diſhonour our ſelues by our ſinnes, wee alſo cauſe the name of the Lord to be blaſphemed and euill ſpoken of by thoſe who are ſtrangers to his grace. And therefore though there were no other reaſon mouing vs to ſeeke this honour and good report, yet this were ſufficient, that by it our heauenly father is alſo glorified: though wee did not reſpect our fame, for our owne ſakes, yet for Gods ſake wee muſt reſpect it, becauſe our diſcredit doth alſo tend to his diſhonour.

*Matth.*5.16.

2.*Sam.*12.14.

§. Sect. 16. That we are to deſire law- full honours for our neigh- bours good; and firſt be- cauſe there- he doth his dutie.

So alſo wee are to deſire and eſteeme this lawfull honour for our neighbours good; firſt, becauſe performing a dutie inioyned them by God, they are alſo made partakers of his promiſes and rewards. For the Lord requireth in the fifth Commandement, that we ſhould honour them who are ſuperiour vnto vs in gifts, and that wee ſhould acknowledge and giue due reſpect to his graces whereſoeuer we finde them; and in the ninth Commandement, that we ſhould be carefull in preſeruing the fame and reputation of our neighbours; the Apoſtle alſo chargeth vs, that *in giuing honour, wee ſtriue to goe one before another*; and that wee *ſhould honour all men, loue brotherlie loue, feare God and honour the King*. And to his Commandement the Lord hath added the promiſe of long life, as a type of life euerlaſting, and the earthly Canaan, as a pledge of our heauenly inheritance, of which it is a moſt manifeſt ſigne that we are heires, when as wee loue, reuerence and reſpect the children of God, for thoſe gifts and graces which wee ſee ſhining in them; as appeareth in the fifteenth Pſalme, where it is made a marke of one that is to inherit Gods Kingdome, *to contemne a vile perſon*, or a deſperate ſinner, *and to honour them that feare the Lord*. And therefore when our neighbours doe thus reſpect and reuerence vs, for our vertues and good parts, wee are exceedingly to reioyce, not onely in reſpect of God, becauſe his will is done on earth, or our ſelues, becauſe wee are adorned with this crowne of vertue; but alſo in regard of our neighbours, from whom we haue this honour, becauſe they performe that dutie which God requireth of them, and thereby manifeſt that they ſhall be partakers of his promiſes, and heires of euerlaſting life.

Sect.17.

Secondly, wee are to deſire this honour and good eſteeme for our neighbours ſake, that he may thereby be edified, when as he not onely ſeeth our good example, but alſo liketh and approueth it; for it is a notable degree to the imbracing of goodneſſe in a mans ſelfe, when he beginneth to honour and reuerence it in another. Beſides, there is alwayes with this honour and reſpect, great authoritie ioyned in the partie who is thus honoured, ouer him who yeeldeth it vnto him, which is not forced, but willing and voluntary; and this is very effectuall and powerfull to draw men vnto all good and religious courſes, becauſe it procureth audience & reſpect vnto their words & perſwaſions. And therefore we ought carefully to maintaine our honor, that ſo we may alſo preſerue our authoritie, for the good and edification of our brethren; in which reſpect, the Apoſtle chargeth *Timothy* and *Titus* to preſerue their credit from contempt, that ſo hauing more authority with the people, their miniſterie might bee more effectuall to perſwade them to imbrace the truth, and follow good and vertuous courſes. Whereas contrariwiſe when a mans credit is impeached, and his good name blemiſhed, he loſeth all authoritie and meanes of doing good; either by perſwading to that which God requireth, or in diſſwading from ſin; ſeeing no man is willing to receiue his phyſicke, of whom the fame goeth, that he hath long had the ſame diſeaſe, and cannot cure himſelfe.

§. Sect. 18. That we muſt preſerue our honour and good name to auoide ſcandall.

Laſtly, as we are to preſerue our good name and credit for the edification of our brethren; ſo alſo to preſerue them from ſcandall; leaſt taking offence at our liues, in regard of the ill rumours they heare of vs, they alſo grow to diſlike our profeſſion and religion. The conſideration whereof ſhould moue all Chriſtians, to an earneſt care of preſeruing their good name and reputation, not onely by auoiding ſinne, but alſo all appearances of euill; becauſe in this caſe ſuppoſed euils, rumours and iealouſies doe as much offend our brethren, caſting downe the weake, grieuing the ſtrong, and hardning thoſe who are not called, as thoſe which are truely and really committed. And thus it appeareth that wee ought to haue great care of our fame and reputation, in regard that it is a notable meanes of our neighbours good. To which purpoſe one ſaith, that a good life is neceſſarie vnto vs, and a good name neceſſary vnto our brethren; and as wee muſt labour to haue a good conſcience before God, ſo alſo to haue a good report among men for our neighbours ſake. And therefore cruell and vncharitable is their concluſion, who affirme that they will approue their actions to God and their own conſciences, and not at all care what men ſpeake or thinke of them, ſeeing the wounds which they ſuffer in their reputation, without euer warding them off, do through their names pierce into the conſciences of their neighbour, and oftentimes wound their ſoules to the very death, for which Chriſt Ieſus ſhed his precious blood.

Nobis neceſſaria eſt vita noſtra, alijs fama noſtra. Aug. de bon. viduit. cap. 22.

§. Sect. 19. That we ought to deſire honour for our owne ſake, that it may reuiue and refreſh vs.

And as wee ought to ſeeke this lawfull honour and good report, in regard of God and our neighbours, ſo alſo in reſpect of our ſelues: neither is it enough that we haue the ſhining brightneſſe of a good conſcience, vnleſſe wee haue alſo the ſweet odour of a good name: becauſe by this ſweet perfume, not onely the ſtanders by are refreſhed, but alſo our owne ſpirits reuiued, and our hearts cheared, ſo as wee may with more comfort and courage hold on and proceed in our good courſes. For as not onely the ſight or remembrance of the crowne or prize, but alſo the applauſe of the ſtanders by refreſheth the ſpirits, and giueth ſtrength to the limmes of thoſe who runne in an earthly race: ſo alſo in the running of our ſpirituall race, not onely the remembrance of the crowne of glory, which they that runne ſhall obtaine, but alſo the commendation of the godly and faithfull doth exceedingly reuiue and ſtrengthen vs, to continue conſtant in our courſe vnto the end. And therefore

Hæc duo ſufficiunt, nitorem bonæ conſcientiæ & odorem bonæ famæ.

fore conſidering how weake and faint we are, inſomuch as we are daily ready in our ſelues to ſlacken our pace, ſtand ſtill, or turne backe againe; it behoueth vs to deſire, and much to eſteeme this and all other good incouragements and comforts, whereby wee may bee ſtrengthened and helped forward in running this Chriſtian race of righteouſneſſe.

§. Sect. 20. That we are bound by Gods Commandement to preſerue our honour and good name.

Againe, wee are bound by the Commandements of God, to doe all that we lawfully can to obtaine a good name, and to preſerue our honour and reputation among men: for whereas wee are commanded to honor our parents, vnder whom are vnderſtood all ſuperiours, whether it be in gouernment and authoritie, or in Gods graces, gifts and vertues; wee are alſo inioyned to haue the like care of our owne honour, when there is this ſuperioritie in our ſelues; becauſe that loue beginneth at home; and our owne loue is the rule of that loue which wee owe to others: whereof it is that the Apoſtle chargeth *Timothie* that he ſhould not deſpiſe Gods gifts beſtowed on him. And ſo alſo, whereas in the ninth Commandement God requireth that we ſhould neither hurt, nor yet be wanting to the fame and good report of our neighbour, it is alſo commanded that we be alike carefull to keepe our fame and reputation, without blemiſh or impeachment; or elſe we tranſgreſſe the commandement of Almightie God, and wound our owne conſciences with ſinne: for as hee is guiltie of the breach of the ſixth Commandement, who is wanting vnto himſelfe, in the meanes of preſeruing his owne life, and of the ſeuenth who doth not vſe all good meanes to preſerue his owne chaſtitie; ſo likewiſe of the fift and ninth Commandements, who hath not a lawfull and laudable care of preſeruing his owne honour and reputation. And hereof it is, that becauſe neglect of our fame is a ſinne, and ſinne is Satans ſnare, wherewith hee catcheth and intangleth vs, therefore the Apoſtle ſaith, that a Biſhop *muſt be well reported of, euen of them which are without; leſt he fall into rebuke, and into the ſnare of the diuell.* And thus haue I ſhewed both what is required to lawfull honour, and the reaſons which ſhould moue vs to deſire and eſteeme it, to the end that thoſe reaſons which ſhall hereafter be brought to perſwade vs the contempt, and ſhew the vanitie of worldly and carnall honours, may not make vs to neglect the good with the bad, or deſpiſe that which God would haue vs to value and deſire, for want of due diſtinction.

1.Tim.4.14.

1.Tim.3.7.

CHAP. III.

Of riches, and that they are good in themſelues, and indifferent in reſpect of their vſe.

§. Sect. 1. That riches are good in their owne nature.

IN the next place we are to ſpeake of riches, which alſo are in their owne nature good, as being the creatures of God, whoſe goodneſſe was approued by his owne [a] teſtimonie: neither were they only good in the ſtate of innocencie, but euen after the fall, ſeeing in the Scriptures they are ſaid to bee the [b] gifts of God: for ſo it is ſaid, that God gaue *Iob* his wealth; and the Lord profeſſeth, that he gaue vnto the Iſraelites their [c] corne, and wine and oyle, and multiplied their ſiluer and gold. yea they are not only ſaid to be gifts, but benefits and [d] rewards, which God promiſeth to beſtow vpon them that ſerue him, as we may ſee at large in the booke of Deuteronomie; and threatneth it as a puniſhment of ſinne to depriue them of theſe benefits; and ſo the Pſalmiſt ſaith, that *riches and treaſures ſhall be in his houſe that feareth the Lord.* And that which is yet more, they are called the [e] bleſſings of God: ſo the Wiſe man ſaith, that *the bleſſing of the Lord maketh rich, and he doth adde no ſorrowes with it*: and thus it is ſaid in the Scriptures by a vſuall phraſe, that God [f] bleſſed thoſe who were inriched, and ſo they waxed rich. And as the Lord beſtowed riches as his gifts, benefits and bleſſings, ſo hee required that they ſhould bee offered vnto him againe in ſacrifices and oblations; and vouchſafed vnto them this honour, to haue his [g] Tabernacle and Temple made and adorned with them. Finally, the Lord hath beſtowed them vpon many of his good ſeruants, and made them to bee vnto them true benefits and bleſſings, as [h] *Abraham* the father of the faithfull, *Iſaack*, *Iacob*, *Iob* and many others; who did not onely poſſeſſe theſe gifts of God, but alſo by the holy vſe of them, glorified him, and were the better inabled to all good and Chriſtian duties.

§. Sect. 2. That riches are not abſolutely good, and of no great excellencie.

But howſoeuer theſe riches are good in their owne nature, and as they proceed from God the fountaine of all goodneſſe, yet they are not abſolutely and immutably good, but ſubiect to alter their nature according to their owners, and to bee corrupted and abuſed by mans ſinne, who hath them in poſſeſſion: and therefore howſoeuer they are good, yet in reſpect of the degree of their goodneſſe they are but of a low and meane nature, and of little worth & excellencie, if they be compared with Gods ſpirituall graces, or the eternall ioyes of his kingdome. For howſoeuer the Apoſtle *Paul* accounted theſe creatures of God good

[a] Gen.1.31. Gen.2.11.12.

[b] 1.Tim.6.17. Iob 42.10.& 1.21.

[c] Hoſ.2.8.

[d] Deut.28. 2.4.16.17. Pſal.112.3.

[e] Pro.10.22. Deut.8.18.

[f] Gen.26.12. 39.5.30.27. Iob 42.12.

[g] Exod.25.

[h] Gen.13.2. 24.35.26.13. 36.7. Iob 1.3.

1.Tim.4.4. 1.Tim.6.17. Phil.3.8.

good and profitable helpes, for the performance of the workes of mercie; yet comparing them with the ſpirituall riches of Chriſt and all his benefits, hee eſteemed them no better than droſſe and dung, yea loſſe in reſpect of the other. And this may further appeare in that the Lord doth appropriate his ſpirituall graces as his chiefe iewels vnto his owne children and ſeruants; whereas he giueth riches as common gifts both to the good and bad, and more commonly and in greater meaſure to wicked worldlings, than to thoſe who truely feare him. And with this argument one concludeth, that riches are not abſolutely good, or of any excellent nature: *For* (ſaith he) *if gold had beene good abſolutely, without queſtion Chriſt would haue giuen it to his Diſciples, vpon whom he beſtowed gifts of vnſpeakeable value; but he was ſo farre from giuing it them, that he did prohibite them to haue it: and therefore the Apoſtle Peter was not only not aſhamed of his pouerty, but alſo ſeemeth to glory in it, ſaying, ſiluer and gold haue I none.* So another ſaith, that riches are giuen by God both to the good and euill, leſt they ſhould be thought euill, or a good of any excellent nature. *If* (ſaith he) *gold and ſiluer were giuen only to the good, they might rightly be thought to be of ſome eminent goodnes: and if they were only wanting to the euill, pouertie might ſeeme a great puniſhment. And if they were only wanting to the good, pouerty would ſeeme bleſſedneſſe. But now that wee may know that gold may lawfully be poſſeſſed, the good haue it, and that it may appeare that it is not the cauſe of their goodneſſe, the wicked alſo enioy it, &c. and therefore God hath diſtributed gold and ſiluer vnto men, as being good in their owne nature, although they be no chiefe or great good, but in their meane degree and order, ſet forth the praiſe of God the Creator of the world.*

Yea ſo farre are they from any abſolute, eminent and perfect degree of goodneſſe, that they are to vs but of an indifferent nature, good to the good, who vſe them well; and euill to the euill, who abuſe them vnto ſinne, making no man that hath them by their owne vertue and power either the better or the worſe, but are good ſeruants when a good minde ruleth them, and wicked tyrants ouer an abiect and baſe maſter. To this purpoſe the Son of *Syrach* ſaith, that *the principall things for the whole vſe of mans life, are water, fire, iron, ſalt, meale, wheat, hony, milke, the blood of the grape, oyle and clothing. And all theſe things are for good to the godly, but to the ſinners they are turned vnto euill.* With whom *Auguſtine* agreeth: *Thou deſireſt* (ſaith hee) *to haue gold and ſiluer, and they are I aſſure thee good, but not vnleſſe they bee well vſed, and thou canſt not vſe them well if thy ſelfe be euill: and whereby gold and ſiluer are euill to the euill, and good to the good, not becauſe they doe make them good, but becauſe finding them good, they communicate with them in their goodnes.* They are not therefore abſolutely good (like Gods ſpirituall graces) for then they would make vs good, but of a meane and indifferent nature, good in their owne nature, but much corrupted through the fall of *Adam*.

Aurum & argentum habere vis. Ecce & hoc dico bonum eſt, ſed ſi bene vſus fueris, &c. Aug. Serm. 12. tom. 19. col. 57.

Neuertheleſſe, to thoſe who are raiſed by Chriſt and are renued and regenerate by his Spirit, they are truely good, both as they are incouragements to ſtirre them vp to thankefulneſſe and obedience, and meanes and inſtruments of performing that good to which they are incouragements: and finally, as they are vnto them pledges of Gods loue, and earneſt pennies of their ſaluation. For the faithfull receiuing theſe gifts and bleſſings from God, and hauing nothing to returne vnto God in lieu of all his benefits, do take vp that wholſome cup of thankeſgiuing, and doe praiſe the name of the Lord, and labour to expreſſe their thankfulneſſe in all holy obedience to his will, being incouraged with theſe rewards, the which in our eſtimate iudging according to ſenſe, and too much reſpecting things preſent, are precious and of great worth. For howſoeuer in truth theſe earthly things being compared with Chriſt and his ſpirituall and heauenly graces, are as the Apoſtle reputeth them no better than dung, yet in regard of our weakneſſe, and too much loue of theſe earthly things, wee are more incouraged with them to doe God ſeruice than with better gifts, and our minds alreadie inclinable to goodneſſe, being manured with this earthly dung, become more fruitfull in obedience: as the old wilie Serpent cunningly obſerued; *Doth Iob* (ſaith he) *ſerue God for nought? haſt thou not made an hedge about him, and about his houſe? and about all he hath on euery ſide? thou haſt bleſſed the worke of his hands, and his ſubſtance is increaſed in the land.*

§. Sect. 4. Riches are truly good to the regenerate who haue a right vſe of them.

Pſal. 116. 13.

Phil. 3. 7. 8.

Iob 1. 9. 10.

And as they incourage Gods ſeruants to doe good, ſo are they vnto them inſtruments of well doing, and helpes and meanes, whereby they are the better enabled to accompliſh their godly and Chriſtian deſires. To which purpoſe one ſaith, that *riches, power and ſtrength hauing in themſelues no true felicitie, are the inſtruments of vertue to thoſe that vſe them well; and therefore he is a wretched man that abuſeth them; like vnto him who taking into his hand a ſword to fight againſt his enemies, doth turne the point thereof againſt himſelfe for his owne deſtruction.* But eſpecially we are hereby inabled to performe the workes of mercie and of Chriſtian liberalitie, in helping the diſtreſſed and relieuing the poore; in which

§. Sect. 5. Riches are the inſtruments and meanes of well doing.

Baſil. de Inuid. Homi. 11.

bountie and beneficence we more reſemble our Creator, than in almoſt any other vertue. And howſoeuer vertue and true godlineſſe doth not conſiſt chiefely in the outward fact, neither are any excluded from it through the want of externall things; for a man is to eſteemed bountifull who hath a bountifull heart, and is eſteemed of God a liberall benefactor to the poore, who hath a large minde and a ready hand to giue, though it be out of ſmal ability (as appeareth by the example of the poore widow caſting in her two mites, and in Chriſts promiſe of reward to him that ſhould giue but a cup of cold water to any of his diſciples) yet herein rich men haue a priuiledge aboue others, in that they haue meanes to expreſſe and ſhew their bountie, and to giue a viſible teſtimonie of their inuiſible vertue, in actuall relieuing of the poore, whereby they outwardly receiue much good, and the giuers inwardly much comfort. And thus the Apoſtle would haue rich men charged aboue others, *to doe good, and to be rich in good workes, and ready to diſtribute and communicate, laying vp ſtore for themſelues, a good foundation againſt the time to come, that they may obtaine eternall life.* And our Sauiour Chriſt willeth them, *to make vnto them friends with the riches of iniquity, that when they ſhould want, they might bee receiued into euerlaſting habitations.* To this purpoſe one ſaith, that *gold is reputed good, not becauſe it maketh vs good, but becauſe it enableth vs to doe good.* Neither is it bee doubted (ſaith another) but that a wiſe man hath more matter and larger ſcope of ſhewing and laying open his minde in riches than in pouertie; for whereas the chiefe vertue to bee ſhewed in this, is to beare it with patience and not to ſinke vnder the burthen; in the rich eſtate he hath a large field wherein hee may ſhew his temperance, liberalitie, diligence, diſpoſition and magnificence. A wiſe man will not deſpiſe himſelfe, though he bee of a dwarfiſh ſtature, but yet he would rather chuſe to be of a manly and tall pitch; hee will ſhew the power of his wiſdome in a weariſh body, or hauing but one eye, but yet he would rather haue a body ſtrong and perfect, and yet ſo, as knowing that he hath a ſtronger thing within him; hee can beare with ſickneſſe, but hee wiſheth health. For there are ſome things which although they bee but ſmall in compariſon of the chiefe parts, ſo that they may be taken away without the ruine of the principall good, which notwithſtanding adde ſome thing to the continuall ioy that ſpringeth out of vertue. And thus riches doe affect him and make him cheerefull, as a proſperous wind doth him that ſaileth, and as a faire day and a ſunnie bancke in the cold of winter. Let therefore no man altogether reject riches, becauſe others abuſe them vnto ſinne, ſeeing the fault is not in riches themſelues, but in thoſe who doe not know how to vſe them: for as they are hinderances to wicked men, ſo they are furtherances to the good, whereby they are ſet forward in the courſe of vertue. Finally, theſe riches are to thoſe that vſe them well, not only good in themſelues, but alſo pledges of Gods loue, and of our eternall inheritance in his kingdome; for they who haue beene faithfull in theſe ſmall things, ſhall be made rulers of much; they who haue well vſed theſe earthly talents, they ſhall enter into their maſters heauenly ioyes, as our Sauiour teacheth vs. And thus were the holy Patriarchs by the poſſeſſion of earthly riches aſſured, as by types and pledges, of the eternall treaſures in Gods kingdome; by long life, of life euerlaſting; by Manna in the wilderneſſe, of that heauenly food which neuer periſheth; and by the poſſeſſion of the earthly Canaan, that they ſhould for euer remaine in the ſpirituall Sion, and heauenly Ieruſalem. And therefore *Dauid* concludeth, that becauſe God had beſtowed on him the bleſſings of this life, he would without queſtion continue vnto him his loue, and make him to dwell with him for euer in his heauenly habitation.

1.*Tim*.6.17.18.

Luk.16.9.

Aurum bonum eſt, non quod te faciat bonum, ſed vnde facias bonum. Aug. in Mat.7. Serm.5. tom.10.

Seneca de vit. beat. cap. 22.

Diſcant non in facultatibus crimen hærere, ſed in ijs qui vti neſciunt, &c. Ambroſ. in *Luc*.19.

Matt.25.21.

Pſal.23.6.

§.*Sect*.6.
The reaſo
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diſcourſe.

And thus it appeareth that riches are the good bleſſings of God, to thoſe that are good, and haue alſo a good vſe of them. The which point may ſeeme to neede little proofe, or enforcing in this couetous age, wherein the moſt men eſteeme riches their chiefeſt good, and ſeeke more earneſtly after them, than the glory of God, or the ſaluation of their owne ſoules. But yet becauſe Satan is ready to bring vs from one extreame to another; and as he doth vſe all alluring inticements, to cauſe worldlings to fix their hearts vpon them; ſo when hee hath to deale with a weake Chriſtian, whoſe affections are weaned from the world, hee contrariwiſe perſwadeth him to hate theſe gifts of God, and vtterly to reiect them, as being in themſelues vnlawfull to bee poſſeſſed. And finally, becauſe there haue beene ſome ſo farre deluded with theſe tentations, drawing them to this extreame, that they haue not onely condemned the vſe of riches, and affected voluntarie pouertie, but alſo haue perſwaded others to doe the like; as among the Heathens *Crates* a Philoſopher at Thebes, a man of great riches, who when he went to ſtudy Philoſophie at Athens, caſt a great treaſure of gold into the ſea, ſaying that hee would deſtroy it, leſt it ſhould deſtroy him; whoſe practice *Hierome* approueth, who alſo being poſſeſſed with this conceit, runneth much on this ſtring, abaſing riches, and magnifying pouertie. And in our times diuers orders among the Papiſts

Hieron.ad Paulinum tom.1.

as the begging Friars, the Heremites, and Anchoriſts doe religiouſly abſtaine from the vſe of riches, and profeſſe voluntary pouertie: It ſhall not therefore be amiſſe to adde ſome thing more concerning this point, that thoſe who maintayne this errour may bee conuinced, and the weake conſcience confirmed in the lawfull vſe of theſe gifts of God.

Let this then be the poſition, that Riches are not to be condemned and rejected, but to be vſed of them that haue them to the glory of the giuer, the benefit of Gods Church, and the furthering of the owners in all Chriſtian and honeſt duties. And this appeareth, becauſe they are the gifts and bleſſings of God, which cannot be contemned and caſt away, without contempt to his Majeſtie who beſtowed them, vnleſſe it be in ſome caſes in which himſelfe requireth it. Againe, they are (as I haue ſhewed) the inſtruments of doing good, eſpecially of Chriſtian beneficence, and therefore hauing thoſe meanes granted vnto vs by God, wee are not contemptuouſly to reject them, but to vſe theſe talents to the glory of our great Lord and Maſter who hath intruſted them to our vſe. So our Sauiour Chriſt doth not bid vs to caſt them away, but to make vs friends of them, by liberall beſtowing them to charitable vſes, that ſo we may be receiued into euerlaſting habitations. And the Apoſtle *Paul* doth not condemne the poſſeſſion of riches, but would haue rich men diſſwaded from their abuſe, and perſwaded to a right vſe of them. Yea contrariwiſe the Holy Ghoſt teacheth vs to pray againſt pouerty, as being in it ſelfe ſo farre from a ſtate of perfection, that it is euill, and both a cauſe and fruit of ſin: ſo the wiſe *Agur* prayeth, *Giue me not* (ſaith he) *pouertie, leſt I be poore, and ſteale, and take the Name of my God in vaine.* And ſo farre is he from enjoyning this wilfull pouertie, that he commandeth vs to labour and take paines in our lawfull callings that wee may haue ſufficient, not onely to relieue our owne wants, but alſo that wee may bee able to relieue the neceſſities of other men.

But they object, that our Sauiour Chriſt and his Apoſtle calleth riches the mammon of iniquitie, thornes, which choke the good ſeed of the Word, and ſnares to intangle and drowne vs in perdition. To which I anſwer, that our Sauiour in calling them ſo, aymeth not at riches as they are in their own nature, the gifts and bleſſings of God, nor as they are poſſeſſed and vſed by the faithful to good purpoſes; but as they are abuſed by wicked Worldlings vnto ſinne, either by their vnlawfull getting of them, or as in their poſſeſſion they are puffed vp with pride, or truſt in them more than in God himſelfe; or finally as they commonly abuſe them, as their inſtruments, to accompliſh and bring to paſſe their wicked deſignes. And to this purpoſe one ſaith, *that there is neither holineſſe in pouerty nor fault in riches; but as luxurionſneſſe infameth and diſcrediteth wealth, ſo holineſſe commendeth pouertie.* And elſewhere hee ſaith, *that riches are very good to them that know how to vſe them, but to him that knoweth it not, they do indeed become euil. He hath diſtributed and giuen to the poore,* (ſaith the Pſalmiſt) *his righteouſneſſe remayneth for euer. What therefore is better than of thy riches to giue to the poore, by which God becommeth thy debter, in a certaine kind of godly vſury?* It is not therefore riches themſelues, but their ſinfull abuſe, which Chriſt condemneth of iniquitie and euill; neither doe they make a man better or worſe, but as they are vſed. For as one ſaith, *There are ſome rich whoſe wealth doth not lift them vp in pride, but exalt them by the workes of mercie; and there are ſome who abounding in worldly wealth; do not ſeek after the true riches which are of God; neither yet are in loue with their eternall Country, becauſe they thinke it ſufficient for them to bee ſupported with theſe temporall things. And therefore it is not wealth that is in fault, but the corrupt affection. For all things that God created are good; but hee that abuſeth his goods, behaueth himſelfe like the Glutton, who through greedineſſe killeth himſelfe with that food, wherewith his life ſhould be preſerued. Poore* Lazarus *attained vnto euerlaſting reſt; and the rich Glutton was tormented, but yet it was rich* Abraham *which did hold poore* Lazarus *in his boſome, &c. Againe, there are others who are deſtitute of earthly riches, and yet are puffed vp in pride in their owne conceit: theſe men wealth doth not lift aloft to make oſtentation of their power, and yet the wickedneſſe of their diſpoſition doth place them in the number of reprobate rich men. Whomſoeuer therefore the loue of life eternall doth not humble, the Scripture accounteth him in the number of the wicked rich, becauſe when God ſhall come to judgement there will bee no difference, whether wee are puffed vp with our goods, or with our diſpoſitions and affections.* But being well vſed they ceaſe to be in reſpect of our vſe of this indifferent nature, and become truly good vnto vs. For as the Sonne of *Syrach* ſaith, *Riches are good vnto him, that hath no ſinne in his conſcience, and pouertie is euill in the mouth of the vngodly.* And the Heathen man could ſay, that howſoeuer riches are blinde if they haue not the eye of prudence to illuminate them, yet they ſee acutely when they follow wiſedome.

Ambroſ. in Luc. 17.

Pſal. 112. 9.

Crimen non eſt in rebus, ſed in vſu agentis. Bernard.

Greg. Moral. lib. 9. cap. 18.

Lazarus *pauper fuit,* Abraham *in cuius ſinum leuatus eſt diues fuit,* Aug. in Pſal. 9. Ser. 1 Tom. 10.

Eccluſ. 13. 25.

Plato.

§. Sect. 9. In what ſenſe the Apoſtles are ſaid to haue forſaken all. *Mat.* 19. 27. *Luke* 18. 28.

Secondly, they object that a Chriſtian man is to follow the example of Chriſts Diſciples who forſooke al, and followed Chriſt. I anſwere, that the Apoſtles were ſaid to haue left all, firſt in regard of their eſtimation, when in compariſon of Chriſt and his be-

Phil.3.7,8.

benefits they lightly eſteemed them, and (as the Apoſtle *Paul* profeſſeth) reputed them no better than dung. Secondly, in regard of their hearts and affections, when as they did not adhere vnto them as before time, but contemned them as baſe in reſpect of Gods ſpirituall graces, and heauenly treaſures. Thirdly, in reſpect of their diſpoſition, reſolution, and readines to leaue all, rather than they would deny Chriſt and the profeſſion of the Goſpell. In which reſpects our Sauiour likewiſe requireth that wee ſhould forſake, yea, hate our father, mother, wife, and children, yea, that wee ſhould deny our ſelues, and hate our owne liues. Not that hee would haue vs to do thus abſolutely, for that were to ſin againſt Gods Commandements, but comparatiuely rather than wee ſhould deny Chriſt and the profeſſion of his Goſpel, when both the loue of theſe earthly things and our loue towards them, will not ſtand together. And in the ſame ſenſe our Sauiour requireth that we ſhould forſake our riches: for the Apoſtles themſelues who are ſaid to haue forſaken all, did notwithſtanding after this retaine their goods in their poſſeſſion; howſoeuer in regard of their extraordinary calling whereby they were tied to goe out of their Countrey ouer all the World to preach the Goſpell, they had not the daily vſe and comfort of them.

Luke 14.26.

For after that *Leui* is ſaid to haue left all, and to haue followed Chriſt; in the next words hee is alſo ſaid, to haue made Chriſt, and many with him, a great Feaſt at his owne houſe, the which he could not haue done, if he had forſaken all, in reſpect of right and poſſeſſion, but onely in the former reſpects.

Luke 5.28,29.

And *Peter* alſo who ſaith, that he had forſaken all, retained ſtill his houſe at Capernaum, with other neceſſaries and prouiſion, as were fit to giue vnto Chriſt intertainment.

Matth.19.27.
& 4.20,22.
& 8.14.
Iohn 21.3.

And ſo likewiſe, hee had his nets and boats, and other neceſſaries for his fiſhing, euen after the reſurrection of Chriſt, as *Iohn* recordeth. And therefore of neceſſitie, their leauing and forſaking of all, muſt be vnderſtood, not abſolutely and actually, but comparatiuely in reſpect of their eſtimation, affection and reſolution of putting it in practice, when as they ſhould be called thereunto of God. In which regard, wee alſo are bound to forſake all, not only in diſpoſition but in act; firſt, in caſe of Chriſtian apologie and profeſſion of Gods true Religion, when wee are by perſecutors put to our choice, either to leaue our riches, or to leaue Chriſt and his Truth.

Matth.10.
Luke 14.
Marke 8.

In which reſpect alſo we are to leaue our liues, as our Sauiour himſelfe in many places requireth. Secondly, when it concerneth the generall good of the Church; for the common and publike good is to be preferred before our owne priuate and particular. And laſtly, when as in time of grieuous perſecution, the neceſſitie of many of our brethren is great, and cannot be ſupplyed by any other meanes, than by ſelling away of our poſſeſſions, that the money may be imployed to the common vſe, as was the caſe of the primitiue Church in the Apoſtle times.

The ſay
Chriſt to
young
pounded.
Matth.19.

Fourthly, they object the ſaying of our Sauiour Chriſt to the young man: *If thou wilt be perfect, goe ſell that thou haſt, and giue it to the poore, &c.* I anſwer, that this was but a particular trial which our Sauiour tooke of this young Iuſticiarie, who bragged that he had obſerued and kept the whole Law of God; whereby our Sauiour ſhewed him how farre he was off from that perfection of righteouſneſſe which God therein requireth in that hee had not profited thus far, as to preferre God in his loue and affection before his riches, but would rather leaue Chriſt, than leaue them, if he muſt needs forſake one of both: That ſo being admoniſhed of his owne imperfections and wants, hee might flee out of himſelfe, and abandoning his owne righteouſneſſe, he might reſt himſelfe wholly vpon Chriſt and his righteouſneſſe, for his juſtification and ſaluation. Finally, they object the ſaying of our Sauiour, *that it is eaſier for a Camell to goe thorow the eye of an Needle than for a rich man to be ſaued.* But the anſwere is eaſie; for our Sauiour ſpeaketh not of the poſſeſſion of riches, but of their abuſe, when as rich men men truſt more in them, than in God. For ſo hee expoundeth himſelfe vnto his Diſciples; *Children, how hard is it for them that truſt in riches, to enter into the Kingdome of God?*

CHAP. IV.

Of the manifold cautions and conditions which are required to the right and lawfull vſe of riches.

ANd thus haue I ſhewed that riches in themſelues are not to bee rejected and contemned, as being the gifts and bleſſings of God, which being well vſed, may be helpes and furtherances vnto the performance of many Chriſtian duties. In the next place we are to conſider of thoſe manifold cautions and conditions which are required vnto this lawfull vſe, whereby they are made truly good vnto vs; and theſe are of three ſorts: for either they reſpect the acquiſition and getting of riches, or their poſſeſſion, or finally their adminiſtration, beſtowing, and imployment. And firſt, in reſpect of their acquiſition and getting, it is required that it be Chriſtian, juſt and honeſt. In which regard wee muſt not who profeſſe by our Religion, that wee haue better hopes, giue our ſelues vp wholly to the ſcraping and raking of wealth together,

ther, ſuffering our thoughts, our words and actions to be altogether ſpent about this ſubject, as being the mayne end at which wee ayme. But conſidering that they are not good abſolutely, nor in any high degree of excellencie and perfection, but of a meane and indifferent nature; wee muſt giue them their due place, and neither in our judgement eſteeme them, nor in our affection loue them, nor in our practice ſeeke them aboue their deſerts, or before Gods ſpirituall graces and heauenly excellencies. But as wee are in our judgements, when they come in compariſon with theſe, to deſpiſe and contemne them, and in our affections to loath them, eſteeming them no better than droſſe and dung, in reſpect of Chriſt and his benefits; ſo neither are we in our acquiſition and ſeeking of them, to giue vnto them the firſt place, but according as our Sauiour commandeth, wee muſt *firſt ſeeke the Kingdome of God and his righteouſneſſe*, & then without any great care of our owne, God will alſo miniſter theſe things vnto vs. And if this be not obſerued, riches which are in their owne nature good, do degenerate and become euill: for as a ſlaue is of good vſe whileſt hee keepeth his owne place, and imployeth himſelfe about his own buſineſſe, but becommeth intolerable, when hee preſumeth to ſeate himſelfe aboue the King, and taketh vpon him to rule the Common-wealth: and as the ſeruant is to be well eſteemed of his Maſter, whileſt in all humilitie he doth his dutie, but becommeth odious, when hee takes vpon him, not onely to rule him and the whole houſe, but as a riuall wooeth his Miſtreſſe, and withdraweth her heart and affection from her husband: ſo riches are good, whileſt they hold the inferiour places of ſlaues and vnderlings, and be at the Owners command, to performe all good duties: but when they preſume to ſeat themſelues in the Royall Throne of God, the heart of man, which hee hath appropriated to his owne vſe, if they take vpon them to rule their Owners, and to make them to become their Drudges: if being in compariſon, of a baſe and contemptible condition, they exalt themſelues in our eſtimation aboue Heauen and heauenly things; and begin to wooe our hearts from God, and our Husband Ieſus Chriſt; then they degenerating from their owne nature and condition are to bee deſpiſed, and with juſt contempt, to be trodden and ſtamped vnder foot.

Secondly, in gathering of riches we muſt vſe moderation, both in regard of our affections, and alſo in reſpect of the quantitie of the riches themſelues. In reſpect of our affection in ſeeking, wee muſt firſt auoid that purpoſed reſolution of worldly men, of becomming rich. For vpon this will follow a deſire of vſing vnlawfull meanes, when as lawfull are wanting; and ſo whileſt wee get wealth, we ſhall loſe our ſoules, and lie open to all Satans ſnares of tentations, when they are couered with the alluring bait of profit. And this the Apoſtle plainly affirmeth: *They* (ſaith he) *that will be rich, fall into tentations and ſnares, and into many fooliſh and noyſome luſts, which drowne men in perdition and deſtruction. For the deſire of money, is the root of all euill, which while ſome luſted after, they erred from the faith, and pierced themſelues thorow with many ſorrowes.* There muſt therefore be in our will and deſire, a Chriſtian moderation and indifferencie, whereby we wiſh to attaine vnto riches, if God grant lawfull meanes, and can be content to be without them, if theſe honeſt and juſt meanes be wanting. Secondly, as our deſires muſt be moderate, ſo alſo our haſte in compaſſing them, being content to ſtay our time, and to waite the Lords leiſure, till hee bleſſeth our labours with fruitfull increaſe; for otherwiſe, if as ſoone as Satan hath ſet out a bootie, wee preſently goe a forraging, and run vpon it without feare of any danger, we ſhall ſuddenly fall into his ambuſhments, and by ouer-haſtie purſuit of our prey, make our ſoules a prey to this deſtroying enemie. And of this the Wiſeman fore-warneth vs, that wee may auoid theſe ſtratagems of the Deuill: *He that* (ſaith hee) *maketh haſte to be rich ſhall not be innocent.* And a little after: *A man with a wicked eye haſteth to riches, and knoweth not that pouertie ſhall come vpon him.* And in another place: *An heritage haſtily gotten at the beginning, the end therof ſhall not be bleſſed.* Of this haſt therfore let vs take heed, and before we ſeiſe vpon riches, let vs conſider wel of the means whereby they are to be compaſſed, and ſeriouſly view them before we ſwallow them, leſt Satan hath hid a hooke vnder this baite; and ſeeing riches are thornes let vs not ſuddenly catch hold of them, leſt they wound our hands, but take hold of them daintily, and with great warineſſe. Thirdly, wee muſt ſeeke them with quiet and contented minds, and reſt ſatisfied with that proportion which God allotteth vnto vs; and not ſeeke after them, with an vnſatiable appetite, which the more it hath, the more it coueteth, like thoſe who are ſicke of the dropſie, who the more they drinke, the more they thirſt; or like the Horſe-leach, the Graue, and Hell, of which *Salomon* ſpeaketh, which cry, giue, giue, and are neuer ſatisfied. But of this I ſhall ſpeake more afterwards. Laſtly, wee muſt affect the attayning of riches onely by ſuch meanes as are lawfull, and warranted in the Booke of God; that is, we muſt ſeeke them in a lawfull calling, and by honeſt courſes, not at all coueting them, when as we cannot thus attaine vnto them. In the former reſpect it is required, that wee liue in a lawfull calling, and therein that we get our riches, and not by playing, gaming, and ſuch

1.Tim.6.9,10.

Pro.28.20,22.

Pro.20.21.

Pro.27.20,
30.15.

like courſes condemned by the Lawes of God and men. Neither muſt we labour after wealth, by incroaching vpon other mens callings; for it is not lawfull for a Miniſter to inrich himſelfe by following the calling of priuate men, no more then it is lawfull for them, to inrich themſelues by taking vpon them the calling of a Miniſter. But euery man ought to abide in that vocation whereunto he is called of God, as the Apoſtle requireth. And for the other, we ought in this lawfull calling, to vſe onely lawfull meanes to attaine vnto wealth, expecting and waiting for Gods bleſſing vpon them, and not after the faſhion of the World, vſe thoſe which are wicked and vnlawfull, when thoſe which are lawfull faile. As for example, we muſt auoid violence, wrong, oppreſſion, extortion, crueltie, as alſo all manner of fraude, deceit, and craftie courſes, whereby we circumuent & endamage others, to inrich our ſelues. For as the Sonne of *Syrach* ſaith, *Riches are good to him that hath no ſin in his conſcience, and the rich man is bleſſed which is found without blemiſh.* Wheras contrariwiſe, thoſe who ſeeke to compaſſe riches by euill courſes, what doe they elſe but flee from God, and ſeeke to haue their deſires ſatisfied by the Deuill? What doe they but by gaining a little earthly pelfe, hazard their owne ſaluation, *And what will it profit them to gain the whole World, and to loſe their own ſoules?* as our Sauiour Chriſt ſpeaketh. To this purpoſe the Heathen Philoſopher ſpeaketh excellently: *A Wiſe man* (ſaith hee) *may haue great riches, being not wrongfully taken from any, neither defiled with ſtrange bloud, gotten without iniurie, without any diſhoneſt courſes; of which there is as honeſt a paſſage and egreſſe, as they had an entrance, at which none groaneth and repineth but the enuious and malicious: let them be ſifted and examined as much as you will, and they will proue honeſt. In which when as there are many things, which all could deſire to bee their owne, there is nothing which any man can ſay it is his owne: ſuch an one will not reiect the benignitie of prouidence, and will neither glorie nor bluſh in his patrimony gotten by honeſt meanes, &c. And as a Wiſe man will not admit a peny ill gotten to come within his doores; ſo he will not refuſe and caſt out great riches, the gift of prouidence and the fruit of vertue. For why ſhould he enuy them a place? let them come and ſpare not, let them take vp a lodging with him. Hee will neither boaſt of them, nor hide them; for that were a ſigne of a mind ignorant how to vſe them, this of a mind baſe and fearefull, as though he hugged in his boſome a thing of great price. He will not (I ſay) caſt them out of doores. For then what ſhould hee ſay, are you vnprofitable? or doe not I know how to vſe you? but as though he could goe a iourney on a foot, yet he had rather goe in his Coach; ſo if he can lawfully be rich, hee will, and will haue wealth in his cuſtodie, but as a thing which is light and ready to flie away: neither will he ſuffer it to be troubleſome either to any other or himſelfe, but he will beſtow it, either to the good, or to thoſe whom he is in hope to make good.*

1.Cor 7.20.

Ecclus. 13.25. & 31 8.

Marke 8.36.

Senec. de beata vita, cap.23.

§. Sect. 3. Of the qua-titie of r- which is to desired, tha- ſo much as is neceſſary.

And thus much concerning the moderation of our affections in ſeeking riches: in the next place we are to conſider of the quantitie of our riches which is to bee deſired, and ſought after: in which regard riches are either neceſſary, ſufficient & plentifull, or abundant and ſuperfluous. The neceſſitie of riches either reſpecteth a mans nature or his ſtate: the neceſſitie of nature is, that a man haue things neceſſary to ſuſtaine and preſerue nature, as food, apparell, lodging and ſuch like, with which a man muſt reſt contented if he haue no more: according to the Apoſtles rule, *If we haue food and rayment let vs therewith be content.* And theſe neceſſaries euery man is bound to deſire and ſeeke after, both that nothing be lacking vnto him for the preſeruation of his life, & alſo that he be not chargeable vnto others. The neceſſitie of ſtate, place or calling, either reſpecteth himſelfe or others. Vnto the former is required that a man haue not only things fit to ſuſtaine nature, but to mayntaine him according to his place and calling; in which a greater or leſſe proportion is neceſſary, according to the dignitie or meaneneſſe of a mans qualitie or condition. And thus a Noble man hath need of a large allowance to mayntaine him according to his Nobilitie, and a King more, to mayntaine his Royaltie: and thus beſides neceſſaries belonging to nature, Scholars and Students haue need of Bookes, and Artizans of Tooles. In reſpect alſo of others, riches are neceſſary either to maintain thoſe which are committed to a mans charge, or others who are not vnder his gouernment. For the former, the father is bound to mayntaine, not only himſelfe, but alſo his Children, the Maſter his Family, the Magiſtrate his Officers; of which a man ought to haue as great a care to prouide them neceſſaries according to their ſeuerall conditions as himſelfe; and therefore is bound in conſcience to deſire and ſeeke after the meanes, whereby hee may be enabled hereunto. For as the Apoſtle ſaith, *If there be any that prouideth not for his own, and namely for them of his houſhold, hee denieth the faith, and is worſe than an Infidell.* And this care was in *Iacob*, where hee ſaith to *Laban*, *When ſhall I trauaile for mine owne houſe alſo?* and in the good Huſwife deſcribed in the *Prouerbs*, who was diligent to prouide neceſſaries not only for her Husband and Children, but alſo for all the reſt of her Family. Yea, this care was in our Sauiour Chriſt himſelfe, who had a purſe to keepe the money which was fit for the common

1.Tim.6.8.

1.Theſſ.4.12. 2.Cor.12.13.

1.Tim.5.8.

Gen.30.30.

Pro.31.15.

mon ſtore, both for himſelfe, his Diſciples, and the poore; which as one obſerueth, was not a peny-pouch, but a bagge ſo bigge that it needed a bearer. And this prouiſion of neceſſaries ought not onely to be for the time preſent, but alſo for the time to come: for the lerning of which leſſon the ſluggard is ſent to the Piſmire to learn prouidence, ſeeing ſhe in the ſummer prouideth food for winter; which who taketh out & practiſeth, is called *the ſon of wiſdom.* Neither ought a man only thus to prouide for his charge, that they may haue comfortable maintenance whileſt he liueth, but alſo that they may haue a cōpetencie for their reliefe after he is dead. And thus a good maſter prouides for his faithful ſeruants, who haue ſpent their chiefe ſtrength in his ſeruice, but eſpecially parents for their children: for ſo the Apoſtle ſaith, that *children are not bound to lay vp for their fathers, but the fathers for the children.* And *Salomon* ſaith, that *the good man ſhall giue inheritance to his childrens children.* In reſpect alſo of others who are not vnder our charge riches are neceſſary, & that both for publick and priuate vſes; publicke, as when we contribute to all good vſes, which either reſpect the Church or the Common-wealth: to which purpoſes we are to extend our helping hand, not only out of our ſuperfluities, but out of our neceſſities, pinching both backe and belly to performe theſe publike ſeruices: priuate, as when out of that portion which God hath allotted vs, we be ready according to our abilitie to relieue the poor who ſtand in need of our help.

The ſecond degree or meaſure of riches, is to haue not only things neceſſary, but alſo to haue ſome ſufficiencie & reaſonable plentie of them; ſo as a man may haue not onely wherewith to hold life and ſoule together, and to prouide in ſome poore and ſlender manner for his charge and family, but alſo ſuch ſtore, as that together with them that depend vpon him, hee may liue comfortably and cheerfully in his vocation. And not only ſo, but alſo may be inabled thereby, to be liberally helpful and beneficiall vnto others, and to aduance their good, whether it bee priuate or publike. Priuate, as by plentifull relieuing the poore, and doing the workes of mercie with a bountifull hand. Publick, when as wee haue riches which wee imploy for the good of the Church, in mayntayning the Miniſterie, & ſetting forward all meanes of Gods Seruice; and for the good of the Common-wealth, when as we haue wherewith to pay tribute, ſcot and lot, and to performe ſuch publike ſeruices as tend to the common good. And in this degree alſo riches may lawfully bee deſired and ſought: firſt, becauſe the Holy Ghoſt doth account this plentifull eſtate in it ſelfe more happy, than that of want, whereas it is ſaid by Chriſt himſelfe, that it is a bleſſed thing to giue, rather than to receiue: and whereas God promiſeth it as a bleſſing to his people, that they ſhould lend vnto many, but not borrow of any. Secondly, becauſe wee are taught by the example of *Agur*, to pray for this ſufficiencie and conuenient plentie. And laſtly, becauſe God requireth of vs that we be ready to performe thoſe good duties both publike and priuate vnto others: as namely, that we muſt not only drinke of the water of our owne Ciſterne our ſelues, but alſo *muſt let our fountaines flow forth, and our riuers of waters to run into the ſtreets;* and not only labour to ſuſtaine our ſelues and Family, but alſo *that we may giue vnto him that needeth.* Vnto which wee might adde all thoſe Commandements enjoyning, and exhortations incouraging vs to giue vnto the poore, and to do the works of mercie to thoſe who need our helpe; as alſo to giue tribute to the Prince, and mayntenance to thoſe who labour in the worke of the Miniſterie. All which manifeſtly proue the lawfulneſſe of deſiring and ſeeking this ſufficiencie of riches and conuenient plenty, ſo it be with moderation and with obſeruance of the former cautions; for where any duty is commanded, there alſo the meanes whereby wee are inabled to performe it, are injoyned ſo farre forth as wee can compaſſe them by lawfull means. Vnto which we might alſo adde, that the Lord in his infinite bounty & goodneſſe, hath not only created ſuch plentifull ſtore of theſe his creatures, as are ſufficient for neceſſitie, but alſo for honeſt comfort and delight, and hath in many places promiſed this ſtore and plentie to thoſe that feare and ſerue him.

*Prou.*30.8.

*Prou.*5.15,16.

*Epheſ.*4.28.

*Leuit.*26.5.
*Deut.*28.2,3.
4.11.30.9.

§. *Sect.* 5.
Whether it be lawfull to deſire abundance of riches.

The third degree of riches is abundance and ſuperfluitie, when a man hath more than is fit for his place and calling, or than he can or will imploy to any good vſes: now the queſtion heere is, whether it bee lawfull for a Chriſtian man to deſire and ſeeke after this abundance and ſuperfluitie? For anſwering whereof we are to know, that this deſire and ſeeking of abundance is to be condemned as vnlawfull, not ſimply and abſolutely in it ſelfe; for if wee could deſire and ſeeke abundance of riches, which are in themſelues good, by good and lawfull meanes in a moderate manner, in reſpect of our affection, and vnto good ends, namely, that according to our proportion of riches wee might abundantly glorifie God, and diſperſe that which wee thus gather vnto the poore, and were made thereby more thankfull vnto God, according to the meaſure of his gifts, and more humble becauſe wee are more indebted vnto him, I doe not ſee how this deſire ſhould be vnlawfull; for if wee may lawfully vſe this abundance when God beſtoweth it, it cannot bee that it is ſimply and abſolutely vnlawfull to deſire that which we may lawfully vſe. But yet this deſire of abundance by accident and by reaſon of our corruption, is

2.*Cor.*9.6,7,8.

euill and vnlawfull; becauſe they who deſire abundance doe immoderately deſire it, and oftentimes vſe euill means in ſeeking to compaſſe it. Secondly, becauſe in reſpect of our corruption wee cannot propound purely thoſe ends of doing good, but deſire and ſeeke it for ſelfe-loue, and for our owne vſe. Thirdly, becauſe we deſire more than we can, or will imploy to good vſes; neither is the fault in the quantitie of our riches, but in our inordinate deſires, and vniuſt detention of them from their right ends. For if we had ſuch an euer ſpringing fountaine of wealth that could neuer bee drawne dry, there were no hurt in it, if we would retaine thereof onely ſo much as might ſuffice vs, and ſerue for our owne neceſſary and lawfull vſe, letting all our ſuperfluitie runne abroad the Countrie for the reliefe of others, and for the refreſhing of ſuch poore afflicted ſoules as are dried vp with griefe and pouertie. For ſo although wee ſhould haue alwayes abundance, yet ſhould we neuer haue ſuperfluitie, becauſe we haue no more than wee well vſe. Fourthly, becauſe deſiring and ſeeking abundance, wee doe accordingly take paines in vſing the meanes, whereby wee may attaine vnto our deſires; and conſequently our thoughts and labours being of no large extent, are wholly taken vp in theſe earthly imployments, ſo as in the meane time we neither deſire nor ſeeke as wee ought things of farre greater excellencie, as Gods ſpirituall graces, and the eternall ioyes of his Kingdome. And laſtly, in reſpect of our corruption this abundance of riches and wealth is the foundation and ground of many dangerous tentations; whereby Sathan choketh in us the Seed of Gods Word, weaneth vs from the loue of Heauen and heauenly things, puffeth vs vp with pride, and maketh vs forgetfull of God, and of all duties which we owe vnto him. So that like as our bodies, when they exceſſiuely abound with any humour, though it be neuer ſo good in it ſelfe, are thereby caſt into deſperate diſeaſes, if it be not purged and abated; ſo it fareth with vs in reſpect of our ſtates, for when they abound with ſuperfluitie of theſe good things which are earthly and temporall, and are not abated by imploying them to good vſes, they make our ſoules dangerouſly ſicke in ſinne, and betray them to be ouercome by the tentations of the Deuill. And therefore as the diſcreet Merchant, though his wares bee neuer ſo good, fitteth his burthen to his Ship, not ouer-loading it with more than it can well carry, for feare leſt all ſhould ſinke; and if a ſtorme happen, is ready to lighten his Ship, by caſting out a part of this alſo, that ſo the reſidue with himſelfe may eſcape the danger; ſo wee are to vſe the like wiſedome, and not ouer-burthen our minds and ſoules, with a greater load of theſe earthly things, than they can well beare, but allow only vnto them a fit and competent proportion; and if Satan taking aduantage of our plentie, doe indanger vs with the ſtormes of his tentations, wee are to eaſe our ſelues by giuing part of that, which otherwiſe we might well vſe, to the poore, to preſerue our ſoules from ſuffering ſhipwrack, & ſo ſhall we not only ſaue the reſt for our own vſe, but caſting our wares *vpon the face of theſe waters, we ſhal after many dayes find them*, with no ſmall aduantage.

Eccleſ.11.

And thus haue I ſhewed that howſoeuer abundance is good in it ſelfe, yet in many reſpects the deſire thereof is hurtfull vnto vs. The which may further appeare by theſe reaſons. First, becauſe riches are not abſolutely good, but in reſpect of the end, or vſe, for which they are deſired and poſſeſſed, according to which end they are to be meaſured & proportiond; for thoſe things which are good in reſpect of their end, are to bee meaſured according to this end. As for example, the end of our deſiring riches is, that by their vſe, we may glorifie God, haue ſufficient mayntenance for our ſelues, and be able to relieue others; and conſequently our deſires are only ſo farre lawfull as they are meaſured and fitted to theſe ends; for in all thoſe things whoſe goodneſſe conſiſteth in a due meaſure and proportion, either the increaſe or diminution of this meaſure muſt needes bee euill. And therefore to deſire more riches than we either can or will vſe to Gods glory, for our owne maintenance, or the reliefe of others, muſt needs be euill and vnlawfull, becauſe our deſires exceed the meaſure of thoſe ends, for which only riches are good.

Secondly, this deſire of abundance, not thus to vſe it, but to hold it in our owne poſſeſſion, and to make our ſelues rich, is a notable ſigne of diffidence and diſtruſt in Gods promiſes & prouidence, which maketh men think that they haue neuer ſufficient for their maintenance, and for the preuenting of all caſualties and dangers of loſſe, which may befall them, although they haue already one foot in the graue. Thirdly, abundance immoderately affected and accordingly obtained and poſſeſſed, is a notable meanes to puffe men vp with pride, to make them to forget God, to inſult ouer their brethren, as wee may ſee in many euen in our dayes, who hauing nothing in themſelues worth regard, but being miſerably poore in all vertue, wiſdome, and goodnes, are yet exceeding proud of their riches, and inſult ouer all who are inferiour vnto them in wealth, though they be neuer ſo much ſuperiour in all graces and good parts. And this was the cauſe why the Lord did forbid euen Kings themſelues to gather much Siluer and Gold, leſt their hearts being puffed vp with pride, they ſhould be turned away from God. Now if Kings whoſe Royaltie is ſo great, and whoſe im-

Deut.

imployments ſo manifold, both for maintenance of their eſtate, and for defence of themſelues and their countrie, might not ſeeke exceſſiue riches, and ſuperfluous abundance; how much more vnlawfull is it in ſubjects and inferiour perſons, who haue no ſuch vſe of it?

Sect.8. may not for abun- ce,& ther- not de-

Fourthly, that which wee may not pray for, that we may not deſire and ſeeke; but wee may not pray for this abundance, hauing no promiſe of it in the Scriptures, whereupon we may ground our faith. Yea rather wee are taught to pray againſt it, according to the example of wiſe *Agur*; *Giue me not riches, leſt I bee full and denie thee, and ſay, who is the Lord?* and our Sauiour Chriſt hath taught vs to pray, not for abundance and ſuperfluitie, but for our daily bread, that is, ſuch neceſſaries and conuenient ſtore, as may comfortably ſuſtaine our liues; and alſo that wee ſhould not bee led into tentation. Now in reſpect of our corruption this abundance is a notable tentation and ſnare of the diuell, whereby hee draweth vs from the loue of God, and faſteneth our hearts vnto the earth, beſides innumerable other euils, which thereby hee worketh in vs; and therfore we who deſire to bee deliuered from tentations, are not wilfully and deſirouſly to runne into them. Laſtly, this deſire and ſeeking of abundance for our owne vſe is iniurious and hurtfull to our brethren and neighbours; for ſeeing theſe earthly things are circumſcribed, and but of a finite nature; therefore it muſt needs follow, that the more that ſome abound with them, the more others want. And nothing can be more vniuſt and vnequall than to depriue others of neceſſaries, to the end that wee may loade our ſelues with ſuperfluities. But much more iniurious are they vnto themſelues, in that they vnmeaſurably ſeeke theſe good talents of God, and hide them in a napkin, neuer imploying them to the aduancement of Gods glorie, nor the good of their brethren; ſeeing they doe hereby but increaſe their reckoning, and (becauſe they can yeeld no better account) their condemnation at the day of Gods appearing. As therefore the flye when ſhe doth but touch and taſte the honey receiueth no hurt, but is thereby fed and nouriſhed; but if ſhee doe ouer greedily runne into it, is intangled and periſheth: ſo if wee moderatly affect a competencie and ſufficiencie of earthly riches, they tend to our good and preſeruation; but if with too much eagernes we wallow in abundance and ſuperfluitie, in ſtead of receiuing any good wee intangle our ſelues, and haſten our deſtruction.

Sect.9.

And thus much for the lawfull vſe of riches, in reſpect of our deſiring and ſeeking of them. Now wee are to proceed to their lawfull vſe in reſpect of their poſſeſſion, vnto which is required, firſt, that hauing receiued theſe bleſſings from God, we doe attribute the praiſe and thankſgiuing vnto him alone, acknowledging whatſoeuer the meanes haue beene, that he is the chiefe and principall cauſe of all thoſe benefits which wee enioy, and that we haue receiued them from him without any our deſerts, of his free grace and vndeſerued goodneſſe. *For except the Lord doe build the houſe, they labour in vaine that build it.* Yea *in vaine it is for vs to riſe early, and to lie downe late, and to eate the bread of ſorrow*, for the compaſſing of theſe earthly things; ſeeing notwithſtanding all this paines, if Gods bleſſing bee not added, wee may end our dayes in want and beggerie. Let vs acknowledge him the ſoueraigne Lord of all, for *the earth is his, and all that therein is*, and hauing nothing to returne for all the benefits which wee hold of him, let vs at leaſt pay the tribute of praiſe and thankſgiuing, and expreſſe our thankfulnes in all holy obedience to his will. And this is that which God requireth of his people; *When* (ſaith he) *thou haſt eaten and filled thy ſelfe, thou ſhalt bleſſe the Lord thy God, for the good land which he hath giuen thee.* Whereas contrariwiſe if we forget the authour of our good, and as the Prophet ſpeaketh, *ſacrifice to our owne nets, and burne increaſe to our yarne*, aſcribing the praiſe of that we haue, to our owne wiſdome, induſtrie and labour, or elſe to any other inferiour meanes and ſecondarie cauſes, we ſhall robbe God of his glorie, and prouoking his wrath againſt vs, ſhall moue him in diſpleaſure, either to ſtrip vs of his benefits, or to leaue them vnto vs for our further iudgement and condemnation. And of this ſinne the Lord forewarneth his people: *Beware* (ſaith he) *leſt thou ſay in thy heart, my power and the ſtrength of mine own hand, hath prepared mee this abundance. But remember the Lord thy God; for it is he that giueth thee power to get ſubſtance*, &c.

that we muſt returne the praiſe of them vnto God.

*Pſal.*127.1.2.

*Pſal.*24.1.

*Deut.*8.10.

*Habac.*1.16.

*Hoſ.*2.8.9.

*Deut.*8:17,18.

§.*Sect.*10. That we ſanctifie them vnto our vſe by the word and prayer: and that we doe not ſet our hearts vpon them.

Secondly, being made partakers of theſe bleſſings, let vs labour to ſanctifie them to our vſe by the word and prayer, as the Apoſtle requireth. Of which I haue already ſpoken, intreating generally of the vſe of earthly things; and therefore to auoid prolixtie, I referre the reader to that place. Thirdly, to the lawfull poſſeſſion of riches, is required that wee doe not ſet our hearts and affections vpon them; but reſerue them, chiefly and principally for God and heauenly things; vſing theſe earthly riches as though wee vſed them not; and being contented to retaine them, (as the pilgrime doth his ſtaffe) ſo long as they further vs in our heauenly iourney, but deſpiſing and reiecting them, when they become hindrances and impediments. And this counſell the Pſalmiſt giueth vs; *If riches* (ſaith hee) in-

1.*Cor.*7.31.

Pſal.62.10.

1.Tim.6.17.

Ille qui non habet, non ambiat; is qui habet, non ſuperbiat. &c.
Aug in Pſal.61

Beda in gloſſ. ſuper Luc.12.

Aug.in Pſal. 131.Tom.8.

increaſe, ſet not your hearts vpon them: that is, doe not dote on them with fondneſſe of loue, affecting them aboue their worth and deſert, and preferring them before Gods heauenly and ſpirituall treaſures; nor put any truſt and confidence in them, as though they were ſufficient for preſeruation and protection, ſeeing they are not onely weake and impotent, but alſo incertaine and momentanie. And if wee onely giue them the keeping with this careleſſe regard, and intertaine them with ſuch cold affections, they cannot hurt vs; for not the poſſeſſion but the immoderate loue of them is condemned. To this purpoſe *Auguſtine* writing on thoſe words; *If riches increaſe, ſet not your hearts on them*, ſaith thus, *Hee who hath not this riches, let him not couetouſly ſeeke them, he that hath them, let him not be proud of them: for the Pſalmiſt ſaith not, ſee yee haue not riches, but doe ſet your hearts on them. Hee doth not condemne riches, but the heart affixed to them, becauſe it is not willing to beſtow them but hoardeth and hideth them.* And another writing vpon the twelfth of *Luke*, ſaith, *that the rich man is not reprehended, becauſe hee tilled his ground, and gathered his fruits into his barnes, but becauſe he did place the confidence of his life vpon them, and diſtributed them not to the poore, that ſo he might haue beene receiued into eternall habitations.* On the other ſide, it is poſſible that a man may offend in ſetting his heart vpon riches who neuer had them in his poſſeſſion, euen as he may contemne them that hath them in keeping. To which purpoſe one ſaith: *Thou maiſt ſometime finde a rich man humble, who vſeth his riches, but putteth his whole confidence in God: and contrariwiſe, a begger puffed vp with pride, or therefore onely not proud, becauſe he hath nothing to be proud of, but yet ſeeking that which may ſwell him vp. Now God doth not regard the riches, but the deſire and affection, and iudgeth him according to his concupiſcence, whereby he greedily gapeth after temporall things, and not according to his riches which hee cannot compaſſe.*

§. *Sect.* 12.
That we muſt be contented with our eſtate, and be willing to leaue our riches when God taketh them away.

1.Tim.6.8.

And if we doe not thus ſet our hearts and affections vpon our riches, then will diuers others things follow thereupon, which alſo are required to the lawfull poſſeſſion of them. As firſt, that we be contented with our eſtate, as being that portion which God allotteth vnto vs, and not repine againſt Gods prouidence, becauſe wee haue not a larger allowance. For hee that doth not too much affect them, will not too much bewaile their abſence, or bee diſcontent becauſe hee hath not abundance of that which hee doth not much regard; but as the Apoſtle ſaith, hauing food and raiment will therewith reſt contented. So alſo hauing abundance of riches, if wee doe not ſet our hearts vpon them, then will wee be content to leaue them, when as God the chiefe owner calleth againe for them; if we lightly eſteeme of them whileſt we haue them, then will we but ſlightly mourne for them when they leaue vs, neither ſhall they take away any thing from vs but themſelues, leauing contentment, ioy, and comfort which wee haue chiefly in God, behind them. And as we will not reiect them when we haue them, ſeeing they are the gifts of God, ſo when they take them to their wings, and flee away, wee will looke after them with a quiet mind, & a careles countenance. An example whereof we haue in *Iob*; who, becauſe *hee reioyced not when his ſubſtance was great, and when his hand had gotten much*; therefore hee did not much grieue when they were taken away, but in his greateſt loſſe praiſeth the Lord. As alſo in *Paul*, who, *becauſe hee vſed this world as though he vſed it not*, and eſteemed all the beſt things thereof but as dung & loſſe, in compariſon of Chriſt and his benefits, therfore with eaſe he tooke out that other leſſon; *in what ſtate ſoeuer he was, therewith to be content. I can* (ſaith he) *be abaſed, and I can abound; euerie where in all things I am inſtructed, both to be full and to bee hungrie, and to abound, and to haue want.* Which who ſo practiſe their riches are not onely lawfull vnto them, but alſo ſweete and comfortable; ſeeing they ſecurely inioy them without feare of loſing them. To this purpoſe one ſaith, *that if worldly riches be wanting, we muſt not ſeeke them by euill meanes; if they be preſent, we muſt reſerue them by our good workes in heauen; neither ſhould they, though they abound, lift vp a manly and Chriſtian minde, nor breake and caſt it downe when they goe away.* Finally, if we doe not too much affect them, we will not glorie in them when we haue them, nor bee much aſhamed when wee want them, neither will they, if wee eſteeme them as vncertaine and momentany trifles, make vs to bee high minded, or to put our truſt and confidence in them.

Iob 31.25. & cap.1.21.

1.Cor.7.31. Phil.3.8.

Phil.4.11.12.

Finally, wee lawfully poſſeſſe riches, when as wee keepe a vigilant watch ouer them, that they doe not by our abuſe degenerate from their owne nature, and become Satans baites to allure vs, nor his ſnares to intangle vs; nor his thornes to choake in vs the ſeed of Gods word, and to hinder the growth of Gods graces in vs; nor that cold water, wherewith he quencheth in vs our zeale of godlineſſe, and the good motions of Gods ſpirit. If then wee would haue our riches in the poſſeſſion good and lawfull, wee muſt carefully take heed that they doe not make vs turne backe, nor ſlacken our pace in the way of righteouſneſſe which leadeth to life euerlaſting, and that they be not tentations, which draw vs vnto ſinne and rebellion againſt God, by too much affecting them, truſting in them or being proud of them. But conſidering that they are part of that temporall wages which God freely giueth vs for our ſeruice, let this bountie make vs the more to loue our benefactour, and theſe rewards make vs more dutifull and obedient. And laſtly, we muſt not hold them in our poſſeſſion, as being Lords and abſolute owners of them; but as tenants at will, who haue them at the pleaſure of our great Land-lord, vnto whom wee muſt giue an account of them at the day of iudgement; and ſo ſhall wee not riotouſly miſſpend them vpon our owne luſts and pleaſures, nor imploy them as inſtruments to further vs in the courſe of ſinne: but carefully vſe them as Gods ſtewards for the glorie of our maſter, and for the good of our fellow-ſeruants, for whoſe ſake alſo wee haue receiued them.

Sect.13. the lawfull riches ſpect of

And ſo much concerning the lawfull poſſeſſion of riches. The laſt thing required to their lawfull vſe reſpecteth their adminiſtration and beſtowing; and this is, that they bee beſtowed vpon good, iuſt and charitable vſes, the which either reſpect our ſelues, who poſſeſſe them, or other men to whom they ought to be communicated. The vſe which reſpecteth the owners themſelues is, that they imploy their riches to the good, preſeruation, defence and comfort of themſelues, according to their perſon, eſtate and calling; and alſo of all others, who are committed to their charge and gouernment. And vnto this two things are required, firſt, parſimonie or thriftines, whereby we honeſtly ſpare our goods, and preſerue them from being waſtfully and riotouſly conſumed. Secondly, frugalitie, whereby wee honeſtly ſpend our well gotten goods ſoberly, and moderately vpon our own good and neceſſarie vſes, for our profit and honeſt delight. The former the Wiſeman perſwadeth vs vnto. *Be diligent to know the ſtate of thy flocke, and take heed to thy heards, &c.* The other in the words following: *The lambes are for thy clothing, and the goats are the price of the field; and let the milke of thy goates bee ſufficient for thy food, and for the food of thy family.* So he ſaith elſewhere, that there is nothing *better than that a man ſhould reioyce in his affaires, becauſe that is his portion: and that it is good and comely to eate and to drinke, and to take pleaſure of all a mans labour, wherein he trauelleth vnder the ſunne*, &c. *For this is the gift of God.* Here therefore two extreames are to bee auoided, the firſt is ſordidous tenacitie, the other is lauiſh profuſion and waſtfulneſſe. The former vice, as it is hurtfull to all others, ſo eſpecially to him that is corrupted with it, ſeeing like a theefe he robbeth himſelfe of the vſe of his owne goods, and as well wanteth that he hath, as that he hath not; but of this I ſhall haue occaſion to ſpeake hereafter. The other is the immoderate waſting of a mans goods; when as hee ſpends theſe bleſſings of God lauiſhly, and aboue his ability, whereby hee bringeth himſelfe to want and miſerie; or elſe luxuriouſly vpon carnall pleaſures, and all manner of voluptuouſneſſe, whereby he is made vnfit for Gods ſeruice, and ready for the perpetrating of any wickedneſſe. Both which are carefully to be auoyded, for as the one hath not that he hath, ſo the other will not haue it long, vnleſſe hee rake from others a new ſupply by vnlawfull meanes. In which reſpect, as the ſordidous perſon is a thiefe becauſe hee robbeth himſelfe; ſo the waſtfull ſpender is a thiefe, becauſe he robbeth other men, and one while is gripingly couetous, that hee may another while bee profuſely waſtfull. The vſes wherein our wealth is lawfully imploied reſpecting others, are either publicke or priuate. Publicke, when as we beſtow it for the good of the Church and Common-wealth. The vſes which concerne the good of the Church, are, that we beſtow our riches for the maintenance of the meanes of Gods publike ſeruice, as vpon thoſe who teach and inſtruct vs in the knowledge of Gods true religion; vpon the places of Gods worſhip, and all other neceſſaries belonging thereunto. And this God requireth, and incourageth vs to the performance thereof by his gracious promiſe. *Honour the Lord with thy riches, and with the firſt fruits of thine increaſe: ſo ſhall thy barnes be filled with abundance, and thy preſſes ſhall burſt with new wine.* An example whereof wee haue in the Iſraelites, who offered ſo bountifully towards the building of the Tabernacle and Temple, that they needed to bee reſtrained from bringing any more. So alſo our riches are lawfully vſed and imployed, when as they are beſtowed for the publick good of the Common-wealth; as in the maintaining of the royall eſtate of the King, by tributes and cuſtomes, in defending our Countrie in time of warre, in erecting of ſchooles and hoſpitals, and ſuch other publicke ſeruices, whereby the good of the Common-wealth is aduanced and furthered. To which purpoſes wee ſhould ſpare, not onely out of our ſuperfluities, but euen from our backes and bellies, when neede requires; ſeeing the common good is to bee preferred before our owne priuate, and our Countrie before our ſtates and liues, in that from it we haue had the meanes of our maintenance, yea our firſt breath, withall other worldly comforts.

Pro.3.9.10.

Exod.36.5.6.
1.Chron.29.9.

Mat.22.21.

Rom.13.6.7.

§. Sect.14. Riches are wel beſtowed when with them we re-

Laſtly, our goods and riches are lawfully vſed in reſpect of priuate perſons, when as they are beſtowed in relieuing the poore members of Ieſus Chriſt. For to this vſe wee haue leeue the poore.

haue receiued them of God, that we ſhould not miſſpend them in exceſſe, vanitie and riot; but that as Gods ſtewards, we ſhould imploy them to the honour of our maſter, and the good of our fellow-ſeruants. And this was figured vnto vs in the gathering of Manna, of which the Iſraelites hauing gathered ſome more, and ſome leſſe, did afterwards meaſure it with an Omer, *and he that had gathered much, had nothing ouer, and hee that had gathered little, had no lacke*: As the Apoſtle alſo applyeth it. And this is the cauſe why the Lord would haue the poore amongſt vs, who could (if it had ſo pleaſed him) haue made all rich, that as hereby he might exerciſe them in humilitie and patience, ſo alſo the rich in liberality and mercie, and accordingly might giue vnto either a crowne of glory at the day of iudgement. Of which reward they doe not onely depriue themſelues, who neglect to make this vſe of their riches, but alſo for neglecting the workes of mercie, and robbing their fellow-ſeruants of that portion which God hath allotted vnto them, endanger their bodies and ſoules to the eternal torments of hell fire. For (as one ſaith) *Chriſt condemneth the rich men in the twelfth and ſixteeth of Luke, not becauſe they got their riches by wicked meanes, or beſtowed them vpon harlots, or to the perpetrating of murther or other wickedneſſe; but becauſe they gaue themſelues wholly ouer to pride and delicacie, neglecting the reliefe of Chriſts poore members.*

*Exod.*16.17. 18.

2.*Cor.*8.14.15. *Pro.*31.20.

Baſil.orat. 14. de diuit. et pauper.

Origen. in Ezech.16.v.45.

Chap. V.

Of pleaſures, lawfull, ciuill, and carnall, which are to be deſired, and which to bee contemned and ſhunned.

§. *Sect.* 1. Of diuine pleaſures.

IN the laſt place wee are to adde ſomething of pleaſures, and to conſider how farre forth they are to be deſired, as lawfull and commendable, whereby alſo we may more eaſily diſcerne in what reſpects wee are to eſchew and contemne them. To which purpoſe wee are to know, that pleaſures are of three kinds: the firſt diuine and holy; the ſecond naturall and ciuill, the third carnall and wicked. Diuine pleaſure is, when as wee delight in the Lord, and reioyce in the fruition of his gifts and graces in this life, and in our aſſurance of thoſe heauenly ioyes in the life to come. And vnto this pleaſure as being not onely lawfull, but religious, holy, and very commendable, wee are in many places of the Scriptures exhorted. So the Apoſtle willeth him, *that reioyceth to reioyce in the Lord.* And in another place. *Reioyce in the Lord alway, againe, I ſay reioyce.* So as wee ought thus to reioyce, and to reioyce againe with a double ioy; yea, and not ſometime alone, but alwayes, and as hee ſaith elſewhere: *we muſt reioyce continually*, not onely when wee abound in worldly proſperitie, but euen in affliction: for as the Apoſtle ſaith, *being iuſtified by faith, and hauing peace with God, we reioyce not onely vnder the hope of the glory of God, but alſo in tribulation.* And thus *Dauid* comforted himſelfe in the Lord, when as the people were ready to ſtone him: and the Apoſtles reioyced, because they were counted worthy to ſuffer rebuke for Chriſt; and *Paul* and *Silas* when they were ſore whipped, and put into a cruell priſon.

1.Cor.1.31.

Phil.4.4.

1.Theſ.5.16.

Rom.5.1.2.

1.Sam.30.

Act.5.41.

Act.16.

§. Sect. 2. Diuine pleaſures are to be deſired.

And this is that principall ioy and pleaſure which euery Chriſtian ought chiefly to affect and deſire, as being moſt excellent ſweete and comfortable. Which, howſoeuer carnall men cannot rellish, but thinke it tedious and loathſome; yet, to thoſe that haue euer truly taſted of it, it is much more comfortable and delightfull than all worldly and wicked pleaſures. An example whereof wee haue in our Sauiour Chriſt, who accounted it meate and drinke to doe the will of his heauenly Father: and in his beloued Apoſtle, who profeſſeth, that hee had no greater ioy than this, that thoſe whom hee had begotten vnto God did walke in his truth. And holy *Dauid* calleth God his ioy, affirming that *hee will be glad and reioyce in him and in his ſaluation*, *and mercie* which hee extended to him. So that the ioy and pleaſure of a Chriſtian conuerted vnto God is not taken away, but onely changed, yea bettered in the change; as much as the Creator excelleth the creature; heauen, earth; and his ſpirituall graces and eternall excellencies, the momentanie and baſe trifles of the world. And therefore if our hearts were truly ſanctified, and wee but a little inured to theſe heauenly ioyes and pleaſures, wee would but a little eſteeme the ſinfull pleaſures of the fleſh, which now becauſe wee are carnally minded wee ſo much dote vpon.

Iohn 4.34.

Iohn epiſt.3. verſ.4.

Pſal.9.2.& 35.9.

Aug.in Pſal. 74.concio.

§. Sect. 3. Of naturall and ciuill pleaſures, that they … in their … nature g… but in re… of vs as in… different … ture, as th… are vſed.

The ſecond kinde of pleaſures are thoſe which are naturall and ciuill, when as wee ioy and reioyce in the fruition of Gods temporall and earthly bleſſings and benefits: the which pleaſure is in its owne nature good, but yet not abſolutely and immutably; and in reſpect of the vſe of an indifferent nature, good to the good, who haue a right vſe of it, and euill to thoſe who abuſe it vnto ſinne. Concerning the former; Naturall pleaſures which conſiſt in meates, drinkes, apparell, houſes, muſicke, recreations, and in the fruition of other Gods comfortable bleſſings and benefits, are to thoſe that vſe them well lawfull, good and commendable: Firſt, becauſe they are the gifts of God which hee hath purpoſely prouided for vs in the creation, and beſtoweth them vpon his ſeruants, as incouragements to moue them vnto more cheerefull obedience. For as the Pſalmiſt ſaith, he hath not only *made bread to ſtrengthen mans heart, but alſo wine which maketh glad the heart of man, and oyle to make his face ſhine.* He hath prouided for his children not only things neceſſarie and profitable, but alſo pleaſant and comfortable, ſeruing for their honeſt delight; as appeareth in the varietie of colours, ſmelles, taſtes, metals, ſtones, fruits, beaſts and birds: the lawfull and delightfull vſe whereof Gods children cannot refuſe without contempt, or at leaſt neglect of the Creators bounty. Againe, the Lord hath mixed theſe pleaſures with all our naturall actions, as eating, drinking, ſleeping, and the reſt, that wee might bee moued to doe thoſe things which are neceſſarie, becauſe they are alſo pleaſant and delightfull. And therefore wee are not to reiect and contemne pleaſures, ſeeing they are the bountifull gifts of God, but to imploy them ſo as that they may tend to the glory of him who gaue them, and to the furthering of our owne ſpirituall good; neither is their vſe, but their abuſe onely to bee taken away. To this purpoſe one ſaith that *the matter of our pleaſures which we enioy are the gifts of God, as meates and drinkes, houſing and apparell,* &c. *and therefore let vs be aſhamed to turne Gods graces and free gifts into weapons of vice; for wee ſhall grieuouſly inflame the wrath of the ſupreame Iudge againſt vs, if with his own liberall gifts we fight againſt his bountie.*

Secondly, theſe pleaſures well vſed are warranted and approued in the Scriptures: for ſo the Wiſe man ſaith, that *there is a time to weepe, and a time to laugh, a time to mourne, and a time to dance;* and that it is *good and comely to eate and to drinke, and to take pleaſure in all a mans labours,* &c. *for this is his portion.* Yea we are commanded to communicate with one another in our ioy, and *to reioyce with them that reioyce:* the which was accordingly practiſed by the Chriſtians in the Primitiue Church, who met together at their loue-feaſts, *and did eate their meate together with gladneſſe, and ſingleneſſe of heart;* and greatly deſired by the Pſalmiſt, namely, *that hee might reioyce in the ioy of Gods people, and glory with his inheritance.* And in truth this is not only ſauce for our meat which maketh it ſweet and comfortable, but the ſeaſoning of all other Gods temporall benefits, without which we haue little comfort of them. For what would it auaile vs to bee exalted to the ſeate of honour, or to abound with earthly riches if we ſhould take no delight or pleaſure in them? And this is the Wiſe mans concluſion; *I know,* ſaith he, *that there is nothing good in them, but to reioyce and doe good in his life.*

Eccleſ.3.12.

§.Sect.5.
Naturall and ciuill pleaſures ſerue to good ends and purpoſes.

Thirdly, theſe naturall and ciuill pleaſures which wee take in the fruition of Gods temporall bleſſings, doe ſerue to good ends and purpoſes; for they are the matter of Gods praiſes, and ſpeciall motiues to ſtirre vs vp with cheerefull hearts, to laud and magnifie his great and glorious name, when as hee not onely beſtoweth vpon vs things neceſſarie and profitable for the preſeruation of our liues, but alſo in his infinit bountie giueth vs to inioy things pleaſant and delightfull, whereby our liues are made ſweete and comfortable. Againe, this ioy and pleaſure is that precious oyle, wherewith being annointed, the countenance is made louely and pleaſant: for ſo the Wiſe man ſaith, that *a ioyfull heart maketh a cheerefull countenance.* It is a ſoueraigne balſome for a wounded ſoule, and a precious preſeruatiue to continue our health: for as the Wiſe man ſaith, *A ioyfull heart cauſeth good health, but a ſorrowfull mind drieth the bones.* Yea it is the life of our life, and a chiefe meanes of prolonging our dayes. In which reſpect the Sonne of *Syrach* exhorteth vs to deſire and affect it: *Giue not ouer* (ſaith he) *thy minde to heauineſſe, and vex not thy ſelfe in thine owne counſell: the ioy of the heart is the life of man, and a mans gladneſſe is the prolonging of his dayes. Loue thine owne ſoule and comfort thine heart, driue ſorrow farre from thee, for ſorrow hath ſlaine many, and there is no profit therein.* To which purpoſe another compareth a mans life which hath no pleaſures or delights, to a long iourney without Innes; in which there is much trauaile, and no comfort or refreſhing. Laſtly, theſe pleaſures fit and inable vs the better to ſerue God, both in the duties of religion, and in the workes of our ſpeciall callings: and that firſt as they are incouragements, which make vs performe theſe duties with alacritie and chearefulnes, not only in reſpect of the preſent fruition of theſe earthly pleaſures, as being the ſweeteſt rewards of our labours which this world affordeth, but as they ſerue to put vs in minde of thoſe eternall and vnconceiueable pleaſures and ioyes, which are reſerued for thoſe that ſerue and feare the Lord in his heauenly kingdome. And therefore hath the Lord giuen vnto vs theſe firſt fruites, and ſmall taſte of his euerlaſting ioyes in theſe temporall delights, to make vs long after thoſe fully-ſatisfying and neuer glutting pleaſures, and to thinke no labour too much for the obtaining of thoſe pure ioyes which are at his right hand for euermore: ſeeing euen theſe earthly pleaſures though momentany, and mixed with many miſeries

Prou.15.13. and 17.22.

Eccleſ.30.21. 22.23.

Democritus apud Stobaeum.

and much bitterneſſe by reaſon of ſinne, doe leaue neuertheleſſe ſuch a pleaſant relliſh behind them. Secondly, they inable vs to thoſe duties of Gods ſeruice, and of our callings, as they doe recreate and refreſh vs after our painfull labours. In which reſpect they are exceeding neceſſarie, ſeeing in regard of our frailtie and weaknes, it were impoſſible to trauaile in our Chriſtian courſe, vnleſſe we were ſtrengthned & cheared with theſe earthly baits. For our bodies would be tyred, and our minds made dull and ſluggiſh, if they ſtood alwayes bent; neither could wee long labour if our hearts were not cheared and our ſpirits refreſhed with this ſweet oyntment of pleaſure and delight.

§. Sect. 6. That vnto vs pleaſures are of an indifferent nature, holding their goodneſſe only when they are well vſed, vnto which is required that our perſons be iuſtified.

And thus haue I ſhewed that theſe naturall and ciuill pleaſures are in themſelues good and lawfull; yet, as I ſaid, they are not good abſoutely, immutablie, or in any high degree of perfection. But in reſpect of vs and of their vſe of an indifferent nature, holding their naturall goodneſſe when they are well vſed; and degenerating into euill, when as they are abuſed, as cauſes, meanes, or inſtruments of ſinne. And therefore in the next place we are to conſider, how theſe gifts of God which are good in themſelues, may alſo bee good vnto vs: vnto which is required, first that our perſons be iuſtified and reconciled vnto God by a true faith in Ieſus Chriſt. For as wee may obſerue in the Apoſtles order, true ioy and reioycing are the effects and fruits of our iuſtification and peace with God: without which as we haue no right or intereſt in theſe pleaſures, ſo are they altogether falſe and full of vanitie, like vnto the delights of a malefactor which hee hath betweene the time of his condemnation and execution, or vnto a faire way which bringeth him to the gallowes. As therefore *Iehu* ſaid to *Ieboram*, what peace can there be ſo long as the whoredomes of thy mother *Ieſabel* remaine? So may I ſay to the wicked man affecting pleaſures; what pleaſures can there be ſo long as thy ſinnes which oblige thee to eternall puniſhments remaine vnpardoned? But after we haue the remiſsion of ſinne, peace with God, and peace of conſcience, and in lieu of thankfulneſſe ſpend our ſtrength in his ſeruice, then is the time of deſiring theſe pleaſures, that we may the better thereby be inabled to theſe duties. Whereby it may appeare, that theſe pleaſures and delights are not onely lawfull to the godly and faithfull, but ſo appropriated and peculiar vnto them, as that they belong to none beſides them: & therfore the Pſalmiſt exhorting men to this ioy, doth direct his ſpeech onely to the faithfull: *Bee glad* (ſaith he) *yee righteous, and reioyce in the Lord, and bee ioyfull all yee that are vpright in heart.* And in the next Pſalme: *Reioyce in the Lord, O ye righteous, for it becommeth vpright men to be thankefull.*

Rom. 5. 1. 3.

.King. 9. 22.

Pſal 32. 11. and 33. 1.

§. Sect. 7. We must not ouerualue them, or immoderatly affect them.

Secondly, our pleaſures muſt bee moderately eſteemed and affected according to their owne nature and worth, and not preferred either in our judgements or deſires, either before our ſpirituall ioy in God, or the eternall ioyes of his kingdome; with which ioyes when they come in compariſon they are to be contemned, and to be loathed and reiected when as they will not ſtand together. So that if wee would haue theſe pleaſures lawfull, wee muſt neither ouerualue them in our iudgements, nor ſet our hearts and affections vpon them, which ought to bee reſerued for thoſe other ioyes of farre greater excellencie, but onely eſteeming and louing them, as the traueller doth the pleaſures of his Inne, and the pilgrime thoſe delights which hee paſſeth by in his way: and as the Apoſtle expreſſeth it, *reioycing as though we reioyced not*; let vs place our chiefe ioy in the Lord, and principally eſteeme and affect that fulnes of ioy which we ſhal haue in Gods preſence, and thoſe vnſpeakeable pleaſures, which are at his right hand for euermore.

1. Cor. 7. 30.

Pſalm. 16. 11.

§. Sect. 8. Our pleaſures themſelues muſt be moderate, and referred to lawfull ends first to Gods glory.

Thirdly, as we muſt moderate our affections, ſo our pleaſures themſelues muſt bee moderate: for being not abſolutely good, but as they are referred vnto and limitted by their ends: therefore when they exceed theſe iuſt bounds, they degenerate and become euill and vnlawfull. Now the chiefe and principall end of our pleaſures ought to be the glorie of God; when as we therfore vſe them not only that we may with all thankfulneſſe acknowledge his great bountie and goodneſſe towards vs, but alſo may bee the better inabled to ſerue him with all cheerefulneſſe in the duties of religion and Chriſtianitie. And therefore wee muſt take heed if wee would haue our pleaſures lawfull, that they further this end; and that they doe not take vp that time which is allotted vnto the ſeruice of God, nor yet be vſed in ſuch exceſſe and ſo immoderately, as ſhall make vs more vnfit for the performance of theſe holy duties. In which reſpect thoſe offend who prophane the Lords day which hee hath ſet apart for his ſeruice, by ſpending it about their owne pleaſures and recreations: as alſo they who ſo immoderatly vſe thoſe pleaſures of eating, drinking, exerciſe and the reſt, that they are more fit to ſleep, than to ſerue God in any dutie which he requireth.

Eſay 58. 13.

§. Sect. 9. Our pleaſures muſt be referred to the good both of our ſoules and bodies.

The other end of pleaſures is our owne good, when as they tend to the preſeruation of our health, and to the better fitting of vs for all good duties of our callings wherein this rule is to be obſerued, that we doe not ſo much addict our ſelues vnto them, as that by their immoderate vſe wee impaire the health of our ſoules, nor ſo much abſtaine from them, as that by vtter neglecting them, wee ouerthrow the health of our bodies. In which reſpect it is hard to determine of a juſt proportion, ſeeing the quantitie differeth according to the perſons, and the callings alſo wherein they are imployed. For ſome bodies require more pleaſure for the preſeruation of their health, and ſome leſſe: ſome callings are more painful, ſpending the ſpirits and conſuming the ſtrength, and ſome more eaſie and better indured. And therefore Chriſtian diſcretion is here required, that thereby pleaſures may be proportioned and fitted to the perſon and ſtate of him that vſeth them: and ſtill obſeruing theſe ends, wee are to take heed that wee doe not vnder pretence of vſing pleaſures for our health, abuſe them in exceſſe and ſurfet of theſe ſweet delights; ſeeing nothing more doth weaken our ſtrength, impaire our health, nor more ſpeedily bring deſperate diſeaſes and vntimely death, than the immoderate vſe of theſe pleaſures. As alſo wee muſt vſe the like care that we doe not by them make our ſelues more vnfit for the duties of our callings, by making our recreations our trades and occupations, ſpending both our time & ſtrength in them, whereas they ſhould only refreſh and fit vs for our lawfull labours, and neceſſarie buſineſſe.

Laſtly, if wee would haue our pleaſures lawfull vnto vs, let vs carefully watch ouer our ſelues in the vſe of them, that they be not vnto vs Sathans nets of perdition through our corruption, whereby he catcheth and intangleth vs in ſinne: neither is there any more vſuall or yet more dangerous baite wherewith he allureth vs vnto ſinne, than by offering vnto vs theſe pleaſing delicates of pleaſure and delight. And therefore wee muſt not with vnbridled affections ruſh vpon them, but before we giue them entertainment wee muſt againe and againe conſider, firſt, whether they be lawfull, and then how they may be lawfully vſed, carefully referring them to thoſe good ends for which they were ordained, and vſing them with moderation both in reſpect of our affections, and alſo of the things themſelues. But eſpecially we muſt take heed that we doe not fully reſt in theſe temporall and naturall pleaſures, as being our laſt end and chiefe happineſſe, affecting to haue but Paradiſe in this World; for ſo they will become the Deuils birdlime, in which when we haue wallowed, we ſhall not be able to mount aloft in heauenly meditations, and notable impediments to hinder vs from the fruition of thoſe euerlaſting joyes in Gods Kingdome: but we muſt only vſe them as helps and meanes to further and haſten our ſpeed in our ſpirituall race, and as reaſons and motiues to make vs affect that heauenly joy and pleaſure with more ardent loue: concluding with our ſelues, that if theſe earthly delights be ſo ſweet and comfortable, then how many, yea infinite degrees more excellent and admirable joyes ſhall we haue in Heauen, when wee ſhall haue the fruition of God himſelfe, and of all thoſe pleaſures which hee hath ptepared for his Saints, and that without the mixture of any miſery or affliction! And thus much concerning the ſecond kinde of pleaſures which are naturall and ciuill. The third and laſt kind are carnall and worldly pleaſures, as ſurfetting and drunkennes, chambering and wantonneſſe, luſt and vncleanneſſe, vnlawfull ſports and recreations: all which being in themſelues euill and wicked, are not onely to be contemned, but euen hated and abhorred of all Chriſtians.

CHAP. VI.

That we are exceeding prone to abuſe theſe earthly bleſſings, whereby they become the Deuils ſnares to intangle vs in ſinne.

§. *Sect.* 1. That through our corruption, wee abuſe Gods earthly bleſſings.

WEE haue ſhewed the goodneſſe of theſe earthly things in their owne nature; and alſo how they may be lawfully vſed of vs, ſo as they may be truly good and comfortable: from whence alſo wee may vnderſtand how they degenerate from their owne nature, and become euill; namely, when as they are abuſed by vs, the former cautions and conditions, concerning their getting, keeping, imploying and vſing, being neglected and not obſerued. Now we are to know, that through the corruption of our nature, wee are exceedingly prone to this abuſe; and whereas by theſe bleſſings of God, wee ſhould be made more thankfull, and more obedient, contrariwiſe, wee abuſing Gods gifts are vſually made by them more forgetfull of God, more cold and negligent in performing of all good duties, and more prone to fall into any manner of ſin, as both the Scriptures themſelues, and the experience of all Ages doe plainely manifeſt. All which commeth to paſſe for want of due care in obſeruing the former cautions which are required to their lawfull vſe, and eſpecially becauſe in our judgements wee ouer-value them, and in our hearts too much loue and affect them, preferring them before Gods ſpirituall graces, and heauenly excellencies, yea, louing and eſteeming the creature better than the Creatour; in regard whereof, men are ready to hazard the loſſe of theſe things, which are of infinite more value, by taking any wicked and vnconſcionable courſes, either for the getting or keeping of theſe earthly trifles, which they ſo much admire and affect.

By

§.Sect.2. That theſe earthly things through our abuſe, become the matter of many grieuous tentations. *Mal.2.2.*

By which meanes it commeth to paſſe, that theſe earthly *bleſſings are turned into curſes*; and through the malice of the Deuill, and our owne corruption, become the matter and occaſion of many dangerous tentations, as being the ordinary wages which Satan giueth Worldlings for ſeruing him in ſinne, and his common baites and allurements, whereby hee inticeth vs to offend God, wound our owne conſciences, and hazard the eternall ſaluation of our ſoules. For when hee ſeeth, that the ſinne whereto hee tempteth vs, is in it ſelfe vgly and odious vnto vs, either by the light of Nature, or of the Scriptures, whereby our vnderſtandings and judgements are illuminated in the knowledge of good and euill, then doth hee caſt ouer it one of theſe worldly vailes, and couering this deadly hooke of ſinne with one of theſe alluring baites, hee inticeth vs to ſwallow it, to our ruine and deſtruction. The which tentations are therefore the more dangerous, becauſe theſe things being in their owne nature good, are leſſe ſuſpected when they are vpon ſuch euill conditions thruſt vpon vs; and alſo becauſe they are of neceſſary vſe vnto vs, which ſpurre of neceſſitie pricketh vs forward to vſe any meanes lawfull or vnlawfull for the compaſſing of them, and doth ſerue as a pretence to excuſe our greedineſſe; and as a cloake and couer, vnder which by degrees immoderate exceſſe, and neuer ſatisfied voluptuouſneſſe doth creepe vpon vs. For whileſt we pretend, and perhaps intend to ſatisfie only our neceſſities, and to pay, as it were, our debt to Nature, Pride, Couetouſneſſe and Voluptuouſneſſe doe incroach vpon vs, drawing vs on to affect and deſire ſuperfluitie and exceſſe. As when we think to ſatisfie nature by meats and drinks, being allured with pleaſure, we offend through immoderation, and fall into thoſe odious ſinnes of gluttony and drunkenneſſe. When we goe about to prouide apparell to couer our nakedneſſe, and to preſerue vs from the injuries of the weather, pride creepeth in, & moueth vs to ſin either in ſome wanton faſhion, or in the exceſſiue coſtlines of the ſtuffe. When according to our dutie we thinke of vſing the meanes of attaining vnto a competencie of riches, for the mayntenance of our ſelues, and thoſe who are committed to our charge, couetouſneſſe incroacheth vpon vs, and fixing our hearts to this earthly Mammon, maketh vs to deſire ſuperfluities, and readie to vſe any meanes for the compaſſing of them. And thus whileſt wee open the doore of our hearts to giue entertainment vnto our friends, dangerous enemies attending on them, doe thruſt in vpon vs at vnawares, before wee haue any leiſure to thinke of keeping them out, and oppoſing againſt them. Which being entred doe keepe open the doore for the reſt of their company, and ſo ſtrengthen and backe one another with all their forces, that it is hard, yea, altogether impoſſible to diſpoſſeſſe and caſt them out, vnleſſe we be mightily aſſiſted by the Spirit of God. For deſire of honours bringeth in deſire of riches; and riches being entred, doe make way for voluptuouſneſſe. To which purpoſe one ſaith, that *deſire of glory inflameth our hearts with the loue of riches; and for glories ſake doe men prouide troupes of ſeruants, ſtately horſes adorned with golden trappings and rich furniture and the like, not to ſatisfie neceſſitie, nor becauſe themſelues take any great delight in it, but that they may ſet out their pompe to the publike view.* Howſoeuer, it cānot be denied, but that when any of theſe vices haue taken ſtrong poſſeſſion, there is often oppoſition betweene them, by which garboile wee haue as much trouble and moleſtation, as at firſt wee had danger when they entred into vs.

Crebrò occaſione ſeductionis inuenta dum neceſſitati debita reddimus, voluptatis vitio deſeruimus. Greg. Moral. lib.20. cap.15.

Chryſoſt. in Matth. 21. tom. 102.

§.Sect.3. That Sata[n] [v]ſually [...] theſe earth[ly] things to [...] as baits to [...] lure vs [...] ſinne. Gen.3.

In regard of which their power & potencie in preuailing with vs, Satan doth moſt vſually imploy their ſtrength to make a way and entrance for his tentations, ſetting before vs the booty either of honours, riches and pleaſures, when hee intendeth to draw vs into his ſecret ambuſhments and ſnares of ſinne. And thus he began with our firſt parents, alluring them to breake the Commandement of God in eating of the forbidden fruit; becauſe it was pleaſant to the eye, profitable for the gaining of knowledge, and would aduance them vnto ſuch a glorious eſtate, that they ſhould bee equall with God himſelfe. And with the ſame alluring baites hath he intangled and inſnared all their poſteritie, as the experience of all times hath ſhewed; in ſo much, as when he was to encounter our Sauiour Chriſt himſelfe, hee maketh choice of theſe, as of his moſt forcible and preuailing weapons; inticing him to vſe vnlawfull meanes to pleaſe his taſte, and ſatisfie his appetite, to get a name, and obtaine the riches and glory of the World. The which, howſoeuer they could not pierce or wound him; in regard that he was defended with armour of proofe, his perfect puritie, and abſolute righteouſneſſe; yet hee hath much preuailed with them againſt all others, ſo as not any hath eſcaped vnwounded, and without foile out of the conflict, but whileſt they haue laboured to defend themſelues from the force and violence of one, they haue runne vpon the point of another, and haue expoſed themſelues vnto danger, euen whileſt they thought of auoyding and eſcaping it. But as Satan hath alwayes herewith much preuailed, ſo neuer more than in theſe dayes; in which almoſt all men are ſo bewitched with the loue of theſe earthly things, that they are ready to yeeld vnto any tentation, to neglect any dutie to God or man, and to commit any ſin, ſo as they may attaine vnto their worldly ends; and compaſſe theſe earthly vanities which they ſo much dote vpon. Neither hath this poyſon only infected profeſſed Worldlings, who greedily drink it vp with loue & admiration; but euen the Profeſſors of Gods true religion, who haue proclaimed their defiance againſt worldly vanities, are ſo tainted & corrupted with their contagion, that they grow ſtiffe & benummed in performance of Chriſtian duties; & ready to wound their conſciences with ſin, when as theſe pleaſing orators perſwade thē hereunto.

But how dangerous and pernicious theſe triple forces are, when they are vnited and conjoyned, it may eaſily appeare if we conſider of their perillous ſtrength being ſingled the one from the other. For firſt, how manifold and dangerous are the tentations into which honours plunge men, when as they ouerualue, and immoderately affect them; making them to forget all duties which belong vnto God, and to neglect all good offices naturall, ciuill, and religious which they owe vnto men, without all reſpect of acquaintance, friendſhip and kindred, yea, of fidelitie and common honeſtie, ſo they may aſpire to their proud hopes, and compaſſe their ambitious ends; not caring whom they tread vnder foot, ſo they make their falls ſteps, whereby themſelues may riſe. Neither doe theſe tentations onely take hold of worldlings and wicked men, but euen of the deare Seruants of God, as we may ſee in the example of the Diſciples ſtriuing for ſuperioritie, and contending one with another, who ſhould be greateſt, and haue the higheſt place in Gods Kingdome. In a word, ſo great is the force of this tentation; that (as one ſaith) *no man can ſufficiently diſcerne the ſtrength of this enemie, but hee who hath proclaimed warre againſt it: for howſoeuer it may ſeeme more eaſie vnto any to want this honour and prayſe when it is denied, yet it is moſt hard, not to be too much delighted with it, when it is offered him.*

The like alſo may be ſaid of riches, which through our corruption, are the ground of many dangerous tentations, both in reſpect of their getting, keeping and beſtowing; for, as the Apoſtle ſaith, *they that will be rich, fall into tentations and ſnares, and into many fooliſh and noyſome luſts, which drowne men in perdition and deſtruction: for the deſire of money is the root of all euill.* And moſt hard it is to abound with them, and not to abuſe them vnto ſin, for want of obſeruing the former cautions which are required to their lawfull vſe; to which purpoſe one ſaith, *it is a matter of as great difficulty to abound with riches, and not at any time abuſe them, as to flote vpon the waters and not to be ducked.* In reſpect whereof they are likened vnto thorns, which vnleſſe a man hold very warily, he is ſure to be pricked: and to a Serpent, which whoſo holdeth vnskilfully, it will winde about his hand, and bite him. In regard of which danger through our corruption, the Scripture ſpeaking of them doth commonly adde ſome Epithete which may weane our hearts and affections from them, in reſpect of immoderate loue; as, the [a] deceitfulneſſe of riches, [b] riches of this World, the Mammon of iniquitie and ſuch like; and giueth vs many admonitions, that wee ſhould neither ouer-greedily deſire them, nor when wee haue them ſet our hearts vpon them. All which notwithſtanding the moſt men, both Worldlings, and Profeſſors of Religion, are choaked with theſe thornes, and intangled with theſe ſnares, being mooued with theſe baits to do many things againſt their knowledge and conſcience, either for the getting or keeping of them. In which reſpect *Auguſtine* deſcribeth riches thus: *That they are a coſtly danger, to thoſe who poſſeſſe them; an euil maſter, and a treacherous ſeruant; birdlime vnto our ſpirituall wings, Fathers of flatterie, Sons of grief and care; a cauſe of feare to thoſe that haue them, & of grief to thoſe that want them.*

[a] *Matth.*13.22

[b] 1.*Tim.*6.17. *Luke* 16.9.

§. Sect.6.

That tentations, grounded vpon pleaſures, are very dangerous.

Neither are thoſe tentations which are grounded vpon pleaſures leſſe dangerous, they being commonly made through our abuſe, ſweet poyſons which kill with delight, and pleaſant ſongs which lull vs aſleepe in the cradle of ſecuritie to our perdition and deſtruction. For when a man is glutted with them, how exceedingly doth he forget himſelfe and all good duties? and how prone and head-long is hee vnto all vice and wickedneſſe? there being nothing ſo bad which hee doth not thinke well beſeemes him, when his vnderſtanding is diſtraughted with this merry madneſſe, nothing ſo fooliſh and ridiculous at which he bluſheth and is aſhamed. But if wee would take a liuely view of thoſe who abound in worldly pleaſures, & ſee vnto what lewd licentiouſnes they bring all thoſe who are glutted with them; let vs conſider of that notable deſcription of the houſe of pleaſure, which by one no leſſe wittily than truly is thus deciphered: *The hall* (ſaith he) *of pleaſure gloriouſly gliſtered with kingly ſuperfluitie, or ſumptuous furniture, and with curious ingrauen walls, and the flowre did ſwimme with wine; the ground ſmelled ſweetly of odoriferous oyntments couered with the bones of dainty fiſhes, and ſlippery with flowers, now ready to wither. There was a tumult of boone Companions, a clamorous noyſe of Wranglers, the ſlaughter of needleſſe Contenders and Brablers. Muſicall mirth and harmony of thoſe that ſupped together, the noyſe of Dancers; lowd laughter of thoſe which were madly merry, ſhouting and clapping hands of licentious Wantons, all things confuſed and nothing in naturall order. There was to bee ſeene women Dancers ſhorne and polled, youthes with their long lockes curiouſ-*

*Eccleſ.*2.2.

Ambroſ. de Cain & Abel, lib.1.cap.4.

ly curled; cruditie of Feaſters, vnſauourie belching of Gluttons, inſatiable thirſt of Drunkards, yeſterdayes ſurfet, to dayes drunkenneſſe, the pots emptied of their drink, and againe filled with the filthy vomiting of the Drinkers, their drunkenneſſe caſting forth a greater ſent, than did their Wines, when they were newly preſſed. Pleaſure her ſelfe ſtanding in the middle of the rout, cried out, ſaying; Drinke yee your fill, euen till you bee drunke; and let euery one of you fall downe, and neuer ariſe. He is chiefe with me, who is moſt deſperately wicked; he is mine, who is not his owne; he is moſt gracious to me, who is moſt wicked and pernicious to himſelfe. The golden Cup of the Whore of Babylon is in mine hand, which maketh drunke the whole earth, with my Wine haue all the Nations ſurfetted. He that is vnwiſe, let him turne vnto me, and him that lacketh wiſdome doe I command, ſaying; Eat ſauourly your hidden bread, and drinke your waters, which are ſweeter becauſe they are ſtolne; let vs eate and drinke, for to morrow we ſhall die. Our life paſſeth and vaniſheth like a cloude. Come let vs enjoy our knowne good, and vſe the creatures quickly as in the time of youth. Let vs glut our ſelues with precious Wines and Oyntments, and let not the power of our dayes vnpleaſantly paſſe away. Let vs crowne our ſelues with Roſes before they wither; let there be no pleaſant Medow which our luxurienſneſſe doth not paſſe ouer, and let vs leaue euery where ſignes of ioy and mirth. For all theſe are left behind vs, and no man ſhall carrie any thing with him, but that which he hath imparted vnto himſelfe in theſe pleaſures of the fleſh. Finally, I am the Miſtreſſe of true Philoſophie, neither is there any to this, which teacheth that to be good, which is ſweet and pleaſant.

Ier.51.

Eſay 22.

Wiſd.2.

§. Sect.7.
In what reſpects theſe earthly things are to be deſired, and in what reſpects to be contemned.

And thus haue I briefly ſhewed how dangerous theſe earthly things are vnto vs, ſeeing they are the grounds & occaſions of Satans tentations wherby he allureth & perſwadeth vs vnto ſin: not (as I haue proued) in their own nature, but as they are abuſed through the Deuils malice and our corruption, whereby it commeth to paſſe that wee neglect thoſe cautions required to their lawfull vſe, of which I haue before ſpoken. So that in a word, if wee would know how theſe things are to be deſired, and in what reſpects they are to be contemned and deſpiſed; wee are to affect them, when in their lawfull vſe they tend to the ſetting forth of Gods glory, the good of his Church, and the furthering and aſſuring of our owne ſaluation. And contrariwiſe we are to contemne them, when as being abuſed by Sathan and our corruption they become tentations, prouocations, and inſtruments of ſinne, and conſequently notable impediments to hinder our ſaluation. To which purpoſes when they ſerue, and offer themſelues vnto vs vpon theſe wicked and vnequall conditions; we are not only to deſpiſe and reject them, but alſo to hate and abhorre them, as being the Deuils Sollicitors, who by perſwading vs vnto ſinne, cozen and deceiue vs, firſt of Gods loue and fauour, and then of the eternall ſaluation of our ſoules.

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Now as they are thus abuſed when the former conditions are neglected; ſo eſpecially when as wee make Idols of them and impart vnto them diuine worſhip; more eſteeming them in our mindes, and affecting them in our hearts, and more ſpeedily and earneſtly ſeeking them in our practice and all our endeuours, than the fauour of God, his ſpirituall graces, or the eternall joyes of his Kingdome. Which Idolatrie worldly men vſually commit, & in this reſpect theſe earthly things honours, riches, and pleaſures, are ſaid to bee the Worldlings Trinitie, which they ſerue and worſhip in the place of God. And hence alſo it is that the Apoſtle *Paul* calleth couetous men Idolaters, and couetouſnes Idolatry: and the Apoſtle *Iames* tearmeth worldlings adulterers and adultereſſes, becauſe they erect theſe Idols in their hearts, and leauing our true Husband Ieſus Chriſt, commit ſpirituall whoredome with theſe earthly vanities. And thus the ambitious Worldling offendeth, who preferreth his owne honour before the glory of God; and more greedily ſeeketh the prayſe of the creature than of the Creatour, and the vaine glory of the World, before the eternall glory of Gods Kingdome. An example whereof we haue in the Iewes, who *receiued honour one of another, and did not ſeek the honour which commeth of God alone.* And in the Rulers, who would not profeſſe their faith in Chriſt, becauſe *they loued the prayſe of men more than the prayſe of God*. With which corruption old *Elie* was ſomewhat tainted, who honoured his ſonnes more than God, and choſe rather to pleaſe them, than to pleaſe his Creatour. And thus doe couetous Worldlings offend, who more eſteeme their Gold than their God, and more affect earthly riches, than the ſpirituall treaſures of Gods graces, and glory in his Kingdome; ſpending more time, and taking more paines to attaine vnto worldly abundance, than for the aſſurance of their owne ſaluation. And ſuch an one was *Iudas*, who ſold Chriſt himſelfe for money, and made more account of his Idoll than of our Sauiour; and *Demas*, who when the profeſſion of Religion, and poſſeſſion of his earthly wealth would not be reconciled, forſooke that, and embraced the World. Contrary vnto which examples, was the affection & practice of the Prophet *Dauid*, who loued Gods Word and Commandements aboue Gold, yea, much fine Gold, and eſteemed them ſweeter than the honey and the honey combe. Finally, in the ſame

Epheſ.5.5.
Col.3.5.
Iam.4.4.

Iohn 5.4

Iohn 12.4

1.Sam.2

2.Tim.4

Pſal.19
119.12

ſame kind voluptuous Worldlings doe commit this groſſe Idolatry, which as the Apoſtle ſaith, *are louers of their pleaſures more than louers of God*, and as hee affirmeth in another place, make a god of their owne bellies; taking more care and paines to pleaſe their appetite, than to pleaſe their maker, and preferring a daintie diſh or ſome vain ſport, before a good conſcience, and the euerlaſting joyes of Gods Kingdom. Wherein what doe theſe Worldlings elſe but like fooliſh *Eſau* ſell their birth-right for a meſſe of pottage; like the ſeruile Iſraelites prefer the thraldom of Egypt before the libertie of the ſonnes of God, and the Onyons and fleſh-pots before their aſſured hopes of free plentie in the land that flowed with milke and honey? What do they elſe but like fooliſh children eſteeme ſhining braſſe before pure gold, and their toying trifles wherewith they make themſelues ſport, before their patrimonie and inheritance? The which their folly and vanitie though they cannot now ſee, yet hereafter they ſhal both know it, and with griefe confeſſe it; when as theſe earthly vanities being ready to leaue them, they ſhal alſo be abandoned of better hopes; & being neither able to retaine theſe, which their owne doting fondneſſe onely maketh eſteemable, nor to obtaine the joyes of Gods heauenly Kingdome, which alone are truly excellent, hauing by ſinne, neglect and contempt, often made forfeiture of them for the obtayning of the other, they ſhall end their dayes in griefe and miſery. To this purpoſe one demandeth; What (ſaith he) ſeemeth delightfull vnto thee, of the things appertayning to this preſent life? is it not a table daintily furniſhed, health of body, glory and riches? but if thou compareſt theſe worldly ſweets, with the pleaſure of a good conſcience, they will ſeeme bitter. And if you will learne this, let vs inquire of one ready to depart this life, or decrepit with old age, and putting him in mind of his worldly vanities, with which in time paſt he was delighted, and on the other ſide, of all thoſe good workes, and fruits of pietie, which hee hath euer brought forth in his whole life; and then aske him in which now he doth moſt rejoyce; we ſhall find that he will be confounded with ſhame to thinke of thoſe, and exceedingly rejoyce, when he calleth theſe to his remembrance. So *Ezechias* being ſicke, doth not comfort himſelfe by calling to minde his former glory, kingly ſoueraigntie, pleaſures and delights, but his ſeruing of God in integritie and vprightnes of heart, &c. for as for thoſe things, wee leaue them behind vs, whereas wee carry theſe with vs into our owne Country; they increaſe our account which wee muſt giue, when we are called to a reckoning, but theſe augment our glory, and, as it were, adde waight to our crowne of happineſſe.

§. Sect.9. That it becommeth Chriſtians to contemne theſe earthly vanities, and to affect heauenly excellencies

Let vs therefore, who haue giuen our names to Chriſt, & haue in the Sacrament of Baptiſme, ſworne our ſelues his ſouldiers, and profeſſed, that wee will withſtand and fight againſt theſe worldly vanities, make good this our oath and promiſe, not adhering with our hearts & affections vnto theſe earthly things, but let vs, as our Sauiour exhorteth vs, *firſt ſeek the Kingdom of God & his righteouſneſſe*; and as the Apoſtle perſwadeth vs; let vs, *being riſen with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth at the right hand of God, ſetting our affections on things which are aboue and not on things which are on the earth.* Let our *conuerſation be in Heauen*, which is our owne Country, and there let vs lay vp our chiefe treaſures, where they are exempted from all danger. Let vs vſe this world and worldly things, as though we vſed them not, neither in our judgements eſteeming, nor in our hearts affecting, nor in our practice ſeeking them before Gods ſpirituall graces, and the eternal joyes of his Kingdome; but let vs loath & contemne them, when they come in this compariſon with them. Let not this earthly burthen of the fleſh keep downe our ſoule and ſpirituall part, from hauing their chiefe reſidence in thoſe heauenly habitations: for (as one ſaith) *God gaue vnto vs an earthly bodie, that wee ſhould carry it into Heauen, and not that by it, the ſoule ſhould be drawne and fixed to the earth. It is now earthly, but if we will, we may make it heauenly.* Let vs not be like thoſe vncleane fiſhes without fins forbidden in the Law, which continually lie tumbling and wallowing in the mud; but vnto thoſe which hauing finnes doe ſwimme aloft vpon the waters: and as they, though they bee not able to flie towardes Heauen, yet often indeuour themſelues to leape aboue the waters; ſo although we are preſſed downe with theſe bodies of fleſh, yet let vs mount aloft in our ſoules by heauenly meditations, and not ſuffer them continually to lie groueling vpon the earth, without any deſire or indeuour of injoying that freer aire of ſpirituall contemplation. And this (as one ſaith) is the reaſon why the Lord hath giuen vnto vs a ſtraight and vpright bodie; whereas contrariwiſe the beaſts haue a body groueling towards the earth, that he might thereby teach vs to haue no commerce or communitie with the earth, and the fading vanities thereof, but might with our eyes alſo lift vp our hearts toward Heauen, in diuine and ſpirituall meditations. In the time of our infancie, and ſpirituall nonage, wee haue for want of knowledge fooliſhly affected theſe tranſitory trifles; but now being better inſtructed, and hauing better knowledge of them, let vs learne to contemne them. For (as one ſaith) *this ſweetneſſe is deceitfull, this labour vnfruitfull, the feare continuall, and*

*Matth.*6.33.
*Col.*3.1,2.

*Phil.*3.20.
*Matth.*6.19,20

1.*Cor.*7.31.

Corpus de terra nobis Deus contulit vt ipſum & in cœlum reueheremus, non vt animam per ipſum ad terrã detraheremus, &c. Chryſoſt. Homil. ad pop. 55 Tom.4.

*Leuit.*11.

*Chryſoſt. de prouident. orat.*1.

Auguſt. ad Largum. Epiſt. 89. Tom.2.

our exaltation dangerous. The beginning without wiſedome, and the end with repentance. And this is the condition of all things in this wofull ſtate of mortalitie, which are more greedily, than wiſely, affected and deſired. It well becommeth children to dote vpon trifles, their want of wit ſeruing for their excuſe; but if when they are come to age, and haue knowledge of better things, they are ſtill fond of theſe fooleries, and ride vpon ſtickes, or ſit playing in the duſt, they ſeeme to all abſurd and ridiculous: and ſo although our infancie in knowledge might excuſe vs, and make our former fondneſſe in affecting childiſh vanities ſeeme more tolerable; yet if now hauing attained to riper yeares, and more knowledge, both of their vilitie and baſeneſſe, and of the excellencie of Gods ſpirituall graces, and eternall ioyes, wee will ſtill dote vpon them, and preferre them either in our iudgement, affection, or practiſe before the other, our folly is ſo much greater than theirs, as the things which wee neglect to obtaine theſe trifles, doe excell thoſe things in worth and excellencie, which worldly men doe thinke eſtimable. Whileſt we looke vpon theſe things alone, and vncompared, wee may thinke them of ſome worth, and ſuch as may deſerue our loue in affecting them, and our labour in ſeeking them; but if euer we had taſted of theſe ſpirituall and heauenly dainties, wee would in compariſon of them, loath the other, eſteeming them with the Apoſtle no better than dung and loſſe, in reſpect of Chriſt, and the rich treaſures of his benefits. And as thoſe who hauing walked in the bright Sun-ſhine, can ſee nothing when they come into darke places; ſo if with the Apoſtle, wee had euer ſeene the glorious brightneſſe of the heauenly ioyes, wee ſhould neuer be ſo cleere-ſighted in beholding theſe earthly vanities; but hauing the eyes of our minds dazeled with the former beauty, wee would looke ouer theſe contemptible trifles without reſpect. If wee could ſhare our heart and affections betweene God and the World; haue one foot in Heauen, and the other fixed vpon the earth; lift one eie vp to thoſe heauenly excellencies, and caſt the other downe vpon theſe earthly vanities; finally, if we could haue both the honour of the world, and the glory of Gods Kingdome; theſe temporary riches, & thoſe eternall treaſures; the pleaſures of the fleſh, and the ioyes of Heauen, there were ſome reaſon why wee ſhould eſteeme, affect, and ſeeke both, although with no equality, ſeeing there is ſuch diſproportion betweene the things deſired. But the Lord hath plainly told vs, that wee cannot ſerue him and Mammon too, that wee cannot bee in amitie with the World, but we muſt be at enmity with him; and that thoſe who wil be partakers of thoſe heauenly excellencies, muſt at leaſt in their heart and affection, forſake and renounce theſe earthly vanities, being alwayes readie to leaue all, and follow Chriſt. And therefore if we would be partakers of that eternall bleſſedneſſe, let vs not thinke that wee may purſue both with equall affection; much leſſe preferre theſe tranſitory trifles before thoſe heauenly ioyes, and euerlaſting treaſures; but counting this one thing neceſſary, euen the glorifying of God, in the ſaluation of our ſoules, and the fruition of thoſe pleaſures, which are at his right hand for euermore; let vs not only baſely eſteeme theſe earthly vanities, when they come in compariſon with the other; but alſo hate, reject and contemne them, when they become the Deuils tentations to intice vs vnto ſinne, and conſequently impediments to hinder vs, in ſeeking and obtayning this heauenly happineſſe.

Phil.3.8.

2.Cor.12.

Math.6.24.
Iames 4.4.
1.John 2.15.

Chap. VII.

Of the ſignes whereby we may know whether we be infected with the loue of the World.

TO which purpoſe ſhall the following diſcourſe chiefly tend; namely, to perſwade all Chriſtians to contemne theſe worldly vanities, when as either they are baits to allure vs vnto ſinne, or doe weane our hearts from the loue of God, heauen and heauenly things, by inueigling our affection, and enticing vs to loue and ſet our hearts more vpon them, than vpon thoſe inualuable iewels, and moſt rich treaſures. In which argument that I may proceed with more profit and perſpicuitie; and may more effectually cure this running canker, and contagious plague of worldly loue, which hath moſt perniciouſly ſpread it ſelfe abroad, and infected almoſt all men, not onely prophane Worldlings, but euen thoſe who would be eſteemed ſincere Profeſſours, and ſound Chriſtians; I will follow the Phyſicians methode, & firſt ſet downe the ſymptomes and ſignes of this diſeaſe, and then afterwards the remedies, that ſo we may know whether we be tainted with this contagion, and if we be, then how to cure it. The ſignes whereby we may know whether we be infected with the loue of the World and worldly vanities, preferring them before ſpirituall and heauenly excellencies are diuers. Firſt, thoſe things which we moſt eſteeme & loue, on thoſe we moſt often thinke, and that with vnwearied delight and chiefeſt comfort: for as our Sauiour Chriſt ſaith, *where as the treaſure is, there will the heart be alſo.* And thus doth the exile take his chiefe delight & comfort, in thinking of his owne Country; the louer of his beloued; the ambitious man of his honours and preferments; the couetous man

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Math.6.

of his riches; the voluptuous man of his pleaſures and delights; reuoluing in their minds, either how they may obtaine, retaine, or augment and increaſe them. And contrariwiſe thoſe who moſt eſteeme and affect heauen, and heauenly things, they take their chiefe delight in meditating, of thoſe vnſpeakeable ioyes reſerued for them in their Countrie, or of the meanes whereby they may bee aſſured to attaine vnto them. Let therefore euery man examine himſelfe before the tribunall ſeate of God, and call his owne conſcience to witneſſe, whether he thinke more, and with greater ioy and comfort vpon God, or vpon the world, heauen or earth, thoſe eternall ioyes, or theſe momentanie vanities. For if God and heauenly things, be the chiefe obiect of our meditations, then doe we eſteeme them our chiefe treaſures, ſeeing our hearts, and affections are ſet vpon them. But contrariwiſe, if it be our chiefe comfort and delight, to thinke on the world and worldly vanities, and if our meditations doe continually runne on them without wearineſſe, taking no pleaſure at all to call to mind thoſe ſpirituall treaſures, and heauenly excellencies; or if we chance to thinke of them, this thought be as ſuddenly vaniſhed, as a flaſh of lightning; it is a moſt manifeſt ſigne, that our treaſures are not in heauen, but vpon the earth, that we loue the world better than God, and more eſteeme of theſe tranſitorie trifles, than of that eternall happineſſe in Gods Kingdome.

Secondly, that which a man beſt loueth, of that hee moſt talketh and ſpeaketh, with greateſt comfort, and vnwaried delight; either commending, or admiring it, or finally conferring of the meanes wherby he may compaſſe and inioy it; for as our Sauiour teacheth vs, *out of the abundance of the heart, the mouth ſpeaketh.* And the tongue is the *interpreter* of the minde; and conſequently by the tongues language, we may eaſily gueſſe at the hearts meaning. As therefore the doore-keeper ſaid vnto *Peter*, thou art ſurely of Galilee, for thy ſpeech bewraieth thee: ſo when man taketh his whole delight in worldly and carnall communication, wee may conclude, that he is a citizen of the world, becauſe his ſpeech bewraieth him. For as when the clocke within is diſordered, and the wheeles out of frame, the hammer and bell muſt needs giue a falſe ſound: ſo when our hearts are inwardly diſordered and corrupted with worldlineſſe and prophanenes, our ſpeech outwardly accordeth with them. So the Apoſtle *Iohn* ſaith, that becauſe they are worldlings, *therefore ſpeake they of the world, and the world, heareth them.* Thus as the Prophet *Eſay* telleth vs, *the niggard will talke of niggardneſſe*; and thus the ambitious man taketh his chiefe delight to ſpeake of his honours and preferments; the couetous man of riches, the voluptuous man of his pleaſures and delights. In a word, whoſoeuer hath his minde chiefly delighted with the worlds muſick, hee hath his tongue alſo tuned to the ſame key; and taketh his ioy and comfort in ſpeaking of nothing, but of the world, and worldly vanities. But on the other ſide, when once our minds are weaned from the world, and when we haue laid vp our chiefe treaſures in heauen; when we eſteeme God our ſoules ſole and chiefe delight, and with the Prophet *Dauid* account the Lord our glory and reioycing; when our chiefe comfort is in that aſſurance which we haue of our heauenly inheritance, and of the eternall ioyes of Gods Kingdome; then doe wee take our chiefe ioy and comfort, in talking and conferring of ſuch matters as concerne the ſauing knowledge of God; then doe heauenly diſcourſes repleniſh our heart with delight, and then is it our chiefe comfort and contentment, to ſpeake of the excellencie and riches of our bleſſed patrimonie reſerued for vs, or of the meanes how wee may further be aſſured that we ſhall inherit and enioy it. Let therfore our tongues be the touchſtone of our hearts, wherby we may eaſily diſcerne whether they bee of heauenly mettall or of earthly droſſe. And let vs examine our owne conſciences, whether we take our chiefe delight and comfort in ſpeaking of theſe heauenly things, and deſire to frequent their company moſt, who vſually intertaine vs with ſuch diuine diſcourſes; and whether in hearing and talking of them, we be not glutted with ſacietie, but rather affected with cheerefull alacritie, and tickled with inward ioy. And if wee finde that wee can abide this triall wee may be aſſured to our comfort, that the Lord is our chiefe loue and delight, and that our treaſures are not on earth, but in our heauenly countrie the kingdome of God. But if wee finde our ſelues vnacquainted with this language of Canaan, and take no more delight to heare it, than ſome vnknowne ſpeech: If after a word or two ſpoken of theſe ſpirituall and heauenly excellencies, wee are ſtraight glutted with loathing ſatietie, and offer occaſion of ſome other talke; it plainly diſcouereth our inward corruption, and euidently ſheweth, that our hearts and affections are not ſet vpon God, and the riches of his kingdome, but doe chiefly eſteeme, and moſt feruently loue, the things of this life, the world, and worldly vanities.

Pſalm.3.3. and 62,7.

Sermo eſt imago animi; qualis eſt vir, talis oratio.

§. Sect. 3.
In what ſenſe our much thinking and ſpeaking of worldly things are ſignes of

But heere ſome may obiect, that if much thinking and ſpeaking of the things of this world, bee infallible ſignes, that wee loue them more than God, and the ioyes of his kingdome, then who can be aquitted of this corruption, ſeeing the vſuall matter of meditation, and the moſt ordinarie theame whereon all men diſcourſe, are their earthly affaires, and the things of this life? To which I anſwere, that whileſt we remaine heere, wee are more fleſh than ſpirit; and therefore it is no maruell if our diſcourſes be for the moſt part worldly and carnall; but yet wee muſt take heede that wee doe not pleaſe our ſelues in our corruptions, but labour to mortifie and ſubdue them, and to accuſtome and inure our hearts and tongues, to meditate and talke of ſpirituall and heauenly matters, as being of chiefeſt worth and excellencie. And if wee thus doe, then can wee not bee ſaid to loue the world more than God, although wee talke more of it: for not ſimplie to thinke and ſpeake more of theſe things, doth ſhew that we loue and affect them more, but to thinke and ſpeake of them with greateſt delight and chiefeſt comfort. For ſeeing the obiects both of our meditations and ſpeeches, are offered vnto them by the miniſterie of the ſenſes, it is no maruell though we think and ſpeake more of ſenſible things, though we leſſe eſteeme them, than of thoſe heauenly excellencies, which are onely intellectuall, and not ſubiect to the ſenſes although wee moſt value them in our iudgements, and affect them with our loue. Againe, our ordinarie callings and neceſſarie affaires of this life, doe inforce vs ordinarily and commonly to thinke and ſpeake of them, more than of ſpirituall and heauenly things; but hereof it followeth not, that wee loue them more than they, for there is great difference betweene doing a thing often vpon neceſſitie, and doing it with chiefe comfort and delight. The workman thinketh more of his worke and tooles, the husbandman of his husbandrie, the painter of his picture and colours, than of their beloued wiues and moſt deare children; but yet it followeth not, that they affect them with more loue, ſeeing the reaſon heereof is, becauſe theſe things are continually ſubiect to their ſenſes, and the obiect of their labours and imployments; and not becauſe they moſt eſteeme them in their iudgements.

§. *Sect.* 4.
The third ſigne is when we moſt deſire theſe earthly things, & take moſt care and paines in compaſſing them,

Thirdly, we loue thoſe things moſt, which we moſt deſire to enioy, and beſtow greateſt paines and ſtudy to obtaine our deſire; for according to the meaſure of our loue in affecting, is our zeale in deſiring, and our care and labour in ſeeking that which wee ſo much affect and deſire. And this alſo is ioyned with an earneſt endeuour, to vſe all meanes which may further vs, and to auoid all impediments which might hinder vs in attaining vnto that, which with ſuch great zeale wee deſire and ſeeke. Vnto which we may adde an inuincible patience, in ſuffering and induring all things, for the enioying of that which we eſteeme and loue. *For* (as one ſaith) *euery wicked worldling is ſo much more patient and ſtrong, to indure any euils, by how much the loue of the world doth more abound in him; and euery righteous man is ſo much more conſtant and couragious to endure any miſeries, by how much hee is more inflamed with the loue of God. But the loue of the world hath his beginning from our free choice, his progreſſe from the delight of pleaſure, his ſtrength from the bond of cuſtome: but the loue of God is ſhed abroad in our hearts by the holy Ghoſt.* And thus worldly men aboue all things deſire worldly vanities, thinking no care and ſtudy too much, nor paines too great, for the atchieuing of their deſire; tyring their wits, ſpending their ſweate and ſtrength, yea conſuming their bodies, and expoſing themſelues to all dangers, that they may attaine vnto their worldly hopes; in the meane time neuer thinking of the ſaluation of their ſoules, much leſſe endeuouring to vſe thoſe meanes whereby they may be aſſured of it. And thus the ambitious man aboue all things deſireth honours and preferments, and conſumeth his ſtate, relinquiſheth all pleaſures, bendeth his whole ſtudies, ſpareth for no labour, and runneth himſelfe into moſt deſperate perils, that he may attaine vnto them; the couetous man alſo holdeth the ſame courſes, neglecting his credit, and contemning all delights, that he may ſcrape together riches; And the voluptuous man, careth not by luſt, ſurfetting, and drunkenneſſe to make himſelfe more vile and contemptible than a bruit beaſt; neither ſpareth hee for any coſt, but conſumeth his eſtate, that hee may ſpend the time preſent in delight and ſenſualitie. And why is this, but becauſe euery one affect their ſeuerall obiects with their chiefe loue, and therefore thinke nothing too much which either they beſtow or ſuffer for the enioying of them. And contrariwiſe, they who like the wiſe Merchant moſt eſteeme and loue the precious pearle of Gods kingdome, his ſauing truth, and the ioyes of heauen, they will not ſtick to ſell all the world, with the pleaſures, riches, and preferments thereof, that they may compaſſe and procure them. According to this ſigne therfore let vs examine our loue, whether it bee more ſet vpon God or vpon the world; and this may eaſily be determined, if wee conſider whether we doe more earneſtly deſire the fauor of God & the aſſurance of our owne ſaluation, or the fruition of worldly vanities; whether we beſtow greater ſtudy, coſt and labour, in ſeeking after Gods ſpirituall graces & eternall ioyes, and indure all this paines with more patience; or in attaining vnto the pleaſures and profits of this life. Finally, whether wee could bee content either neuer to haue, or ſoone to leaue, whatſoeuer in the earth is deare

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deare vnto vs, if the time of triall ſhould come; rather than wee would not purchaſe the precious pearle, euen Gods loue and our owne ſaluation. And leſt our ſecure conſciences ſhould deceiue vs, with a falſe conceit of this true loue, let vs further examine it according to the ſecond point, namely, whether with more care and diligence we deſire and ſeeke after thoſe meanes, whereby wee may bee aſſured that we ſhall obtaine theſe ſpirituall graces and heauenly happineſſe, which is a liuely faith, with a godly and ſanctified life (for ſanctification aſſureth vs of our iuſtification, vocation, election, and conſequently of our ſaluation) or the meanes whereby wee may attaine vnto our earthly deſires. And then againe, whether we doe with more circumſpection and indeuour auoid thoſe impediments, which might hinder vs from obtaining the heauenly treaſures of Gods kingdome, namely our ſinnes and the tranſgreſſion of Gods commandements, which are that wall of ſeparation betweene God and vs; or thoſe hindrances and lets which croſſe our worldly deſires. And if in theſe reſpects our conſciences iuſtifie vs, then doe we ſurely loue God better than the world; and preferre heauenly hapineſſe, before earthly proſperitie. But on the other ſide, if our conſciences witneſſe againſt vs, that wee more deſire worldly vanities, than eternall glorie; that wee wholly neglect this, and beſtow all our ſtudy, coſt and labour in ſeeking and procuring of the other; that wee can willingly finde in our hearts by committting of ſinne to make a forfeiture of our heauenly inheritance, ſo as wee may obtaine by it ſome earthly profit or delight; and finally, that we more carefully auoid the impediments which croſſe our worldly deſires, than ſinne which like a ſtumbling blocke in the way hindreth our paſſage into our heauenly countrie; then doe wee more eſteeme, and more dearely loue the world and worldly vanities, than the Lord himſelfe, and the eternall ioyes of his kingdome.

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Laſtly, that which we moſt eſteeme and loue, wee alſo take in it moſt ioy and contentment, and therefore are more carefull ſtill to keepe it whileſt wee haue it, and bewaile the loſſe thereof with greateſt griefe, when as it is taken from vs. The ambitious man moſt reioyceth in the vaineglory of the world, and careth not to loſe his life that he may preſerue his honour accounting it the bittereſt death to liue diſgraced. The couetous man moſt glorieth and reioyceth in his riches, and is content to hazard his ſoule, rather than his wealth. The voluptuous man moſt reioyceth in his pleaſures, and would rather ſell both earthly and heauenly patrimonies, than he would be depriued of his ſenſuall delights. And according to their joy in keeping them, ſuch is their feare of loſing them, and anſwerable to both is their ſorrow and griefe, when as they are taken from them. On the other ſide, they whoſe hearts are inflamed with the fire of Gods loue, doe moſt reioyce in him, and in the aſſurance of his loue and mercie towards them; and making moſt precious account of this iewell, they had rather loſe the whole world than Gods fauour, or the teſtimonies thereof in their own conſciences; and grieue more when hauing fallen into ſinne, they want the ioy of their ſaluation, and doe not apprehend the loue of God, nor ſenſibly diſcerne the beames of his fauour ſhining into their hearts, as they haue done before times, than if they were depriued of all the honours, riches, and pleaſures of the world. Let euery one therefore according to this ſigne examine himſelfe; and if vpon triall we find, that God is our principall ioy, and that we moſt reioyce in his ſaluation; if with the Prophet *Dauid* wee had rather ſee the light of Gods countenance ſhining vpon vs, than that men ſhould ſhew vs any worldly good; and when it appeareth, haue more joy of heart, than worldly men haue when their wheate and oyle abound; if in this we can with him rather place our bleſſedneſſe, that *the Lord is our God*, than in the enioying of all the proſperitie of the world; if we haue greater care of retaining the fauour of God, & aſſurance of our own ſaluation, and feare of loſing it, than of theſe worldly vanities; and anſwerably doe vſe the meanes, indeuouring aboue all things to leade a godly and ſanctified life, wherby our aſſurance of them is more and more confirmed; and contrariwiſe to keepe our conſciences vnſpotted of any wilfull, knowne, or preſumptuous ſinnes, whereby it is weakened and impaired: And if beſides our purpoſe hauing fallen into theſe ſinnes, and thereby hazarded our chiefe ioyes, we can with more bitter griefe bewaile it, than any worldly ſhame and danger which we incurre thereby; crying out with *Dauid*: *Make mee O Lord to heare ioy and gladneſſe, that the bones which thou haſt broken may reioyce; reſtore mee to the ioy of thy ſaluation, and ſtabliſh mee with thy free ſpirit*: then may wee be aſſured to our comfort, that the Lord is our chiefe loue, and that we eſteeme him aboue the world, and worldly vanities. But if contrariwiſe we little reioyce in God, but take all our comfort and ſolace in earthly things; if wee feare the loſſe of our worldly wealth, pompe, and pleaſure, and care not for the loſſe of Gods loue and fauour; if we neuer endeuour to leade a Chriſtian life, nor take any paines in mortifying our ſinnes and corruptions, that we may attaine vnto the aſſurance of Gods loue and our owne ſaluation; and thinke no care or paines too much

Pſal.4.6.7.

Pſal.144.15.

Pſal.51.8.12.

much to preſerue and ſecure our worldly profits and delights; if we doe not mourne for our ſinnes, becauſe by them wee haue diſpleaſed God, and hazarded the loſſe of his fauour, but only in regard of ſome worldly puniſhment, which doth accompanie them; and can heartily grieue, when wee are depriued of earthly vanities, and haue no ſorrow at all when by ſinne wee haue loſt the aſſurance of Gods loue, and of our heauenly inheritance in his kingdome, we make it manifeſt that our hearts and affections are groueling vpon the earth, and that we loue the world more than God.

§. Sect. 6. In what ſenſe our ioy and griefe about theſe earthly things, are ſignes of our loue of the world.

It cannot indeed bee denied, but that in reſpect of ſenſe and feeling, a man may more reioyce in worldly things, than in God, and heauenly excellencies, and anſwerably may haue more care, feare and griefe about the keeping and loſing of them, than the other; and yet may truly loue and reioyce in God, and grieue for his ſinnes, becauſe he hath diſpleaſed him; for as wee are more fleſh than ſpirit, ſo our carnall affections and paſſions, are more ſtrong and violent about fleſhly and carnall things, than about things diuine and ſpirituall: both becauſe we haue more corruption than grace in vs, and alſo becauſe theſe earthly things which are naturall and ſenſible, both in their inioying and in their loſſe, doe more ſenſibly affect our naturall affections. Whereas our affections towards God and heauenly things are ſpirituall and ſupernaturall; and the things which we thus affect diuine and heauenly; in both which reſpects, they are not ſo ſenſible as the other. And therefore the truth of our loue, reioycing, feare and ſorrow, about heauenly and earthly things, is not to bee meaſured by our ſenſes, their quantitie, and violence of our paſſions, but according to their ſimplicitie and ſincerity. But yet if in our ſenſe, or in the quantitie and degree, our ioy the in world exceeed our ioy in God, and our ſorrow for earthly loſſes bee more ſtrong and violent, than it is for ſinne, and the loſſe of Gods fauour, it cannot bee denied, but that it proceedeth from the ſtrength and violence of our naturall corruptions, and that we haue the like corruption in our loue, which in reſpect of the ardencie and heate affecteth earthly things more than heauenly. And therefore taking notice hereof, that we loue the world more than God, and that wee ſet our affections more vpon earthly vanities, than vpon heauenly excellencies, we muſt not reſt contented with our imperfections and corruptions, and applaud our ſelues, becauſe wee haue in vs the loue of God in ſome meaſure, and (though not in the heate of our affections, yet) in the ſoundneſſe of our iudgements wee more eſteeme him; but we muſt labour earneſtly to perfect our wants, and to mortifie our corruptions, and neuer to be at quiet, but ſtill aſpiring from one degree to another, till at laſt wee attaine vnto that degree of perfection and ſanctification, that wee can loue and reioyce in God, more than in the world, and grieue more for his diſpleaſure, than for any earthly loſſe, and that both in quantitie and degree, and in our owne ſenſe and feeling. For otherwiſe if theſe affections which wee thinke ſanctified, and in truth, doe ſtand at a ſtay, and we be contented with that weake and imperfect meaſure, hauing not ſo much as a deſire or indeauour, that they goe forward and increaſe; it is a manifeſt ſigne that there is neither truth nor ſanctification in them; but that they are falſe and counterfeit; ſeeing all true grace is either in the growth, or at leaſt, deſireth and laboureth in the meanes, whereby it may grow to more perfection.

CHAP. VIII.

That the beſt things in the world are but meere vanities, in comparison of Gods ſpirituall graces, and heauenly excellencies.

§. Sect. 1. That the beſt are too much tainted with the loue of the world.

ANd thus haue I ſet downe the ſigns of worldly loue, whereby this dangerous diſeaſe may bee diſcouered and knowne; according vnto which if wee examine our ſelues, I doubt not, but many who through their ſecuritie thought themſelues ſound, & in good caſe, ſhall find that they are deſperatly ſicke of this diſeaſe euen to the death, vnleſſe they prouide ſpeedily wholeſome medicines for their recouerie. Yea and thoſe who are in the beſt eſtate, if without ſelfe-loue flatterie and partialitie, they trie their eſtate according to theſe rules, they ſhall plainely diſcerne, that howſoeuer Chriſt hath called and culled them out of the world, yet they haue left ſome part of their heart and affections behind them; and that howſoeuer through Gods mercie they are pulled (as it were) by ſtrong hand, out of this ſpirituall Sodome; yet they are ready euery handwhile with *Lots* wiſe to looke backe, as being loth to leaue their worldly profits and preferments, and to bee weaned from the pleaſures of ſinne, which they haue ſo long ſucked with ſo great delight. They ſhall finde that they are like priſoners newly deliuered, and freed from their bolts, who by their halting and lameneſſe are ſtill put in mind of their old bonds and fetters; that they are like greene and feeble bodies newly recouered of ſome dangerous diſeaſe, that is, weake and void of ſtrength in ſpirituall graces, and eſpecially in the true loue of

God, and his ſpirituall and heauenly excellencies, & ready to fall into a relapſe of their old ſickneſſe worldly loue, vnleſſe they be very watchfull & carefull ouer themſelues, and keepe a ſtrict and curious diet, neuer feeding vpon theſe worldly vanities, but with great temperance and moderation. And that ſtill there are ſome relikes of thoſe corrupt humours of worldly loue remaining in them, and remainders of this burning and vnkindly heate, which will extinguiſh, or at leaſt abate that diuine and ſpirituall fire of the loue of God and heauenly things, vnleſſe that heate bee qualified, thoſe corrupt humours purged, and that vitall flame of diuine loue bee continually nouriſhed with wholeſome cordials and reſtoratiues preſcribed in Gods word. Finally, they ſhall plainly perceiue, that they are like that harlot, of whom *Hoſea* ſpeaketh, who being married vnto Chriſt, after they haue long time liued in ſpirituall whoredome with the world, are hardly drawne from their old filthineſſe, to which they were ſo long inured, but are ready continually to affect their old louers, and to renew their fornications and vncleanneſſe; vnleſſe they were reſtrained by their husband Ieſus Chriſt, and by the power of his ſpirit, word and chaſtiſements (as it were) by ſtrong hand, held backe from running on in theſe lewd and wicked courſes.

And therefore as I haue ſhewed the ſignes of this diſeaſe; ſo now in the next place I will preſcribe the remedies, and ſet downe ſuch wholſome medicines as may ſerue, both for preſeruatiues to keep thē ſound, who are not yet infected with this ſpiritual poiſon; & alſo for purges to free vs from theſe hurtfull humors of worldly loue, if they abound in vs, which being applied by the patient, and made effectuall by Gods bleſſing, may reſtore vs to health, though through thoſe tough and noiſome humours oppreſſing vs, we were brought into a deep conſumption of godlines, & euen vnto the very gates of death. And finally, for cordiall reſtoratiues to recouer vs being weak, vnto our perfect health and confirme & ſtrengthen vs more & more in the true loue of God, his ſpiritual graces & eternall ioyes of his Kingdome. That therefore wee may not immoderately loue the world & worldly things, but may contemne them when they come in compariſon of heauenly excellencies; and that wee may not at all affect them, but may hate and abhor them, as they are the diuels inſtruments and baites to perſwade and allure vs vnto ſinne; let theſe reaſons moue vs: firſt, becauſe there is no cauſe why wee ſhould thus immoderately loue and affect them, nor thus vnlawfully deſire to compaſſe them, in reſpect of the things themſelues which are thus loued and deſired. And ſecondly, becauſe there is no reaſon hereof in regard of vs, who doe affect and couet them. In the things themſelues, there is no cauſe of this immoderate loue; firſt, becauſe though wee neuer ſo much dote vpon and deſire them, yet they do not bring vnto vs any true, ſubſtantiall, or certaine good: and ſecondly, becauſe being thus affected, they become the inſtruments of much euill; and therefore as in the former reſpect they are to bee contemned and deſpiſed, ſo in the latter they are to bee abhorred and rejected. They doe not bring vnto vs any ſound and certaine good: firſt, becauſe they are of no great and deſirable goodneſſe, though wee ſhould long inioy them; and alſo becauſe they are altogether vncertaine, both in the getting and poſſeſſing. They are of no great goodneſſe vnto vs, though wee could for euer inioy them; firſt, becauſe theſe things themſelues are vaine, and of no great worth or excellencie; whereupon alſo it followeth, that they doe not ſatisfie, nor giue vnto vs any true or ſound contentment; and ſecondly, becauſe they are vtterly vnprofitable, and beſides mixt and accompanied with innumerable euils, and manifold miſeries. For if I ſhall proue that there is no cauſe why we ſhould deſire them, either in reſpect of themſelues or vs; that they bring vs no true good, but contrariwiſe much euill; that as they haue no great goodneſſe in them whileſt wee haue them, ſo though they had, yet we haue no aſſurance of them; that they are vaine, and of no excellencie, and yet mingled with a multitude of miſeries; there will bee little reaſon why we ſhould greatly loue them; and much leſſe why we ſhould preferre them before Gods ſpirituall graces and heauenly ioyes; or accept of them as Satans wages, whereby hee perſwadeth vs to ſerue him by committing of ſin, whereby we hazard the loſſe of our ſoules, and of our heauenly inheritance, which are infinitely of more worth than the whole world.

§. Sect. 3.

That the beſt things the world can boaſt of, are but meere vanities.

Firſt therefore we are to know, that the world and the beſt things which it can boaſt of, are but meere vanities, and in compariſon of Gods ſpirituall graces, and our heauenly inheritance, of no worth or excellencie; neither is there any thing in the earth great or excellent, but the Chriſtian minde which contemneth and deſpiſeth theſe highly eſteemed vanities. They make a faire ſhew indeed to thoſe, whoſe iudgements are already foreſtalled with the falſe conceits of their corrupt fleſh, and ſeeme to bee of ſome value and greatneſſe to thoſe who looke vpon them through the ſpectacles of affection. But if wee pull off their falſe couers, and ſeriouſly and vnpartially behold them after their diſſembling colours and painted vizards are laid aſide, we ſhall find the world in his chiefe beautie and pompe to bee but a glorious hypocrite, faire in ſhew, and foule in truth; profeſſing and promiſing much, and performing nothing; or a beautifull ſepulcher outwardly adorned with all coſt and brauerie, but within full of ſtench and rottenneſſe; or like vnto our faire buildings in theſe times, which making a ſumptuous ſhew to the paſſers by, ſeeme to inuite poore men to receiue reliefe; but within haue no prouiſion for hoſpitalitie, nor food to refreſh thoſe who ſtand in need. The like vanitie alſo is in all thoſe worldly things, which are ſo affected and admired of thoſe, who haue erected them in their hearts, as their idols whom they ſerue and adore; herein indeed truly reſembling idols and images, which are outwardly adorned with gold and precious ornaments, and make repreſentation of ſome excellent perſonage, whereas if you examine them any further than the very ſuperficies and outſide, you ſhall find them no better than ſtockes or ſtones. So theſe worldly vanities ſeeme to thoſe whoſe weake ſight can pearce no deeper than the outward ſhew, beautifull and glorious; whereas in truth if we could behold them inwardly with the eye of a ſound judgement, wee ſhould eaſily diſcerne them to be contemptibly baſe, and of no value. In this reſpect like thoſe goodly and beautifull pageants which being outwardly adorned and ſet forth with gold and painted colours, moue multitudes of people to run after them, and to behold them with ioyfull admiration and rauiſhing wonder; whereas if you looke into their inſide, you ſhall finde nothing but a few ſticks, ragges, and patches; and in reſpect of their ſubſtance and durableneſ ſo ſlight and weake, that they are only fit for a vaine ſhew, and to ſerue for a daies ſport.

§. Sect. 4.
The vanitie of worldly things proued by teſtimonies.

But this vanitie of the world and worldly things may be more ſpecially ſhewed both by teſtimonies, and alſo euident reaſons: for the former, *David* affirmeth that *man in his beſt eſtate is altogether vanitie; that hee walketh but in a ſhadow and diſquieteth himſelfe in vaine.* And elſewhere he compareth this worldly proſperitie to a dreame, which delighteth whileſt a man ſleepeth, but when hee awaketh vaniſheth away, and leaueth nothing behinde it, but ſorrow and diſcontent, because their ioyes and hopes are fruſtrated. So the holy Ghoſt ſaith, that the power and proſperitie of the Churches enemies, *ſhall bee like as an hungrie man that dreameth, and behold he eateth, and when he awaketh his ſoule is emptie: and like as a thirſtie man that dreameth, and loe hee is drinking, and when he awaketh, behold, hee is faint, and his ſoule longeth.* In which reſpect [illegible] that the Apoſtle *ſaith the figure of this world doth paſſe away*; intimating vnto vs, *that all worldly things are but in ſhew and figure onely, and like a ſhadow or a dreame which vaniſh away, hauing nothing in them ſubſtantiall and in truth. How childiſh therefore is that minde which reſpecteth ſhadowes, and is proud of dreames, fixing it ſelfe vpon that which ſoone after ſhall paſſe away?* The Prophet *Eſay* compareth the worldlings endeuours in hunting after theſe earthly vanities, to the weauing of a ſpiders webbe, which being made with great labour, is altogether vnfit to make a garment to keepe warme or couer nakedneſſe, and good for nothing but to catch flies. And the Apoſtle *Paul* affirmeth that before his conuerſion vnto God, his vnderſtanding, thoughts and communication which were ſpent about worldly things, were meerely childiſh; the which being come to a ripe age in Chriſt he put away, exerciſing his minde and tongue about things ſpirituall and heauenly. So others compare the deſires and labours of worldly men to childrens ſports, their ſtately buildings to their houſes erected in the ſands, their gathering of riches, to their gathering of ſtones, and other trifles; their honours and preferments, to their kings, lords, and gouernours which they make in play among themſelues; their eſteeming of earthly vanities, to that great account which children make of their contemptible toyes, preferring their copper chaines, brouches, babies, tops and ſcourges, and ſuch like trifles, before both their parents and their patrimonie; and finally their fooliſh mourning and lamenting for the loſſe of their riches and preferments, to the ridiculous crying of ſilly children, when their houſes are caſt downe, or their trifles taken from them. Neither is there any difference betweene them, ſauing that children very eaſily procure thoſe things which they ſo much affect; but worldlings purchaſe their follies at deare rates, and obtaine them with much ſweate and labour; they ſecurely enioy their ſports and delights; but theſe, as they compaſſe their deſires with much paine and difficultie, ſo they poſſeſſe them with much care, feare, and danger. To which purpoſe another crieth out: *See O wretched man* (ſaith hee) *that all which thou affecteſt is but meere vanitie, and all folly and madneſſe, whatſoeuer thou doeſt in the world, except that alone which thou doeſt towards God, for God, and to Gods glory; whatſoeuer thou doeſt without God is all ſinne and vanitie, becauſe there is nothing good which is without the chiefe goodneſſe.*

But if we would haue a teſtimonie aboue all exceptions, let vs conſider what *Solomon* ſpeaketh of theſe worldly things, who had not onely moſt wiſdome and iudgement rightly to value them, but alſo more experience of them than any other ſeeing hee abounded

Pſal. 39.6.
Pſal. 73.20.
Eſa. 29.8.
1. Cor. 7.31.
Chryſo
Gen
mil. 31.
1. Cor. 13.1
Chryſoſt.
ad popul.
Senec. in
conſol.
cap. 11.
Quid agis
§. Sect.
The va
worldly
proued
Solomons
mony.

abounded more in all worldly proſperity, than any man that euer liued vpon the earth. For as in himſelfe he excelled all mortall men that euer breathed, in wiſdome and vnderſtanding, the which he purpoſely imployed, to improue all theſe worldly things to their vttermoſt value, as himſelfe profeſſeth; ſo in his ſtate hee farre out-ſtript all others in proſperity and abundance. For if you reſpect his honour, the Holy Ghoſt ſaith, that there was neuer any among the Kings like vnto him; for he was a mightie Prince, yea, a great Monarch, who *reigned ouer all Kingdomes, from the Riuer vnto the land of the Philiſtines, and vnto the border of Ægypt; and he ruled in all the region on the other ſide of the riuer from Tiphſah euen vnto Azzah; ouer all the Kings on the other ſide the riuer, and they brought him preſents and ſerued him all the dayes of his life.* Yea, and not only they, but *all the Kings of the earth ſought the preſence of* Salomon, *to heare his wiſdome that God had put in his heart, & they brought euery euery man his preſent, veſſels of ſiluer, and veſſels of gold, and raiment, armour, and ſweet odours, horſes and mules from yeere to yeere.* If ye looke to his riches, hee had all things in abundance, and excelled herein alſo all the Kings of the earth, as the Holy Ghoſt ſpeaketh. He had ſix hundred, threeſcore, and ſix talents of gold yeerely, beſides that which was brought in by his Tole-gatherers and Merchants, and the preſents which the Kings of Arabia brought vnto him: he had a ſtately Throne of Iuory with ſixe ſteps, and twelue Lions at the ends of them couered with gold; hee made two hundred Targets of beaten gold, ſixe hundred ſhekels going to a Target; and three hundred ſhields of beaten gold, three hundred ſhekels going to a ſhield; his drinking veſſels, yea, all the veſſels of his houſe of the wood of Lebanon, were of pure Gold; as for ſiluer in his dayes it was nothing eſteemed, but was as common as ſtones in the ſtreet. For his prouiſion he had for one day thirtie meaſures of fine flower, and threeſcore meaſures of meale, which according to the leaſt account is two hundred thirtie two quarters, and according to the eſtimate of others much more; thirty Oxen, an hundred Sheep, beſide Harts and Bucks, Bugles and fat fowle. Hee had forty thouſand ſtalls of Horſes for his Chariots, and twelue thouſand Horſemen. His pleaſures alſo were anſwerable to his Honours and riches, for looke what delights wit could inuent, or wealth and power prouide, and he denied none of them vnto himſelfe, nor withdrew his heart from any joy, as himſelfe teſtifieth. He had ſeuen hundred Queenes to his Wiues, and three hundred Concubines, he built great workes and ſtately houſes, he planted fruitfull Vineyards and pleaſant Gardens, with goodly Orchards furniſhed with all manner of fruits, he had his Fountaines and delightfull Springs, his Woods and ſhady Groues, his ſweet Muſicke, and in a word, all the delights of the ſonnes of men. Beſides all which priuate good, he publikely ruled with peace and tranquillitie all his Kingdomes, his whole life. Hee was loued, feared, and admired of all his people for his Wiſedome and juſtice; and that alſo which is the joy and comfort of a good King, all his Subjects liued in great proſperity vnder him. *For all Iudah and Iſrael dwelt without feare euery man vnder his Vine and vnder his fig-tree, from Dan euen to Beerſheba all the dayes of Salomon.* By all which it appeareth, that as neuer man had the like wiſdome, ſo neither the like proſperity and abundance of all worldly bleſſings. But heare after all his pompe and proſperity what teſtimony he giueth to all theſe earthly things, and that vpon his owne experience. *Vanitie of vanities, ſaith the Preacher, vanitie of vanities all is vanitie.* Yea, hee concludeth afterwards that all is *not only vanitie, but alſo vexation of ſpirit, and that there is no profit vnder the Sunne.* If a poore man though neuer ſo wiſe, or a Scholer out of his knowledge and diſcourſe had thus proclaimed the Worlds vanity, it might haue beene deemed to haue proceeded from want of experience, becauſe they had neuer trial of them, or from ſome melancholike conceit, moouing them to contemne that which they had no hope to enjoy. And therefore becauſe we ſhould take no exceptions againſt this teſtimony, it hath pleaſed the Lord to teach vs this leſſon by ſuch an one as had not only moſt wiſdom to judge of them, but alſo moſt triall and experience of all theſe things, which the world eſteemeth good, and worth deſiring, both in reſpect of his abundance, and great variety of them, and his long, ſecure and peaceable time, wherein he did injoy them; and that without the mixture of thoſe innumerable troubles, with which other men are vexed and moleſted.

1.Kings 4.24.

Chap.3.28.

Chap.4.25.

Eccleſ.1.2. and 2.11.

§. Sect.6.

That theſe worldly things are of no great excellencie, ſeeing they are but Gods common gifts.

And ſo much for the teſtimonies which ſerue to ſhew the worlds vanitie, vnto which innumerable others might bee added out of writings, both diuine and heatheniſh; but theſe being ſufficient I will come to the reaſons, which alſo proue it. And firſt the vanitie and worthleſnes of the world and worldly things in compariſon of thoſe which are ſpirituall and heauenly, may hereby appeare, in that they are but Gods common gifts which hee giueth in his infinite bountie, as well to his enemies, as vnto his friends; to thoſe who neglect all dutie, and rebell againſt him, as well as to his children and ſeruants, who loue and feare him. Yea, commonly the Lord beſtoweth theſe worldly things in great abundance vpon the wicked, whereas for the moſt part he giueth them to the godly and righteous, whom he chiefly loueth, but with a ſparing hand, and ſo much onely as may ſerue for their neceſſary vſe. And this *Dauid* obſerued, whereas hee ſaith, that his wicked aduerſaries *were incloſed in their own fat*, that *they had* plentie not onely for themſelues, but for their children. Yea ſo great was the proſperitie of wicked men, and ſo ſharpe his owne puniſhments and chaſtiſements, that when he conſidered of it, *his feet were almoſt gone, and his ſteps had well neere ſlips*, being ready to preferre the eſtate of the vngodly, before the bleſſed condition of the children of God. And thus the Church in the *Lamentations* complaineth, *that her aduerſaries were the chief, and that her enemies proſpered; whereas ſhee was afflicted, and her children led into captiuitie.* But of this I haue ſpoken more fully when I generally intreated of proſperitie, and therefore will for the generall, adde no more teſtimonies nor examples.

Pſal.17.10,14.

Pſal.73.2.

Lament.1.5.

§. Sect. 7.
That God beſtoweth honours as well vpon the wicked as vpon the godly.

Onely let vs conſider the truth hereof in thoſe three inſtances of Honours, Riches and Pleaſures. And firſt for Honours wee ſhall find, that God hath more bountifully imparted them vnto the wicked and reprobate, than vnto the godly and faithfull. Thus *Eſau* flouriſheth in pompe and worldly glory, going attended in great ſtate, with foure hundred men waiting at his heeles; and *Iacob* creepeth and croucheth vnto him, meanely accompanied with a few poore ſeruants, that tended his ſheepe and cattell. Thus *Pharaoh* ſitteth in the Regall Throne, raigning and ruling at his pleaſure, and making his corrupt and vnjuſt will to ſtand for law; whereas *Moſes* and *Aaron*, the beloued of the Lord, are humble ſuiters vnto him for the peoples libertie, and at his becke to goe and come as he appointed. Thus the high Prieſts, Scribes and Phariſies, ſit in *Moſes* Chaire, and are eſteemed the great Rabbins and Doctors of the World; whileſt the deare Diſciples of Ieſus Chriſt, are baſely eſteemed as Galileans and poore fiſhermen, conuented before the judgement ſeates, checked, taunted, ſcorned and miſuſed, as though they had beene the very off-ſcourings of the World. Yea thus doe wicked *Herod*, *Pilate*, *Annas* and *Caiphas* raigne as Kings, and ſit on the judgement ſeate, abſoluing and condemning whom they will: and contrariwiſe, our Sauiour Chriſt, the onely begotten and dearely beloued Sonne of God, is haled before them, accuſed and reproched, ſcorned and derided, buffeted, ſpit vpon, whipped and miſuſed.

§. Sect 8.
Reprobates abound with riches as much as Gods ſeruants.

The like alſo may be ſaid of riches, with which wicked men commonly moſt exceed; whereas Gods ſeruants oftentimes are ſcanted of neceſſaries. So *Nabal* aboundeth in all ſuperfluitie, and *Dauid* is an humble ſuiter vnto him for reliefe; the falſe Prophets are nouriſhed at *Iezabels* Table, and poore *Elias* is in commons with the Rauens; the Phariſies and Scribes eat the fat of the Land, and abound in wealth, and the Diſciples are forbidden to poſſeſſe gold or ſiluer, yea, to carry a Scrip, wherein to put their needments, or to be Owners of two Coats at once; vnto *Iudas* is the bagge committed, whereas *Peter* hath neither ſiluer nor gold, as hee profeſſeth. The Idolatrous Kings and heathen Potentates haue the World at will, ſtrouting themſelues in their ſtately Palaces, and wallowing in their wealth; but Ieſus Chriſt, the Lord of Heauen and Earth, and heire apparant of Gods glorious Kingdome, when he is borne, hath Manger for his Bed, the Stable for his Lodging Chamber, and the Oxen and Horſes for his Chamber-fellowes. Neither was hee better prouided for, when hee came to riper age, for as himſelfe teſtifieth, *The Foxes haue holes, & the Birds of the Heauen haue neſts, but the Sonne of man hath not whereon to lay his head*; yea, ſo vnfurniſhed was he of wealth at ſome times, that when hee was to pay poll-mony, hee was faine to borrow it of a ſilly fiſh.

Mat.10.9
Acts3.6.

Luke2.7.

Matth.8.20

§. Sect. 9.
The wicked
worldling
hath a gre
ſhare of wo
ly pleaſures,
then Gods
children.

Finally, the pleaſures of the World are alſo Gods common gifts, which he beſtoweth as well on the wicked and reprobate, as vpon his owne children and ſeruants; yea in truth much more plentifully haue the enemies of God and his grace, enjoyed them from the beginning of the World to this day, than thoſe who haue feared and ſerued the Lord. For ſeeing they are to vs, by reaſon of our corruption, like Kniues in the hands of children, and ſweet and licorous meats, whereon they are apt to ſurfet; therefore the Lord ſuffering wicked men, as it were ſlaues and vaſſals, to take their liberty, and to vſe what diet they liſt, as not regarding their ſpirituall health and life, nor caring what becomes of them; hath alwayes had ſpeciall care of his own children, dieting them with ſuch a ſmall pittance, as they may well digeſt, without impairing the health of their ſoules; and mixing theſe delicious drinkes of pleaſures, in the bitter cup of afflictions, whereby he hath ſtill purged away theſe groſſe humours of corruption, when they beganne to abound with them through their daintie fare. And thus he ſuffered thoſe abjects, *Iſmael* and *Eſau*, to ſpend their time in hunting and reuellings, pleaſure and delight; whereas the promiſed ſeed, *Iſaac* and *Iacob*, to whom the promiſes belonged ſpent their time in painfull labours, and whileſt they kept their ſheepe, indured the ſcorching heate of the Sunne by day, and the pinching cold of the froſts by night. Thus *Dauids* wicked enemies were ſo pampered with delights, *that their eyes ſtood out with fatneſſe, whereas hee was daily puniſhed and chaſtened euery morning.*

Pſal.73.

uing. Thus *Diues* the rich Glutton, clothed himſelfe *with purple and fine linnen, and fared deliciouſly euery day*, and poore *Lazarus*, beloued of God, is pinched with hunger, clothed with rags, and tormented with ſores and ſickneſſes. Finally, the whore of Babylon is ſuffered to haue in her hand a golden cup, full of voluptuous pleaſures and delights, and not only to drinke thereof largely her ſelfe; but alſo to make drunke with her abundance the great Princes, and Potentates of the earth: whereas the poore Saints of God haue allotted to their ſhare the cup of afflictions, wherein our Sauiour Chriſt beginning to them, drunke a larger draught, than euer any mortal man. In which reſpect, the Lord dealeth with mankind, as the wiſe Phyſician with his ſicke patients; thoſe ouer whom hee is moſt carefull, in regard both of the loue hee beareth them and the hope hee conceiueth of their recouery, hee ſtraightly dieteth, forbidding them the vſe of thoſe meats and drinkes, which by reaſon of their diſeaſe they loue and deſire; and giueth them many a bitter potion, and troubleſome plaiſter, that he may hereby reſtore them to their health: whereas contrariwiſe thoſe whom he neglecteth, becauſe their diſeaſes are deſperate, and paſt hope of cure, are permitted to vſe what diet they liſt without reſtraint: And thus the Lord giueth to his deare Seruants whom hee intendeth to cure, the bitter potions of afflictions, and reſtraineth them of worldly pleaſures, which are ſo delightfull to their carnall appetites; whereas hee ſuffereth reprobate men, who are deſperately ſicke in ſinne, to glut themſelues with theſe fleſhly delights, and to haue their owne carnall appetite, as the rule and direction of their diet.

Sect.10.

By all which it appeareth, that theſe worldly benefits of Honours, Riches and Pleaſures are common to the wicked, yea, that they haue in them the largeſt ſhare, and greateſt part; whereas contrariwiſe God beſtoweth his ſpirituall Graces, Faith, Loue, Hope, a good Conſcience and the reſt, as alſo the aſſurance of his eternall and heauenly ioyes vpon his owne ſeruants and children, who are moſt neere and deare vnto him. Whereby it is cleare and euident, that theſe are infinitely of more worth and value than the other; for if wee will acknowledge the Lord to bee a wiſe Diſpenſer of his owne gifts, we need not to doubt, but that he giueth his leaſt benefits vnto thoſe whom hee leaſt affecteth, and reſerueth his rich treaſures, and choiceſt iewels, for thoſe whom hee moſt dearely loueth. Neither can it bee imagined, that if hee eſteemed theſe earthly things of any value, hee would giue them to his enemies, and deny them to his friends, ſuffer reprobate and wicked men to abound with them, and giue them ſo ſparingly to his owne ſeruants, yea, to his onely Sonne, in whom hee was well pleaſed. For what wiſe man will inrich his ſlaues, and ſuffer his deare children to liue in want? be liberall to ſtrangers and enemies, imparting vnto them gifts of great value; and deny the vſe of them to his owne Family? whereby it manifeſtly appeareth, that ſeeing the Lord infinite in wiſdome and in loue towardes his ſeruants and children, as alſo in iuſtice towardes his enemies, doth beſtow theſe earthly things more abundantly vpon the wicked, than vpon the godly; therefore hee eſteemeth them but ſmall trifles of little worth or value, which hee beſtoweth as temporall rewards vpon his ſlaues; and as wages for ſome baſe and ſeruile duties by them performed; and that he accounteth his ſpirituall graces, and heauenly ioyes his chiefe treaſures, and gifts of greateſt value, ſeeing he peculiarly reſerueth them for his Elect, and beſtoweth them vpon his owne ſeruants and children, who are moſt deare vnto him. And as *Abraham* gaue portions to his baſe children, and ſo ſent them away; reſeruing his chiefe riches, and the inheritance for his ſonne *Iſaac*, the child of promiſe: ſo the Lord beſtoweth a portion of temporall and earthly benefits, vpon theſe baſtards and baſe creatures; but as for his chiefe riches of ſpirituall grace, and his peculiar inheritance of eternall glory, them he reſerueth for his owne children, to whom the couenant of grace, and the promiſes of the Goſpell belong and appertaine.

Quam enim ſint deſpicienda conſiderat, quæ deus omnipotens etiā peruerſis præſtat. Si enim principaliter magna eſſent, nequaquam hæc conditor aduerſarijs ſuis tribueret, Greg. Moral. lib 17. cap.14.

CHAP. IX.

That theſe worldly things haue their goodneſſe onely from opinion, and from competition; from difficultie in obtayning, and from their rareneſſe in inioying.

§. *Sect.* 1. That worldly things haue their chiefe excellencie from opinion.

SEcondly, the vanity and worthleſneſſe of theſe worldly things appeareth, in that they haue in them no ſound and ſubſtantiall excellencie, but what they haue from their opinion who injoy them: being meane to thoſe, who meanly account them, excellent to thoſe who admire and adore them, and baſe, and of no worth to thoſe who contemne and deſpiſe them. So that their goodneſſe is not in truth, but in conceit; and if you would know of what value they are, you muſt not conſider them in themſelues, but bring them to be meaſured by the deceiuable elne of mans phantaſie, and waigh them in the vaine and vnconſtant ballance of humane opinion. In which you ſhall find no certainty, ſeeing euery one varieth from another, yea, oftentimes from himſelfe, now eſteeming that which erewhile he contemned, and deſpiſing that, which not long ſince he loued and admired. One maketh Honour his Idoll, aſcribing vnto it the chiefe excellency, and in compariſon thereof baſely eſteemeth of riches, and neglecteth pleaſures; another adoreth Gold as his God, and careth neither for his credit nor delight, ſo as his Idoll be propitious vnto him; a third chiefly doteth on voluptuous pleaſures, hauocking his eſtate, and ſetting his good name and reputation to ſale for a dayes delight, or a nights pleaſure; yea, wee may often ſee the ſame man one while raiſing the prizes of theſe earthly Coines, and ſoone after crying them downe againe; in his childhood and youth, hee chiefly eſteemeth pleaſures, in his riper yeares and full ſtrength, his Honour and reputation; and in his old dayes deſpiſing both theſe, hee is wholly tranſported with couetouſneſſe, and biteth at no bait ſo eagerly, as at that which is couered with Gold. Now what worth or excellencie can bee in that, which hath its whole ſubſiſtence in ſo vnſtable a ground, altering and changing, riſing and falling, according to the vaine conceit, and inconſtant opinion of mutable mankind?

§. *Sect.* 2.
Opinion maketh honours ſo much affected.

But let vs conſider the truth hereof in thoſe ſpeciall inſtances of Honours, Riches and Pleaſures which Worldlings dote vpon with ſuch great loue and admiration. And firſt for the Honours of the World, who ſeeth not, that they are in themſelues but bare ſhadowes and titles, conſiſting in the obſeruance of ſome idle Rites and Ceremonies, as in higher place, capping, crouching, bowing, kneeling, deſcents, armes, pictures, words, and termes, which haue in them no ſubſtantiall good at all, but onely are eſteemed and reputed ſo, in the conceit and opinion of the giuers and receiuers; the which foundation being altogether vnſtable and infirme, that which is built vpon it, muſt needs bee vaine and mutable; Honours changing and varying, as oft as their opinions who do conferre them change and alter. And hereof it is, that the ſelfe ſame thing which is honourable in one man, is diſgracefull in another; that which is now prayſed and extolled, is at another time diſcommended and diſgraced; and thoſe obſeruances and ceremonies, which in one place doe moſt magnifie a mans worth and dignitie, doe in another place and country vilifie and diſgrace him; the opinions of men, changing with the aire, and Honours with opinion.

§. *Sect.* 3.
That opinion giueth riches their chiefe excellencie.
Aurum & argentum naturæ terra eſt rubra & alba, quam ſolum hominum

The like alſo may be ſaid of riches, which although they be more reall and ſubſtantiall than the other, yet their chiefe goodneſſe and excellency conſiſteth in the opinion of thoſe who deſire and poſſeſſe them; for what true worth and excellency are in pearles and precious ſtones which are valued at ſuch high rates (if at leaſt wee meaſure worth by fruition and vſe) but that which they haue from the vngrounded phantaſie, and vaine conceit of thoſe who deſire them? What great excellencie is there in Gold and Siluer, aboue Copper, Iron and Steele, but that as one ſaith, by the madneſſe of ſome men, they are become precious? *Neither hath nature* (as ſaith another) *made them of more value, but the will and opinion of men.* For if wee meaſure things by their vſe and profit, Iron and Steele are much more neceſſary to the well being of man; ſeeing they doe not onely ſerue better for his defence, but alſo are the neceſſary Inſtruments of Husbandry, Arts and Occupations. And yet ſo ſtrongly this ill grounded opinion preuaileth with worldly and couetous men, that they take much more delight in beholding their Siluer in their darke Cheſts and Cloſets, than the comfortable beames of the Sunne in a Winters day, though it be the chief inſtrumēt of their life and being; yea are ready vpon all offers to ſell the fauour of God, that they may obtaine Gold; and the ioyes of Heauen together with their own ſoules, that they may inrich themſelues with this ſhining earth and baſe metall. The like alſo may be ſaid of Chaines, Bracelets, Rings, and ſuch other maſſie ornaments; which were they not made precious and eſtimable by the opinion of thoſe that weare them, would otherwiſe bee thought cumberſome burthens, and troubleſome clogs, which they would not be intreated, and ſcarcely hired to weare about them; yea, were they impoſed vpon them, as a puniſhment, and not willingly put on as ornaments, they would be borne with ſome impatiencie. But now ſo much are they extolled by the vaine opinion and conceit of men, that theſe things are not onely eſteemed good, but in a high degree of excellencie, of which they become proud, as though they were parts of their owne body. In ſo much as they carry their deare prized fetters, and golden Giues, not only with eaſe, but alſo with pleaſure and delight; and weare theſe burthens not onely vpon them, but pierce their eares and make holes and wounds in their owne fleſh, that ſo they may hang theſe clogs about, yea, fix them faſt vnto them. So as it is to be feared leſt together with their opinion, their fondneſſe and dotage increaſing, they will in time with the barbarous Indians weare them alſo in their lips and noſes. To this purpoſe one ſaith, that *the wife impoſeth vpon her rich husband, a neceſſitie of coſt and charge, that ſhe may drinke out of rich plate, ſleepe in ſumptuous furniture, lie in a ſiluer bed, load her hands with golden bracelets, and her necke with chaines and iewels. For women are delighted euen with fetters, ſo they be of gold, neither doe they eſteeme them burthens, ſo they be precious; nor thinke them bonds, ſo that their treaſure ſhine in them. Yea, they are delighted with*

error facit
magis reputa
pretioſum?
Bernard. de
aduent. Do
ni, Serm.
Tom.
Chryſoſt. ad
pop. Antioch.
Homil.

Ambroſ.
Nabuth.
Tom. 4.

their wounds, that they may thruſt Gold through their eares, and hang Pearles and Iewels at them: and yet theſe Iewels haue their waight, and ſuch clothing their cold; they ſweat with the burthen of their Iewels, and are chill with cold in their thin Silkes, and yet the opinion of their price helpeth all; and that which nature abhorreth, couetouſneſſe commendeth and extolleth.

Sect. 4.
there is
xcellencie
ldly
ures, but
opinion
rts vnto

Laſtly, what worth and excellency is in worldly pleaſures, more than opinion imparts vnto them? For doe wee not ſee, that that which to one is magnified as his chiefe delight, is vnto another loathſome and tedious? and contrariwiſe, that which is accounted this mans Hell, is eſteemed anothers Paradiſe? One thinketh hunting and hawking his worldly happineſſe, another accounteth it a tedious toyle; one ſwalloweth drinke as pleaſing Nectar, and the more hee drinketh, the more hee deſireth; another when his thirſt is quenched, receiueth it as a medicine, or loathſome potion; one pampereth his body, another abhorreth Gluttony, as a cumberſome vice; one taketh his chiefe felicitie in Masking and Reuelling, in carding, dicing and dancing; another hateth them as idle and effeminate ſports, and placeth his happineſſe in martiall exercises, which the other fleeth as painfull and dangerous. In a word, euery man hath his ſeuerall delight wherein he taketh his chiefe contentment; and this contentment hee hath not from any worth or excellencie in the thing it ſelfe, for then it would giue vnto all others the ſame delight, but from his owne opinion and conceit. And hence it is that his opinion changing, his pleaſures alſo change; inſomuch as wee may often obſerue that thoſe delights which haue beene heretofore his chiefe felicitie, vpon the alteration of his conceit, become loathſome and vnpleaſant. And as a man diſtempered with a burning ague, thinketh wholeſome drinks bitter and loathſome; and thoſe which are tart and ſowre, pleaſant and well relliſhed; which againe being reſtored to his health, he much diſtaſteth and diſliketh: ſo voluptuous men being diſtempered with the raging heate of their burning paſſions, doe oftentimes affect and deſire ſuch carnall pleaſures, and odious delights, as afterwards they loathe and abhorre, when as the hot fit of their raging paſſions being ouerpaſt, they are ſomewhat recouered to their health, and haue a freer vſe of their judgement and reaſon. And therefore ſeeing all theſe things which the World eſteemeth chiefly good, haue their worth and excellencie not from themſelues, but from our opinion and conceit; let vs no longer adore theſe Idols which are of our owne making; nor ſtill ſuffering our ſelues to be bewitched with our owne phantaſies, let vs any more ſerue and reuerence theſe things which are but of an indifferent nature, and meane qualitie; becauſe wee haue magnified them in our conceits and ſeated them in the higheſt place of our hearts, which in reſpect of their ſmall worth, ſcarce deſerue any roome at all, or to ſtand (ſo much as) behind the doore, vnleſſe it were to be at vertues call, to performe ſuch offices and good duties as ſhe appointeth. But let vs learne at laſt to ſet our hearts and affections vpon ſpirituall and heauenly things, which are in their owne nature truely and ſubſtantially good, and not like the other; therefore excellent, becauſe wee affect and thinke them ſo; but therefore to bee eſteemed and much affected, becauſe in truth they are of great worth and excellency.

§. Sect. 5.
That worldly things are more commended vnto vs by eager competition than by any ſelfe-excellencie.

Thirdly, the vanity of theſe worldly things hereby appeareth, in that they are not commended vnto vs ſo much by their owne worth and excellencie, as by the competition of others who affect and ſeeke them as well as we. For had we no Corriuals in our loue to whet our affection, and ſharpen our appetite, it would ſoone faint and languiſh towards theſe earthly things, there being in themſelues no ſubſtantial good which might ſerue as fuell to nouriſh and preſerue it. But when as we ſee others admire and loue them, wee begin to imagine that there is ſomewhat in them worth our liking and deſiring, grounding this conceit not vpon our owne knowledge and experience, but vpon the judgement and practice of thoſe who haue gone before vs, or that liue with vs; who likewiſe haue been after the ſame manner deceiued and ſeduced, hauing had ſome ſuch precedents which they alſo imitate. And when this conceit hath once poſſeſſed vs, then ſelf-loue blowing the cole which phantaſie hath kindled, our hearts are preſently inflamed, with a deſire of obtayning that which ſo many ſeeke; partly to ſhew that our owne wiſdome, policie and power, if we liſt to imploy them, can goe as faſt a pace as other mens, and can with greater dexteritie and agilitie catch that game after which ſo many hunt; and partly becauſe wee imagine, that there may be ſome worth and excellency in theſe things although we be ignorant of it, which if happily it ſhould ſo fall out in the proofe and experience, wee would rather at all adventures enjoy it than another, leſt afterwards the worth appearing, we ſhould haue cauſe to repent of our ſloth and negligence, in that we haue ſuffered others to out-ſtrip and goe before vs. And thus wee affect theſe vanities not for any good or excellencie wee ſee in them, but rather in ſelfe-loue, pride, enuy, and emulation, becauſe we would preuent others, and obtaine that which they ſo much deſire. Like vnto Boyes, who with all eagerneſſe runne after a ball, not for the loue of it ſelfe, but that they may catch it before another, whereas they would ſcarce looke after it, if they had no competitour to contend with them. And as the vulgar people running in flockes to ſee ſome vaine ſight, do moue others which ſcarcely know wherfore they make ſuch haſte, to goe with them for company, and euen to outſtrip their fellowes with nimble ſpeed: ſo doe they runne with headlong haſt in the purſuite of theſe worldly vanities; not becauſe themſelues know any worth or exccellencie in them; but becauſe they ſee that many haue gone before them, and that many are ſtill going ſpeedily in this courſe, they alſo goe for company, labouring to preuent them with their haſte, and to obtaine that firſt, which being obtained they doe not know as yet whether it bee worth their hauing and enjoying, yea, and that which is worſt of all, after that they ſee their errour, and hauing had triall of theſe things in their owne experience, doe plainly perceiue, that they deſerue not their labour, nor are worthy of their loue; yet they will ſeeme highly to value and affect them ſtill, leſt the weaknes of their judgements, which ſo much valued them before they had them, might bee diſcouered; and make account of them, now they haue them in their poſſeſſion, leſt they might ſeeme to haue ſpent all their labour and ſtrength in vaine, which they haue taken and imployed in the procuring of them. Like vnto a Merchant, who hauing trauelled farre and made an hard aduenture to fetch ſome ſtones, which report made him beleeue were precious and of great eſteeme, after hee hath brought them home doth highly value them ſtill, although the cunning Lapidary haue told him that they are but counterfeit, either that hee may put them off to others at his owne prizes, or at leaſt may not impaire his credit, whenas it ſhould bee knowne that hee hath loſt all his charges, and receiued no fruit by all his labours. Or like vnto thoſe who hauing vainly ſpent much paines in the purſuit of ſome trifle, doe afterwards when they haue found their errour ſtill magnifie and extoll it, not becauſe they thinke it of any worth, but fearing leſt they ſhould bee laughed to ſcorne for their folly and loſt labour, they would by their prayſes incourage others to follow their example, that ſo they may be excuſed by the common errour, and not be ridiculous ſeeing they haue ſo many fellowes.

§. *Sect.* 6. Honours haue a great part of their eſteeme from competition, and ſo alſo riches, and pleaſures.

But let vs conſider this in the generall inſtances of Honours, Riches, and Pleaſures. And firſt if we examine Honours, wee ſhall finde that they haue a great part of their worth and eſteeme from competition, and the contending heate, and emulating deſires, of thoſe who affect and ſeeke after them. For what excellency is in a long fetcht Pedigree, ſauing that men contend one with another who ſhal more ennoble themſelues by fetching it furtheſt; or in fame and vaine glory, ſauing that they ſtriue who ſhall be moſt famous and beſt eſteemed of? or what priuiledge doth the vpper place bring with it, more than the lower, the right hand than the left, or the wall than the channell ſide, ſauing that men emulating one another, doe ſtriue and contend about them who ſhall haue preheminence? Finally, what worth and excellencie hath high preferment, which commonly is accompanied with moſt trouble & danger, ſauing that men ſtriue who ſhall aſcend higher on this ladder, and in the heate of their contention tread their fellowes vnder feet, that they may riſe before them? wherein what doe they elſe but behaue themſelues like children, who goe together by the eares, whileſt they contend one with another, who ſhall be King in their play? wheras within an houre after, the play being done, they are all againe equall; or imagining a little Hillocke to be a ſtrong Fort, doe aſſault and defend it with as great skill and fury, as though the holding of it were a matter of great importance; whereas after the contention is ceaſed, it remayneth emptie, and is paſſed by with neglect and contempt. And ſo theſe ambitious men hauing propounded theſe trifles as the cauſe of their emulation and contention, and being by reaſon of their pride and ſelfe-loue, impatient of any foile, doe with all earneſtneſſe and eagerneſſe ſtriue about them; not becauſe they thinke the things themſelues for which they contend are worth their paines and labour, but becauſe if they doe not obtaine the victory, they thinke themſelues much diſgraced, in that they are not able to haue their will. The like alſo may be ſaid of riches, the competition and earneſt purſuite whereof by ſo many, addeth no ſmall matter to the common opinion of their worth and eſtimation. For otherwiſe wherefore doe men ſo greedily ſcrape much more than is ſufficient for themſelues, their charge, or any other good vſe wherin they haue any purpoſe of imploying them, if they did not (meaſuring their goodneſſe by their goods) deſire to be better than other men, and therefore couet to excell them in that which they thinke doth make them commendable, & more reſpected? Why do they hoord them vp in great abundance, and like the Dogge in the Maunger neither vſe them themſelues, nor communicate them vnto any other for their vſe and benefit; but that in a kind of enuy and emulation they would exceed all other in wealth; and be accounted great by the large portion which they haue of theſe ſmall vanities? In a word, why doe they ſo highly value that which they intend neuer to vſe; if it were not that they haue got them with great labour and difficultie, and by their wit and induſtry haue out-ſtripped many who were competitours with them in this golden ſuite? Whereas contrariwiſe if their appetite were not ſharpened by this corriualſhip; if in their eagerneſſe and emulation they did not thinke that they had loſt all that, which they ſee others gaine; they would not ſo much eſteeme and ſeeke after needleſſe abundance and ſuperfluitie, but would reſt contented with that which they did know how to vſe. And thus alſo pleaſures are made truly pleaſant and delightfull, and are then chiefly eſteemed to be of ſome value, and worth the hauing, when as many contending for them, ſome one among the reſt, hath the inioying them; which if they did lie out in common, and might eaſily be inioyed without any emulation or competition, no man almoſt would looke after them, or thinke their fruition worth their coſt and labour.

Fourthly, the worthleſſe vanitie of theſe worldly things hereby appeareth; in that they haue not ſo much eſtimation from any excellencie that we find in them, when we haue them, as from the great difficultie, which wee haue found in obtaining and comming by them, our labouring, ſuffering, hazards and dangers, endearing our affection, and increaſing our loue; and making vs apt to proportion our eſtimation, not according to the worth of theſe vaine wares, but to our owne venture and paines which we haue taken in compaſſing of them; becauſe we would not be ſubiect to the cenſure of folly, for not making of a good bargaine. And hereof it is, that theſe things, though they bee but of ſmall worth, yet are they greatly eſteemed, becauſe they are purchaſed and procured with no ſmall labour; for as nothing is more eaſily contemned, than that which is eaſily gotten, according to the common prouerbe: Lightly come, and lightly gone; ſo nothing maketh a thing more deare and precious, how worthleſſe ſoeuer it be in it ſelfe, than when it is bought at theſe deare rates and compaſſed with much paines and great difficultie; It being the nature of man to haue delight of comming to his ends by the way of oppoſition, and to thinke it more glorious to inioy his deſires by a doubtfull victorie, than by a ready yeelding. And much more doth he deſire to breake open a paſſage for his hopes by violence, than to find a free entrance. Yea, and when outward oppoſition ceaſeth; the inward oppoſition which he findeth at home in his owne conſcience in compaſſing of theſe earthly things, doth much raiſe their price & eſtimation. For whē the conſcience agreeth with the deſire, and approuing of it giueth free libertie of ſeeking and inioying, then the thing deſired is commonly but lightly ſet by, and meanely eſteemed: but when it is vnlawfull either in itſelfe, or in reſpect of the meanes of comming by it; then the Law of God forbidding it, and the conſcience condemning it, doe ſet a wonderfull edge vpon the appetite, making it the more to affect it, by how much the more difficultie and hazard there is in attaining vnto it; faring herein like the riuer, which when it hath a free current, runneth quietly in its owne chanell; but finding ſtop & oppoſition it rageth and ſwelleth, and breaking downe his banks, ouerfloweth the whole Countrie.

Rom. 7. 8. Cui peccare licet peccat minus ipſa poteſtas. Semina nequitiæ languidiora facit. Ouid. Eleg. lib. 3.

§. Sect. 8. Difficultie in obtaining them, maketh honours and riches ſo much to be eſteemed

And thus honours are highly valued and eſteemed, becauſe they are not obtained without great labour and danger, as abroad by lying in open fields, by watching in the night, and toiling in the day, by innumeble perils in open fight, and ſecret ambuſhments, wounds, ſkarres, effuſion of blood, and continuall hazard of life; or elſe at home by the painefull and carefull ſeruice of the ſtate, which is often ioyned with as much hazard as labour. By which difficult meanes when they are compaſſed, they are anſwerably eſteemed and valued, not according to their owne worth, but according to theſe deare prizes, at which they were purchaſed. Or if the eſtimation of theſe honours bee not aduanced by theſe outward difficulties, (as in truth this dangerous way of comming vnto honour, was neuer in any age leſſe trauelled) yet at leſt they are valued the more, in regard of the inward oppoſition which men find in their conſciences, by vſing vnlawfull meanes to attaine vnto them, as namely counterfeiting hypocriſie, machiauellian policies, treacherous falſehood, whereby they raiſe themſelues by ſupplanting others, not caring by how wicked ſteps they clime, ſo they may riſe, and place themſelues in the ſeate of honour. The which is the more vſuall path tracted in theſe dayes, men being now become ſo politike, that they will not take ſubſtantiall paines, to bee rewarded with a ſhadow, but fitting their worke according to their wages, they compaſſe vaine honours with ſemblances of good and vaine ſhewes. But yet in the meane time by vſing theſe wicked and vnlawfull meanes to attaine vnto their deſires, they hazard their ſaluation, and for the purchaſing of honours by vnlawfull meanes, they ſet their ſoules to ſale; and therefore it is no maruell if hauing obtained them, they doe highly value them, ſeeing they haue bought them at ſuch deere rates. And thus riches are moſt highly eſteemed, when as they are moſt hardly cōpaſſed; that only being thought worth the hauing, which cannot be had without much paines and perill; and all other things being eſteemed worthleſſe and light, which haue not difficultie and danger put into the skole with them, to make them downe

Audax ominia perpeti, gens humana ruit per vetitum nefas. Horat. Ode. 3. lib.

waight. This maketh pearles truly precious, becauſe they are farre fetched from the Eaſterne parts of the world, and not only bought at deare rates, but alſo brought home with great danger. This maketh gold and ſiluer eſteemable, becauſe they are digged out of the Weſterne mines with much ſweate, and not procured but by great labour and trauell, hazard and danger, both by ſea and land. This improueth riches farre aboue their worth, becauſe they are obtained with much labour, care, and watching, by pinching and afflicting the body whileſt they let it goe often empty, that they may more ſpeedily fill their cheſts; and that which is worſt of all, by hazarding the eternall ſaluation of their ſoules, in vſing wicked meanes, as lying, deceiuing, ſwearing, forſwearing, oppreſſion and all manner of crueltie, for the increaſing of their wealth. All which difficulties in getting riches, make men the more to loue and eſteeme them when they haue them: whereof it is, that hee who hath thus dearely purchaſed his wealth, doth alwayes much more affect and value it, than his heire who commeth lightly by it; euen as the mother doth much more account of a childe for which her ſelfe hath laboured, than of another which ſhould bee beſtowed on her of free gift; yea and among her owne children, commonly moſt affecteth that, in the birth whereof ſhe hath had soreſt trauell, and greateſt danger.

§. Sect.9.
Pleaſures are valued according to the pains which is taken in compaſſing them.

The like alſo may bee ſaid of pleaſures, which receiue their value and eſteeme not from any ſelfe-excellencie, but from the difficultie and paines which is taken in comming by them; neither are the ſweeteſt delights ſauourie and wel-relliſhing, vnleſſe firſt they bee ſauced with the ſharpe ſauce of trouble and labour. And therefore as men hauing otherwiſe no great appetite, vſually eate bitter Oliues before they goe to meate to ſharpen it, and get them ſtomacks: ſo they would bee ſoone glutted with delights, if an edge were not ſet on their appetite, by thoſe difficulties and labours which they vndergoe in attaining vnto them. And thus meates and drinkes are much commended when as they are far fetched and deare bought, and (like the water of the well of Bethelem) procured with the hazard of mens liues. Thus ſuch loue is ſweeteſt in inioying, which hath had moſt difficultie in obtaining: thus triumphs and ſhewes are the more valued and affected, becauſe of the great preparations that goe before them. Yea and thus alſo our delights are made much more delightfull by thoſe ſpirituall difficulties, the word of God forbidding, and the conſcience condemning them: for as the Wiſe man ſaith, *ſtollen waters are ſweete, and hid bread is pleaſant*; or as hee ſaith in another place, *the bread which is gotten by deceit is ſweete to a man.* Neither is there any thing which more commendeth pleaſure to a naturall and carnall appetite, than when it thus commeth againſt the haire, by force or ſtealth, and is condemned before it is inioyed. Now what can more ſhew the worthleſneſſe of theſe worldly vanities, than that they haue their chiefe eſtimation from thoſe things which are ſhunned and abhorred, and haue almoſt all their ſweetneſſe and delight, from other things bitter and loathſome? And as well-waters hauing no heate in themſelues, are ſaid to receiue ſome little warmth by antiperiſtaſis and the incloſure of ſome greater cold: ſo theſe vanities hauing little goodneſſe, are made to ſeeme good, when as they are compaſſed & incloſed with loathed euils, euen as this miſerable world it ſelfe would ſeeme a paradiſe to one that ſhould newly come out of hell, not in regard of the happineſſe inioyed in the Preſent eſtate, but of the vnhappineſſe and miſerie of his former condition out of which hee is eſcaped. And therefore ſeeing theſe things haue in them no ſelfe-excellencie, but are onely commended vnto vs by troubles, difficulties, and dangers, let vs not in our iudgements eſteeme them, nor ſet our hearts and affections vpon them; but moſt highly value and chiefly affect Gods ſpirituall and heauenly ioyes; which neede no ſuch miſerable orators to commend them, they being in their owne nature of greateſt worth and excellencie; and moſt eſteemable and delightfull, when as being freed from all paines and difficulties, wee ſhall peaceably and continually inioy them, without trouble or moleſtation.

Nitimur in vetitum ſemper cupimuſque negata. Sic interdictis imminet æger aquis. Ouid. lib.3. Eleg.
Prou.9.17.

Prou.20.

Quod lic
gratum
non lic
erit. Ouid
2.Eleg.

§. Sect.
Worldly things ar eſteemed more for th rareneſ th for their g neſſe.
Nulli gr quod
datum.

Laſtly, the vanitie of worldly things hereby appeareth, in that they are not ſo much eſteemed and affected for their goodneſſe, as for their rarenes; there being nothing in the world ſo excellent that is much reſpected if it grow common; nothing almoſt ſo meane and triuiall, which proprietie and raritie will not make excellent. For as a tall man is not regarded when the countrie inhabitants are almoſt all of an high ſtature; nor thoſe flowers reſpected, though otherwiſe beautifull, which grow wilde in euery field; ſo neither are any worldly things held in price, when as they are embaſed by vulgar communitie. And this is the cauſe why Diamonds are eſteemed and admired, and the Sunne neglected and little obſerued; becauſe this is ſubiect to the common view, and free to all mens vſe, that peculiar to ſome few onely, and that of the richer ſort. This maketh health to bee but ſlightly regarded, ſauing of thoſe who want it, and wealth to bee magnified and extolled. This maketh countrie commodities to be baſely valued at home, and to be much eſteemed abroad; and whereas the things themſelues are of equall worth and vſe, yet the raritie or commonneſſe wonderfully altereth the price and eſtimation. Thus honours and glorious titles if they ſhould be made common vnto all, they would of all be lightly eſteemed; whereas now being rarely and reſpectiuely conferred, they are magnified as the chiefeſt excellencies. Thus riches haue their worth improued to that high account, becauſe few can attaine vnto them; whereas if euery man abounded in wealth, then, as in the time of *Salomon*, ſiluer would be no more eſteemed than ſtones, nor gold than ſiluer. So who would eſteeme of coſtly attire, if all went in royall apparell? who would highly value precious ſtones, if euery one had them in poſſeſſion? In a word, no riches would be accounted treaſures, if they were no more commended by their rareneſſe, than by the worth. And the like alſo may bee ſaid of pleaſures, in which none would ioy, if all did inioy them; nor take any delight in them, if they were communicated to all, or to themſelues continually and at all times. But being made daintie in reſpect of ſeldome vſe, and conferred but to ſome as choice priuiledges, this makes thoſe who haue them to eſteeme them, as much for pride becauſe they are preferred before others, as for any delight they haue in their vſe; and thoſe who want them, to long after them, becauſe they alſo would bee aduanced to theſe no common priuiledges. This were eaſie to ſhew in particulars. For who would take pleaſure in great cheare, if all men had full tables, or themſelues at all times? Who would delight in beautie or brauerie, if herein all did match them? or in ſweete muſicke, if they had no other ſound in their eares but this melodious harmonie? In a word, there would no worldly thing bee eſteemed of any worth, if it were not for raritie and proprietie. To this purpoſe one of the Ancients ſaith, that *all theſe earthly things, haue all their grace and excellencie, from their rareneſſe and ſtrangenes, neither is there any thing almoſt much eſteemed in its owne countrie, and all abundance in it ſelfe is neglected and deſpiſed. And hence it is that becauſe among certaine barbarians, gold is home-bred and abundant, their priſoners are fettered and inchained with gold; and loading malefactors with riches, they make them ſo much the more wealthie, by how much they are more guiltie and faultie.* Whereby it appeareth that theſe things are not truly and abſolutely good vnto vs; for that which is good in this degree, would not be impaired, but multiplied and increaſed by communitie, euen as the ioyes of heauen are infinitely redoubled, in regard that there being innumerable Saints and Angels, which mutually communicate in one anothers ioyes, according to their number their ioyes alſo are redoubled and multiplied. And therefore let vs eſteeme and ſet our hearts and affections vpon this heauenly happineſſe, which the more common it is, the better it is, according to the nature of true goodneſſe; and not vpon theſe earthly vanities, which becauſe they doe not ſatisfie thoſe that haue them, therefore they ſeeke contentment by multiplying and ingroſſing them, thinking to finde that in all, which they cannot finde in any part; and affect proprietie in them, becauſe they ſeeme vnto themſelues to want, that which they ſee others enioy, and to bee robbed of that, which their greedie eye beholdeth in anothers poſſeſſion.

CHAP. X.

Of the vanitie of Worldly glory, popularitie, prioritie, and the fauour of Princes.

§. *Sect.* 1. That vaine glory is not true honour, but falſe and counterfeit.

WEE haue ſhewed the vanitie of all theſe worldly things, both by teſtimonies, and manifeſt reaſons. Let vs now more particularly examine the vanitie of honours, riches, and pleaſures: where wee ſhall plainely ſee, that as there is generally no worth or excellencie in theſe worldly things; ſo neither in any of theſe ſpeciall parts and branches. And firſt for worldly honour, how baſe and contemptible it is, in compariſon either of that true honor of a Chriſtian, before deſcribed or the eternall glory of Gods kingdome, it will more eaſily appeare, if wee conſider it in the chiefe parts thereof, and take a ſerious view of thoſe things which in the world are accounted honourable. For this worldly honour conſiſteth in fame and vaine glorie, or popularitie and fauour of the common people; or prioritie of place and precedence, or the fauour of Princes, and great perſonages; or finally in high aduancement and preferment, to places and offices of greateſt dignitie and royaltie; or in the concurrence of all, or ſome of theſe together: all which are vaine, and of no worth, or true excellencie, as we ſhall plainly perceiue, if wee doe take but a ſlight view of them ſeuerally. And firſt for fame and vaine-glory, which is nothing elſe but the applauſe of the multitude, whereby they magnifie and extoll a man out of their opinion of his worth and excellencie, if wee examine it, we ſhall find both that it is falſe and counterfeit, and alſo that it is vaine and vnprofitable. For it is not that true honour before deſcribed, conſiſting in a good name and eſtimation of the godly and vertuous, for true worth and

deſerts;

deſert; but the clamour of the common people, extolling thoſe, whom in a ſudden opinion they thinke worthy: which is not (like that) referred to Gods glory and the ſpirituall good of the partie; but being arrogated to themſelues as their owne due, it wholly tendeth to puffe them vp with pride, and a fond opinion of ſelfe-excellencie. And therefore ſeeing it is falſe and counterfeit, how glorious ſoeuer it appeares, it is not to be valued, but to be contemned as baſe and forged. For as when we ſee perſons on the ſtage in glorious and royall apparell, and much more richly adorned, than ſuch as are great Princes and potentates in truth, yet wee doe not reuerence or much reſpect them, becauſe wee know that they are but perſonated, and only great by apiſh imitation: ſo how goodly a ſhew ſoeuer this vaine glorie maketh, yet ſeeing it is not the true glory of a Chriſtian, but a falſe and counterfeit ſhadow thereof, it is to be neglected and contemned.

Chryſoſt, Homil. ad pop. 43 tom. 4.

§. Sect. 2.
That worldly glorie is vaine and vnprofitable.

Fama ventus eſt, fumus eſt, vmbra eſt, nihil eſt.

But as this fame and glorie of the world is falſe, ſo alſo vaine and vnprofitable; as it may appeare at the firſt ſight, if we doe but conſider of the name, which by common tradition is giuen vnto it. For although all worldly things are full of vanitie, yet this glory peculiarly hath this title of vaine prefixed vnto it, as challenging it vnto its ſelfe by a certaine kind of proprietie, or ſingular eminencie, as though howſoeuer all things are vaine, yet nothing in compariſon of this vaine glory. For what in truth is this falſe fame and glory of the world, but a ſmoake or vapour, which is toſſed to and fro with the breath of euery ones mouth? What is it but a cloud or ſhadow, which whileſt a man thinketh to catch and hold faſt, it vaniſheth away and commeth to nothing? And what doe worldly men doting vpon this vanitie, and ſeeking to imbrace it, that they may commit ſpirituall whoredome with it, but *Ixion*-like in ſtead of their goddeſſe catch a cloud, on which they beget the monſtrous Centaures of many miſſhapen and vgly ſinnes? What doe they but like wanton and fooliſh boyes runne after a ſopie bubble, rayſed with the breath of their companions mouthes, becauſe it ſeemeth beautifull through varietie of colours, although it commonly vaniſh in the purſuing, or at leſt breake as ſoone as it is but touched? And yet though this glory bee neuer ſo vaine, and the purſuite thereof moſt childiſh and ridiculous, notwithſtanding the wiſe men of the world fall into this abſurd dotage Chameleon-like gaping after this common aire and feeding themſelues fat onely with the conceit of this vulgar breath. And as they ſeeme to haue their life, or that which is the life of their life, all their ioy and comfort, from the breathing in of this ayre; ſo alſo it is the ſterne which ruleth them in all their courſes, turning them to and fro at the prayſers pleaſure: neither is there any meanes whereby a man may better carrie theſe earthly and brittle pitchers, than by holding them by the eares, and tying them faſt vnto him by this golden ſtring of praiſe and commendations. For if they be extolled and magnified, what deſperate difficulties will they not vndertake? What dangerous enterpriſes will they not attempt? What toilesome labour will they refuſe to take? or what exceſſiue coſt will they not beſtow, that they may continue or encreaſe their fame and vaine glorie? Againe, if there bee no man that ſeeth them, or that ſeeing will commend them, how ſluggiſh and ſlothfull are they in attempting any vertuous actions, where the leſt difficultie or danger doth appeare? Herein not vnfitly to bee compared vnto ſhips, which ſaile merrily forward whileſt they haue a good gale of wind, ſtand ſtill when they are becalmed, and turne backe againe when the guſt bloweth hard againſt them: ſo theſe goe cheerefully forward in vertuous courſes, ſo long as the winde of vaine glory helpeth them forward, ſtand ſtill and doe nothing worth note, when as they are not praiſed and commended; and are vtterly diſcouraged and turned back againe, when they are diſpraiſed for well doing; being readie to embrace any wicked courſe which promiſeth vnto them glorie and reputation. Or like vnto Organe pipes, which are dumbe when they want wind, but being blowed with the bellowes, and well played vpon, yeeld melodious harmonie: ſo theſe men wanting the wind of vaine glorie giue no good ſound, but being blowed and euen filled with the breath of mens praiſes, they are ready to yeeld a muſicall concent of, at leſt, a ſeeming vertue, in their words and actions. Yea ſo immoderately doe worldlings dote vpon this idoll, that when they haue nothing in themſelues of any worth, which they may offer vnto it as a ſacrifice to make it propitious vnto them; and that they may eternize this vaine fame and glory vnto poſterity; they build ſtately houſes, and call them after their owne names; or erect (as *Abſolon* did his pillar) monuments and ſumptuous tombes and Sepulchres, not ſo much to keepe in their rotten bodies, as to preſerue their fame from rotting and periſhing. But this is a ſigne of baſe nature, ſo ſhamefully to begge glorie, the wages of vertue, from poſteritie, after they are dead, which they neuer earned for any vertuous actions, that they did when they were aliue; to catch at the ſhadow of vertue, and neglect the bodie, which when they haue got they are neuer the richer; for who would not eſteeme that as light as nothing, which is the reward of nothing, and impudently extorted without deſert?

Sect. 3
…t con-
…t of vaine
…e is impug-
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…ptures.

But let vs know that not only theſe baſe ſhifts, but euen this vaine glorie alſo is to bee contemned and reiected of all true Chriſtians. Firſt, becauſe it is forbidden and condemned in the Scriptures, both in reſpect of our deſires and actions: in the former regard, the Apoſtle exhorteth vs, not *to be deſirous of vaine glorie, prouoking one another, and enuying one another*: and for the other, hee willeth vs, *that nothing bee done through contention or vaine glory, but that in meekeneſſe of mind euery man eſteeme other better than himſelfe.* And our Sauiour Chriſt maketh it a ſigne of an infidell, when they affect theſe vaine praiſes one from another, and ſeeke not the honour which commeth of God alone. And as this contempt of vaine glory is in the Scriptures enioyned, ſo our Sauiour Chriſt and his holy Apoſtle doe profeſſe the practiſe thereof, for ſo Chriſt ſaith, that *hee ſought not his owne praiſe*: yea ſo farre was our Sauiour from ambitious affecting and ſeeking this vaine glorie of the world, that hee would not accept of it when it was offered: *I receiue not* (ſaith hee) *the praiſe of men.* And this alſo the Apoſtle *Paul* profeſſeth, that he ſought for no praiſe neither from the Theſſalonians, not from any other, and that he paſſed very little to be iudged of the Corinthians, or of mans iudgement: whoſe example wee alſo are to imitate, if we would be accounted the true diſciples of Ieſus Chriſt.

Secondly, let vs conſider, that as this vaine glory and vulgar praiſe is in it ſelfe vaine, ſo is it great vanitie and folly for any to deſire it; for what is this glory, but, as I ſaid, a ſmoake, a ſhadow, and a brittle bubble, which is both blowed vp, & broken with the breath of the ill-agreeing and vnconſtant multitude? And what can be more vaine & void of excellencie, than that which hath its ſubſiſtence and being in ſo vnſtable a ground, as the vaine breath and mutable opinion of the common people? Who as they will extoll a man for a ſmall cauſe, and not ſeldome for counterfeit ſhewes and apparances onely; ſo oftentimes they will reuerſe their iudgement, and condemne for no cauſe, their affections ſoone tyring themſelues, if they be not continually nouriſhed with new matter of praiſe. And who would value that at any worth which ſtandeth or falleth at euery ones deuotion? And as their praiſes are vaine and of no worth, ſo alſo are they vaine and void of wiſdome who doe much affect them: for as their folly were ridiculous, who would haue blind men judge of colours, and account that moſt excellent which in their doome and opinion is preferred; ſo is it no leſſe abſurd to make the vulgar people of the world iudges of vertue and good parts who being blind and ignorant, iudge not according to truth, but according to their fond opinion; and hauing their approbation and applauſe, to become proud and conceited of it. The which folly of vaine-glorious men is ſo much the greater in that as they are blind, and therefore their iudgement of no value, ſo alſo though it were of any worth, yet it were ſcarce worth the hauing, in regard of their mutabilitie & inconſtancie; being like weather-cocks ready to turne with euery winde, and to alter their opinion with euery flying rumour, this day prayſing, and to morrow diſpraiſing, now extolling thoſe, whom they admire vp to skie, and ſoone after exclaiming againſt them with open mouth, and caſting them downe againe with their obloquies and diſgraces to the loweſt part of hell. Although therefore we be delighted with theſe bright and radiant beames of fame and glory; yet let vs not deſire like the Moone to ſhine with this borrowed light; for then our glory will bee moſt inconſtant; ſometimes in the full, and ſometimes in the waine, now obſcure and darke, a little while after growing and increaſing, and when it is come to the full, preſently againe decreaſing till it come to ſuch obſcurity that it cannot bee diſcerned. Herein alſo like the Moone, in that the nearer wee approach vnto theſe from whom wee borrow our light by familiarity and conuerſation with them, the more the brightneſſe of our fame is obſcured, they being apt to praiſe thoſe moſt, with whom they are leſt acquainted; and contrariwiſe the more remote and oppoſite we are vnto them, the more fully and freely doe they impart vnto vs their praiſes and commendations. Onely herein they differ and are vnlike, in that the Moone hauing loſt her borrowed light, doth recouer it againe within as few dayes, and with as great facility as it was depriued of it; whereas thoſe who haue once loſt their light of glorie and reputation, which they had from the vnconſtant multitude, are ſeldome againe reſtored vnto it, or at leſt after a long time, and with great difficulty: their diſgraces herein reſembling wounds, which are ſoone inflicted, but long in curing; and alſo being healed, a ſcarre and blemiſh ſtill remaineth.

Sic eſt vulgus: ex veritate pauca, ex opinione multa æſtimat. Cic. pro Roſc. Com.

§. Sect. 5.
That true glorie conſiſteth not in vulgar praiſes, but in the approbation of God and the teſtimonie of our owne conſciences.

Let vs therefore like the Sunne deſire to haue our light in our ſelues; our owne conſciences approuing, iuſtifying, and commending our vertues and good parts; and if wee will needes haue honour and prayſe, let vs haue it from within vs; for no man can diſhonour him, who thus maketh himſelfe truely honorable; whereas if wee inwardly diſhonour and diſgrace our ſelues with the obloquie of an euill conſcience, all the praiſes and commendations which we

Sed quæris laudem ab alio? tu igitur teipſum honora, & nemo te dehoneſtare poterit. Chryſoſt. in Matth. 27. Homil. 88.

Stultus ſum ſi ciſtellæ labiorum tuorum gloriam meam credidero, et capero mendicare eam abs te cum habere voluero. Bernard ſuper. Cant. ſerm. 13. & epiſt. 42.

Magna eſt eius gloria quæ nullius laudibus creſcit, & nullius vituperatione minuitur, Caſſian. in epiſt.

Sed apud populum, inquies, magna de ipſo æſtimatio eſt: quidnam hoc ſibi vult? non enim certè populus, ſed Deus iudex eſt, &c. Chryſoſt. in Matth 12. homil. 41.

Vt quid enim aut alterius hominis aut de meo ipſius iudicio ſolicitus ſum, cuius nec vituperio reprobus, nec laude probatus inueniar? Si ante hominum tribunal oporteret ſtare, in illorum laudibus gloriarer, &c. Bernard. de verbis Apoſtoli. Qui gloriatur, &c. ſermo.

we can haue outwardly from men, will not all profit or auaile vs. Againe, if wee eſteeme our glorie a chiefe treaſure, why ſhould we commit it to the cuſtodie of other men, and lay it vp in the weake cheſt of their mouthes? why ſhould wee ſtand at their curteſie and deuotion, to haue it when they pleaſe, and to receiue repulſes and diſgraces, when it ſtandeth with their liking? why ſhould wee beg that which our ſelues may freely giue? and be beholding for that, which wee might haue at our owne diſpoſing? why ſhould we not lay vp our treaſure where we may at pleaſure reſume it, when wee haue vſe of it; but ſuffer it to be out of our owne hands in other mens keeping, and intreat that which we might command? or if wee thinke that the iron barred cheſt of a good conſcience, is not ſtrong or ſafe enough to keepe this iewell, but needs wee will put it out, and entruſt it vnto others ſafer cuſtodie; then what ridiculous folly is it, to make choice of the vulgar peoples lips and mouthes, being a weake and open coffer without locke or bolt, which being ſhut to none, any that liſt may ſteale it out? How much better were it for vs to commit this treaſure vnto Gods owne cuſtody, ſo approuing our conſciences vnto him, as that wee may haue his praiſe and approbation, ſeeing it will be moſt ſecure and ſafe in his keeping, becauſe he is moſt powerfull to preſerue it, and moſt faithfull to reſtore it? For then would it bee out of the reach both of ſcorne and enuie, and attaine vnto ſuch a perfect greatnes, that neither the prayſes of worldlings would increaſe it, nor their diſpraiſes diminiſh or abate it? Neither in truth will it ought auaile vs, though worldlings and vulgar people ſhould with neuer ſo much conſtancie extoll and magnifie vs, if wee haue not prayſe and approbation from God, and our owne conſciences; ſeeing theſe alone are our witneſſe and our iudge, they hauing nothing to doe either to iuſtifie or condemne vs. For who would not thinke him extreamely fooliſh, who in running his race or ſtriuing for a maſterie, ſhould chiefely affect the applauſe of the ignorant people ſtanding by; and neglect the skilfull iudges from whom he hopeth to receiue the crowne or garland? Who would not thinke him worſe than mad, who being a courtier, and ſtanding vpon his preferment, ſhould carefully deſire to bee praiſed of the blacke guard, and neglect the approbation of the King himſelfe and his chiefe counſellers? But this and much greater folly doe they commit, who neuer regard the commendations and prayſe of our chiefe iudge and King, and the Saints, his chiefe nobles; in the meane time aſpiring with all their wits and endeauours, to haue the applauſe of vaine worldlings, whoſe good word cannot helpe them, nor their ill word hurt them.

§. Sect.
That it is
vnleſ
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glorie.

Laſtly, let vs conſider, that though honor and glory were to be deſired and ſought of vs; yet now there is no time of affecting more of it, than the approbation of God, the good report among the godly, and the teſtimonie of our owne conſciences; but we muſt (as I haue ſhewed) returne all honor vnto God, ſaying with *David, not vnto vs, not vnto vs, but vnto thy name giue the glory.* For why ſhould we much affect honour in this vale of teares, ſeeing by our ſinnes we daily diſhonour God? Why ſhould wee deſire prayſe and glory in the world for our vertues and good parts; ſeeing they are ſo defectiue and ſo full of wants and imperfections, that they are ſufficiently prayſed, if they bee pardoned; and haue glorie enough, if they be not diſgraced? Wee are heere full of ſores and wounds, and therefore we had more need of ſalues to heale vs, than of glorious ornaments to grace and beautifie vs: we are ſubſtantially emptie of true vertue and ſanctifying graces; and therefore it better becommeth vs to ſeeke after the ſpirituall food of our ſoules, whereby wee may bee filled and ſatisfied, than to gape after the winde of words, which may well puffe vs vp with pride, but cannot ſatiſfie vs. We had neede of wholeſome nouriſhment to keepe vs from ſtaruing, and doe we wantonly affect liquorous dainties? Wee want neceſſarie cloathes to keepe vs warme, and doe wee looke after theſe curious and ſlight ornaments? Wee are here poore pilgrimes in the place of our exile and baniſhment, painfully trauelling towards our heauenly countrie, and dare we dreame of glorie, crownes, and ſwelling titles? yea rather let vs firſt ſeeke the ſubſtance, and then at our leiſure looke after ceremonies; let vs firſt take care for the bodie of vertue, and then the ſhadow of honour will follow of its owne accord; let vs heere according to the Angels ſong aſcribe all glorie vnto God in the high heauens, and reſt contented, whileſt wee continue on earth, with peace and good will, expecting our crowne when wee haue finiſhed our courſe, and waiting for fulneſſe of honour and perfect glorie, when as being freed from all corruption, we ſhall bee perfected alſo in all grace and goodneſſe.

Pſal. 115.

Luke 2. 14.

§. Sect.
That it is
great fol
affect po
ritie, and
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pleaſe the
multitude.

And thus much concerning vaine glory and worldly fame. The next branch of honour is popularity, conſiſting in the immoderate deſiring, and ambitious ſeeking of the loue and fauour of the common people, the which is as vaine and worthleſſe as the other: and therefore their folly is no leſſe, who too much affect it, and dote vpon it. We may indeed, according to the Apoſtles counſaile, labour *to haue peace with all men,* yea

Rom. 12.

yea, we may moderately deſire to pleaſe all, ſo that God bee not diſpleaſed, and to haue their loue and fauour, ſo that wee vſe lawfull meanes only, and doe not ſo eagerly hunt after the fauour of men, as that we are ready to purchaſe it by making ſale of the loue of God: but this is that popularitie which is to be condemned, when as we ouer-value their loue aboue its worth, when wee too much dote vpon it, ſeating it in our hearts aboue the loue of God; or finally, when we ſeeke it firſt and principally, not caring what hypocriticall ſhewes, and falſe ſemblances, what ſubtile policies and wicked courſes wee vſe for the compaſſing of our vaine deſires. In all which reſpects this fooliſh popularitie is to be contemned and rejected. To which end let vs conſider: firſt, that it is a fooliſh thing to number fauours and not weigh them; and to ſtudie rather to pleaſe many, than to pleaſe thoſe which are good. For, as one ſaith, what can be more abſurd than to make high account of their fauours joyned all together, and to contemne them all when they are ſingled and ſeuered? But how much more is it groſſe and impious, to endeuour rather to pleaſe a multitude of wicked Worldlings, than God himſelfe? and by winning their fauours in that which is euill, to heare this teſtimony ſounding in our conſciences, that we are not the ſeruants of Ieſus Chriſt? Secondly, it may ſerue to weane vs from immoderate ſeeking of theſe vulgar fauours, if we doe but conſider that it is a matter of great difficulty, and almoſt impoſſibility to pleaſe the multitude, and not to diſpleaſe thoſe which are wiſe and vertuous; for ſuch difference and contrarietie there is between their judgements, diſpoſitions, and affections, that that which the one eſteemeth, the other contemneth, that which the one liketh, the other loatheth, and that which they approue and magnifie, theſe improue and juſtly condemne. If therefore we cannot pleaſe both, who would not chuſe to pleaſe rather the better, than the greater part? who would much care for their fauour & approbation, whom himſelfe neither fauoureth nor alloweth? or greatly deſire to be liked of thoſe, whom he doth not like, nor vnto whom he would be like; neglecting in the meanetime, the loue and liking of the wiſe and vertuous, whom he inwardly reuerenceth and admireth, becauſe they are ouermatched with multitude? To this purpoſe one ſaith, that *it is a ſhame for a Man to affect the pleaſing of thoſe whom hee would not imitate: for either they are not good; and then being euill, it is no great matter to be prayſed of them; or they are good, and then we ought to imitate them: but thoſe that are good, are good through their vertue, and vertue affecteth not that which is in the power of other men; and therefore hee that imitateth the good, doth not ambitiouſly deſire any mans prayſe; and hee that imitateth the euill, is vnworthy of prayſe.*

§. *Sect.*8.
That it is impoſſible to pleaſe the multitude & pleaſe God.

But as it is hard to pleaſe the multitude, and to pleaſe alſo thoſe which are wiſe and good: ſo it is a matter of much more difficultie, to haue their fauour and the loue of God; becauſe the vulgar multitude being infected with many corruptions, affect thoſe chiefly who are like themſelues, and who are ready by euill arts to compaſſe their fauour, and to run any wicked courſe which may fit their phantaſie, and pleaſe their humour, for the obtaining of their loue. And therefore one concludeth that hee will *neuer indeuour to pleaſe the vulgar people; for thoſe things* (ſaith he) *that I know and approue they allow not, and thoſe things which they allow, I know not. Who can pleaſe the people whom vertue pleaſeth not? for their fauour is gotten by wicked arts; and they that will pleaſe them, muſt become like vnto them; neither will they approue thee, vnleſſe they acknowledge thee for one of their cōpany. Now it is a matter of much greater moment, what thou ſeemeſt to thy ſelfe, than what thou appeareſt vnto others.* Seeing then the multitude is for the moſt part euill, and wee cannot pleaſe euill men but by euill meanes, it followeth hereupon, that they who will be gracious with the vulgar crew, muſt be vngracious in themſelues, and they who will pleaſe the wicked route, muſt diſpleaſe God, yea, and themſelues too, if they haue any grace or goodneſſe in them. And hence it is that our Sauiour Chriſt denounceth a woe againſt ſuch as are pleaſing to all. *Woe be vnto you* (ſaith hee) *when all men ſpeake well of you;* becauſe it is impoſſible to haue the liking and approbation of the wicked, vnleſſe wee loſe the fauour of God, by joyning with them in their wicked courſes. An example whereof we haue in *Herod*, who affecting popularitie, did to gaine the fauour of the people, put to death the Apoſtle *Iames*, and *when hee ſaw that it pleaſed the Iewes* hee proceeded further, and apprehended *Peter*, with a purpoſe to bring him likewiſe to the ſlaughter. As alſo in the corrupt Gouernor *Fælix*, who though he knew *Pauls* innocencie, yet to get fauour of the Iewes he left him ſtill in bonds.

Iohn 15.19.

Nunquam volui populo placere: nam quæ ego ſcio non probat populus, quæ probat populus ego neſcio, &c. Senec. Epiſt. 29.

Si multis vita tua placuerit, tibi placere non poterit, Senec.

Luke 6.26.

Acts 12. 2,3,4.

Acts 24.28.

§. *Sect.*9.
That popularitie is the vaile of much wickedneſſe.

And as this too much popularitie is a notable meanes to thruſt men head-long into wicked courſes; ſo oftentimes it is the vaile and ſhadow wherewith men maske and hide all manner of ſinne, and a meanes by the furtherance whereof they incourage themſelues to commit horrible crimes and outragious wickedneſſe; as Murther, Treaſon, Rebellion, Parricide, and what not. An example whereof we haue in *Abſolon*, who ambitiouſly affecting the Kingdome, though it were with the murther of his moſt deare father,

2.*Sam.* 15.2,3.

ther, vſeth this popularitie, as the vaile of his wickedneſſe, and as the chiefe meanes of accompliſhing his Deuilliſh purpoſes: And the like is to be obſerued in almoſt all ambitious Traytours, who aſpiring vnto Soueraigntie, doe in the firſt place lay this as the foundation of their proud rebellion, to become gracious with the common people. Finally, as it is the cauſe of much ſinne, ſo commonly it expoſeth thoſe who doe imbrace it, vnto danger and puniſhment; for the loue and fauour of the vulgar people being exceeding mutable and inconſtant, euen like the weather and calmenes of the Sea, doth draw men on to the purſuing of deſperate attempts: and when the leaſt perill appeareth, forſaketh and leaueth them in the middeſt of danger. In which reſpect it is fitly compared to a faire and fauourable wind, which inuiteth paſſengers to put forth into the Sea, and hauing brought them into the mayne, either there leaueth them becalmed, or turning about raiſeth againſt them a dangerous ſtorm. In reſpect of both which ſinnes and dangers, that commonly accrew to thoſe which are popular, euen the Heathen man eſteemed it a part of happineſſe, to be rather ſcorned, than magnified by the multitude. And therfore let not vs, who profeſſing Chriſtianitie ſhould haue more profited in true wiſdome, account it a part of our felicitie to be highly aduanced in their loue and fauour; but contemning this diſhonorable honour, of being gracious with the graceleſſe, and pleaſing to the wicked multitude, let vs labour in the firſt place to pleaſe God, and to bee approoued by our owne conſciences; and in the next place to mayntaine our good name and reputation among the godly and vertuous; not looking to the ſmalneſſe of their number, but to the greatneſſe of their worth, & the excellency of their judgement. In which reſpect we ſhould preferre one of theſe ſharpſighted Eagles, before a whole ſwarme of thoſe buzzing flies.

O funeſtus multis populi dirusq; fauor, qui cum flatu vela ſecundo ratis impleuit, vexitq; procul languidus idem, deſerit alto ſæuoq; mari, Senec. in Octauia.

Fœlix nondum eſt quem turba non deridet. Senec.

Turpe decus placuiſſe malis.

§. Sect. 10. The vanitie of priority of place and precedencie.

And thus much concerning popularitie. The next branch of Honour is priority or precedencie, conſiſting in the hauing or taking of the vpper place, or better hand: a thing in it ſelfe ſo vaine and friuolous, that it is vnfit to bee the ſubiect of any graue and Chriſtian diſcourſe: but yet ſo much eſteemed and ſtood vpon among Worldlings, out of their pride and ſelfe-loue, that they more bend their thoughts, and ſpend their labour, in attaining vnto this vanitie, than about the aſſurance of their owne ſaluation, or thoſe vnſpeakable ioyes of Gods Kingdome, being more ſtudious and carefull of hauing an high place among men, than to haue any place among the Saints in Heauen. Yea, ſo doe they value this prioritie and vpper hand, that they vſually make it the occaſion of mortall quarrels, and deſperate frayes, and chuſe rather to hazard the loſſe of their liues than the loſſe of that place, which their pride makes them thinke is due vnto them. But Chriſtians who muſt deny themſelues, and in all humilitie follow their Maſter Chriſt, muſt learne to contemne this idle vanitie. To which purpoſe let vs conſider, that if wee will follow our Sauiours counſell, we muſt take the loweſt place at Feaſts and Meetings, vntill others taking notice of our worth doe preferre and cauſe vs to ſit higher: if we will be aduiſed by his holy Apoſtle, we muſt indeed contend about Honour, yet not in taking, but in giuing it; we muſt ſtriue to haue the precedence, but in humilitie, outſtripping others, in preferring them before our ſelues; *In giuing honour* (ſaith hee) *goe one before another.* And againe, *Be not high minded, but make your ſelues equall to them of the lower ſort.* Furthermore, let vs conſider, that this difference of places, & hands, is a matter of opinion onely, which bringeth vnto no man any true worth or reall good; yea, rather it maketh them hated for their pride and inſolence, when they preſſe higher than beſeemeth them: and if opinion ſhould vary (as it doth in diuers times and Countries) then the ſuppoſed worth of this vanitie would alter alſo, making the wall worſe than the out-ſide, and the middle better than the vpper end. Let vs remember that the Heathen Monarch could teach vs this leſſon, that not the place the man, but the man doth dignifie the place: and foule ſhame it is for Chriſtians to excell him in pride, whoſe ambition was ſuch that the whole World could not ſatisfie it. Let vs know that this priuiledge of place on earth is common to the wicked and reprobate, ſo that when we haue ſeated our ſelues as high as we can, there are many hundreds in Hell that haue bin higher than we. And therefore let vs not ſtriue for an high place in the world, but rather that we may haue ſome place in Gods Kingdome; and thinke with our ſelues what ſhame and confuſion it will bring, to thoſe who hauing in this life had the higheſt places among men, ſhall in the life to come mauger their pride, be thruſt downe into one of the loweſt places of Hell, and haue the Deuils and wicked Spirits inſulting ouer them.

Rom.12.1

§. Sect
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The fourth branch of worldly Honour is aduancement and preferment, which either reſpecteth perſons, or places and dignities: the former is, when as men are extraordinarily aduanced into the fauour and eſtimation of Princes & great Potentates of the world, which howſoeuer it is to bee eſteemed in it ſelfe good, when as it is obtained by lawfull and honeſt meanes, yet it degenerateth and becommeth euill vnto thoſe who aſpire vnto it as their chiefe goodneſſe; in their iudgements preferring, in their affections deſiring, and in their practice ſeeking, the fauour of mortall and earthly Princes, before the fauour and loue of the immortall and heauenly King: which is the caſe of all thoſe who vſe wicked and vnlawful courſes, either to gain, or retaine their loue; as lying, diſſembling, hypocriſie, ſycophancie, fauning, flattery, and other ſuch Deuilliſh arts and policies. But howſoeuer Christians are much to account of the loue of their Princes and Rulers, when as hauing it, they may alſo retaine the loue and fauour of God, becauſe they are his Deputies and Lieutenants vpon earth: yet when there is ſuch oppoſition betweene them, that both will not ſtand together, (as it alwayes hapneth when either it cannot be gotten or kept but by ſinfull and wicked meanes) then is this fauour of great Potentates to be lightly eſteemed, yea, to be contemned and rejected, that we may retain the fauour and loue of God; according to the example of the three children, who howſoeuer they were in chiefe fauour and eſtimation with *Nebuchadnezer*, yet when they could not enjoy it ſtill, vnleſſe they would offend God, by committing Idolatry, in worſhipping the golden Image, they ſet his fauour at naught, and regarded not his diſpleaſure and fierce wrath: as alſo in *Iohn* the Baptiſt, who though hee were in good account with *Herod*, yet hazarded the loſſe of his eſteeme, and incurred his indignation, rather than hee would neglect his dutie, in admoniſhing and reproouing him for his ſinne.

Which examples that wee may imitate, and learne to loathe this ſweetneſſe of worldly fauour, when the poyſon of ſinne is mixed with it, let vs conſider that it is not onely vaine and vnprofitable, but alſo dangerous and hurtfull. The vanitie chiefly appeareth in the vnconſtancie and mutabilitie of it, and that both in reſpect of the fauour it ſelfe, and the perſons fauouring. For the former, who knoweth not, that it is vſuall in the Courts of great Princes, to be one day in fauour, & the next in heauy diſpleaſure; now graced with the chiefe Honours of a Kingdome, and ſoone after diſgraced and vtterly neglected? An example whereof we haue in *Haman*, who being the Kings chiefe Fauourite, ruled all at his owne pleaſure; and the next day following was hanged vpon the gallowes which himſelfe had made for *Mordecay*. The which alteration often hapneth, for a ſmall cauſe, often vpon an appearance and ſurmize only; and not ſeldome vpon meere phantaſie and will, that they may pleaſe themſelues with varietie of new Fauourites; for as they oftentimes aduance them highly into their loue without any deſert, vpon conceit and opinion only, ſo this varying, their loue alſo varieth, ſometimes turning to a cold neglect, and ſometimes into mortall hatred. In which reſpect Princes Fauourites are fitly compared to Counters vſed for computation and caſting accounts; which being all in themſelues of like value, haue, according as it pleaſeth the accountant to place them, a farre differing eſtimate, ſome ſtanding for thouſands, ſome for hundreds, and ſome for vnites; yea, and thoſe which now haue the place of the greateſt ſumme, doe by and by ſtand for the leaſt and thoſe which were of leaſt eſtimate, are ſoone after taken for the greateſt number. And in the ſame regard Princes fauours are likened vnto a tender eye, which the leaſt moat falling into, cauſeth to water, and ſomtimes is offended with a blaſt of winde: for ſo the ſmalleſt trifle often changeth their affection, & ſometimes meere winde of words, the rumours and tales of Backbiters and Sycophants moue them to diſpleaſure. Of this *Dauid* had experience, who being greatly in *Sauls* fauour, ſuddenly procured his hatred, for no other cauſe, but by his owne worth and good deſerts, and the others jealouſie and vnjuſt ſuſpition. And therefore hauing by his owne experience, come to the knowledge of this inconſtancie and mutabilitie; he ſaith that it is *better to truſt in the Lord, than to haue confidence in Princes*, becauſe where he *loueth, hee loueth to the end*: his loue and fauour being immutable and vnchangeable. To which purpoſe alſo *Ieremy* ſaith, that *the hope of the hils is but vaine, and the multitude of the mountains, but in the Lord our God is the health of Iſrael*. But though it were granted that the fauour of Princes were immutable, yet there is no cauſe why wee ſhould ſet our hearts much vpon it, for as much as themſelues are mortall, and ready to leaue vs when wee moſt beare our ſelues vpon them, and to faile vs when as wee thinke their loue our chiefe ſtrength. And this argument *Dauid* vſeth to diſſwade vs from truſting in Princes, becauſe their breath departeth, and they returning to their earth, all their thoughts periſh; accounting him bleſſed who puts his whole confidence in the Lord, whoſe loue is vnchangeable and himſelfe eternall, and not in the Kings and Potentates of the earth, whoſe loue is mutable, and themſelues mortall, and conſequently their fauours are a vaine ſtay to reſt vpon, ſeeing they die with them: neither let any man thinke, that their fauours receiued are annexed to the Crown, and will continue by ſucceſſion, ſeeing there is nothing more common, than for the heire to hate them, whom his father or predeceſſor loued and eſteemed; it being the nature of ſoueraigne power not to joy much in others loue, but rather to delight themſelues in creatures of their owne making.

Orontes Apotheg. apud Plutarch. p. 297.B.

Pſal. 118.9.
Iohn 13.1.

Ier. 31.5.

Pſal. 146.3, 4.

§. Sect. 13.
That the fauours of Princes are vnprofitable.

But as this fauour of worldly Princes is vain, ſo alſo is it vnprofitable; neither bringing to thoſe that haue it any great good, nor exempting & freeing them from any great euil.

It doth not make them better or more vertuous; yea, oftentimes much worſe, and more vitious than thoſe that want it, puffing them vp with pride, and cauſing them to bee inſolent in all their carriage and behauiour. It doth not free them from dangers, but rather expoſes them vnto them, nor deliuereth them from any great euils, as from the wrath of God, ſickneſſes and diſeaſes, death and condemnation. And therefore the Pſalmiſt willeth vs *not to truſt in Princes, nor in the ſonne of man, becauſe there is no helpe in them.* And yet their fauours were more to bee valued and eſteemed, if as they did not greatly helpe vs, ſo they did not much hurt vs: But the truth is, they lay vs open to many perils, and ſubiect vs to many euils. For to ſay nothing of thoſe dangers of ſinne, to which they hazard vs, by making vs to forget God and our ſelues, with all good duties which wee owe to both: they expoſe vs alſo to many worldly perils, as to the hatred of all thoſe who enuie our aduancement, and diſdaine that we rather than they ſhould bee partakers of ſuch extraordinary fauours; and to all their cunning and malicious plots, whereby they ſeeke to vndermine vs, & to worke our ruine. Yea, no ſmall dangers doe we runne into, in reſpect of theſe great Potentates, who doe affect vs; becauſe their loue is vnconſtant, and ſeldome doe they vary and change towards their great Fauourites, but it is with their vtter ruine. In reſpect whereof, familiaritie with them, is as if one played with a tame Lion, whoſe greateſt loue is joyned with imminent danger; ſeeing if hee be but a little angred, he hath alwayes power to pull them in pieces, which though hee doe not euery day put in execution, yet is he daily feared; and though they often ſcape his pawes, yet commonly at laſt they are payed home once for all. Laſtly, as the fauour of great Potentates expoſes their Fauourites into many dangers, ſo doth it alſo commonly plunge them into innumerable euils, and firſt and eſpecially by drawing them on to baſe flattery to pleaſe their humours, and retaine their fauours; being ready alwayes to ſpeake, not what is moſt profitable, but what is moſt plauſible, not what they know is the truth, but what they thinke will be beſt accepted. To which purpoſe one ſaith, that thoſe who come into fauour with great Perſonages, muſt make account to betray the truth, or to loſe all friendſhip. Secondly, as they muſt forgoe the truth, ſo alſo their libertie, and become true vaſſals and ſlaues, readie to further all their deſignes, and that oftentimes with the hazard of their goods and good name, yea, (which is worſt of all) of their ſoules, by being their inſtruments in effecting and bringing to paſſe things vnlawfull and wicked. In which reſpect it is a hard thing to be eſteemed of great Potentates, and not to bee vile and baſe to a mans ſelfe. Laſtly, by ſetting our hearts vpon the fauour of Princes, we expoſe our ſelues to that fearefull curſe, denounced againſt all thoſe who truſting in man, & making fleſh their arme, doe withdraw their hearts from the Lord. And therefore ſeeing ſo little good, and ſo great euill commeth of the fauour of great Potentates, when we ſet our hearts too much vpon it; let vs learne to weane our affections from this worldly dotage, and contemning the fauour of the greateſt Monarch, when it commeth in compariſon with the loue of God; let vs firſt and chiefly labour to be aſſured of the fauour of our heauenly King, as being moſt profitable and immutable, bringing with it no hurt, yea, turning all our euill into good, and inriching vs with earthly peace and ſecuritie in this life, and with eternall glory and happineſſe in the life to come.

Pſal.146.3.

Si in clientelam fœlicis hominis potentiſq; peruenerit: aut veritas aut amicitia perdenda eſt.

Ier.17.5.

Rom.8.28.

CHAP. XI.

Of the vanitie of worldly power and authoritie.

THe other branch of worldly preferment, is aduancement to high places and dignities: as places of Magiſtracie, Nobilitie, *Empire* and Soueraigntie. The excellencie of Magiſtracie chiefly conſiſteth in their great power and authoritie, which they haue and exerciſe in ruling and gouerning others, who are inferiour and ſubiect vnto them, the which is in it owne nature good: for as *Iob* ſaith, God is the fountaine of all power and wiſedome: and the Apoſtle telleth vs, that *there is no power but of God, and the powers that be are ordained of God*, and that Magiſtrates who exerciſe this power are the Miniſters of God, to reward the good and puniſh the euill. To which purpoſe one ſaith, that *power it ſelfe is not euill, but hee that abuſeth his power and authoritie; it is not authoritie that is euill, but ambition: finally, thus farre forth the ordination of power is from God, that hee is to be accounted the Miniſter of God who doth vſe his power well; and therefore it is not the fault of the Office, but of the Miniſter, neither can the Ordinance of God diſpleaſe, but the action of him who doth ill adminiſter it. The Emperour giueth honour, and hath his due prayſe; but if any abuſe this honour conferred vpon him, it is not the fault of the Emperour, but of the inferiour Iudge. What ſhall we ſay then? it is good to vſe power, and to deſire honour: good I ſay, if it be lawfully conferred, and not ambitiouſly ſnatched.* But yet as I ſaid of the reſt of worldly bleſſings, ſo of this, it is not good abſolutely and immutably,

mutably, but of an indifferent nature in reſpect of the vſe, good to thoſe that make good vſe of it, euill to thoſe who abuſe it vnto euill. So one ſaith, that *riches, power and ſtrength, are the inſtruments of vertue to thoſe that vſe them well; although they haue no true felicitie in themſelues: and therefore he is no leſſe miſerable who abuſeth them, than he who taking a ſword into his hands to fight againſt his enemies, doth turn the point thereof againſt himſelfe, to his owne ruine.* Vnto which abuſe wee are naturally moſt prone, partly whileſt we ſet our hearts and affections more vpon it, than vpon our ſpirituall aduancement to be the ſonnes of God, and heires apparant of his Kingdome, and therefore take more paines in getting, and more care in keeping this earthly preferment, than that ſpirituall and heauenly aduancement, of which we are ready to make forfeiture, by vſing ſinful and wicked meanes for the compaſſing of the other; partly whileſt being puffed vp in pride, we glory in our power and authority, deſpiſing and contemning thoſe who haue not attained to the height of our preferments; and partly by putting too much truſt and confidence in it, as though we were able to ſtand in our own ſtrength, and to outface and diſcountenance any danger by our owne power. But that we may not too much eſteeme, affect, ſeeke, or glory in this authoritie and power, but may learne to deſpiſe whatſoeuer portion thereof wee haue in our ſelues, in compariſon of our ſpirituall priuiledges, and eternall aduancement in Gods Kingdome: let vs conſider that in reſpect of them, they are of no excellency or profit; but contrariwiſe being abuſed, through our corruption, they are vſually the cauſes both of ſinne and puniſhment.

That there is no great excellencie in this power and authoritie, it appeareth in that God beſtoweth it as a common gift both vpon the good and the bad; yea, commonly thoſe vnto whom he vouchſafeth the leaſt, or no meaſure of grace, are moſt aduanced to theſe worldly dignities and preferments; and thoſe which are aboue others inriched with earthly glory, are often paſſed by, when as there is choice to be made of ſuch, as ſhall haue ſpirituall and heauenly aduancement: for ſo the Apoſtle ſaith, *that not many wiſe, not many mighty, not many noble, are called, but God chuſeth the fooliſh things of the world, to confound the wiſe, and the weake things of the world to confound the mightie.* And thus we read that the firſt mightie men on earth, were thoſe wicked Giants, who were the iſſue of that vnequall match betweene the ſonnes of God, and daughters of men: and after the floud *Nimrod* began firſt to bee mighty on the earth; and like vnto theſe ſucceeded many others, both among the Heathen Nations, and alſo Gods choſen people, who, the more mighty they were in power and authoritie, the more weake commonly they were, in all grace and goodneſſe. All which ſerue as examples of the Apoſtles rule and obſeruation, that not many mightie are effectually called; and conſequently that there is no true excellencie in greatneſſe, ſeeing it is ſo often void of goodneſſe, and therefore thoſe who moſt excell in it are neglected by God, when as thoſe which are weake are called and choſen.

§. Sect. 3.
That worldly authoritie and power doth not profit vs for the attaining to grace and vertue.

And as there is no cauſe to glory in greatneſſe, in reſpect of any excellencie there is in it ſelfe: ſo neither in regard of any great profit it bringeth vnto vs; ſeeing this might and authoritie doth not helpe vs to the obtaining of the beſt things, which are to bee deſired, nor to the preuenting or eſcaping of the greateſt euils, which are to be ſhunned. We cannot with all our might and authoritie command one ſanctifying grace, or furniſh our heart with one vertue; yea, commonly this worldly power rather oppoſeth againſt grace, keeping it from entring where it is not, and nipping, curbing, and ſuppreſſing it where any ſeeds thereof are ſowne; whereas they who are weake and contemptible, being manured by Gods Husbandmen, doe like gentle and light grounds bring forth fruitfull increaſe of vertue and goodneſſe; whereas the other, like ſtiffe and ſtrong clay, doe choake and bury whatſoeuer good ſeeds of grace are committed to them. And as this is to be obſerued in ſeuerall perſons, ſo alſo wee may note a great difference in the ſame men in theſe different eſtates: for how many haue we ſeene, who before they haue had preferments, haue beene humble, courteous, religious, and inriched with many graces and good parts, who being aduanced to dignitie and authoritie, are changed with their eſtate, becomming proud and inſolent, diſdainfull and contemptuous, irreligious, and prophane, or at leaſt colde and negligent in all good Duties the power of Gods Word becomming vnpowerfull vnto them, and their zeale being cooled, when this winde of vaine glory hath but a little blowne vpon them? And this difference is obſerued by an Ancient in the ſtate of the Primitiue Church, which being borne and come to ſome age and ſtrength, did grow in the middeſt of perſecutions, and was adorned with the Crowne of Martyrdome: but after it had Chriſtian Princes indued with power to defend and prouide for it, it increaſed with riches, but decreaſed and declined in vertue and all goodneſſe. Neither doth this power and authoritie helpe vs at all in our warfare againſt our ſpirituall enemies; for theſe Principalities and Powers cannot be ouerthrowne with humane might; and theſe fleſhly weapons are farre too weake for

Eccleſia nata & adulta perſecutionibus creuit & martyrijs coronata eſt, &c. Hieronym. de vita Malchi, Epiſt. tom. 1.

this ſpirituall encounter; yea, rather it betrayeth vs vnto danger, ſeeing wee are more apt to truſt vnto it, when wee find our owne might, and it alwayes faileth vs when wee moſt relie vpon it. It doth not intitle vs to true greatneſſe, and the chiefe magnificence of a Chriſtian; which doth not conſiſt in abilitie to doe much, but in a willingneſſe to doe that which is good; neither will doing of great things make a man good, but doing of good things makes him great.

Si magna feceris non bonus eris, ſed ſi bona magnus.

§. Sect. 4. That hee who hath moſt authoritie ouer others, hath leaſt in ruling himſelfe.

Finally, this worldly power and potencie, doth not helpe vs to the obtaining that moſt eſteemeable victory of ouercomming a mans ſelfe; neither doth it aſſiſt reaſon in ſubduing and ruling of our affections and paſſions; yea, rather when the vnreſiſtable flood of power, is ioyned with the violent ſtreame of our owne paſſions, it causeth them more to ſwell and rage, bearing downe all where there is but the leaſt appearance of oppoſition; whether it bee the inward ſtop of conſcience, or the outward ſtop of admonition or reſtraint; making their will to ſtand for law, and all that to be lawfull, whatſoeuer liketh them. Neither doe they now meaſure their deſignes and actions, by the rule of equitie and iuſtice, but by their owne power and abilitie, thinking that they may doe, what they can doe; and often deſiring more power, to doe that which they cannot now atchieue, whereas they haue already more than they can well vſe, their paſſion & power ouer-ruling their reaſon, which ſhould be in ſubiection, and obedient vnto it. And whereas the doubling of their authoritie & power, ſhould make them redouble their care to vſe it with ſobrietie and moderation, and their abilitie to do what they liſt, ſhould the more reſtraine their liſt, and will, within the bounds of honeſtie and equitie; now hauing the raines of libertie put into their hands, they run on in wilfull courſes, oppreſſing and bearing downe with violence, whatſoeuer ſtandeth in their way, and but ſeemeth to hinder them; fretting and fuming againſt any that dare preſume to ſay they doe amiſſe, and thundring in their pride & impatiency ſharp reuenge againſt all, who haue but in the leaſt degree diſpleaſed them. So that whereas before, their anger and wrath, like a flaſh of lightning, appeared and vaniſhed without doing any great hurt; now power like a Thunderbolt being ioyned with it, maketh it to become deadly and pernicious. Laſtly, this worldly power and authority doth vs no good in attaining vnto our chiefe good, neither haue wee our heauenly happineſſe by command, but by intreatie, not by authoritie, but by humilitie and ſubmiſſiue ſuite. So that in this regard wee haue greater cauſe of glory in the leaſt dram of ſpirituall grace, than in the greateſt meaſure of worldly authority and might; according to that of the Prophet, *Let not the ſtrong man glory in his ſtrength, but let him that glorieth, glorie in this, that hee vnderſtandeth and knoweth the Lord.* Yea, though our power and authority were ſuch, that wee could command the Deuils, and ouer-rule the infernall ſpirits, yet wee muſt not, as Chriſt ſaid to his Apoſtles, *Reioyce in this, that the ſpirits are ſubiected vnto vs, but rather reioyce in this, that our names are written in Heauen.*

Quod non poteſt, vult poſſe qui nimium poteſt, Senec. in Hypolit.

Minimum debet libere cui multum licet.

Amica poteſtati pene ſemper impatientia eſt, Greg. Moral. lib. 20. cap. 29. *Vbi cum poteſtate habitat iracundia fulmen eſt.*

Ier.9.23,24.

Luke 10.20.

But as this worldly aduancement, power and authority helpeth vs not to the attaining of any chiefe good, ſo neither doth it exempt or free vs from any great euils. It doth not priuiledge vs from dangers: for as the Pſalmiſt ſaith, *The King is not ſaued by the multitude of an hoſt, neither is the mightie man deliuered by great ſtrength.* Yea, rather it expoſes men to many perils; their greatnes making them but the fairer markes for enuy to ſhoot at, and inflaming many as ambitious as themſelues, to vſe all their art and power for the vndermining of their eſtate, that ſo out of their ruines they may raiſe their owne preferments. It cannot deliuer vs from the iuſt vengeance of God in the day of his viſitation, the Lord hauing a thouſand means to weaken vs in our greateſt ſtrength, and being able to make our owne power and authority the inſtrument of our deſtruction: for if he do but blow vpon vs with the breath of his diſpleaſure, our proud might ſhall ſerue but as an ouer-great ſaile to ouerturne vs, and our owne ſtrength ſhall become the inſtrument of our ruine. It doth not free the mind from cares and griefes, nor our bodies from ſickneſſes and diſeaſes; yea, the more authoritie a man hath, the more is his care and trouble, and though hee be in neuer ſo great place, yet the Ague and Gout, Apoplexies and Palſies, Conſumptions and ſuch other griefes and maladies, will not bee afraid of him, but comming as Officers from a ſuperiour power, will in deſpight of all his glorious greatneſſe, hold him vnder their arreſt, till they haue a diſcharge from our chiefe ſoueraigne. Neither doth the greateſt earthly power, and tranſcendent authoritie free any from death; for as the Pſalmiſt ſaith, *Man ſhall not continue in honour, hee is like the beaſts that die:* and death feareth the Scepter no more than the Goad; he regardeth the ſtately Throne no more than the baſeſt footſtool, & with as vndanted courage he entreth into the Princes Palace, as into the pooreſt Cottage. Finally, after death we ſhall haue no priuiledge by our authoritie and greatneſſe, when as wee ſhall all appeare before the iudgement ſeate of God: for then both Magiſtrates and people, mighty and impotent ſhall be all alike, and receiue their iuſt ſentence according to that which they haue done

§. Sect. 5. That world authority freeth vs no from our gre teſt euils.

Pſal.33.16.

Petrar
ns
meair
Epiſt
lib.

Pſal.49.

2.Cor.5.

done in their fleſh, whether good or euill, without any reſpect of perſons: for as *Elihu* ſaith, *Hee accepteth not the perſons of Princes, and regardeth not the rich more than the poore,* ſeeing they *are all the worke of his hands.* Yea rather at that time they ſhall find hereby great hurt and inconuenience, ſeeing it will then but increaſe their bils of accounts, of which then they are to giue a reckoning; for this power and authoritie were committed vnto them by God, as his good talents, which they were to vſe for the honour of their Maſter, and for the good of their fellow ſeruants, which being well imployed, might haue gained much glory vnto God, and good vnto his Church, in maintaining and vpholding his worſhip and ſeruice in preſeruing and defending his true religion, in countenancing and rewarding the good and vertuous, and in diſheartning and puniſhing the wicked and vicious. In which accounts if they come ſhort, they ſhall at that day haue little joy of all their former authoritie and greatnes; ſeeing it will but increaſe their debts, and make them to find ſo much the leſſe fauour, by how much they haue abuſed the greater mercie.

And thus haue I ſhewed that authoritie and great power, is vaine and vnprofitable to thoſe, who too much ſet their hearts vpon it. It followeth that I alſo ſhew that it bringeth vnto vs, being thus abuſed, much euill, and that both in reſpect of ſinne and puniſhment. It is the cauſe, being abuſed through our corruption, of many ſinnes, but eſpecially of thoſe two hainous and mother ſinnes, pride and iniuſtice. For being aduanced vnto theſe high places, it is vſuall with them to forget by what power they were thus aduanced; and leauing their dependancie vpon God, they begin to wax proud of themſelues, and thinking it too baſe to ſuſtaine the place of Gods deputies, they aſpire themſelues vnto the ſupreame ſoueraignetie, and rebelliouſly affect diuine honours. So *Nabuchadnezer* being by his greatnes puffed vp with pride, forgate himſelfe to be a man, and would needs haue his image worſhipped by all his people; and this was vſuall among the Heathen Potentates, who ambitiouſly deſired to be deified, and to haue their ſtatues and images erected, vnto which diuine worſhip was to be imparted. And thus *Vzziah*, howſoeuer hee was a Prince of the better ſort, yet when hee grew mightie, it is ſaid of him, that his heart was lift vp to his deſtruction. And as it maketh men proud in reſpect of God; ſo in reſpect of men, moſt inſolent, diſdainfull and tyrannicall. It is true indeed, that thoſe who vſe their authoritie well, doe keepe an humble minde in an high eſtate, like the Sunne, which the higher it is, the leſſe it ſeemeth, and doe not ſo much looke at their ſuperioritie of ſtate and order, as at the equalitie of their naturall condition; and conſidering that all by nature are equall, and that it is ſinne which maketh this difference of ſuperioritie and inferioritie betweene them; therefore they aduance their power to beare ſway ouer their vices rather than ouer their perſons, and whileſt they remember that they puniſh ſinne, they doe not forget that it is puniſhed in their brethren. Neither doe they (as one ſaith) ſo much reioyce to rule ouer men, as that they may profit them by their gouernment, knowing that the ancient Patriarks were not ſo much Kings ouer men, as Paſtors ouer ſheepe, and that when God ſaid to *Noah* and his ſonnes increaſe and multiplie, and fill the earth, adding that their feare and dread ſhould be ouer the beaſts, fowles, and fiſhes, hee doth not ſay alſo that it ſhould be ouer men, becauſe mens terrour ſhould be ouer beaſts and not ouer men. Although indeed holy gouernours deſire to be feared of their ſubjects; but it is when as they ſee that they do not feare God, that at leaſt they may be reſtrained from ſinne by this feare of man, who doe not ſtand in awe of Gods judgements. And therefore they are not proud of this feare, in which they ſeeke not their owne glory, but the juſt carriage and demeanure of their ſubjects: neither doe they deſire to bee feared of ill liuers as they are men, but as they behaue themſelues like beaſts ouercaried with ſenſualitie: and when there is no vice to puniſh, they doe not rejoyce in the excellencie of their power, but in the equalitie of their condition, and are ſo farre from deſiring to bee too much feared, that they refuſe to be too much honoured. But the moſt part through the corruption of our nature, are apt to abuſe their power and authoritie vnto pride and tyrannie, imagining that they exceed all that are ſubject vnto them, as much in vertue, as they doe in titles; in worth and deſert, as they doe in dignitie and power; and meaſuring themſelues not by the rule of Gods word, nor by the teſtimonie of their owne conſciences, but according to the hyperbolicall, or rather lying prayſes and commendations of palpable flatterers; and beleeuing that they are ſuch as theſe falſe glaſſes would ſeeme to make them, they wax proud of their greatnes, eſteeming their inferiours as baſe and contemptible, and thinking that they are good for nothing but for their vſe, and that like cyphers they onely ſerue to make vp the ſumme of their greatneſſe. And therefore they rule them not according to Law and equitie, but according to their will and pleaſure, neuer conſidering what they ought to doe, but what by their power they are able to doe;

Benè potentiam exercet qui ſcit per illam ſuper culpas erigi, & ſcit cum illa cæteris æqualitate componi. Greg. Moral. lib. 26. cap. 19.

Greg. Moral. lib. 21. cap. 11.

nor thinke what is good for their inferiours but for themſelues, as though it were their *ſummum bonum* and chiefe happineſſe, if by their labours, wealth, lands and liues, they can procure vnto them the leaſt pleaſure or profit, or giue them the leaſt eaſe of any trouble. So that it is a matter of greateſt difficultie to excell in authoritie, and to beate downe pride; to haue great power, and not to thinke it greater than it is; to rule ouer inferiours, and to inſult ouer and contemne them as baſe and abject. And therefore great potentates had neede to haue that ſaying ſounding in their eares: *The greater thou art, the more humble thy ſelfe in all things; and ſo ſhalt thou finde fauour before the Lord.*

Eccleſiaſticus 3.19.

§. Sect.7.
That worldly authoritie vſually is accompanied with vniuſtice and oppreſſion.
Cui plus licet quàm par eſt, plus vult quàm licet.

The other ſinne into which power and authouritie commonly plungeth men, is vniuſtice, violence and oppreſſion; for they that haue power to do more than is fit, commonly haue alſo will to doe more than is lawfull; becauſe they imagine that their power is moſt magnified, when as it extendeth it ſelfe beyound all bounds and limits of either law or reaſon. And thus the Author of the booke of Wiſdome bringeth in mighty men incouraging one another to commit all outrage and cruelty: *Let vs* (ſay they) *leaue ſome token of our pleaſure in euery place, for that is our portion, and this is our lot. Let vs oppreſſe the poore that is righteous, let vs not ſpare the widow, nor reuerence the white haires of the aged that haue liued many yeeres: let our ſtrength bee the law of vnrighteouſneſſe, for the thing that is feeble is reproued as vnprofitable.* In which cruell courſes, when as they are long fleſhed, they follow them, as bruit beaſts their prey, when their bellies are full; not for hunger, but for wantonneſſe, affecting wrongs and oppreſſions, not for any pleaſure or profit they haue in the thing done, but onely for the delight they take in doing it; and chiefly glorying in their power and authoritie, becauſe they are inabled thereby to doe miſchiefe; as though there were no muſicke ſo ſweet to their eares, as the outcries of the wronged, and the groanes of the oppreſſed. Neither is this any rare fault of the mighty, ſeeing (as one complaineth) inferiours in all places are ſubject to the couetouſneſſe and oppreſſion of thoſe who are ſtronger than they, and the weaker a man is, the more fit hee is thought to bee made a prey. For it is amongſt them as among deuouring fiſhes, the leſſe becommeth the food of the greater; and he againe being aſſaulted with a ſtronger than he, becommeth his prey, who before deuoured another, and one belly now holdeth them both, giuing an example to the mightie of reuenged iniurie. Whereby it appeareth that this power and authoritie being vſually ſeuered from iuſtice, becommeth hurtfull and pernicious: for as thoſe ſignes, *Caſtor* and *Pollux*, appearing both together vnto ſea-fairing men, comfort them with the hope of faire weather, and a proſperous voyage; but being ſeuered and appearing alone portend a tempeſt: ſo when power and authoritie are ioyned with wiſdome and iuſtice, they bring with them much profit both to priuate men, and to whole ſocieties; but when this power is ſeuered and diuided from the other, it bringeth forth no other fruites than crueltie, rage, oppreſſion, and all manner of hurt and miſchiefe, and that both to thoſe who are vnder it, and to thoſe alſo who thus abuſe it. For as for them, they are not maſters of any thing which they enjoy, all their goods and ſubſtance being daily endangered to their ſpoyle and rapine; the which their iniuries they muſt indure not onely with ſilence and patience, but at leaſt with outward cheerefulneſſe and thankfulneſſe: for if they ſeeme but to take notice that they are wronged, they doe make way for a new miſchiefe, and put them in minde to redouble the iniurie. And therefore the beſt way for theſe inferiours, is willingly to offer that to theſe powerfull tyrants which they ſeeme to affect; for to denie vnto them leſſer things, is to promiſe vnto them greater, and by withholding from them ſome things, to make them maſters of all. Yea oftentimes by croſſing their deſires they doe not onely expoſe their goods to the ſpoile, but their liues alſo to danger, as we may ſee in the example of *Naboth*, who labouring to hold his vineyard, loſt his life and his vineyard too. Neither is this abuſed power and authoritie leſſe pernicious to thoſe that haue it; for making themſelues hereby odious to all, they twiſt ſnares to catch themſelues, and fall into their owne pit, whileſt either they expoſe themſelues to popular rage, or purſuing the weake doe fall into the power of thoſe who are ſtronger; like the wolfe, who ouergreedily following the lambe, doth himſelfe fall into the Lyons paw. So that it is truly ſaid, that he who therefore doth iniurie becauſe hee is able, will not long bee able becauſe hee hath done it. And wiſely did the Heathen man aduiſe thoſe who deſired to vſe their power long, that they ſhould vſe it ſparingly whileſt they haue it; for they who doe all they can, will not long bee able to doe what they will.

Wiſdome 2.9. 10.11.

Colit hic reges calcet vt omnes, perdatq; aliquos nullumq; leuet, tantum vt noceat cupit eſſe potens. Senec. in Octauia; Ambroſ. Hexamer. lib.5.ca.5.

Plutarch.

But as this abuſed power and authoritie plungeth men into ſinne, ſo it ſubiecteth them to the euill of puniſhment: for depriuing them of the chiefe humane ſtrength and defence, namely the loue and good will of thoſe that are about them, it expoſes them to the enuie and hatred of all, ſo that thoſe who flatter them with their mouth, threaten their ruine in their hearts, and whileſt they creep and crouch vnto them, they watch for deſired opportunitie to tread vpon their neckes, and to ſolace themſelues in their vtter ruine. Yea they are not ſafe from the conſpiracies and attemps of thoſe whom they repute their neereſt friends; and euen thoſe who guard them, are ſo falſehearted towards them, that oftentimes they had need of another guard to defend them from their treacherie. And hereof it is that theſe great Potentates are continually expoſed to innumerable dangers, which threaten a fearefull and ſhamefull downfall, whileſt euery one enuieth their greatneſſe, and none almoſt ſupports it, vnleſſe it bee that they put to their hands to vphold it whileſt it ſtandeth by its owne ſtrength; being readie to pull them away when it a little tottereth, and ſtandeth moſt in need of their helpe. And as they are thus endangered by falſe friends, ſo alſo by open and profeſſed enemies, who hauing through the abuſe of their power beene wronged and iniured, doe daily waite for opportunitie of taking reuenge, and feed themſelues with hope of ſeeing their ruine, when as they may pay them home with their owne meaſure. From which dangers and euils, though they be defended through the greatneſſe of their power, yet are they not priuiledged from the continuall feare of them; neither is it might, and powerfull tyrannie, but innocencie, iuſtice, and well-deſeruing that bringeth ſecure peace. For hauing abuſed their power to oppreſſion & violence, their guiltie conſcience, as it were, an implacable furie, continually haunteth them, making them to expect what they haue deſerued, and to feare, as much as they haue hurt. Whereby it commeth to paſſe, that howſoeuer they are ſometime ſafe, yet they are neuer ſecure, but ſpend their life in continuall agonies & perplexities. Now what is this continuall anticipation of euils through feare and dreadfull expectation, but a daily ſuffring of them, the greateſt part of worldly euils being the feare that goeth before them?

But ſay they could eſcape both feare and danger from men, yet deſerued vengeance from God ſhall ſurely ouertake them, for abuſing that power and authority which they haue receiued from him, to his diſhonour, and the hurt of their brethren, whereas they might by a good vſe thereof haue gained vnto him much glory, and benefited thoſe who were vnder their gouernment. For the Lord when hee commeth in viſitation, will not reſpect the mightie more than the weake and impotent; yea rather taking delight to ouer-maſter and confound their proud greatneſſe, wherewith they haue oppoſed againſt him, he draweth them firſt to puniſhment, and maketh their condemnation more heauie and intolerable, *for the mightie ſhall be mightily tormented.* Neither is it a matter of more difficultie vnto him, to tread vnder foote theſe ouertopping Cedars, and ſtrong okes of Baſhan, than the weakeſt bramble, or loweſt ſhrub. For as the Apoſtle ſaith, *the weaknes of God is ſtronger than men*, and hee is able by *the weake things of the world to confound the mightie. He leadeth away Princes as a pray, and ouerthroweth the mightie; he powreth contempt vpon Princes, and maketh the ſtrength of the mightie weak*, as *Iob* ſpeaketh. In regard whereof, there is no power of man of any continuance, but that which being guided with wiſedome, and grounded on vertue, is ſupported and vpheld by his omnipotent might: yea contrariwiſe as a building which wants a good foundation, the greater and higher it is, the more neere it is to a dangerous downefall, ſeeing its greatnes and height doth but helpe forward and haſten its owne ruine: ſo theſe high Babels of power, and greatneſſe, which haue not vertue for their ground and foundation, but are onely vnderpropped with the weake ſtaies of violence and tyrannie, are neere vnto confuſion, when the leſt breath of Gods wrath doth blow vpon them.

1.Sam.2.4. Wiſd.6.7,8. Eſa.2.13.

Zach.11.2.

1.Cor.1.25.27.

Iob 12.19.21.

§.*Sect.*10.
That ſpirituall power is much to be preferred before that which is worldly.

Seeing therefore this worldly power and authoritie is through our corruption ſo ſubiect to abuſe, and being abuſed is the cauſe of ſo manifold euils, let vs learne not to eſteeme it ouermuch, or to ſet our hearts vpon it, but rather let vs labour after ſpirituall power and might, and as the Apoſtle exhorteth vs, let *vs be ſtrong in the Lord and in the power of his might, and put on the whole armour of God, that wee may be able to ſtand againſt the diuell*, and may obtaine a glorious victorie ouer the ſpirituall enemies of our ſaluation: for if wee be aſſiſted with this power we ſhall be able to do all things, as the ſame Apoſtle ſpeaketh. Let vs labour after that power wherby we may be inabled to maſter and ouercome our owne ſinnes and corruptions, and to ſubdue and keepe them vnder, to mortifie and ſlaughter them, when they rebell againſt the ſpirit: for this is the chiefe and greateſt power wherein a Chriſtian man ſhould reioyce, not to be able to offend God by doing euill, which we ſhall haue when we come into our countrie; and the next to that is to reſtraine our ſelues from ſinne, vnto which the corruption of our nature leadeth and inclineth vs. Let vs chiefly deſire to haue that authoritie and might whereby wee may be inabled to rule and gouerne our ſelues, and to moderate and keepe in order our owne paſſions and affections; let vs ſhew our ſtrength in ouercomming our pride couetouſneſſe, ambition, luſt, anger, deſire of reuenge, and the reſt: for as the Wiſe man telleth vs, *he that is*

Eph.6.10.11.

Phil.4.13.

Magna potentia non poſſe malum.

Pro.16.32.

ſlow to anger, is better than the mightie man; and hee that ruleth his owne minde, is better than he that winneth a Citie. Neither will it ought auaile vs to rule ouer the whole world, and in the meane time to be ſlaues vnto our owne luſts; to haue all nations vnder our ſubjection, and to haue within vs tumultuous paſſions, and diſordered affections, which continually ſtirre vp in vs ciuill and inteſtine vprores and ſeditions, when as they rebell aganiſt the rule of holy reaſon, and reſiſt the good motions of Gods ſpirit. Finally, if wee would haue that ſtrength which is worth eſteeme, let vs like true Iſraelites labour after ſuch power as may preuaile with God; and after the example of our fore-father *Iacob*, let vs wreſtle with him by our prayers and ſtrong cries, neuer letting him depart from vs, till wee haue obtained a bleſſing, which ſhall bee accompanied here with comfort, ioy, and peace, and with eternall bleſſedneſſe and true happineſſe in the life to come. And thus much concerning the vanitie of worldly power and authoritie.

Hoſ.12.3.4.

CHAP. XII.

Of the vanitie of worldly nobilitie.

§. *Sect.* 1. What nobility is, & the ſignes thereof.

THE ſecond kind of preferment or aduancement is worldly nobilitie, which wee will firſt diſtinguiſh from that noblitie which being good and lawfull, is to be approued and reſpected; and afterwards ſhew the vanitie of that, which being worldly and wicked, is to bee deſpiſed and contemned. And firſt we are to know that nobilitie generally conſidered, is nothing elſe, but that honorable greatneſſe, fame and reputation, which men haue deriued vnto them from their progenitors, both by reaſon of their famous vertues, and notable deſerts, and alſo their aduancement to places of dignitie and greatneſſe of eſtate, conferred vpon thẽ for their worth by their Prince and countrey: the which together with their fame and great eſteeme, is deriued ſucceſſiuely from them to their poſteritie. The ſignes of which nobilitie are diuers, as a memorable deſcent, and famous genealogie, deriued a farre off from their firſt weldeſeruing and aduanced anceſtor, or firſt founder of their houſe, vnto their next parent; honorable titles, wherewith the race from time to time hath beene enobled, armes and coates granted vnto them, for their worth and ſeruice of ſtate, as a perpetuall remembrance of their wel-deſeruing: vnto which wee may adde thoſe ſtatues, and images, which in ancient times were vſed to continue a glorious memorie of their progenitors.

§. *Se*

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The which order of nobilitie is good and warrantable, as may appeare by theſe reaſons. Firſt, becauſe in the firſt wel-ordered common-wealth, the kingdome of Iſrael, euen whileſt the Lord himſelfe did hold in his owne hand the right of royaltie, gouerning them by his owne Law, and ruling ouer them as their chiefe Soueraigne; this ſuperioritie of nobilitie was eſtabliſhed, there being ſet ouer euery tribe their Princes and Peeres, who were both in fame and ſtate chiefe of all the reſt; as alſo in that he did appropriate both the ſoueraigntie ouer the common-wealth, and chiefe ſuperioritie in the Church, vnto certaine tribes and poſterities, who being thus enobled by God, did hold this honour peculiarly to themſelues, vnto the time of Chriſt. Secondly, this difference of order, that there ſhould be ſome noble, and ſome inferiour and common people, hath its ground both from ciuill policie, for the wel-gouerning of the common-wealth, which could not well ſtand, vnleſſe theſe potent Peeres, as it were chiefe pillars, did vphold it; and alſo from nature its ſelfe. For the Lord hauing beſtowed ſome heroicall gifts and graces vpon ſome ſpeciall men, as wiſdome, magnanimitie, fortitude, magnificence, courteſie, liberalitie and the reſt; doth alſo for the good of common-wealthes vſually vouchſafe, that there ſhould be certaine ſeeds of theſe vertues deriued after a ſecret and vnknowne manner, from them ſucceſſiuely vnto their poſteritie, whereby being come to maturitie, they reſemble their anceſtors in theſe ſpeciall graces. And howſoeuer God ſometimes altereth this order and courſe of nature, either to puniſh ſome ſpeciall ſinnes of that familie, or to ſhew his owne abſolute omnipotencie, which cannot be ſubiected to nature, or inferiour cauſes, ſuffering ſome to degenerate from their anceſtors, and to loſe theſe heroicall gifts; as alſo conferreth them vpon ſome other of meane qualitie, whom it is his pleaſure to aduance; yet moſt vſually he holdeth the former courſe; and though one of this noble poſteritie doe degenerate, yet commonly the ſeeds of theſe vertues, which haue lien hid in him, and as it were buried vnder the earthy burthen of his corruption, are deriued from him to his of-ſpring, and being (as it were) againe quickened and reuiued ſhew themſelues. Euen as a father being by ſome accident maimed of an arme or legge, doth neuertheleſſe beget perfect & well formed children, becauſe generation is not tied to one *indiuiduum* or ſinguler perſon, but to the whole kind and ordinarie courſe of nature. And this proprietie of gifts which are of ſpeciall eminencie, wee may obſerue in other creatures, as in plants, trees, birds and beaſts; that as they are beſtowed vpon ſome of them,

Geneſ.49.10.

Num.3.1.

Generoſa i

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ſurgunt ſu

Senec. in

Troade.

them; ſo they are continued to their whole kind and race, vnleſſe ſome by accident doe degenerate. As for example, thus cions and yong grafts reſemble the tree from which they were cut, admitting no alteration, though they bee grafted into a new ſtocke; and thus horſes take after their race, dogs after their kind, and hawkes and other fowles participate the nature and properties of that ſtraine whereof they are bred. Laſtly, nobilitie ſerueth for good vſe, as it is a meanes both to reſtraine from vice, or at leſt from open and notorious crimes, and to prouoke men to good and vertuous actions; for being hereby as lights ſet vpon an hill, vpon which the eyes of all men are fixed and faſtened, they are reſtrained from many open and groſſe ſinnes, for feare of diſhonoring themſelues and blemiſhing their reputation, and incited to many vertues and ciuill actions, for the maintaining of their credit and eſtimation: which ends, though they be not religiouſly good in themſelues, when as they are onely, or chiefly propounded, yet are they the cauſe and occaſion of good both to the Church and commonwealth. By all which it appeareth, that nobilitie is to be much eſteemed of all, and to bee reuerenced and reſpected of inferiours; and therefore thoſe ſpeeches of Heathen Philoſophers, and alſo of many Chriſtian writers, which tend to the bringing in a paritie amongſt the faithfull, and an abſolute contempt of nobility, are either themſelues to be contemned and reiected, or elſe to bee applied to that falſe and counterfeit nobilitie, which conſiſteth only in outward titles, and in the worth of anceſtors, being in its ſelfe worthleſſe and deſtitute of all vertue and goodneſſe.

Sect. 5.
t true no-
itie is much
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reſpected.

Which error that wee alſo may not fall into, in ſhewing the vanitie of nobilitie, wee muſt diſtinguiſh it into two kinds: the firſt we may tearme true and compleate nobilitie, when as men doe ioyne with that honour, which they haue from their anceſtors, their owne vertues and good deſerts, eſpecially religion and true godlineſſe; that ſo they may be noble, not only by inheritance, but alſo by their owne purchaſe, and appeare no leſſe good in the ſight of God, than glorious in the eyes of men. And this is that true nobilitie, which whereſoeuer it is found, is to be reuerenced and reſpected with double honour, both for the greatneſſe which they haue from their anceſtors, and for the goodneſſe which is in themſelues; yea and ſo much more for this than for the other, as goodneſſe excelleth greatnes, in the iudgement of all who are ſeaſoned with true wiſdome. Neither is this true nobilitie much reſpected and valued amongſt all good men onely, but it is alſo moſt acceptable vnto God; for howſoeuer the Lord is no reſpecter of perſons, but regardeth vertue in the begger, as well as in the King; yet hee more reſpecteth and rewardeth the vertues and good parts which he findeth in true nobilitie, than in the common ſort; partly becauſe they more glorifie him, and doe more good to his Church, being more exemplarie, and drawing on their inferiours to their imitation; and partly becauſe they haue ſtronger tentations to draw them aſide out of their courſe of goodneſſe: and therefore when they continue in the right way, and after a more dangerous conflict, obtaine a more glorious victorie than priuate men, it is no maruaile if they haue a greater reward, and richer crowne allotted vnto them.

d Deus eſt
r perſo-
&c.
d ad
e vir-

§. Sect. 4.
That worldly nobility is of no worth or excellencie.

The other kind of nobility is worldly and imperfect, when as men are enobled only for the vertues and deſerts of their anceſtors, hauing no worth or good parts in themſelues, wherein they doe in any degree reſemble their predeceſſors; but retaining only their name, titles, armes and honors, doe wholly degenerate from them in their vertues and good qualities. The which nobilitie, howſoeuer it maketh a glorious ſhew in the world, yet is it in truth baſe and contemptible, as being no true nobilitie, but a baſtardly and degenerate offſpring, or but as a dead truncke, which retaineth ſome outward forme or ſhape, but wanteth vertue and goodneſſe which is the ſoule thereof, whereby it ſhould haue its chiefe eſſence and Being, without which it ſoone rotteth and periſheth. And this is that worldly, maimed, and lame nobilitie, which is to bee neglected and contemned: firſt, becauſe it is of no worth or excellencie vnto any, being ſeuered from true vertue and godlineſſe, in that they haue loſt the chiefe and formall difference, whereby they were firſt aduanced aboue the common ſort, namely thoſe heroicall vertues, and good parts, which firſt enobled their anceſtors. Neither is it birth and ſucceſſion alone that can make noble, for as the Heathen man well obſerued, there is no King, who hath not deſcended of ſeruants; no ſeruant, which hath not had a King for his predeceſſor, long time hauing made a mixture of all eſtates, raiſing ſome from the dunghill, to the throne; and depoſing others from great honours, to the loweſt contempt and moſt abiect diſgrace. Againe, if wee reſpect our common matter, we are all made of the ſame earth and clay, and readie when God taketh away from vs the breath of life, to become all alike, and to turne into the ſame principles whereof wee were made. If we looke vnto our pedegree, we haue the ſame *Adam*, the ſame *Noah*, for our common anceſtors, neither did the Lord make one man of more precious matter,

Plato.

ter, to be the roote and firſt progenitour of the noble, and another of baſer mould, to bee the firſt beginner of the poore and contemptible; but one and the ſame *Adam* to be the father of all. Finally, if we reſpect the ſoule, our more excellent part, may we not alſo ſay with the Prophet, *Haue wee not all one father? hath not one God made vs?* and hath not the ſame Creator breathed into vs the ſame breath of life? In all which reſpects there is no ſuperioritie, but wee are all alike the creatures of God, and brethren one to another. And as there is no difference betweene diuers peeces of the ſame lumpe of clay, although the one bee contained in a golden, the other in a earthen diſh; not betweene two peeces of wood of the ſame tree, becauſe the one is couered with rags, and the other with cloath of gold: ſo there is no difference of excellencie, betweene the noble and ignoble, the King and the meaneſt ſubject, if they be conſidered in this generalitie of nature; though there be no compariſon betweene them in their worldly eſtate. Wherein then doth the excellencie and ſuperioritie of the noble conſiſt, aboue thoſe who are of meane birth? Surely chiefly in this, that the Lord hath giuen vnto them the priuiledge of certaine heroicall vertues, excellent parts, and good deſerts, whereby they are aduanced to honour and places of dignitie. And therefore thoſe Nobles who are deſtitute of theſe vertues and good parts, and defiled and imbaced with all manner of ſinne and vice, haue in them no ſparke of true nobilitie, being depriued and deſtitute of this formall difference; nor yet any right of ſuperiority ouer their brethren from nature, but only haue an hereditarie ſhadow thereof, and that onely by vertue of tyrannicall cuſtome, or at leaſt ciuill and politike order.

Malach. 2. 10.

§. Sect. 5. That there is no cauſe why any ſhould glorie in worldly nobility.

Let no man therefore boaſt himſelfe of his farre fetcht pedegree, vnleſſe hee can proue alſo a ſucceſſion of vertues and good parts. For the further hee deriueth it, the neerer hee commeth to *Adam*, in whom there is not ſo much cauſe of glorying for his aduancement, as of ſhaming for his ſinne and downefall. And if hee that aſcendeth thus farre, would riſe one degree higher, he ſhould finde his next anceſtor to bee the duſt and clay, in which there would bee more reaſon of humiliation, than of pride in the next deſcent, ſeeing he may iuſtly ſay with *Iob to corruption, thou art my father, and to the worme, thou art my mother, and my ſiſter.* Let him not bee proud of his large reuenewes left vnto him by his anceſtors, if he be diſinherited of the riches of their heroicall graces; nor yet vaunt himſelfe of their greatneſſe, being quite deſtitute of their goodneſſe; let him not glorie in the ſhadow of honourable titles, being abandoned of the ſubſtance of their inward vertues, and their outward well deſeruing; let not their varietie of armes, and rich coates puffe them vp, ſeeing theſe were gotten by others, and ſhould if they had their deſerts bee loſt by them, it being a matter of great equity, that vice ſhould loſe, that which vertue hath wonne. Finally, let them know that boaſting themſelues in their emptie and worthleſſe nobilitie, they doe herein commend others, and not themſelues; and like beggerly make-ſhifts, become proud of borrowed apparell; ſhewing plainly that there is nothing worth praiſe in themſelues, ſeeing they chiefly ſtand vpon borrowed titles, and vaunt of the vertues and well deſeruings of other men.

Iob 17. 14.

Qui genus / ctat ſuum a / na laudat. Se- / nec. in Her. / furen.

§. Sect. 6. That God re- ſpecteth not worldly nob- lity.

Againe, the worthleſneſſe of this worldly nobilitie hereby appeareth, in that God infinite in all wiſedome, and true iudgement, eſteemeth and reſpecteth it not: for as a gift of ſmall value he imparteth it as well to his enemies as to his friends; and aduanceth to this vaine nobilitie, the idolatrous Pagan, prophane Chriſtian, and wicked worldling, as well, yea more commonly, than his owne children and ſeruants. So when himſelfe was to make choice of men whom hee would aduance to ſit vpon the royall throne, and to rule his people Iſraell, he neglecteth the great nobles of the land, and chuſeth *Saul*, who was ſeeking his aſſes; and he afterwards being reprobated for his wickedneſſe, for the next ſucceſſion, hee taketh *Dauid* from following of his ſheepe. And this tenour he alſo obſerueth in chuſing ſuch as he purpoſeth to aduance to bee firſt true members of the kingdome of grace, and afterwards to raigne with him in his kingdome of glorie. For as the Apoſtle witneſſeth, *not many mightie, not many noble are called, but he chuſeth the weake things of the world to confound the mightie things, and vile things of the world, and things that are deſpiſed hath God choſen, and things that are not, to bring to nought things that are.* Which ſentence much more terrible than the thunder, ſhould ſhake theſe high Cedars, and pearcing the hearts of the proudeſt nobilitie, ſhould make them quake and tremble, for feare leſt themſelues ſhould be in the greater number whom God hath paſſed by; and neuer to be at reſt, till they haue gathered vnto themſelues by their fruits of ſanctification, certaine and particular aſſurance, that they are in the ſmall number of theſe *not many* whom God hath called. For what will it auaile them to haue ruffled it out in worldly pompe, for a ſhort and momentanie life, and to be eternally reprobated of God, and excluded from the vnſpeakable ioyes of his kingdome; yea alſo to ſuffer for euer with the prince of darkneſ, the intolerable torments of hell fire?

1. Cor. 1.

Thus

ect.7. Christ ted ly No-

Thus alſo our Sauiour Chriſt the onely Sonne of our ſupreme Soueraigne, and heire apparant to the Kingdome of Heauen, neglected and contemned this worldly Nobility, both in himſelfe and others. For howſoeuer hee was deſcended of moſt ancient and Royall Progenitours, and might haue aſſumed a glorious ſtile, and moſt honourable titles; yet he regardeth them not, nor any whit ſtandeth vpon theſe worldly priuiledges, but vſually called himſelfe the Sonne of man. And howſoeuer being both God and man, hee might haue choſen for his next parent, ſome great Princes, equall or ſuperiour in dignitie to any of his Anceſtors, yet he is content to be borne of a ſimple Virgin, the eſpouſed wife of a poore Carpenter. Neither did hee regard this Nobilitie any more in others, for being to chuſe Apoſtles & Diſciples to attend his perſon, and to bee (as it were) the chiefe Courtiers of this heauenly King, he paſſeth by the Nobles of the World, and maketh choice of ſilly fiſher men, and poore Artificers. Finally, as the Lord himſelfe thus meanly accounteth of worldly Nobilitie, ſo alſo hath he taught vs to value and eſteeme it: for howſoeuer he would haue vs in our outward carriage, to obſerue ciuill order, yet hee maketh it a note of an heauenly inhabitant, to contemne a wicked man, how glorious ſoeuer hee be in the World, and to honour thoſe that feare the Lord. Where by the *Antitheſis* and oppoſition hee plainly ſheweth, that he who feareth not God, is to bee eſteemed a vile perſon, though hee haue neuer ſo many honourable Titles; as the Holy Ghoſt alſo ſtileth *Antiochus Epiphanes*, howſoeuer the honour of a worldly Monarchie was conferred on him. Whereas contrariwiſe he honoureth the Saints which are vpon the earth, with the title of Excellencie, calling them alſo a choſen generation, and Royall Prieſthood, yea Kings, which raigne together with God, and his Sonne Ieſus Chriſt.

ect.8. worldly it is ntany table.

But as there is no excellency in this worldly Nobility; ſo though there were, yet it deſerueth no great eſteeme, in regard that it is ſo momentany, and alſo mutable: for ſay it ſhould continue with them as long as they liue, yet what were this to be eſteemed, ſeeing life it ſelfe being but a bubble or vapour, is ready euery day to vaniſh away? yea, though their name ſhould out-liue them, and their glorious fame ſhould continue after them, euen to the end of the World, yet what is this in compariſon of eternitie? But alas it is not ſo; for the juſt judgement of God beating downe their pride, doth cauſe the name of wicked Nobility to rot ſooner than their bodies, leauing no remembrance behind them, vnleſſe it be of their ſinne and ſhame: yea, this worldly Nobility is not onely momentany, but alſo mutable, and altogether vncertaine to continue vnto this ſhort period of life, ſeeing for their ill deſeruing they out-liue their Nobility, & their crimes like deadly poyſons tainting their bloud, do vtterly imbaſe their honour and reputation. In regard of which mutabilitie, the ancient Nobility of Rome were accuſtomed to weare Moones vpon their Shooes, that being lift vp with their glory and greatneſſe of State, they might haue this ſwelling aſſwaged, by hauing continually before their eyes this example of mutability. And this changeableneſſe of eſtate they are ſubject vnto by the juſt judgement of God; for it is righteous with him, that theſe falſe lights ſeruing for no other end, but to ſeduce their inferiours, ſhould bee quite put out and extinguiſhed, and that their Nobility ſhould be taken from them, when as it is not ſo much a grace vnto them, as they a ſhame to it.

Plutarch. de quæſt. Rom. quæſt. 76.

§. Sect. 9. That vpſtart Nobility joyned with vertue, is to be preferred before that which is deſtitute of it though it be ancient,

And thus it appeareth that this worldly Nobility is of no great worth or excellency, both in reſpect of the vanity and alſo the momentany continuance thereof; whereby it is cleere and manifeſt, that newly aduanced vertue, or as we call it, vpſtart Nobility, and of the firſt Head, being joyned with worth and deſert, whereby it is raiſed, howſoeuer it hath not the precedence in ciuill meetings, yet without all compariſon, is to be preferred in the judgement and eſtimation of all that are good, before ancient nobility, which in the race of ſucceſſion hath out-laſted vertue, and is contaminated and defiled with vice and wickedneſſe. The which howſoeuer it is ſcarce acknowledged amongſt many that profeſſe Chriſtianity, yet was it plainly diſcerned and confeſſed by the Heathens, who had no other guide than the light of nature. One ſaith, that it is better to purchaſe Nobility by deſert, than to haue it by inheritance. Another ſaith, that hee eſteemeth Nobility chiefly for goodneſſe, and that he would account him to bee ignoble and baſe, who is vnjuſt and deſtitute of vertue, though hee could deriue his pedigree from a better than *Iupiter*. So *Harmodius* vpbrayding *Iphicrates*, a famous Emperour or Commander with baſeneſſe of birth, receiued a fit anſwere: The honour (ſaith hee) of my houſe beginneth with me, and the honour of thine endeth with thee. So the wiſe *Socrates* anſwered a vicious Nobleman, objecting vnto him meaneneſſe of birth: My parentage (ſaith he) is a diſgrace vnto me, and thou to thy parentage. Finally, another concludeth, that it is much better to bee the parent of a mans owne Nobility, than to corrupt and diſgrace it, hauing receiued it from his Anceſtors. With theſe accordeth that ancient Father, who affirmeth that it is much rather to bee choſen to bee adorned with vertue, though a man be of obſcure parentage, than being deſcended of famous Progenitours, to

Pulchrius multò parari quàm creari nobilem, Auſon. in Solon. ſentent.

Eurip. apud Stobæum, Serm. 86.

Plutarch. Apothegm.

Stobæus, ſerm. 90.

Melius eſt nobilitatem peperiſſe quàm acceptam corrupiſſe, Saluſt. in Bello Iugurth.

abound

Præſtat in obſcuritate generis virtute, quam in maiorum claritate vitijs cumulari, Greg. Nazian. in nobilem malè moratum

Eccleſia.22.8,9.

abound with vices; euen as the Roſe is better which yeeldeth a fragrant and ſweet ſmel, though it ſpring from a prickling plant, than a thorne or briar, growing in a fruitfull ſoile, which is good for nothing but for the fire. To the ſame purpoſe, the Sonne of *Syrach* ſaith, that *If children liue honeſtly, they ſhall put away the ſhame of their parents, but if they be proud with hautineſſe and fooliſhneſſe, they defile the Nobilitie of their Kindred.*

§. Sect. 10. That worldly Nobilitie is vnprofitable.

Stemmata quid faciunt? quid prodeſt Pontice longo Sanguine cenſeri? pictos oſtendere vultus maiorum, &c. Iuven. Satyr. 8.

But as this worldly Nobilitie is vaine and of no worth: ſo alſo is it altogether vnprofitable, being ſeuered from thoſe vertues and good parts which were in thoſe Progenitours, who did firſt ennoble the Family. For as it doth not profit the ſtreame that it floweth from a cleere fountaine, when as it ſelfe is full of filth or mud, by reaſon of the filthineſſe of its owne channell: no more doth it auaile any to haue noble and vertuous Anceſtours, when as themſelues are poyſoned and corrupted with diſhonourable qualities, and diſgracefull vices. Who would not think his folly ridiculous, who being himſelfe lame, ſhould be proud becauſe hee is deſcended from able and actiue parents? or being himſelfe blind, ſhould boaſt of his Progenitours quicke eye-ſight? or being dumbe, ſhould bragge of their eloquence? or finally being a ſtarke foole, ſhould glory and vaunt himſelf in his Anceſtors wiſdome? And ſurely it is no leſſe abſurd for any, to beare themſelues high in the vertue and worth of their Predeceſſours, when there is nothing in them but vice and worthleſneſſe; there being farre greater cauſe why their Progenitours ſhould be aſhamed of ſuch a degenerate off-ſpring, than why they ſhould bee proud of ſuch Anceſtors, whom they doe not at all reſemble in their vertues and good parts. It is true indeed that a young Colt is much eſteemed for his race, and the vntried Whelpe for his kind he commeth of: but if being come to proofe, there bee no courage or mettle in the one, nor any ſwiftneſſe or ſagacitie in the other; notwithſtanding their race and kind, wee eſteeme no better of themſelues, but as Iades and Curs; becauſe it is not the goodnes of their kind which will helpe them in the race, or cauſe them to winne the Game, if they be vtterly void of ſelfe-excellency. And ſo in like manner, howſoeuer greatneſſe of birth may commend young Nobilitie, as giuing ſome hope in courſe of nature, that they will reſemble the worth and vertues of their Progenitors: yet when being come to riper age, they plainly diſcouer that they are vtterly degenerate, full of baſe qualities, ignoble and vicious: they (notwithſtanding the worth of their Anceſtors) are to be eſteemed ſeruile and contemptible. For as parentage doth not abſolutely conferre vertue, ſo neither Nobilitie; and as vertue it ſelfe is not hereditary, ſo neither is Nobility, which (as I haue ſaid) is chiefly grounded vpon vertue and goodneſſe. Wee ſee by experience, that from the ſame oare commeth baſe droſſe and pure Gold; from the ſame roote, a ſharpe prickle and a ſweet Roſe; and from the ſame graine of corne, both ſtraw and chaffe, and alſo pure wheate. And it is often to be ſeene that the ſame vertuous parents haue both good and bad children deſcended of them: ſo faithfull *Abraham* had an *Iſmael*, as well as an *Iſaac*; and *Iſaac* as well a prophane *Eſau*, as a vertuous *Iacob*: good *Samuel* had a deſperate off-ſpring: and holy *Dauid* had as well an *Abſolon* and *Adoniah*, as a *Salomon*, and a *Nathan*. Whereby it appeareth that vertues cannot bee entailed like lands, or though ſuch an entaile were made, yet it proueth no perpetuitie, ſeeing it is eaſily cut off, when as they degenerate from their Anceſtors, and hold a contrary courſe in all manner of vice and wickedneſſe.

Virtutes *hereditaria*

§. Sect. 1

The vnpro tableneſſe o worldly N litie ſhew diuers exa ples. *Luke 3.38.*

But let vs conſider the vnprofitableneſſe of worldly Nobility in ſome particular examples. *Cain* as we know, was the firſt borne of *Adam*, who had his deſcent from God himſelfe, & was heire apparant to the whole World, but what did it auaile him to haue the moſt excellent man for his Father, and the Soueraigne King of Heauen and Earth, in ſome ſort, for his Grand-father? Or what did his great birth-right profit him, when as defiling his heart with rage and crueltie, and his hands with innocent bloud, hee made himſelfe to become a baſe Vagabond vpon the earth? What did it benefit *Cham* to bee nobly deſcended of that great and righteous Patriarch *Noah*, the ſecond mayne root of repaired mankind, when as by his wickedneſſe he became ſubject to the curſe, and being free-borne, did by his vice and ſin make himſelfe an abject ſeruant? What did it profit *Iſmael* to bee the firſt-borne of faithfull *Abraham*, or *Eſau* to be the eldeſt ſonne of religious *Iſaac*, when as the one becomming a derider of Gods promiſes, was (as it were) excommunicate and caſt out of that Family, to which the Couenant of Grace was made and appropriated; and the other ſhewing himſelfe a prophane contemner of holy and heauenly things, loſt both the birth-right and the bleſſing? It were infinite to ſtand vpon ſuch particulars; and therefore for breuitie ſake, contenting our ſelues with theſe few, let vs alſo conſider the truth hereof in a whole people or country. What Nation in the World was euer comparable in Nobility to the people of the Iewes? who being deſcended from *Abraham* the Father of the faithfull, had the Lord himſelfe for the firſt and immediate founder of their Commonwealth, yea, for their King and Soueraigne, who judged, ruled and gouerned them, as it were, by his owne mouth in difficult cauſes, holding in his owne hand the Royall Lawes and Prerogatiues, till they vnthankfully deſired another King, and would needs be ruled like other Nations. Againe, that which other people counterfeited, they truly had; namely, the Lord himſelfe for their Lawgiuer, who proclaimed the chiefe ſumme of their Lawes by his owne glorious voice, and at large expounded them by his faithfull ſeruant *Moſes*; all which were much more excellent than the Lawes of any other Nation. Moreouer, if wee reſpect antiquitie, they were moſt ancient, there being no Hiſtories that make mention of any Common-wealth, which was conſtituted long after the Common-wealth of Iſrael: for whereas all Writings and Records were meerely fabulous among the Heathens before the Warres of Troy; the learned haue found that this War was long after the ſetling of the State of Iſrael, when as they had *Iephthe* for their Iudge. Finally, there was neuer any Nation, who could ſo plainly and diſtinctly ſhew the antiquitie of their Houſes and Kindred, by reaſon of that exact diuiſion of their Tribes, Families and Inheritances, which was religiouſly obſerued among them. But yet what did all this Nobilitie of the people of Iſrael auaile them, when as degenerating from their Anceſtors, they loſt their vertues, the true life and ſoule of their Nobilitie, and became vicious and polluted with all manner of ſinne? Surely nothing at all; for doe not the Prophets of God notwithſtanding all this (looking vnto what they were, and not reſpecting from whom they were deſcended) call them the ſeed of the wicked, corrupt children, people of Gomorrah? Doe they not tell them, that the curſed Cananites were their Kindred, their Father an Amorite, and their Mother an Hittite? Yea, doth not *Iohn* the Baptiſt goe further, calling them a generation of Vipers, and charging them no more to challenge *Abraham* for their Father, ſeeing they nothing reſembled him in his faith and other vertues? And doth not our Sauiour himſelfe diſgrace them with the ſame title? and when they gloried in their Nobilitie, becauſe they were *Abrahams* ſeed, doth not he tell them, that if they were the children of *Abraham*, they would doe the workes of *Abraham*; and plainly affirmeth that they were the children of Deuill, becauſe they did his will, and reſembled him in performing their wicked luſts? So ſmall account haue Chriſt and his Prophets made of this worldly Nobility, being ſeuered from vertue and polluted with vice and wickedneſſe. Neither is it any maruell if that Nobilitie which is deriued from earthly parents, doth nought profit thoſe who doe not imitate their vertue, when as Kindred, and Conſanguinitie with Chriſt Ieſus himſelfe, who was not only man, but alſo the glorious Sonne of God, did not at all auaile thoſe, who were not as neere vnto him in faith, as they were in bloud: for when it was told him that his mother and brethren did waite to ſpeake with him, lightly accounting of earthly Kindred, he farre preferreth before it that kindred which was ſpirituall, affirming that his Diſciples, who heard and obeyed his Fathers will, were his brethren, ſiſters and mother. And how little hee eſteemed of thoſe who were his brethren in the fleſh, and did not adhere vnto him by a liuely faith, it may plainly appeare in the ſeuenth of *Iohn*, by that diſagreeing Dialogue that was betweene them. So when a woman admiring his doctrine cryed out, that the wombe was bleſſed that bare him, and the paps that gaue him ſucke, he correcteth her ſpeech, ſaying, *yea, rather bleſſed are they that heare the Word of God and keepe it.* And therefore if this Conſanguinitie with Chriſt Ieſus himſelfe bee vnprofitable, vnleſſe through faith we be of ſpirituall kindred with him, how little will it auaile vs to claime the moſt noble on earth for our Anceſtors and Progenitors, if we be degenerate from them in vertue, grace and goodneſſe?

Mat.12.49,50.

Nulla prærogatiua in ſucceſſione eſt niſi fidei adſtipuletur hæreditas, Ambroſ. in Luc.cap.3.

Iohn 7.3,5.7.

Luke 11,27.

*§.Sect.*12.
That worldly nobility maketh men proud and negligent in the duties of Religion.

And thus haue I ſhewed that this worldly Nobility hath in it neither worth nor profit. But we are further to know, that moſt commonly it is accompanied with much hurt; for firſt it puffeth men vp with a proud conceit of their owne greatneſſe, and maketh them to contemne all others, whom they excell in noble Anceſtors, Titles, Armes and ſuch like Honours, in regard whereof Nobility is called the fuell of pride: the which (as one ſaith) Chriſtian Nobles ſhould bee farre from, becauſe together with the poore and ignoble they call God their Father, which they cannot truly and religiouſly ſay, vnleſſe they alſo acknowledge them to bee their brethren. Yea, it cauſeth them not only to carry and demeane themſelues proudly towards men, but alſo towards God himſelfe, by whom they were aduanced to their greatneſſe, and maketh them quite to forget that they were euer thus beholding vnto him, to caſt his Commandements behinde their backs, and either vtterly to neglect the duties of his worſhip and ſeruice, or at leaſt the publike means thereof, contenting themſelues with their priuate and home-deuotions. For thinking it vnfit for their Nobility and greatneſſe, to adjoyne themſelues with the vulgar people, and that they ſhould imbaſe their honour too much by comming into the publike Congregation, they content themſelues with their Chaplaine, as *Micha* with his Leuite, and not induring the publike Miniſtery, where ſinne is reproued without reſpect of perſons, and the conſcience ſearched to the bottome; they commit themſelues ouer to his cure, who hauing his preſent meanes and future hopes wholly depen-

Nobilitas carnalis eſt fomes ſuperbiæ, Fulgent. de ſtatu viduali Epiſt.a Aug. de Serm. Dom. in monte, lib.2.tom.4

ding vpon them, dare not ſay any thing that may incurre their diſpleaſure; not yet apply any ſalues to their feſtred ſores, which might cure them to the bottome, becauſe they would too much vexe and trouble their delicate and wanton patients; but only ſuch healing ſalues as draw ouer the ſore a faire skin of carnall ſecurity, but leaue the core behind, and neuer free them from the inward putrefaction. And this (I doubt not to ſay) is one chiefe and ſpeciall cauſe of the irreligion and prophanenes of the Nobility of theſe times, becauſe they neglect the Ordinance of God in the publicke Miniſtery of the Word, which is the ordinary meanes of conuerſion and ſaluation, and either doe not at all performe this outward ſeruice vnto God, or elſe after their owne faſhion, without power or profit, making him firſt of their charge, vnto whoſe charge they commit themſelues; their ſeruant, before they make him their ſhepheard, and to depend vpon them for his bodily nouriſhment and meanes of life, before they will depend vpon him for their ſpirituall nouriſhment and the food of their ſoules, which they will haue cooked after their owne faſhion, and fitted to their daintie palate with their own pleaſing ſauce, or elſe hee is ſure to loſe their fauour, and with it the fruit of all his labours, and all the hopes of his tedious ſeruice, and baſe dependancie.

§. Sect. 13. That nobilitie ſeuered from vertue, diſgraceth thoſe that haue it.

Secondly, this worldly Nobility which is ſeuered from vertue, doth but diſgrace thoſe that haue it, and when they by their worth are not an honour vnto it, it becommeth a diſhonour vnto them. For it is vnto them as a light, which not only draweth mens eyes to looke vpon them, but alſo doth conſequently diſcouer their vices and deformities, and ſet them out to the publick view: euery one being apt to obſerue the faults of their ſuperiours, as foule ſtaines in finer clothes and as blacke clouds hiding from their eyes the Sunnes brightneſſe; and to paſſe that cenſure, that it is moſt vncomely for thoſe of ſo good birth, to diſgrace themſelues with ſo euill a life. So that they who are of greateſt eſtate, haue in their actions and carriage the leaſt liberty, becauſe their doings are more curiouſly obſerued, and ſharply cenſured, and much being expected from them, they are much more blamed than other men, when as they come ſhort of expectation. In which reſpect, one compareth theſe Nobles to ſuch Muſicians, as comming in with coſtly clothes and excellent inſtruments, doe moue great expectation in the beholders; but hauing harſh and vntunable voices, and a rude and vnskilfull touch, all their brauery tendeth to their more diſgrace, not only becauſe themſelues are ignorant Bunglers, but alſo do abuſe and deceiue the beholders expectation. Againe, as it doth diſgrace themſelues and ſheweth their faults, ſo alſo hauing diſcouered them, it much aggrauateth them, both as it ſheweth greater vnthankfulneſſe towards God, by abuſing his more rich mercy, wherewith hee hath priuiledged them aboue others, and alſo becauſe their ſinnes, by reaſon of their greatneſſe, being more exemplary, doe draw on their inferiours to their imitation. And conſequently as it doth aggrauate ſinne, ſo it doth increaſe their condemnation, Gods juſtice proportionating the puniſhment according to the meaſure of mens faultineſſe; ſo that where ſinne hath runne ouer, there alſo judgement doth ouer-flow. Now the vices of Nobility are greater, and more inexcuſable than other mens, both in reſpect of the former reaſons, and alſo becauſe they haue degenerated from their Anceſtours, and with their neglect of other meanes, haue not at all profited by domeſticall examples, nor been bettered, although their worthy Progenitours haue left vnto them the memoriall of their vertues, as a paterne for their imitation. But of theſe points I ſhall haue occaſion to ſpeake more hereafter, and therefore will here briefly paſſe them ouer.

Turpe eſt bene natis malè viuere. In maxima fortuna minima eſt licentia, Saluſt. in conſpir. Catelin.

Cicero lib. 4. ad Herennium

Seeing therefore this worldly Nobility is of no excellencie, vnprofitable and momentany, and ſo farre from bringing vnto vs any great good, that it is through mans corruption the cauſe of much hurt, let vs not ouer-ualue it, or too much ſet our hearts vpon it; but learning to deſpiſe and contemne it, as being of ſmall worth, let vs labour to aduance our ſelues to ſpirituall and heauenly Nobility; both becauſe it is moſt excellent and profitable, and alſo not like the other, peculiar to ſome few, but common to all, who ſetting their hearts and affections vpon it, do with all their deſires and indeuours ſeeke and ſue for it.

The excellency of this ſpirituall and heauenly Nobility, appeareth both in their freedome that haue it, and alſo in their aduancement. They are freed from the ſlauiſh tyranny of Satan, and from the baſe ſeruitude of ſinne: ſo that as the Apoſtle ſaith, it ſhall *no longer reigne in their mortall bodies.* The which is to be eſteemed the chiefeſt part of true Nobility, when as holding nothing from theſe baſe Lords, they owe all their fealtie, allegiance, and ſeruice to the Lord of all, and ſupreame King of heauen and earth. Whereas contrariwiſe, they who are moſt noble in their worldly eſtate, are notwithſtanding all their honours and high titles, of a moſt abject and baſe condition, as long as they remayne, in the ſlauery and bondage of ſinne and Satan; for what more vile ſeruitude can be imagined, than to bee the ſeruant of ſinne, and to remayne Sathans Drudge, ready to doe his will? Againe, this ſpirituall and true Nobility freeth vs from the ouer-ruling power of our corrupt affections, and from the tumultuous tyranny of our violent paſſions, bringing them vnder the rule of the Law of God, and in ſubjection to holy reaſon. The which priuiledge worldly Nobility wanteth; and conſequently bringeth with it ſmall grace or profit. For what auaileth it a man to be outwardly glorious in the World, and inwardly baſe in himſelfe? to haue other men to cap & crouch to him, when as he ſerueth more vitious and baſe Maſters than the worſt that ſerue him? and whileſt others ſtoope vnto him, and doe him honour; he diſgraceth himſelfe by ſtooping and yeelding to his vile affections and violent paſſions? Finally, this true and Chriſtian Nobility, doth cauſe vs to ſtand boldly in the preſence of our great King, in aſſurance of his loue, and to offer vnto him our willing ſeruice, not for ſeruile feare, either of his heauy curſe pronounced in his Law, or of his fearefull puniſhments denounced againſt ſinne, either reſpecting this life or the life to come; but out of a free and generous diſpoſition, becauſe we loue him, who hath loued vs firſt, and thinke nothing too much which wee can doe for his glory, who hath not thought the life of his deareſt Sonne, too deare for vs, but hath freely giuen it for our Redemption and Saluation; whereas worldly Nobility hath no ſuch priuiledge, ſeeing it neither conferreth vnto vs the confidence of ſonnes, nor freeth vs from the ſlauiſh feare of ſeruants. For notwithſtanding all this worldly glory, men may quake with feare, when God ſheweth the leaſt ſigne of his powerfull preſence, and either vtterly neglect the duties of his ſeruice, or performe them ſecurely with careles neglect, or with great terrour and trouble of minde.

The aduancements alſo of ſpirituall Nobility are ten thouſand times more excellent than thoſe which belong to that which is worldly. By this we ſtand in the preſence of Princes, by that in the preſence of the glorious King of Heauen and Earth; by this wee haue oft the fauour of earthly Kings, by that wee haue alwayes the fauour of the King of glory: by this wee haue earthly reuenewes which are but momentany, by that an heauenly inheritance, which is euerlaſting; by this wee are honoured and eſteemed of men, by that of the Saints and Angels, yea of God himſelfe; by this we are chiefe ſeruants to the great Monarches of the World, by that wee become chiefe ſeruants of the great Monarch of Heauen and Earth. Yea, wee become a kin to Chriſt Ieſus himſelf, euen his brothers & ſiſters, as himſelfe witneſſeth; and through him the adopted ſonnes of God, and not onely ſonnes, but alſo heires, not of an earthly inheritance, but of an heauenly Kingdome, immortall and vndefiled. In regard whereof the Scriptures giue vs the titles not onely of Nobility, but alſo of Royalty, and affirme directly that wee are made of God through Chriſt, not onely great Officers of his heauenly Court, but alſo Kings who ſhal reigne with him in all joy and glory. And therefore as much as a ſonne excelleth a ſeruant, Heauen Earth, and God himſelfe mortall Princes; ſo much more wee are in our judgements to eſteeme, and in our endeuours to ſeeke the nobility of a Chriſtian, aboue and before the nobility of a Worldling. Vnto which wee may the rather be incouraged, becauſe whereas this earthly Nobility is conferred but vpon a very few; as either vpon thoſe who are nobly deſcended, or vpon ſuch whoſe great vertues and deſerts, joyned with no leſſe good hap, and extraordinary ſucceſſe in al their courſes and carriages, doe aduance to the ſeat of honour, and dignifie with thoſe high Titles; this Nobility of a Chriſtian may certainly be attained vnto, of as many as doe with their deſires and indeuours ſeeke after it, vſing the meanes which God hath ordained for this purpoſe; namely, the diligent hearing and fruitfull obeying of Gods Word, and a liuely faith in Ieſus Chriſt. And therefore let vs more eſteeme, affect, and ſeeke that which excelleth, both in worth and certainty; and contemning this worldly nobility which is commonly vnprofitable, often hurtfull, ſeldome, or not without great difficultie attained, and but for a moment of time retained and poſſeſſed; let vs aſpire with an holy and happy ambition, vnto that heauenly Royalty, which we may certainly find if we carefully ſeeke it, and hauing obtained it, ſhall haue with it al profit without hurt, joy without moleſtation, and happineſſe without end. And thus much concerning the vanity of worldly Nobility.

1.Pet.2.9.
Apoc.1.6. and 5.10.

Matth.12.50.

Iohn 1.12.

CHAP. XIII.

Of Kingdomes and Monarchies.

§. Sect. 1. That Kingly & ſupreme authority is in it ſelfe good and to be reuerenced and reſpected.

THe laſt and higheſt degree of worldly aduancement and preferment, is Kingdome and Soueraignty, Empire and ſupreame Dominion, whereby men being exalted into the Royall Throne, doe rule and gouerne whole Common-wealths. Of which I ſhall need to ſpeake the leſſe, becauſe much of that which hath beene ſpoken concerning power, authority, and Nobility, may eaſily by the diſcreet Reader be fitted and applyed hereunto. And therefore I will adde onely ſome things which may ſeeme more peculiar to this Royall and Soueraigne aduancement. Where firſt we are to know that the following diſcourſe is not intended to ſhew the vauity, or perſwade the contempt of cruell and barbarous tyranny; which being odious to God and men, needs no reaſon to moue all to haue it in deteſtation and baſe eſteeme; but of lawfull Monarchies and Kingdomes, abuſed either by ouer-valuing their worth, or through the corruption and faultineſſe of gouernment. The contempt whereof as it ought not to be abſolute in any, but onely in reſpect of abuſe (for it is a thing of as great eſteeme as any elſe in the world, when as a good King ruleth well, and not according to his owne luſts and vnlimited pleaſure, but according to the Law of God, the Law of Nations, and the particular Lawes of his owne Kingdome) ſo ought it not to bee in all, but in thoſe onely who are either poſſeſſed, or in poſſibility of this ſupreme ſoueraignety; vnleſſe it bee as wee vnderſtand it comparatiuely in reſpect either of ſpirituall graces, or heauenly ioyes. For as for thoſe who are in ſubiection, they are to honour and eſteeme their Soueraignes in the next place to God himſelfe: ſeeing this rule and authority is Gods Ordinance, and Kings are his Deputies and Lieutenants, & (as it were) the great Stewards of his family, whom hee hath dignified by giuing them his own name and Titles, and hath bound vs by his Word to owe and yeeld vnto them all honour, loue and dutie. So the Apoſtle ſaith, *Let euery ſoule be ſubiect to the higher powers; for there is no power but of God, and the powers that be are ordained of God, &c.* And as it is to be highly eſteemed of the people, as being an Ordinance of God in it ſelfe good; ſo alſo becauſe it is ſo neceſſary to the well-being of a Common-wealth, that it is impoſſible without it that it ſhould ſtand, much leſſe flouriſh and proſper. For looke what the Shepheard is to the ſheepe, the Pilote to the ſhip, the Captaine to the Souldier, yea, the head and heart to the body; and ſuch is the King to the Common-wealth.

*Pſal.*82.1,6.

Rom.13.1,2.
1 Pet.2.13.

§. Sect. 2.
That royalty and ſupreme authority is the gift and bleſſing of God.

And in the ſame regard this preferment of ſoueraigne and tranſcendent power is to bee duely valued and eſteemed of thoſe, who are by Gods prouidence aduanced to this Royalty; ſeeing it is a great gift and royall prerogatiue, wherewith the Lord hath inriched them aboue all their Brethren, requiring a proportionable thankfulneſſe, which they can neuer yeeld, vnleſſe they know and eſteeme the benefit: yea, it is not only a gift, but a bleſſing, expreſſed in that mayne bleſſing, wherewith God bleſſed *Abraham*, the great Patriarch and Father of the faithfull; *I will make thee* (ſaith hee) *exceeding fruitfull, and will make Nations of thee, yea, Kings ſhall proceed of thee.* Vnto which who ſo are aduanced, they ſeem to be preferred aboue the eſtate and condition of meere men, in reſpect of their place and office, in regard whereof they haue Gods Name and Titles imparted vnto them. And this alſo the Lord ſeemeth to imply by his Prophet, where hauing giuen charge that no man ſhould enter by the Eaſt-gate of the Sanctuary, becauſe the Lord had entred by it: in the next words he ſaith, that it ſhall appertaine to the Prince, both to take therein his repaſt, & to make it the way of his paſſage, to come in and goe out thereby. Neuertheleſſe howſoeuer Kingdomes are the chiefeſt of worldly preferments; yet are they not to take vp the chiefeſt place in our iudgements and affections, ſeeing they are but of meane worth, being compared with Gods ſpirituall graces, or the eternall ioyes of his Kingdom. In reſpect whereof they are to be meanly valued and moderately deſired; that is, neither to be refuſed where God giueth them, nor to be affected when as he denieth them, not giuing vnto vs lawfull meanes of attayning to them. Yea, they are directly to be contemned and reiected, when as they come in competition for our loue with thoſe other excellencies, as being in compariſon of them worthleſſe and vnprofitable, and when they are thus abuſed, hurtfull and pernicious: which who ſo doe, they ſhew greater and more Chriſtian magnanimity in this contempt, than others in affecting, or, hauing obtained them, by raigning in all their royalty. An example whereof we haue in *Gedeon*, who was more ennobled for denying a Kingdome when it was offered vnto him; than his ſonne *Abimilech* who with cruell and vnnaturall ambition aſpired vnto it.

Gen.17.6.

But let vs conſider of ſome reaſons which may ſhew the worthleſſe vanity of worldly Kingdomes, in compariſon of Gods ſpirituall graces or heauenly ioyes. The firſt may be taken from the manifold troubles and incumbrances which a Kingdome bringeth with it, euen to thoſe who iuſtly come by it, and wiſely manage it; the which are ſo innumerable, irkſome and burthenſome; that if men were not more ſupported with ambition, than with reaſon, they would be ready for wearineſſe to ſinke vnder the waight, and to vnload themſelues of this intolerable greatneſſe, to finde eaſe in a more priuate life. Of this the Heathen Monarch hauing experience, ſaid vnto one who admired his happineſſe, and meaſured his inward comfort and contentment by his outward rule; If (ſaith hee) thou diddeſt know with how many euils this Diadem were repleniſhed, thou wouldeſt not take it vp, though thou foundeſt it vpon a dunghill. The truth hereof may be more euident, if wee conſider but ſome few particulars: for firſt, what wearying and waſting care is euen a good King ſubiect vnto, whileſt he deſireth and ſtudieth to act well his Kingly part, ſo as he may haue the applauſe of God and his Angels, and that both in reſpect of himſelfe, and alſo that which hee taketh for his ſubjects? And for himſelfe, both in regard of his perſon and priuate actions, and alſo in regard of his place and publike gouernment. For the firſt, his care is extraordinary, that he may become a patterne and precedent vnto his people, whom they may imitate; and to this end hee deſireth to ſhine before them by a good example, making his owne life both the expoſition and example of his lawes, and appearing both without ſubſtance or ſemblance of euill, to be alſo as good as he appeareth. For hee conſidereth that the Princes life and manners, are the ſquare and rule according to which his ſubjects frame themſelues in their whole courſe and conuerſation: and therefore hee ſeeth how much it behooueth him that the ſquare bee ſtraight, leaſt the worke be crooked, and the whole common-wealth brought out of frame. He knoweth that he ruleth ouer reaſonable creatures, and therefore ſtudieth firſt to conforme himſelfe to the rule of reaſon in all his actions, that ſo they may the better ſubject themſelues vnto his gouernment, and may ſuffer him to rule as well in their hearts as in their outward actions. Hee findeth by experience that Princes examples are moſt effectuall exhortations, either to good or euill, and that their liues are more powerfull than their lawes to incline and moue, to the better or worſer part: and therefore hee ſpendeth himſelfe in ſtudying this diuine oratorie, that his life and example may ſpeake good things vnto his people. Hee conſidereth that Kings errors are like the eclypſes of the Sunne, which though they bee ſoone paſt ouer, yet bring damage and hurt to all ſublunary and inferiour bodies: and therefore he is alwayes watchfull and heedfull ouer his wayes, that his brighneſſe bee not blemiſhed by any vice or ſinne, which might ſtop and hinder the influence of his good parts, from being profitable to his ſubjects and inferiours.

The like care hee taketh for the well demeaning of himſelfe in his publike gouernment, hauing alwayes in his minde, that hee ruleth ouer men, that he is to gouerne them by Law and reaſon, not according to his luſts: that hee ſhall not alwayes gouerne, but that the time ſhall come when Prince & ſubjects ſhall be both alike: and finally, that he muſt giue an account of his gouernment before the ſupreame King of heauen & earth, *who reſpecteth not the perſon of Princes, nor regardeth the rich more than the poore.* In regard whereof, his care is great and continuall, not how he may rule according to his will, but according to reaſon and law, making loue and awefull maieſtie, ſeueritie and ſweetnes, mercie and juſtice, to ſtriue which ſhall haue the preheminence, or rather neuer to ſtriue, becauſe he tempereth them with true judgement and wiſdome in a heauenly harmonie. He conſidereth that as he is a King, ſo alſo he is the father of his countrey: for what is a common-wealth but a great familie, ouer which God hath ſet Princes as parents, not only to rule, but alſo to prouide for, preſerue and defend them? and therefore how great his care muſt needes be, to nouriſh and protect ſo great a charge, let priuate fathers judge, who find enough to doe, to order and prouide for their ſmall company. Yea he diſcerneth plainly, that a King in the common-wealth is like the ſoule in the body, which howſoeuer it be not directly and immediately touched and affected, either with the delights it taſteth, or with the griefes & miſeries which it indureth; yet doth it communicate in both, by ſympathie and fellow-feeling: and therefore he doth not lay vpon his ſubiects heauie burthens, becauſe he alſo is pinched with that waight which oppreſſeth them, he enuieth not, but greatly reioyceth in their proſperitie, becauſe hee communicates with them in their contentment; and if for the good of the whole body of the common-wealth, he finde it neceſſary to receiue, rather than take of their goods, that they may inioy the reſt with peace and comfort, he onely croppeth them, or rather pruneth them, that they may grow the better, and doth not ſtocke them vp by the roots. And as the Heathen Prince ſaith, hee doth like a good ſhepheard, only fleece them in ſeaſonable time, and not pull off skin and all; knowing that the chiefe treaſure of a Prince is the riches of his ſubjects, and their coffers his beſt exchequer. Finally, good princes remember that they are Gods deputies, therefore their care is that they may be like him, not hauing their greatnes to exceed their goodnes, but as their power inableth them to doe what they will, ſo their goodneſſe limiteth them to the doing of that which is profitable for their ſubjects; the which their care is ſo much more vigilant, becauſe they know that there will bee an end of their Lieutenantſhip, when as they ſhall be called to an account of their gouernment, and receiue either the reward of their juſtice, or the puniſhment of their corruptions, and ill-deſeruing.

Boni paſtoris eſt tondere pecus. non deglubere. Tiberius apud Suetonium.

§. Sect.5. The care which a King taketh in reſpect of his ſubiects.

Finally, as the good Prince is continually troubled with care about himſelfe, that he may performe his dutie: ſo he taketh no leſſe care, that theſe duties performed may procure the good and wel-fare of his ſubjects: as for example, that by his wiſdome and prouidence, they may haue both neceſſaries and ſufficient plentie, that by his diſcreet gouernment they may bee kept in good order, that by his adminiſtration of juſtice, euery one may poſſeſſe his owne right, and be preſerued from wrongs and iniuries: and finally, that by his circumſpection and power, his ſubjects may be protected from forren forces, and inioy ſecure peace. For being the father of his countrey, he is with a fatherly affection to care for the good of his children, as well as his owne; he is the skilfull pilot in this great ſhip of the common-wealth, who ſitteth at the ſterne, and ordereth all for the preſeruation, not onely of himſelfe, but alſo the whole ſhip, and all the paſſengers who haue committed themſelues to his care and prouidence. And as it is not enough for the rule or ſquare to bee ſtraight it ſelfe, but it muſt alſo ſerue as the inſtrument to make other things conformable to its owne ſtraightneſſe, and to leuell and make euen the whole worke: ſo it is not enough for a good prince that he bee in himſelfe vpright, iuſt, and furniſhed with all vertues which become a priuate man; but his care muſt alſo bee that thoſe that are committed to his charge and gouernment, may communicate with him in all vertue and goodneſſe, becauſe he is a publike perſon, and the head of this great body which muſt gouerne and direct his members, as ſhall bee moſt honorable for himſelfe and profitable for them. Now although this neceſſitie of taking extraordinarie care for his owne perſon, and all the reſt of his ſubjects bee an happie neceſſitie, becauſe it forceth to that which is good; and howſoeuer he may haue comfort in the fruits thereof, yet who knoweth not that in its ſelfe it is vnpleaſant and troubleſome; and ſo bitter and diſtaſtefull that it may well weane any from the loue of greatnes?

§. Sect. 6. The waightie burthen and painefull labour which accompanieth ſoueraignty.

Secondly, though a crowne may ſeeme to make a glorious ſhew, yet it weigheth ſo heauie, and ſitteth ſo vneaſie vpon the head, that thoſe that haue it can take little delight in wearing it, and thoſe that want it, if they loue their owne eaſe, would if they once felt the waight, be well content that they are not aduanced vnto the honour, becauſe alſo they are not preſſed with the waight. For what doth hee elſe who is aduanced to this height of greatneſſe but *Atlas*-like beare vpon his ſhoulders the waight of the whole common-wealth; and whileſt hee is lifted vp into the ſeate of honour, is preſſed downe againe with his waightie burthen? What doth hee elſe but toile with the greateſt labour of all, euen the labour of the minde, continually ſtudying how he may either preſerue or aduance his owne glory, and his ſubjects good: and what is hee better that ſinketh vnder the burthen of gold, than he who is oppreſſed with the waight of earth? what eaſe hath hee more that toileth in the golden mines, than hee who labourth in the clay pit, or quarrey of ſtones? They are aduanced indeed with the glorious titles of monarches, kings and ſoueraignes; but what are they in truth but the great ſeruants of the common-wealth, who labour and take paines for the generall good? What are they but ſtewards of this great familie, who whileſt they haue the rule and diſpoſing of all, haue alſo the care and burthen of all laid vpon them? and what is their raigne, but as one of them ſpake by experience, a glorious ſeruitude? Wee know that the pilote as hee hath the greateſt rule in the ſhip, ſo he hath the greateſt part in the paines and labour; for his minde is exerciſed whileſt others are at reſt, and watcheth at the ſterne whileſt the paſſengers ſecurely ſleepe. The captaine likewiſe as hee hath moſt honour, ſo hee carieth the greateſt burthen; for whileſt the common ſouldiers take care, and prouide onely for themſelues, hee alſo extends his care, prouidence, and labour for the good and preſeruation of the whole companie. Now if the rule of a ſhip, or of a ſmall troupe bee ſo burthenſome and laborious, what ſhall we thinke of the gouernment of a whole countrie and common-wealth.

Antigon
apud Æli
var. hiſt.

§. Sect. 9.
That pri
are mo
troubled
the viole
of their
affection

Thirdly, theſe great potentates are much more turmoyled with the violence of their affections than priuate men, their greatnes adding ſtrength to their paſſions, and making them furious and vnreſiſtable, or themſelues more impatient if they bee reſiſted; their anger is more eaſily inflamed, becauſe their greatneſſe maketh them impatient of bearing the leaſt iniurie, although it expoſeth them alſo to more than any other. Being incenſed, they burne inwardly with a deſire, and burſt outwardly into the act of more furious reuenge, meaſuring the puniſhment which they take of the partie offending rather according to their owne greatneſſe, than to the fault which is committed; and hauing herein power in their hands to doe what they will, they often doe more than they ſhould. Their hopes are greater both in reſpect of the obiect and things hoped for, and in reſpect of the affection it ſelfe, their great power making them beleeue that they can compaſſe whatſoeuer they deſire; and the more ſtrong their expectation was, the greater is their impatiencie when as it appeares fruſtrate; not ſo much oft times for miſſing the thing, as for not hauing their will; or becauſe it doth appeare that their power is limited and not omnipotent. Their griefes are more in number, and more piercing and ſharpe in their operation than other mens; both becauſe of the manifold cauſes thereof, which muſt needs happen often in the multitude of their affaires; and alſo becauſe the greatneſſe of their ſpirits doth make them much to aggrauate them through their impatiencie, and gauleth their minds the more

through

Non tam
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periculis
po ſuis
vel perſo
diuiſas
cumber
In. Chryſ
pop. Ant
homil.

through their much ſtrugling. But of all other paſſions they are moſt troubled and perplexed with feare, it being a thing neceſſarie, that they whom many feare, ſhould alſo themſelues feare many; and that they who intermeddle with manifold buſineſſes of great moment, and that oft times betweene aduerſe parties, muſt needs incurre the hatred of many, and together with hatred perill and danger. Neither doth the multitude of enemies ſo much amaze them, as becauſe they are ſecret and vnknowne, nor their force ſo much as their hidden trecheries. For as the bullet is more dangerous than the ſword; becauſe killing before it is diſcouered, there is no ward for it: ſo theſe vnexpected blowes of traitours, being giuen ſecretly and at vnawares, are much more to be feared than the violence of profeſſed enemies, becauſe they wound and giue no warning. Now theſe ſecret foes are much more common to princes than open enemies; ſeeing their greatnes is no more apt to ſtirre vp enmitie againſt them, than to worke a care in thoſe in whom it is bred to hide and conceale it, becauſe here eſpecially profeſſed hatred taketh away opportunitie of reuenge, and turneth the miſchiefe vpon his head that threatneth it. In regard whereof princes, whileſt they know not whom to feare, are apt to feare all, and vpon ſmall occaſions to haue euen thoſe whom they haue choſen to guard them in iealouſie and ſuſpicion. Wherein (as one ſaith) they are in worſe eſtate than ſeruants; ſeeing theſe feare but one, and they all.

Neither in truth are their feares cauſeleſſe, or greater than their dangers; for their might and glory expoſes them to the enuie of all that are ambitious, who though they haue not their greatneſſe of ſtate, yet are they no leſſe hautie in heart; and therefore are euer readie to vndermine and ſupplant them by their trecherous plots and conſpiracies, when as they conceiue the leaſt hope of aduancing themſelues by their ruine. And as they are much endangered through enuie, ſo no leſſe by the hatred of their inferiours; for if they ſhould find no other fault in them to prouoke their malice; euen their goodnes is ſufficient argument to make them hated of the wicked, and their vpright adminiſtring of iuſtice is enough to make them abhorred of the lewde and licencious. In which regard princes muſt make account either by doing of their dutie to bee hated of men, or by neglecting it to be hated of God; to ſit ſtill and doe nothing worth the doing, or by atchieuing worthy actions fit for their greatneſſe, to indanger themſelues to the trecherous practiſes of the malicious. Beſides theſe dangers; vnto which enuie and malice expoſes them at home, they are more endangered than others in reſpect of open enemies & *forraine forces*: for it is not to ſupplant priuate men that armies are leuied, but the king is the marke at which they leuell; whoſe life to them is more than the deſtruction of tenne thouſand ſubjects; becauſe it is no leſſe mortall to the common-wealth when the head is cut off, than if the whole body were mangled in peeces. Neither are they more endangered by enemies than by falſe friends, ſeeing experience teacheth that many who haue eſcaped ſafe from all the attempts and forces of their profeſſed foes, haue beene catched in the priuie ſnares, and ſecret treacheries, which thoſe whom they accounted their deareſt friends haue laid and plotted againſt them. For it is impoſſible for theſe great potentates to ſatisfie the deſires of all that depend vpon them, and by preferring ſome before others, they procure the ſecret hatred of the reſt, whom pride and ſelfe-loue maketh beleeue that they aſwell deſerued to bee aduanced; and this maketh them ioyne with their enemies when as they promiſe to ſatisfie their hopes, and to repaire their ruined eſtates. Now theſe dangers are more dangerous and more deepely, and that iuſtly, apprehended of Kings, than of ſubjects, not only for that they haue more to loſe than the ordinarie ſort, but alſo becauſe they extend to the no leſſe hurt of the common-wealth, than of themſelues; which good Princes loue better than of their owne liues: for when the Prince is hurt, the whole countrie bleedeth at his wound; and when this great ſhepheard is ſmitten, then the ſilly ſheepe are ſcattered and indangered to the rapine of the rauenous wolfe.

2.King.19.37.

§. Sect. 9.

Of the vngratitude of the people towards their gouernours.

Fourthly, Princes are no little vexed with the ingratitude of their people; for when they haue taken all their care, and indured all that labour, and hazarded themſelues to all thoſe dangers, whileſt they indeauour to gouerne their ſubiects with iuſtice, and to preſerue them in peace and plenty; all their paines is rewarded with vngratitude, their good deeds with euill words, their doubtfull actions with ſiniſter cenſures and malicious interpretations; the common people being naturally apt to condemne that in ſuperiours, which being aboue their reach, they are not able to vnderſtand, and to miſlike the preſent gouernment, be it neuer ſo vnblameable. Neither is it poſſible for any man to pleaſe all that ruleth many, or to doe that which is acceptable vnto God, and to gaine the applauſe of the vulgar people; ſeeing they are diuided into as many phantaſies as they haue heads, the which are not only diuers, but expreſly contrary to one another; this man louing what that man hateth, and one admiring what another deſpiſeth, and deſiring which another

loatheth

Regium eſt malè audire, cum benefacias. Alexander. apud Plutarch. in Apothegm. *Si quis malè rexerit dijs pœnas dabit; ſi benè odio à ciuibus habetur.* Chryſippus apud Stob. Serm. 43

loatheth & abhorreth: ſo that it is as poſſible to reconcile truth and falſhood, and light with darkneſſe, as to accord this diſſenting multitude, or to vnite their opinions and affections to the approuing and deſiring of the ſame thing. Now vpon theſe often miſlikes of the paſſages of gouernment, followeth alſo a miſlike of the gouernour, and a wearines of being vnder his rule, ioyned with a deſire of the ſucceſſors aduancement; whom when they haue, they ſerue with the ſame ſauce, being as readie to traduce his gouernment, maligne his perſon, and to cenſure all his actions, as they were his predeceſſors.

§. *Sect.* 10
The great account that Princes haue to make at the day of iudgement.

And theſe are the euils which accompany kingdomes in this life, euen when the Prince affects and deſires to gouerne well. But that which may more weane mens hearts from the loue of ſoueraignty aboue all theſe euils and inconueniences, reſpects the life to come: namely, that great reckoning and account which Princes are to make at the day of iudgement. For howſoeuer in this life they are priuiledged from giuing a reaſon of their actions vnto men, yet the great King of heauen and earth, from whom they haue receiued their Empire and dominion will audit all their accounts, and haue a reckoning of all thoſe rich talents which he lent vnto them. Then muſt they yeeld an account how they haue ſpent their great riches and reuenewes, how they haue imployed all their ſupreame power and authoritie, for the executing of iuſtice and iudgement, and for the rewarding of the good, and puniſhment of the euill: how they haue ſpent that precious time allotted vnto them for the gouernment of the people, whether they haue improued it to the beſt aduantage for the glory of their Lord and good of their ſubiects, or elſe haue conſumed it in carnall pleaſures, and prophane riotouſneſſe. Then muſt they giue a reckoning of their owne life, whether they haue ſhined as lights before their people, and led them in the wayes of godlines by their good example; or contrariwiſe haue ſcandalized them by their euill liues, and miſlead them into the bypaths of ſinne as precedents of wickednes. Finally, they muſt bee accountable at that day, for not onely all thoſe ſinnes which themſelues haue committed, but alſo for all thoſe committed by their ſubiects, vnto which they haue beene either principals, by their commandement, or acceſſaries through their conniuencie, and neglect of the execution of iuſtice. Now if a mans owne ſinnes ſhall bee a burthen intolerable, then what ſhall become of them who muſt giue an account alſo of the ſinnes of many thouſands, which through their default haue been committed?

Wiſdome 6.3.

§. *Sect.* 11.

But beſides theſe manifold euils which attend vpon kingdomes, euen when they are well gouerned, there are innumerable others which doe accompany them when they are abuſed: vnto which abuſe man through naturall corruption is moſt prone. For this higheſt worldly proſperity puffing men vp with pride, doth make them forgetfull of God, negligent in all good duties, and to contemne all vertue, as befitting rather priuate men than themſelues, who are ſo powerfull, potent and glorious, that they neede not the helpe of vertue to commend them. Or if at all it bee of any vſe, they thinke that onely a colour or ſhadow of vertue may ſerue the turne, to grace them to the deceiued eyes of the common people, though they haue no ſubſtance thereof, but are vtterly deſtitute of it in deede and truth. And as this greatneſſe of eſtate vſually hindereth men in the courſe of vertue, ſo doth it as commonly caſt them headlong into all manner of ſinne; as contempt of religion, prophanenes, and vtter neglect of all holy duties, pride, inſolencie, cruelty, oppreſſion, vnbrideled reuenge, and the reſt, making euery thing lawfull which liketh, and to ſeeme good in their iudgement, which they haue an appetite vnto in their looſe and vnlimitted affections. But eſpecially through their tranſcendent and ouer-topping power they are prone to the ſinnes of iniuſtice, oppreſſion, wrongs and iniuries, as the Lord deſcribeth their manners and courſe of carriage, when he would diſcourage his people from affecting their gouernment; of which ſinnes few Rulers can with good *Samuel* and *Moſes* acquite themſelues, and plead not guiltie, if the Lord ſhould ſummon them to iudgement. Now what are kingdomes to be eſteemed if they be void of iuſtice, and full of wrong, cruelty and oppreſſion? Surely (as one ſaith) where this ſacred iuſtice is not admitted, great kingdomes are but great theeueries; & as the wiſe Philoſopher accounted them, great monarches are but great theeues, if they rule by iniuſtice and cruell tyranny. Finally, of what worth or profit are the royalties of a kingdome, if ruling inferiours, they become ſlaues to their owne vices, and whileſt they command others, are themſelues at the command of their baſe affections and corrupt paſſions? For when this royalty and ſeruitude of vice are ioyned together, it maketh (as one compareth it) ſuch a Prince, like vnto a King taken priſoner of the Barbarians, who ſuffer him ſtill to weare his crowne, and to keepe on his royall apparell, but yet force him therein to performe all baſe offices; as to carrie water; to grind in the mill, and drudge in the skullery; in which caſe his goodly ornaments do but ſerue with more deſpite; to put him in mind of his miſery, and (as it were) the more to vpbraid and caſt

That w
kingdo
buſed, are
cauſes of
ſinnes.

Thyeſte.

lib.8.

1.Sam.8.
12.13.

1.Sam.12.

Chryſoſt.
1.Tim.
18.

caſt in his teeth the greatneſſe of his fall, and the baſeneſſe of his ſeruitude. And ſurely this ſimilitude doth moſt liuely ſet foorth the abiect condition of wicked Kings; for there is no ſeruitude ſo vile and baſe as this of ſinne, which may well diſgrace all royalty and soueraigntie, but can neuer be graced by it.

Finally, vnto this euill of ſinne, into which kingdomes through abuſe do miſlead the great potentates of the world, we may adde alſo the euill of puniſhment, which as an inſeparable companion, ſtill waiteth vpon it; for howſoeuer the Monarches of the earth hauing the law in their owne hands, are priuiledged from comming to the bar, & exempted from the iudgement ſeate of earthly men, yet can they not eſcape the iudgement ſeate of God, but of neceſſity they muſt come to their anſwere, and vndergoe deſerued puniſhment when the Lord commeth in viſitation. A notable place to this purpoſe we haue in the ſixth chapter of the booke of Wiſdome, vnto which for breuitie ſake I referre the Reader. So alſo *Iob* ſaith, that the *Lord looſeth the collar of Kings, and leadeth Princes as a prey, and ouerthroweth the mightie; hee powreth contempt vpon Princes, and maketh the ſtrength of the mightie weake*. Now the puniſhments which more eſpecially the Lord inflicteth vpon euill Princes are for the time of their raigne terrible feares, and affrighting horrors: and ſecondly he allotteth to their tyrannie but a very ſhort time, and then bringeth vpon them ſudden deſtruction. In the former reſpect tyrants and wicked Kings are moſt miſerable in the middeſt of all their royaltie and maieſtie, being continually haunted with theſe feares, as with helliſh furies, and ſo affrighted through the guilt of their owne conſciences, that they are neuer at reſt, nor haue any peace or true ioy in their hearts, in the middeſt of all their outward mirth and iollity. They feare company alike and ſolitarineſſe; that for feare of aſſault, and this for want of helpe. In the day time they ſeldome looke ſtraight forward for feare of being ſurpriſed at vnawares, but commonly they looke askew with many ſudden turnings, as though they were in a crowd of enemies, and looked who ſhould giue the firſt ſtab. Neither haue they more reſt in the night; for hearing the leſt noiſe waking, they ſuſpect a conſpiracie; and being aſleepe, they are affrighted with terrible dreames, and fearefull viſions. They are ſo much in feare of their enemies that they are neuer quiet till hauing contriued their ruine, they haue alſo brought them to deſtruction. And of their friends ſo iealous and ſuſpitious, that the leaſt occaſion turneth the confidence which they haue of their fidelity into doubting and diſtruſt, which being a little nouriſhed with ſelfe-guiltineſſe, their friendſhip is turned into enmitie, and their loue into mortall hatred. So that a tyrant is neuer in ſafety, no not when hee is compaſſed with his ſtrongeſt guard: for a king cannot there be ſafe, where nothing is in ſafety from the king; or though he ſhould be ſometime ſafe, yet can he neuer be ſecure, for it is of neceſſitie, that he whom many feare, ſhould alſo himſelfe feare many, euery one deſiring his deſtruction whom he ſeruilely feareth; and that his owne danger may bee preuented with the others ruine. And hereof it is that howſoeuer tyrants deſire rather to be feared than loued, yet they are ready againe to feare this feare, leſt what they threaten againſt others bee retorted vpon their owne heads. In regard of which terrors and continuall feares many tyrants and wicked kings could deſire to be vnburthened of their greatneſſe, that they might alſo bee deliuered from theſe dangers and expected euils; but that they hold their kingdome as a ban-dog by the eares, there being neither ſafety in keeping nor forgoing it. For howſoeuer at firſt it was in the tyrants choice whether he would lay claime vnto it or no; yet hauing taken it vpon him, he hath not the like liberty and ſafetie to deſiſt from his gouernment when he will, in regard of the many outrages which hee hath committed, and iniuries which hee hath offered, which would be puniſhed and reuenged, if he were not ſtill armed with ſoueraigne power.

Non tutus ibi rex eſt, vbi a rege nihil tutum eſt. Neceſſe eſt multos timeat quem multi timent Senec. lib.2. de ira cap.11. *Metui cupiunt, metuique timent*. Senec. in Agamem.73.

§. Sect.13. That God bringeth vpon euill kings haſtie deſtruction.

The ſecond vſuall puniſhment which God inflicteth vpon tyrants and euill kings, is haſty and vnexpected deſtruction; which is ſo common and ordinarie, that a man ſhall hardly find a king that reigneth long which ruleth wickedly: inſomuch that the wiſe man of Greece being demanded what he had ſeldomeſt ſeene; anſwered, a tyrant liuing to old age. The which as it is chiefly brought to paſſe through the iuſt iudgement of God, who when there is none to judge & puniſh, doth himſelfe goe the circuit, and ſit vpon the bench; ſo in reſpect of ſecond cauſes it ſtandeth with reaſon, that he for whom euery one layeth ſnares ſhould at length bee catched of ſome, though he haue eſcaped many. And well were it with tyrants if this were all their puniſhment to haue a ſhamefull death after a ſinfull life: but this is but the beginning of their miſerie; for after this firſt puniſhment of bodily deſtruction, inflicted vpon them (as it were) at the quarter ſeſſions; there is a farre greater reſerued for the time of Gods generall aſſiſes, euen the eternall death and condemnation both of their bodies and ſoules, as a juſt recompence of all their oppreſſions, iniuries, cruelties and outrages which they haue offered againſt their brethren, for whoſe good and preſeruation all their power

Thales apud Plutarch. in conuiu. 152. *violenta nemo imperia continuit diu, moderata durant*. Senec. in Troade. 260.

of gouernment was by God committed to them.

§. Sect.14
Of the ſpirituall kingdome which euery one ſhould labour after.

And thus haue I briefly ſhewed the manifold euils which accompanie kingdomes, whether they bee well vſed or abuſed; all which may ſerue as reaſons to ſhew their worthleſneſſe, and to incite all, that if they will needs be ambicious they would aſpire to kingdomes of greater value and excellencie; namely, that ſoueraignty and regiment which is ſpirituall and heauenly. And firſt that they ſpiritually raigne whileſt they continue on earth, that ſo they may continually raigne in the kingdome of heauen. So the authour of the booke of Wiſedome exhorteth: *If your delight* (ſaith he) *bee in thrones and ſcepters, O kings of the people, honour wiſedome, that yee may raigne for euer.* Now this regiment is chiefly exerciſed in our ſelues, when as depoſing ſinne from raigning in our mortall bodies, we doe erect in vs the kingdome of Ieſus Chriſt, ſuffering him to raigne in vs by his word and holy ſpirit. And when by vertue hereof our reaſon being ſanctified and aſſiſted, doth raigne and rule ouer our corrupt affections and vnrulie paſſions, reforming ſome which may be ſeruiceable, and ſubduing, mortifying, and ſlaughtering others which are vnprofitable and vnmendable. Eſpecially when as wee crucifie our carnall concupiſcence, our greedie auarice and proud ambition, and ſet vp in our minds true contentation, which maketh vs truly kings, injoying all, and needing nothing, and neither hoping after that we haue not, nor fearing to forgoe that we haue. Which kingdome euery one may haue, and none can take away.

Wiſ.6.21.

Rex eſt qui metuit nihil. Rex eſt qui cupit nihil hoc regnũ ſibi quiſque dat. Senec. in Thyeſte.

§. Sect.15.
That we are to labour after the kingdome of heauen.

Finally, if we will needs raigne as kings, let vs not affect and ſet our hearts vpon earthly kingdomes, but rather let vs bee content here in this vale of teares to ſuffer with Ieſus Chriſt, that wee may eternally raigne with him. Let vs not aſpire vnto worldly monarchies, where the impoſſibility of obtaining may juſtly free vs from affecting and hoping; for as the world hath but one ſunne, ſo a kingdome admits but of one ſoueraigne; but let vs ſeate our affections in heauen, where we ſhall all raigne as kings, and yet one not any whit leſſen anothers dominions; but the greater the number is, the greater is the royalty and glory of all, the greater alſo is their joy and happineſſe. Finally, let vs not much affect this earthly ſoueraignty, which is accompanied with ſo many cares, troubles, labours, feares and dangers; but rather let vs ſet our hearts vpon that kingdome of peace and glory, where there is no care to diſturbe our quietneſſe, no trouble to hinder our happineſſe, no griefe to diſtaſt our joyes, no feares nor dangers to diſquiet our minds; but ſecure reſt, vnſpeakeable happineſſe, glory without meaſure, and joyes without end; which whoſoeuer ſeeke ſhall ſurely find, and hauing attained to it, ſhall neither be diſturbed in it, nor depriued of it.

2.Tim.2,12.

Apoc.22,5.

Chap. XIIII.

Of the worthleſſe vanitie of worldly riches.

§. Sect.
That worl
riches ar
be contem
as vaine a
worldleſſe.

ANd thus haue I ſhewed the vanity of worldly honours and preferments. Let vs in the next place conſider of wordly riches; which if wee throughly examine wee ſhall finde, that howſoeuer worldlings make ſuch high account of them that they preferre them before the ſaluation of their ſoules: yet they are in truth if wee compare them with Gods ſpirituall graces and heauenly ioyes, vaine, worthleſſe, and void of excellencie. For if honours which are eſteemed more excellent, are, as we haue ſhewed, vaine & of no worth; and pleaſures which are more ſweete and comfortable are (being thus compared) of no value or eſteeme, as wee ſhall ſee hereafter; then how great is the vanitie, and how ſmall the excellencie of worldly riches, which are of a more baſe and contemptible nature, being but (as it were) ſeruants vnto the other, which are onely deſired and prouided to ſerue for their vſes and imployments? Neither doth any man (vnleſſe it be ſome ſottiſh miſers, who in getting riches haue loſt their wits) eſteeme of riches for their owne ſake, but as they ſerue for their vſe, either to aduance their honour and reputation by beſtowing them bountifully, where they may haue moſt credit; or for the obtaining and enjoying of their pleaſures and delights. To which purpoſe ſerue ſtately houſes and rich furniture, pleaſant gardens, and fruitfull orchards; daintie faire, and ſoft clothing; which ends if riches aduanced not, they would like contemptible garbage reſt vntouched in the earths bowels without any to admire or ſue for them. Now if theſe ends themſelues which are their chiefe good be void of excellency and full of vanity; then how vaine and worthleſſe are theſe baſe riches, which in an abject ſubjection ſerue but (as it were) to hold the ſtirrup to mount men vp into the ſeate of honour; or for porters to open vnto them the doore of pleaſures? And this was the cauſe why the Apoſtle *Paul* ſo lightly valued them, that comparing them with Chriſt and his righteouſneſſe, hee eſteemed them no better than dung; which if it bee not vaine and baſe enough to ſhew their vanitie becauſe it is of ſome vſe and profit, conſider that the wiſe *Salomon* valueth them by that which is yet of leſſe

Phil.3.8.

worth, calling them nothing: *Wilt thou* (ſaith he) *caſt thine eyes vpon that which is nothing?* and leſt yet this Nothing ſhould haue ſome eſteeme, as doing no hurt, though it doe no good: the Apoſtle further telleth vs in the former place, that hee eſteemed the things of this world as loſſe, which is worſe than nothing, that he might win Chriſt, and be partaker of his righteouſneſſe.

But let vs conſider of the worthleſſe vanity of worldly wealth in ſome particulars: and firſt, what great excellency is there in large Lordſhips, and great lands; ſeeing the whole earth is not ſo big as a peaſe, in compariſon of our heauenly Country; and yet they who hold the greateſt poſſeſſions, haue not ſo much as a little pricke or point in this ſmall Globe of the World: and therefore (as ſometime *Socrates* ſaid to *Alcibiades*) haue not ſo much when they glory moſt in it, as may haue the leaſt place, or ſmalleſt reſemblance in the greateſt Map? What worth or excellency is in them, becauſe they hold them in fee-ſimple, and haue them as perpetuities annexed to their ſucceſſours, ſeeing though they ſhould thus continue to the end of the world, it were but a moment of time in reſpect of eternity? And yet the longeſt liuer hath but a ſmall part of this moment, euen to the ſhort period of his owne life: ſo that to him notwithſtanding the glorious Titles of fee-ſimples and perpetuities, his inheritance and poſſeſſions are but momentany, and (as it were) tenements holden at will, out of which hee is ready daily to be turned at the Land-lords pleaſure. And yet theſe ſmall Lands oftentimes bring with them no ſmall incumbrance; ſeeing as an heauy load they oppreſſe mens mindes, ſo as they cannot mount vp aloft in heauenly meditations, nor haue their conuerſation in their owne Country, being clogged with this lumpe of earth: and theſe momentany poſſeſſions, are cauſes vnto many of no momentany miſchief; ſeeing they depriue them of their euerlaſting inheritance, when they ſet their hearts vpon them: eſpecially if (as the Prophet ſpeaketh) they haue vſed oppreſſion to inlarge their Lordſhips, ioyning houſe to houſe, and field to field, incloſing Commons and diſpeopling Townes, that the poore being rooted out, they may place themſelues alone in the middeſt of the earth: by which cruelty inlarging their poſſeſſions which are but momentany, they make themſelues ſubiect to an eternall woe, and moſt fearefull malediction.

Neither is there more excellency or worth in gold and ſiluer, which by the wiſe *Salomon* are reckoned & ranged among thoſe vanities, which bring no good to the Owners, but vexation of ſpirit; and by the Prophet directed by Gods Spirit, they are called thicke clay, which haue their value and preheminence aboue other earth, becauſe they are a little more ſhining and refined; neither haue they their worth and value from nature, but from mens opinions. For (as one noteth) thoſe things which are naturally excellent, doe ſhew their own excellency without any Mounte-banke to commend them, or to ſet them out to the ſhew, as the Sugar his ſweetneſſe, the Sun his brightneſſe, and the earth his fruitfulneſſe: but theſe wares which are of imaginary worth, need a Monitour to tell vs of their excellency, or otherwiſe wee ſhould not know, much leſſe admire them. For if we doe ſee Copper gilt, we are delighted with the beauty of the mettall, and wee call it Gold; but when thoſe which are more skilfull come and admoniſh vs that wee are deceiued, our errour and admiring wonder leaue vs both together. Moreouer, wee ſee that God in the very placing of theſe mettals, would take away from vs al opinion of their worth and excellency: for whereas the Lord hath placed his creatures according to their dignity (man only excepted, who is in the place of his Exile and Baniſhment) as the holy Angels in the higheſt Heauen, the Sun, Moone and Starres in the Firmament, the Elements as they are more pure, ſo in place one Superiour vnto another: hee hath ſeated theſe ſo much admired mettals, in the intrals of the moſt groſſe element, as though hee would haue vs ſo far from ſetting them vpon our heads, or our hearts vpon them, that hee would haue vs with contempt to tread them vnder our feet. Which alſo ſeemeth to haue beene practiſed by the Primitiue Church, who deliuered not the price of their poſſeſſions into the Apoſtles hands, but caſt them at their feet, to ſhew how meanly they accounted of them. And as hee hath placed them in this inferiour place, as fit to be contemned, ſo alſo in the hidden cauernes of the earth, farre remote from humane ſight, out of which they are not gotten without infinite toile and labour; that he might hereby withdraw our greedy eye from looking after them, and our couetous hearts from deſiring them; or at leaſt though wee ſhould couet them, yet we might be diſcouraged with this intolerable paines in the purſuite of theſe worthleſſe vanitie. Beſides he hath not there ſeated them in their beauty and perfection, fined and purified, but in their Oare, vnſightly and baſe to look vpon, as hauing in it much more droſſe than pure mettal; frō which it is not purged and refined without endleſſe moyle, and labour of the workmen: who beſides all their paines haue their health thereby ſo impaired, and their faces blemiſhed with ſwartneſſe and dead palenes, that they ſeeme to haue taken vpon them the deformities of the mettall, and to haue beene content to make themſelues vgly, that it may receiue beauty and brightneſſe. Notwithſtanding all which vaine man doting vpon

Chryſoſt. in 1.Tim.6. Hom.17.

Senec. Epiſt.94

Hieronym. ad Demetriadem.

this worthleſſe pelfe, is not diſcouraged with all theſe labours, but is content to ſpend his life and ſtrength in ſearching and ſeeking, digging and mining, purging and refining of this earthy droſſe, not caring to loſe himſelfe that he may find it. And that which is worſt of all, when by the worke of his own hands hee hath brought it to its full beauty and perfection, he doth not only make it his chiefe ornament, who is much more comely and gracefull in himſelfe, placing it aboue his head, which God had ſeated vnder his feet, but alſo erecteth it as his idoll in his heart, & (as it were) falleth downe before it to adore and worſhip it, whileſt hee loueth, truſteth and hopeth in it more than in God himſelfe, wherby it commeth to paſſe that their ſoules are more deformed who poſſeſſe it, than their bodies who in the Mines digged for it; and more indangered to death eternall, than they to any temporary perils: for howſoeuer their Gold it ſelfe ſhall be vnto them but a momentany good, yet the ruſt thereof ſhall continue to the day of Iudgement, to be a witnes againſt them for their confuſion and condemnation, as the Apoſtle ſpeaketh. Seeing therefore theſe baſe minerals are in themſelues ſo contemptible, and bring vnto vs ſo little profit, and oftentimes no little hurt: we may well admire, and euen be aſtoniſhed at the cauſe, why men ſhould ſo dote vpon them, louing them ſo dearely, and the joyes of Heauen ſo ſlightly, and taking ſo great care and paines for them, whereas they take little or none for the ſauing of their owne ſoules. So as it may ſeeme that there is in them a kind of witchcraft which thus ſeduceth and abuſeth their admirers, ſeeing there is no reaſon to be giuen, either in nature or religion, why men ſhould contemne thoſe eternall treaſures and heauenly excellencies, and purſue with a beſotted and madding affection, this earthly traſh and baſe vanities. Let vs therefore learne wiſely to ſtop our eares againſt theſe Charmes; and howſoeuer wee are not vtterly and abſolutely to reject Gold and Siluer, as being the creatures of God: which (as hath beene ſhewed) may ſerue for good vſe; yet let vs take heed that we doe not ſet our hearts vpon them, but contemne and deſpiſe them, when they come in compariſon with Gods ſpirituall graces, or our heauenly patrimony. And making account of money, as Trauellers of their prouiſion for their journey, which being moderate ſerueth for their vſe, and to helpe them forward, but being exceſſiue and ſuperfluous, toileth them as an heauy burthen, and hindereth them in their way; let vs content our ſelues with a competencie and ſufficiencie; or being not able to attaine vnto it, let vs ſupply that with our minds, which is wanting vnto our outward eſtate, laying vp our chiefe treaſures in Heauen, where (as our Sauiour ſaith) the ruſt cannot corrupt them, nor Theeues ſpoile vs of them.

James 5.3.

Faſcinatio quædam eſt huiuſmodi res, quòd aurum & argentum à nobis tanti pendatur, & animarum noſtrarum nulla cura, Chryſoſt. in. 1. Theſſ. 5.

Quid homini pecunia ſua niſi quoddam viaticum eſt? multa oneri, moderata vſui, Ambroſ. lib. 7. Epiſt. 44.

§. Sect
Of the
of rich
and co
niture.

Neither is there leſſe vanity, or more worth in other kinds of riches: for what true excellency is in rich jewels and precious ſtones, which are by the Creatour contemptibly caſt vpon the earth and ſands with worthles regard; but being ſought and found by men, are ſold at ſuch high rates, as not their owne worth, but the buyers phantaſie ſets vpon them. In regard whereof the ſame jewell or ſtone altereth the price according to the worth of the Owner, and that which is eſteemed in the hand of a poore man at a ſmall value, becommeth precious and of great worth when a richer and more noble Maſter is Owner of it. So that theſe are commended by their rarity more than by their excellency; by opinion rather than ſound reaſon; by the wealth of their Owners, rather than by their own worth, & are in truth meer trifles for wantons to play with, rather than any ſolid or ſubſtantiall good, which brings true profit to thoſe who are poſſeſſed of them. The like alſo may be ſaid of rich furniture, and ſumptuous houſhold ſtuffe, which in compariſon of thoſe more excellent things, are meere vanities and worthleſſe trifles. Neither is there any cauſe why any man ſhould much deſire theſe things if hee want them, or glory in them if hee haue them; for the chiefe ornaments of a houſe are not gorgeous Hangings, rich Beds and ſuch like furniture; but the vertues and graces of the Inhabitants, the wiſedome and diſcreet gouernment of Superiours, the duty and obedience of inferiours, with piety, honeſty, and good order obſerued of all. Euen as contrariwiſe the chief diſgraces and deformities thereof, are not walls couered or coloured with nothing but ſmoke; empty roomes, or poore furniture: but when (as our Sauiour ſpeaketh) it is cleane ſwept of all vertue and goodneſſe, and blemiſhed and diſhoneſted with diſorder, vice and wickedneſſe. Again, the great labour which * theſe things of ſmall worth require, may ſerue to wean the hearts of any from them who are not too full of pride and vaine glory: for as at firſt they are not eaſily gotten; ſo they are kept with no leſſe difficultie, there neuer wanting occaſion of looking to them, folding, vnfolding, bruſhing, cleanſing, altering, remouing; to ſay nothing of the manifold diſcontents and occaſions of anger which they bring to the Owners, if any of them chance to miſcarry, or to be miſuſed. In all which the trouble and griefe oftentimes exceed the comfort and contentment which they bring vnto them. Or if there be ſuch care, prouidence & pains vſed, that none of theſe things happen, but all is preſerued in its full beauty and good order; then it is a manifeſt ſigne that moſt of their time is ſpent about theſe vanities, and the

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Homil.

the whole mind ſo wholly poſſeſſed & taken vp with them, that the ſoule is neglected, and little or no paines taken to decke it with the rich ornaments of Gods ſpirituall and ſanctifying graces. So that when one commeth into a rich mans houſe where there is ſuch coſtly furniture, ſo curiouſly and carefully diſpoſed and ordered, he may probably ſuſpect that he ſeeth all the goodneſſe of that houſe at the firſt view; and that there is nothing better than that which preſenteth it ſelfe in the outward ſhew. Furthermore we are to know that theſe glorious things bring to the Owners no laſting delight, or durable contentment: for howſoeuer whileſt they haue them but in their deſires, or are newly poſſeſſed of them, they take great pleaſure to thinke vpon and behold them; yet when as they haue them continually in their eye, and that they are become common & ordinary, their delight preſently ceaſeth; eſpecially if they chance to ſee more rich and coſtly things of the ſame kind in the poſſeſſion of other men. And no maruell, for if the Sunne it ſelfe becauſe we ſee it daily worketh no extraordinary delight, although the darke night comming betweene his ſetting and riſing, ſetteth ſome edge on our tired affections; how much leſſe are wee to expect that wee can find it in theſe earthly trifles, whoſe chiefe glory being compared to the Sunnes brightneſſe, is but obſcurity and groſſe darkneſſe? Finally, the more wee abound with theſe rich furnitures, the more are wee expoſed to the feare and danger of fire, thieues, yea, ſilly moaths, which howſoeuer they be baſe and contemptible, yet haue they power enough to pull downe this pride, and to conſume the matter and occaſion of this vaineglory. Or if all theſe with prouidence be preuented, yet theſe glorious ſhewes doe ſeldome faile to expoſe vs to enuy, which vſually feedeth vpon theſe outward appearances of worldly happineſſe, and feeding pineth thoſe whom it poſſeſſeth, becauſe they want the meanes to make oſtentation of ſuch pompe and glory. Seeing therefore theſe things are not onely full of vanitie, but alſo of many euils and inconueniences, how much better were this coſt beſtowed vpon the poore members of Ieſus Chriſt than vpon theſe needles ſuperfluities, many whereof are ſo fine and coſtly, that the Owners can neuer almoſt find in their hearts to vſe them, but keepe them locked vp in their cheſts not ſuffering them to ſee the Sunne, vnleſſe ſome ſpeciall occaſion, which happeneth once in a yeere, when as pride meaneth to triumph in all its brauery, cauſeth them to make oſtentation of all their glory? How much more were it for their credit to be with their wealth beneficiall to many than to dwell in an houſe thus pompouſly furniſhed? How much more wiſely ſhould they imploy their wealth for the good of men, than vpon Carpets and hangings? vpon liuing and reaſonable creatures, than vpon dead and ſenſeleſſe wals? How much more profitable were it to haue clothed friends, than adorned Lodgings, the one ſeruing for defence, the other expoſing them to the prey? Laſtly, it may well weane our hearts from being in loue with this riotous exceſſe, if we conſider that it will make our account more hard and difficult at the day of iudgement. For how doe we thinke will this reckoning be accepted of our Lord and Iudge, when as we haue ſpent his Talents vpon needleſſe ſuperfluities, and ſuffered the poore members of Ieſus Chriſt, for whoſe vſe alſo we receiued them, to want neceſſaries? when as wee haue adorned our wals with Arras and Tapeſtry, and ſuffered men created after Gods Image, yea, our Brethren and fellow members of the ſame body, to ſtarue for want of freeſe to couer their nakedneſſe? when our Horſes are decked with Gold, Silke and Veluet, and poore Chriſtians neglected, not affording them rags to couer them, and bread to feed them? How will this goe for currant at this great Audit, that we haue ſuffered in the time of dearth a great many to ſtarue for want of reliefe, whereas wee might haue redeemed their liues from death, by parting with an vnprofitable jewell, or ſome needleſſe furniture which is ſcarce euer vſed? or how can wee then hope to finde mercy with God, when as we haue ſhewed ſo little compaſſion to one another?

Auro parietes, auro laquearia, auro fulgent capita columnarum, & nudus atque eſuriens ante fores noſtras Chriſtus in paupere moritur; Hieron. ad Gaudent.

§. Sect. 5. Of the vanitie of ſumptuous buildings.

And thus it appeareth how vaine and worthleſſe theſe rich jewels, and coſtly furniture are juſtly to bee valued and eſteemed. Let vs in the next place conſider of ſtately houſes and ſumptuous buildings, wherein worldly men ſo much glory and delight; in which after due examination wee ſhall find no more excellency, or leſſe vanity. And firſt, if we will credit the wiſe *Salomon* (who hauing for a time his affection greatly ſet vpon them, wanted neither wit curiouſly to contriue his ſtately Buildings for moſt conuenient vſe, and greateſt ſtate and glory, nor yet wealth to ſecond his inuentions) he will tell vs on his owne experience, that when in this kind we haue done all wee can, yea, all we will, and in our hearts deſire, wee ſhall, in the end, of all coſt and labour, find nothing but vanitie and vexation of ſpirit. Againe, if there were any excellencie in theſe ſumptuous buildings, it is chiefly the glory and prayſe of the builders and workmen, whoſe art and ſkill is hereby commended, and not of the workmaſter and owner, who had no other part to act in theſe workes, but to diſburſe the money and beare the charge. The houſe therefore doth not grace the inhabitant, but he his habitation, when as he maketh it an holy Temple for religious duties, a manſion for vertue and good order, the

Eccleſ. 2.4, 11.

ſeat of good hoſpitality, and a place of refuge and reliefe for the needy and afflicted. Neither will theſe ſtately buildings greatly profit vs, for they doe not bring to the Owners any ſound joy, quiet and contentation, which dwell more often in poore Cottages than in ſtately palaces. They doe not free vs from care and griefe, wherewith ſtately buildings are often peſtred, when as thatched houſes are priuiledged and exempted. They doe not preſerue their Lords from the encounters of ſickneſſes and diſeaſes; yea, rather there lieth an open paſſage to let in Gouts, Palſies, Collickes, Conſumptions, when as they are kept out from entring ſuch ſlender buildings, as will ſcarce beare off a ſtorme, or hold out raine. The thickneſſe of their ſtone or well timbred walles, nor the ſtrength of their nailed gates will ſerue to keepe out death; neither will the height of their buildings make him need a ſkaling ladder, when he commeth to aſſault their liues; for when hee knocketh the doores flie open, and he findeth an eaſie paſſage into their ſecret Chambers. Furthermore, let vs conſider that the moſt ſumptuous buildings haue within a while a time of ruine; and though they are aſſaulted with no outward violence, yet they haue their periods, when as they will fall with their owne waight. Beſides, oftentimes they come through fire, forren forces, and ſuch like caſualties to vntimely ruine; for not only in the ages of men, but alſo in buildings, immature death, and vnexpected deſtruction, rageth with fury vnreſiſtable; which if we know not by our owne reaſon, let at leaſt the example of others teach vs. For behold the ſtately buildings which haue beene of old, what are they now but ruines? And where are their Builders, which in all this coſt affected a name, but rotten and conſumed in the graue, without name or memory? Laſtly, let vs remember that theſe ſtately houſes are ſeldome erected without oppreſſion; for either *Naboths* Vineyard lieth neere vnto them, which if he loue his life hee muſt ſell them, becauſe it is conuenient to make them a Garden; or the poores houſes ſtand on the beſt ſeat and muſt giue place, or hinder their proſpect, and muſt be pulled downe; or elſe they muſt gratifie them (though for feare more than loue) with their labour, Carts and carriages without wages or reward. By which courſes, when theſe ſumptuous and beautifull Buildings are erected, a grieuous wo and heauy curſe lieth vpon the Owners: *Woe vnto him* (ſaith the Prophet) *that buildeth his houſe by vnrighteouſneſſe, and his chambers without equitie: he vſeth his Neighbour without wages, and giueth him not for his worke, &c. Shalt thou raigne becauſe thou cloſeſt thy ſelfe in Cedar, did not thy father* (though hee dwelt in more homely buildings) *eat and drinke and proſper, when hee executed judgement and juſtice? when he judged the cauſe of the afflicted and poore, he proſpered, &c.* The like woe the Prophet *Eſay* thundreth out againſt thoſe, *who ioyne houſe to houſe* laying on them this curſe from God, that *their houſes ſhould bee deſolate, and though they were great and fair, yet they ſhould be without any inhabitant*; according to that malediction denounced in the Law, *thou ſhalt build an houſe and not dwell therein.* Which curſe lieth heauy vpon many Builders in theſe dayes, though they neuer thinke vpon their burthen, who make ſtately Houſes and neuer inhabit them, and ſpend all in building, but nothing in hoſpitality; as though the vſe of building were only, like the Pyramides of Egypt, to make a glorious ſhew; and as though they had no other inducement to be at all this charge and labour, than thoſe had that built the Tower of Babel, that is, to threaten Heauen with their Houſes height, and get a name vnto themſelues vpon the earth. Seeing therefore theſe ſumptuous buildings are alwayes vaine and worthleſſe, and often accompanied with ſinne and wickedneſſe; let vs learne (though the World and worldlings ſo highly value them) to contemne and think baſely of them, labouring to be inhabitants of that Diuine and Angelical habitation, which is *not made with hands, but eternall in the Heauens.* And when beholding theſe ſtately Houſes on earth, wee begin to be beſotted with their momentany beauty and falſe glory; let vs preſently caſt vp our eyes towards Heauen; and if hauing ſeated our minds and meditations vpon that heauenly and diuine beauty, we doe from thence reflect our eyes vpon the chiefe glory of earthly Buildings, they will ſeeme but as childrens houſes, which in play they build vpon the ſands, which euery blaſt of winde defaceth, and euery waue of water waſheth away; and as the houſes of Spiders, which being made with great labour, are with themſelues eaſily bruſhed away with a Wing or Broome. For then wee will eaſily conclude, that if there be ſuch goodly habitations in our pilgrimage and place of puniſhment, then much more glorious Manſions are prepared for vs in our owne Countrey, where the Lord is purpoſed to glorifie and reward vs: if Gods enemies haue ſuch ſtately Palaces on earth, then how much more excellent hath the Lord prouided for his children in Heauen? If the great Monarches of the World haue Manſion Houſes befitting their might and majeſty; then how glorious is the Court of Heauen, and chiefe Manſion Houſe of the King of Kings, which he hath purpoſely fitted and prepared, as is moſt beſeeming his glory and greatneſſe? Surely being ſutable and agreeable vnto his Majeſty, which is infinite, it muſt needs alſo be of vnſpeakable and incomprehenſible ex-

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Non ſolum in ætatibus hominum, verum & in ſtructuris ædificiorum immatura mors furit, Chryſoſt. in 1. Tim. 6. Homil. 16.

Inſpice ædificia ſumptuoſaque olim extruxerunt: quid nunc ſunt? ruinæ: vbi ædificatores? in orco, Baſil. Orat. 15. de auaritia.

Ier. 22. 13, 15, 16.

Eſa. 5. 8, 9.

2. Cor. 5. 1.

cellencie. If the World haue ſuch a goodly vaulted roofe, beautified with ſuch glorious Lights, and imbelliſhed with ſuch ſhining Stars; then what ſhall we thinke of our heauenly habitation, whoſe floore is much more glorious than this ſtately roofe? Finally, if the Kings of the earth haue their Marble, Iuory and Ieat, to adorne their Buildings, then may wee well conceiue that which the Apoſtle ſaw, namely, that our heauenly Citie is of much more precious ſtuffe, the wals of Iaſper, garniſhed with all manner of precious ſtones, the gates of Pearle, and the ſtreets of Gold. And therefore if wee affect ſtately Buildings, let vs contemne theſe baſe Cottages on earth, and labour to be Owners of thoſe glorious and heauenly Habitations; which as they are by infinite degrees more goodly, and excellent, ſo are they alſo euerlaſting habitations, which neuer need repaire, nor any whit abate of their firſt glory.

And thus haue I ſhewed the vanitie of ſumptuous buildings. Let vs in the next place conſider if there be any more worth and excellency in many Seruants, & a great retinue; where alſo we ſhall find, that howſoeuer it is accounted a glorious thing in the world, to haue a multitude of attendants, and a great traine attending at their Maſters heeles, yet it is but a meere vanitie, yea, if it be poſſible, more vaine than any of the former. And this alſo appeareth by the teſtimony of the wiſe *Salomon*, ſpeaking vpon his own experience, who ſeeking herein for ſome worldly happineſſe, miſſed of it; and hauing retained ſuch a multitude of ſeruants, as ſerued not only for his neceſſary vſe, but alſo for pompe and ſtate, for pleaſure and delight; concludeth of this as of the reſt, that he found nothing in it, *but meere vanity and vexation of ſpirit.* Vnto which teſtimonie we may adde diuers reaſons, which ſhew the worthleſnes of this great attendance: for howſoeuer a man hath hereby from the mouthes of many, the goodly Titles of Lord and Maſter, & the outward reuerence of Cap and Knee; yet what is hee in truth, but a common ſeruant vnto them all, and euen (as it were) the Steward of the Family, who taketh the care and paines to prouide them of all neceſſaries? yea, which is worſe, hereby hee becommeth a ſeruant to his owne auarice and concupiſcence, it being a chiefe cauſe and motiue which induceth him to toile and labour, ſcrape and rake together, to oppreſſe and incroach vpon other mens rights, that he may haue wherewith to maintaine this numerous multitude to attend vpon him. The which errour were ſo much the leſſe, if all theſe men thus entertained, were faithfull wel-willers, and (as one calleth them) humble friends, ready at all aſſayes to ſeeke his good, and to ſtand in his defence with their owne hazard: but contrariwiſe experience teacheth, that among many ſeruants are many enemies, who becauſe they are reſtrained of their wils, or puniſhed for their faults, or not rewarded according to their expectation, though it may be aboue their deſerts, maligne their maſter, and wait for occaſion to ſhew their hatred. Now theſe domeſticall foes are of all others moſt dangerous, becauſe they are no leſſe priuy to all their Maſters infirmities, than ready to diuulge them vnder-hand, where they may moſt diſgrace him; neither can any thing he doth in the Family be hid from thoſe who wiſh him worſt, becauſe as hee hath many eyes to obſerue his hidden counſels and greateſt ſecrets, ſo hath he alſo many tongues to reueale and vtter them. Yea, and that which for feare they but ſecretly whiſpered whileſt they remayned in the Family vnder the gouernment of their Maſter, they are ready with profeſſed malice to proclaime publikely when they haue left his ſeruice, and be vnder the rule of another, vnleſſe they be reſtrained more with feare of their new Maſter, than with loue of the old, leſt he might juſtly ſuſpect that hee alſo ſhall receiue at their hands the like meaſure, when they leaue his ſeruice. Now this miſery is ſo much the more miſerable, not only becauſe it is impoſſible to preuent theſe dangers, which come by theſe ſecret Traytors, who are hidden and vnknowne, but alſo becauſe they are faine vnwittingly to nouriſh theſe Vipers in their boſome, feeding, clothing and rewarding them, when as they do them moſt hurt, and are ready vpon all occaſions to plot againſt them any miſchiefe. Vnto this wee may adde, that where there is a multitude of ſeruants, there are alſo many contentions and domeſticall quarrels, much brawling and wrangling, clamour, and noiſe; which muſt needs be exceeding troubleſome to the Gouernour, when as he muſt be faine to be a ſtickler in theſe frayes, and euery handwhile be diſquieted himſelfe that he may ſet them at quiet, and accord their differences and contentions. Yea, but at leaſt where there are many hands there is an eaſie and quicke diſpatch of houſhold buſineſſe, and all things are done ſeaſonably and in good order, to the contentment of the Maſter; ſurely nothing leſſe. Yea, contrariwiſe, vnleſſe there be an exceeding wiſe and ſtrict gouernment, there as are moſt Seruitours, there is worſt ſeruice, diſorder, negligence and confuſion: either becauſe the ſlothfull are incouraged to continue in their idleneſſe, ſeeing they may eaſily hide it in a crowde, and faſten their negligences and defaults vpon ſome of their fellowes; or becauſe the diligent are diſcouraged in their painfull labours, ſeeing others marre that which they make; and alſo for that particular notice cannot well be taken of their Gouernours, by reaſon of the multitude of their wel-deſeruing, that ſo they may receiue due prayſe and reward. Or finally, becauſe they ſtraine courteſie, and put off the buſineſſe to one another, thinking his fellow may doe it as well as he; whereof it commeth to paſſe, that that is neglected of all, which might be done of many. Moreouer, he who entertaineth a multitude of ſeruants, doth hereby waſte and conſume his eſtate, which might be much better ſpent, not only by continuall feeding ſo many idle bellies, and clothing ſo many backes; but alſo becauſe where multitudes are, there is much lauiſhing, ſpending and rioting, none taking care to ſpare or ſaue any thing, becauſe his faithfulneſſe and frugality would not be obſerued among ſo many; and therefore ſeeing all will be ſpent, he thinketh beſt to doe like his fellowes, and to take his ſhare before all be gone. To ſay nothing of their pilfering and purloyning for their owne vſe; and their waſtfull prodigalitie in beſtowing vpon others their Maſters goods; if at leaſt they can haue them as their inſtruments and Deputies to doe their buſineſſe, whileſt they ſpend their time in pleaſures or idleneſſe. Finally, it is a thing of great difficultie to gouerne well ſuch a multitude in the Family, to keep them in good order, and to make them diligently to performe their duties to God, their Maſter, and to one another: for if euery one findeth it a hard matter to rule a few in ſuch ſort as God requireth; then ſurely it muſt needs bee almoſt impoſſible to rule ſo many. And this commeth to paſſe, partly becauſe the Maſter among ſuch a multitude cannot haue his eye at all times vpon all, to obſerue their diſpoſition, cariage and behauiour; and partly becauſe there is almoſt alwayes amongſt a great number ſome corrupt and vicious, who, like ſcabbed ſheepe in a flock, infect and taint their fellowes with their wicked behauiour and conuerſation. Laſtly, what doe they elſe who entertaine a great multitude, but take vpon them a great charge, of which they muſt giue an account how they haue diſcharged it at the day of judgement? For it is not ſufficient for ſuch to haue liued like good men, if they haue not alſo carried themſelues as good Maſters; nor enough that they haue themſelues ſerued God, vnleſſe alſo they haue beene carefull to make thoſe vnder their gouernment to joyne with them in the like ſeruice. And if ſo bee through their default, either becauſe they haue not encouraged them in good, or diſcouraged and reſtrained them from euil, they haue neglected their duty and liued wickedly; they ſhall be found acceſſary vnto, and guiltie of their ſinnes before God. Which if Maſters would but ſeriouſly thinke vpon, they would not be ſo much exalted and delighted to ſee the gloriouſneſſe of their numerous traine, as amazed and affrighted to conſider of the greatneſſe and difficultie of their reckoning and account.

CHAP. XV.

Of the vanitie of coſtly and braue Apparell.

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THe laſt thing wherein we will conſider the vanitie of riches, is coſtly and braue apparell; which is a thing ſo much eſteemed among Worldlings, that they place in it no ſmall part of their happineſſe, thinking themſelues beſt when they are braueſt, and moſt eſteemed when they haue got on the richeſt ſuite. And this maketh them to ſet their hearts ſo vpon it, that they thinke no time too much, no coſt too great, which is ſpent in adorning of themſelues; yea, they are readie to ſell Religion, Conſcience, and Credit, to purchaſe this exceſſiue brauery; and to commit all manner of wrongs and injuries, oppreſſion, and violence, to maintaine their gay and gorgeous apparell. Which folly, that we alſo may not fall into, let vs learne baſely to eſteeme this, which the World ſo much admireth, and to contemne it as a trifling vanitie; which is not onely void of all worth and excellencie, but alſo through common abuſe, ſubject to much corruption and ſinne. And yet leſt for the abuſe wee ſhould reject the lawfull vſe, and Cynically refuſe that Chriſtian libertie, which God herein hath liberally allowed vnto vs; let vs in the firſt place conſider, that there is a good and lawfull vſe of theſe rich Attires, and coſtly Apparell; namely, when as they are well fitted & ſorted vnto the calling of thoſe that weare them. For as the Lord hath made diuers eſtates and degrees of men; ſo would he haue euery one to Apparell themſelues according to their degree and calling, that ſo theſe diuers orders and conditions of men may the better be diſtinguiſhed the one from the other: Kings with Royall Apparell, Nobles according to their Nobilitie, with that which is rich and coſtly; Gentlemen, as beſitteth their Gentry; and the meaner ſort according to their qualitie and condition. The which difference may lawfully appeare both in the matter, and alſo the forme of their garments. For in the former reſpect, it is lawfull for thoſe who are in high eſtate, to weare Silkes and Veluets, Gold and Siluer, Iewels and precious ſtones; neither were theſe creatures cauſeleſly created, but for the vſe of men; and that not only Heathens, Worldlings and Infidels, but chiefly and principally for Gods owne children and ſeruants, who onely haue juſt title and intereſt vnto them. The like difference there may alſo be in the forme or faſhion of Apparell; for the King and the meane Subject, the Courtier and the Countriman, the Gentleman & Yeoman, the old and the younger ſort, as they are not to haue the ſame matter of their ap-

apparell; but one more coſtly, another more meane and cheape according to their qualitie; ſo is it fit that they ſhould alſo differ & bee diſtinguiſhed in their ſeuerall faſhions, as beſt beſeemeth euery ones degree and calling. And thus in the time of the Law the prieſts had a peculiar kind of apparell allotted vnto them. The Prophets had their rough garments, whereby they were knowne: kings and queenes had their royal ornaments; the man one kind of apparell, and the woman another, which was vnlawfull for them to interchange. Thus *Rebeccah* had her golden abilements and bracelets; and the Iſraelites their earings and other iewels, & that by the appointment of God himſelfe. And our Sauiour Chriſt the wiſedome of his father, ſeemeth to allow vnto courts and kings houſes, ſoft raiment and gorgeous apparell, as beſeeming thoſe who in the world are aduanced to theſe high places. Yea but the Apoſtles *Paul* and *Peter* doe forbid this brauerie and gorgeous garments as vnbeſeeming Chriſtians. I anſwere, that their ſayings are not to bee vnderſtood as generall and abſolute prohibitions; but onely as admonitions, whereby they withdrew them from ſetting their hearts vpon pride, vanity and brauery, as though they were things greatly to bee eſteemed and deſired, to the end they might fix them vpon the ſpirituall ornaments of the ſoule, Gods ſanctifying and ſauing graces, as being much more excellent; which alſo appeareth by the antitheſis there vſed. Againe, this gorgeous apparell might bee interdicted thoſe Chriſtians vnto whom the Apoſtle wrote, as being in thoſe dayes for the moſt part of meane quality and condition, as the Apoſtle elſewere affirmeth; and therefore howſoeuer it were lawfull in it ſelfe, yet it was altogether vnbeſeeming their eſtate. Beſides that, the Church was then vnder grieuous perſecutions, in which reſpect theſe coſtly ornaments were vnfit, as being a time of humiliation; and alſo becauſe of the great wants of the many poore members of Chriſt, which the richer ſort were to relieue, not only out of their ſuperfluities, but euen out of ſuch neceſſaries, as might otherwiſe haue well beſeemed their place and calling.

So that notwithſtanding this objection, it is lawfull to weare rich & coſtly apparell, if it bee fitted to the ſtate and condition of thoſe that weare it. Yea men may offend in the contrarie extreame, when as they vſe ſuch baſe and beggerly attire, and in ſuch a ſordidous and ſlouenly faſhion, as is altogether vnbeſeeming men of their quality, vnleſſe it bee in ſome particular caſes, as in the time of faſting and humiliation, or when the Church is in extremitie and want, and muſt of neceſſity be relieued &c. When notwithſtanding decency and comlineſſe may bee obſerued, though it bee but in a poore habit and meane attire: and therefore the practice not onely of ſordidous miſers is to bee auoided who will not be at the coſt to maintaine themſelues in ſuch apparell, as their place and calling requireth, but alſo of thoſe, who out of their religion, or rather ſuperſtition, goe in beggerly and poore clothing, to make oſtentation of their humility, and contempt of the world. All which looke the ſame way, though vnder another vizard, with thoſe proud cynicall Phyloſophers, who affected the glory of the world by their contempt of brauery, euen as ſome of themſelues who were infected with the ſame diſeaſe judged of others, whom they ſaw tainted with it. So *Socrates* telleth *Antiſthenes* that he could ſpie his pride through the holes of his cloake: and another hauing cenſured the Rhodians for their pride in apparell, and afterwards ſeeing the Lacedemonians in baſe and ſordidous clothes, ſaid, behold another kind of pride. So one of the ancients ſaith, that there may be glorying, as well in baſe, as in gorgeous apparell, which is ſo much the more dangerous, becauſe it deceiueth vnder the colour of Gods ſeruice: and therefore another exhorteth vs to auoid the one extreame, as well as the other; becauſe the one ſauoureth of wanton delicacie, the other of vaine glory.

Diogenes apud Ælianum. lib. 9. de varia hiſtor.

Auguſt. de ſer. Domini.

Ornatus & ſordes pari modo fugiendi ſunt, quia alterum delicias, alterum gloriam redolet. Hieron. ad Nepolian.

§. Sect. 3.

Of the great abuſe of apparell, through exceſſiue brauerie.

But I ſhall not neede to ſay much of this argument in theſe dayes, wherein men and women generally are fallen into the contrarie abuſe of exceſſe, forgetting all reſpect of order or degree. For whereas our Sauiour reſtrained gorgeous apparell to Kings courts, now it is growne common in euery houſe, without any reſpect of ſtate and calling: gentlemen going in their attire and habit like nobles, the yeomanry like the gentrie, cottagers like yeomen, citizens like courtiers, ſubjects like Princes, and ſeruants like maſter and miſtreſſe; as though their eyes were ſo dazled with pride, that they miſtooke anothers apparell for their owne. The which abuſe as it hath tainted all, ſo eſpecially the women kind, who decke themſelues with ſo many vaine toies, & load their bodies with ſuch gorgeous attire, as that we may truly ſay with the Heathen man, that they are the leſt part of themſelues. Neither are worldlings alone infected with this contagious plague of brauerie and exceſſe, but the profeſſour of religion and the prophane perſon, the harlot and the honeſt woman, are ſo like one another in their habits and attire, that a man ſeeing them both, can put no difference betweene them, as one of the ancients in his time complained. And therefore ſeeing this running canker hath infected and corrupted the whole bodie of our ſtate, it were to be wiſhed that our an-

Auferimur cultu, gemmis auroq; teguntur omnia, pars minima eſt ipſa puella ſui. Ouid. lib. 2. de remed.

Tertul. de cultu fœmin, lib.

Clemens Alexandr. Pædagog. lib. 2. cap. 10.

cient Lawes againſt this exceſſe were put in execution. Or becauſe our ſores are growne ſo deſperate, that they cannot be cured wth ordinarie and eaſie medicines; that there were prouided for them ſome ſharpe corraſiue, like the Lacedemonian Law, which ordered vnder a great penaltie, that none but harlots might vſe glorious and rich apparell; that ſo honeſt women might bee brought out of loue with this pride and brauerie.

§. Sect. 4. Of the abuſe of apparell, in in reſpect of coſtlineſſe.

Now theſe abuſes of apparell are either in reſpect of the cauſes, or the vſe thereof. The cauſes are the matter, forme, or end. In regard of the matter men ſhew their vanitie and ſinne, firſt, when in the coſt beſtowed on the ſtuffe, they exceed their calling or abilitie, wearing ſuch things as are aboue their eſtate, or more than their rents, reuenues, or other meanes may well maintaine. In which kind there was neuer greater exceſſe ſince the beginning of the world, than in our times, euery one herein exceeding their ſtate and condition; the tenant will haue as coſtly ſtuffe as his land-lord, the farmer as the gentleman, and ordinary gentleman as great nobles. In ſo much as the abler ſort ſticke not to hang the price of a good farme at their wiues eare, and a great lordſhip about their neckes; and the poorer ſort neglect all good duties, yea pinch their owne bellies, that they may weare the moſt coſtly ſtuffes, and adorne their backes with ſilkes and veluets. So that wee may juſtly take vp that complaint vſed by an ancient of his times, namely, that whereas the thing couered, ſhould much exceed in value the couer or caſe in which it is contained; as the iewell the cabinet, the ſoule the body, the body the garment: now contrariwiſe, when as the body it ſelfe being ſet to ſale, would not yeeld many groats, one ſuite of apparell wherewith it is adorned, is not bought for many pounds. Of which exceſſe of coſt in maintaining pride, wee might well bee aſhamed, if we conſidered that our firſt parents had no better cloathes of their owne making, than ſuch as were made of fig-leaues; and when God prouided for them, their apparell was of no richer ſtuffe, than beaſts skins, which were only fit to couer their nakednes, and to keepe them from the iniuries of the weather. Secondly, in reſpect of the matter, they offend who make choice of ſuch ſtuffes as are ſo ſlight, as will ſerue to no vſe, but to couer their nakedneſſe (for which alſo ſometimes they are vnprofitable) and are almoſt no ſooner made, than worne out, which they purpoſely affect that they may ſhew variety of brauery, and often change into new faſhions. Wherein as they doe much exceed their anceſtors in coſtlines, who clothed themſelues with the deareſt, but yet moſt laſting ſtuffes; ſo doe they take away one chiefe end of ſuperfluous apparel, which was, when themſelues had laid it aſide, to clothe thē with the poore members of Ieſus Chriſt.

Breuiſſimis loculis patrimonium grande profertur, vno lino decies ſeſtertium inſeritur, &c. Tertul. de habit. mulier. lib:

Clemens Alexandr Pædagog li. 2. ca. 10.

Quid de habitu dicam? in quo iam non calor ſed color requiritur magiſq; cultui veſtium quàm virtutum inſiſtitur, &c. Bernard. Ser. ſuper paſſus eſt, &c.

§. Sect. Of the a of apparell reſpect of faſhions.

And as men ſinne in reſpect of the matter of their apparell, againſt their particular callings, by exceeding their ſtate and meanes: ſo alſo they offend againſt their generall calling of Chriſtianitie in reſpect of the forme and faſhion, and that both in the exceſſe and defect. For as Chriſtians ought to looke that the matter of their apparell be not ouer coſtly; ſo alſo they ſhould take ſpeciall care that the faſhion be graue, ſober and modeſt. For ſo the Apoſtle requireth, that *women ſhould array themſelues in comly apparell with ſhamefaſtneſſe and modeſtie, not with broydred haire, or gold, or pearles, or coſtly apparell.* And the Apoſtle *Peter* likewiſe chargeth them that their apparell ſhall not *be outward, as with broydred haire, and gold put about*, &c. Now in this reſpect people offend two wayes: firſt, when as they affect faſhions, which are not graue and modeſt, but light, vaine and wanton; whereby they outwardly diſcouer the laſciuious lightneſſe and vaine immodeſtie of their hearts, and by hanging out this ſigne of incontinencie, doe ſet their honeſty to the ſale. And of this kind are thoſe habits and attires eſpecially, which doe not couer the naked parts, which God and nature would haue hid; as alſo when men effeminately affect faſhions like vnto women, and women manniſhly goe in ſuch apparell, as doth hardly diſtinguiſh them from men. Secondly, they offend through phantaſticall pride, which moueth them as often to change their faſhions, as the Cameleon his colour, a ſinne vnto which our people in this land are exceedingly addicted, and therein notablie ſhew their vanitie and follie. For if conſtancie be an inſeparable fruit of wiſedome; ſo that they who are moſt wiſe, are moſt vnchangeable in their courſes and actions, becauſe at firſt they are able to diſcerne what is beſt, and knowing it adhere vnto it (whereof it is that God who is infinite in wiſedome, is alſo immutable in all his counſels) then muſt alſo by the ſame reaſon mutabilitie, and phantaſtical change, bee a notable effect and ſigne of follie, which being not able to judge of that which is good, often ſhifteth and changeth, that at laſt it might find it out. Againe, vpon this often change there followeth another miſchiefe; for when they haue tired their wits, and runne through all faſhions which themſelues can thinke vpon, they craue aid of forraine inuentions, and follow the faſhions of others countries; ſometimes the French, and ſometimes the Italian, one while the Dutch, and ſoone after the Spaniſh. Now it is vnlawfull not only to breake the Lawes and ſtatutes of our countrie; but alſo

1.Tim.2.9.

1.Pet.3.3.

alſo the manners and cuſtomes; wherein they are not diſſonant from Gods word; becauſe it is a breach of humane ſocietie, when ſo much as in our habit we differ from the reſt. And as wee are not to bee ruled by the Lawes of ſtrangers: ſo neither muſt wee follow their cuſtomes, vnleſſe they be much better and more conuenient than our owne: in which caſe when we haue receiued them, we muſt conſtantly hold vs to them, that ſo they may in time grow cuſtomable among our ſelues. Neither muſt euery one according to his owne phantaſticall humour varie from his countrie faſhion, ſeeing that part is vgly and monſtrous which agreeth not with the whole body; nor muſt hee through vaine inconſtancie affect ſtrange faſhions, for this alſo will induce him in time to imitate their vices and corruptions. In which reſpect God threatneth to puniſh euen princes and kings children (who a man would thinke ſhould in this kind be allowed greateſt libertie) *becauſe they were clothed with ſtrange apparell*, and would not follow their countrie faſhion. In the defect alſo men offend through ſlouenly vnhandſomneſſe, not caring how their apparell hangs vpon them, nor how beaſtly and naſtie their clothes are, ſo they keepe them from the cold; into which diſorder they fall either through ſlothfull negligence, becauſe they would not be at the labour of dreſſing themſelues, or through affected pride, ſeeking for praiſe at the backe dore, and deſiring to bee talked of, and to ſeeme notable for ſomewhat. But this alſo is vnlawfull; for the ſame Scripture which forbiddeth exceſſe in broidered haire, pearle and gold, doth alſo require that wee ſhould clothe our ſelues in handſome, decent and comely apparell, as becommeth ſhamefaſtneſſe and modeſtie.

Laſtly, men offend in their apparell in reſpect of the ends thereof, the which are two, honeſtie and profit. In regard of the former, apparell is worne by man to couer his nakednes, and to hide his ſhame which after his fall inſued by reaſon of ſinne. The other end is profit, which is two-fold, firſt for neceſſarie vſe; ſecondly for honour and comelineſſe. Apparell is neceſſarie vnto vs; for howſoeuer before the fall there was ſuch a iuſt temperature of the aire, that it was not at all offenſiue to mans naked body, and conſequently in this behalfe there was no neede of garments; yet through ſinne this temper being loſt, and an inequality following of heate and cold, both intolerable vnto man, and hurtfull to his health, apparell became neceſſarie to preſerue him from the outward iniuries of the weather, and to keepe him in equall temperature. Secondly, apparell is profitable for comlineſſe, honour and ornament, not onely as it couereth naturall deformities; but alſo as it now maketh the body ſeemely and gracefull, which in its ſelfe was more comely and beautifull before the fall. And this end the Apoſtle ſpeaketh of, where hee ſaith, that vpon *thoſe members of the body which wee thinke to be leſſe honourable vpon theſe wee beſtow moſt abundant honour, and our vncomely parts haue more abundant comelineſſe.* And in the verſe following, that *God hath tempered the body together, and hath giuen the more honour to that part which lacked.* And theſe are the ends of apparell; in which many failing doe ſhew much vanitie and ſinne. For how manie are there in theſe dayes who diſhoneſt themſelues by their wanton and light garments, wearing ſuch as will not couer their nakedneſſe, but diſcouer their bare breaſts to open view, whileſt their apparell either couereth them not at all, or in couering doth not hide them? How many are there who in apparelling themſelues haue leaſt reſpect to neceſſary vſe, or to preſerue their bodies from the iniuries of the weather, but affect thin and ſubtile fineneſſe, more than wholeſome warmeneſſe deſiring rather to bee adorned than clothed, and to delight others eyes, than to preſerue their owne health? Finally, how many are there who doe not honour their bodies with graue and decent apparell, but diſgrace themſelues with phantaſticall faſhions, and laſciuious habits; proclaiming by their outward garments, their inward pride and wantonneſſe, as though they would haue all men to take notice of their vanitie and lightneſſe?

1. Cor. 12. 23.

Nec veſtitum appetimus ſed ornatum; queritur ad induendum non quod vtilius, ſed quod ſubtilius inuenitur, non quod repellat frigus, ſed quod ſuperbire compellat. Bernard. Apol. ad. Guliel. abbat.

§. Sect. 7. Of the abuſe of coſtly apparell in reſpect of the common vſe thereof.

And theſe are the abuſes of apparell in reſpect of the cauſes thereof. In regard of the vſe alſo it is abuſed, when as gorgeous and coſtly apparell, which might ſometimes bee lawfully worne in reſpect of the dignitie of the perſon, is daily and ordinarily put on, for greater oſtentation of pride and vaineglorie. For as wee may offend by wearing ſuch rich and coſtly garments as are aboue our ſtate and calling; ſo when theſe might well beare it in due time and vpon fit occaſion, wee offend alſo when we ſhew exceſſe in neglecting theſe circumſtances, and in keeping reuels all the yeere. And this was the ſinne taxed in the rich glutton, not that hee was clothed in purple and fine linnen; but becauſe hee was exceſſiue in reſpect of time, vſing theſe coſtly ornaments euerie day. In which reſpect men and women greatly offend in theſe times, who (not obſeruing the courſe and cuſtome of their anceſtors, which hauing this rich attire befitting their callings vſed it ſparingly, at certaine great feſtiuals onely or ſome few extraordinarie meetings) doe make it their daily habite, and (as we ſay) worke-aday attire, as though the chiefe end of their comming into the world, were to pranke them-

Luke 16.

themſelues in riotous pride, and ſuperfluous brauerie.

§. Sect. 8. Reaſons to diſſwade all from abuſes in apparell: firſt becauſe God hath forbidden this exceſſiue brauerie.

And thus haue I ſhewed in what reſpects apparell in which worldlings ſo much delight, is vaine and ſinfull. Now in the next place let vs conſider of ſome arguments which may weane vs from this vanitie, and may moue vs, both in our iudgements lightly to value it, and in our affections to deſpiſe and contemne it. The firſt reaſon is, that God in the Scriptures hath forbidden this glorious and gorgeous apparell, vnleſſe it be to ſome perſons, and at ſome times. So the Apoſtle *Paul* giueth women in charge that *they array themſelues in comely apparell, with ſhamefaſtneſſe and modeſty, not with broidered haire, or gold, or pearles, or coſtly apparell (but as it becommeth women which profeſſe the feare of God) with good workes.* Likewiſe the Apoſtle *Peter* willeth them that *their apparell ſhould not be outward, as with broidered haire, and gold put about, or in putting on of ornaments; but that the hid man of the heart ſhould bee vncorrupt, with a meeke and quiet ſpirit, which is before God a thing much ſet by.* If therefore wee would ſhew our obedience to our great Lord and maſter, wee muſt not conforme our ſelues to the faſhions of the world, by wearing ſuch coſtly apparrell, and glorious or gariſh habits, as beſeeme not our place and calling. But alas ſuch is the vanitie of the times, that people ſticke not to come into the publicke congregation, whereout of Gods word this pride and exceſſe is condemned, with their broidered, curled and frizled haire; gold, ſilkes, veluets, and exceſſiue brauerie, as though they would openly profeſſe their diſconformity with the Scriptures, and rebellious diſobedience againſt God, in doing that which hee forbiddeth before his face, and euen in that very time when by his word he doth condemne it: as if they ſhould plainely ſay, I will not forſake the faſhion of the world, though it be neuer ſo much or oft forbidden. Which as it is a great offence among our ſelues, ſo doth it ſcandalize pagans, infidels and worldlings much more, and as a ſtumbling block in the way hinders them from the profeſſion of our religion, when as they heare our doctrine, and ſee our practice; obſerue that the Scriptures which wee profeſſe to beleeue, and propound as the rule, according to which wee frame our liues, condemne and forbid this vanity, and we euen when we heare them read, vſe that exceſſiue brauerie, which the heathens themſelues would neuer tolerate.

1.Tim.2.9.10.

1.Pet.3.3.4.

§. Sect. 9. The originall of apparell ſhould preſerue vs from taking pride in it.

Secondly, if we would call to minde the firſt originall of apparell, we ſhould haue little cauſe to affect brauerie, or to wax proud of gay cloathing; for had our firſt parents continued in the ſtate of innocencie, they ſhould haue remained glorious in themſelues, and not haue needed any apparell; but hauing tranſgreſſed Gods commandements they ſaw their nakedneſſe, and being aſhamed of their deformities, they ſought to hide themſelues, and to couer their ſhame by the helpe of garments. In which reſpect what is our apparell but a daily monitour, to call our ſinnes and ſhame to memorie? What is it but a Lazers cloth, caſt ouer our filthy ſores of ſinne, that we may not become lothſome through our deformities to our ſelues and others? and conſequently what doe they which vaunt themſelues in this vanity, but like the thiefe, who being adiudged to weare an haltar in perpetuall remembrance of his foule crimes, doth make him one of ſilke, or gold twiſt, and ſeeing it to make a glittering ſhew, doth wax proud of that which ſhould rather humble him, as being a continuall teſtimonie of his ſinne and ſhame? ſo they wax proud of that which is the enſigne of their ſinne and miſerie, and conuert the habits which were giuen vs to hide our ſinnes, into ſin it ſelfe. Againe, if we conſider the vſe of apparell in the firſt inſtitution, which was not onely (as I haue ſaid) to couer our nakedneſſe and hide our filthineſſe; but alſo to preſerue our bodies from the iniuries of the weather, wee ſhall finde little cauſe which may moue vs to affect or delight our ſelues in this ſuperfluous brauerie. For this enmitie betweene vs and the creatures which makes vs neede theſe armours of defence, puts vs in minde of the cauſe thereof, which was our enmitie with God by reaſon of our ſinne: theſe couers to hide vs, argue to our ſhame, that there is ſomething vnder them which needes couering; and theſe plaſters, though they be of ſilke or veluet, ſhew that vnder them are ſome loathſome ſores, which being ſeene would diſgrace and ſhame vs. In all which reſpects the moſt glorious garments bring with them cauſe of bluſhing rather than of boaſting; for before man ſinned hee was glorious in his naturall beautie; and a garment to him would haue beene but as a cloud to the ſun, which doth not grace it but hide its brightneſſe. Neither would theſe ornaments haue more adorned him than a ſilken caſe a ſweete roſe; but when his beautie was by ſinne blemiſhed, then, like the withered roſe reſerued in a bag of ſilke, hee was driuen to ſeeke for ornaments, and to ſupplie naturall defects with the helpe of art. So that he who is proud of theſe poore ſupplies, is like vnto him who being blind glorieth in ſiluer eyes; or vnto a lame man, who hauing loſt his legge, boaſteth and braggeth of a gilded ſtumpe, which was not giuen him for glory and oſtentation, but as a poore ſupport to hold him vp, and as a ſorie helpe to relieue his miſerie. And this the Lord plainely intimated in thoſe firſt garments which hee gaue our great progenitours; for howſoeuer hee could as eaſily haue prouided apparell of ſilke, or veluet, curiouſly imbroydered with gold and ſiluer, as of any meaner ſtuffes, yet hee clothed them with beaſts skins, which were onely fit for thoſe vſes of hiding their nakedneſſe, and defending them from the weather, and ſerued rather to humble than to puffe them vp with pride, not onely by putting them in minde of their brutiſh condition, but alſo of their frailety and mortality, ſeeing the creatures for their ſakes were already ſubject to death and vanity.

ect.10.

Thirdly, let vs conſider, that howſoeuer it may beſeeme worldlings to iet it out daily in their gorgeous attire, becauſe they haue nothing to glorie in but theſe outward things; and alſo haue their proud habits ſuiting with their proud hearts, and the reſt of their outward cariage and behauiour; yet it much misbeſeemeth Chriſtians herein to faſhion themſelues to the cuſtome of the world; for their chiefe ornaments are not outward and carnall, but inward and ſpirituall, when as they are decked with Gods ſanctifying graces; they are moſt glorious when they are moſt humble, and what hath humility to doe with the enſignes of pride? they are beſt adorned with modeſty and chaſtity, which outwardly ſhew themſelues in ſober and graue attire; and therefore what haue they to doe with phantaſticall faſhions, and the wanton and light habits of laſciuious and filthy harlots? They come neareſt the truth of their profeſſion, when as following the rule of the Scriptures, they put on the *habit of holineſſe, and array themſelues in comely apparell, with ſhamefaſtneſſe and modeſty, and are adorned with good workes, as it becommeth thoſe that profeſſe the feare of God:* why therefore ſhould their practice giue the lie to their profeſſion, by accuſtoming themſelues to weare gorgeous and gay garments, which harlots vſe as ſnares to ſet out their beauty to the ſale, and to intice vaine perſons to follie and filthineſſe? Why will Chriſtian women ſeeme ſuch as they would bee loth to be; and hauing nothing to ſell, why doe they hang out ſignes to inuite cuſtomers? Finally, ſeeing in our Baptiſme wee haue renounced the world with the vanities and luſts thereof, why ſhould wee in our apparell ſhew our ſelues as vaine as the vaineſt, or hauing caſt theſe luſts out of our hearts, as it were, the chiefe city, why doe we ſuffer them to reſt vpon our backes, as in the ſuburbs, where they are ready euery day to make a reentrie, and to bring with them all vice and vanitie? Againe, let vs remember, that if our Sauiour Chriſt would not haue vs, who profeſſe our ſelues children of our heauenly father, to take any care for food and raiment, but to reſt our ſelues vpon his alſufficient prouidence; how much leſſe would hee haue vs to trouble our braines about curious and coſtly ornaments and vaine faſhions? how farre would hee haue vs from ſpending our time and ſtudy about variety of colours, imbroydery, iewels, dying and curling of haire, painting, periwigs, and ſuch like vanities? Finally, ſeeing wee profeſſe our ſelues pilgrims on earth; why ſhould we goe like, not onely citizens, but courtiers of the world? and ſeeing we ſay that wee are trauelling towards our heauenly countrie; why doe wee loade, not ſo much our bodies, as our minds, with the intolerable waight and heauie care of variety and ſuperfluity of ſuits, made more maſſie and burthenſome with gold, ſiluer, and precious iewels; all which before we come to our iournies end, we muſt leaue behind vs, if at leaſt we doe not make the poore our porters to beare them for vs.

§. Sect. 11.
That this brauerie hath in it no worth or excellencie.

Fourthly, that wee may bee weaned from this vanity of coſtly and gorgeous apparell; let vs conſider that it is of no worth and excellencie: for the moſt rich clothes doe not better the body that weares them; much leſſe the mind that takes care to prouide them; but as it is vnto this the bellowes of pride, ſo vnto the other an vnprofitable burthen; and were it not for opinion and affection which lightens the load, what leſſe waight and cumber is there in a chaine of gold, than in a chaine of iron? what leſſe trouble to haue the fingers loaded with gold rings ſet with pointed diamonds, than to weare vpon them rings of braſſe ſet with flint or ſmall peebles? ſeeing the price doth not lighten the burthen, but onely a deceiued and falſe conceit? Againe, what excellencie or worth is there in the richeſt ſilkes, and fineſt clothes, the matter of the one being the excrement of crawling wormes, the other the fleece of the ſillie ſheepe? both which within a ſhort time weare out to ragges, or with vntimely decay may bee conſumed with moathes and ſilly vermine, and what excellencie is in that, which as wormes breed, ſo wormes deſtroy? And of what worth is that to be valued which man borroweth from beaſtes and creeping things, which are creatures farre inferiour vnto himſelfe? A noble man much ſcorneth to borrow clothes of a meane yeoman; or being by preſent neede conſtrained to be thus beholding, he would rather bee aſhamed than glory in it; although theſe both are creatures of the ſame kind, made by the ſame workeman; and caſt out of the ſame mold, and yet man borroweth ornaments from all the inferiour creatures; from one his fleece, from another his skin, from this his light feathers, from that his teeth

Collum catena conſtringit, &c. nil refert an corpus auro ligetur an ferro. Si ceruix premitur, ſi grauatur inceſſus, nil pretium iuuat. Ambroſ. de virgin. lib. 1.

teeth and ſolid bones, from wormes their intrailes, from cats their excrements, from the ſands its ſtones, from the earth its gold; and when with the crow he hath made himſelfe gay with theſe borrowed feathers, hee glorieth and vaunteth himſelfe in his owne worth, as though they grew all vpon his owne backe; and that nature and not art, had put this difference betweene him and others.

§. Sect. 12. That in this brauerie wee haue no preheminence before thoſe who are of baſe condition.

Quid enim ſibi vult plurimum illud aurum? eis enim qui in ſcena ſunt iſta conueniunt, & meretricibus, quæ omnia ad hoc faciunt vt ſpectentur. Chryſoſt. in Hebræos cap. 12. Homil. 28.

Let not therefore any who profeſſe chriſtianity much affect theſe trifling vanities, or hauing them, glory in theſe baſe toies, vnto which beaſts, birds, and ſilly wormes haue the firſt title and moſt naturall intereſt, whereas man onely commeth by them (as it were) by conqueſt, violence and force of armes. With all which ornaments when men or women haue with great coſt and labour decked themſelues, yet ſhall they find ſmall excellency in them, ſeeing herein they are matched by many, and exceeded by ſome; and that not thoſe onely of the nobleſt rancke, but alſo ſuch as are of meane and baſe condition; as players, dancers, harlots, who adorne themſelues with as glorious apparell as the beſt, that rauiſhing the minds, and dazling the eyes of their beholders, they may allure them to offer to this idoll of beautie and glory, the ſacrifice of fooles; and to become contributors towards their maintenance in theſe lawleſſe courſes. Yea not onely are they herein matched by men, but alſo with their horſes, whom vſually they adorne with gold, veluet, and imbroiderie; and ſo cauſe them to communicate with them in an equall ſhare of this glory and brauerie; and what excellencie is in that, wherein man is not priuiledged aboue the bruitiſh creatures? To this purpoſe one of the ancients ſpeaketh fitly: *Wilt thou* (ſaith he) *that wee examine their courſe which equally clothe their horſes and wiues with golden ornaments? for beſides other things, this priuiledge riches haue, to make men fooles. They communicate the ſame honour to their horſes and their wiues; one kind of ornament belongeth to them both; and by the ſame things, they deſire to make their wiues glorious and famous, wherewith they adorne their coaches, curtaines and couerings.* Yea herein men are not onely equall with the beaſts, but alſo inferiour to the ſenſeleſſe creatures; for when they are in all their royaltie and brauerie, they are not to be compared (as our Sauiour Chriſt ſpeaketh) with the lilies and flowers of the field; and who would thinke that any part of mans excellency, who was created after Gods image, wherein theſe inferiour creatures doe ſo farre exceed him?

Vis & eorum rationem excutiamus qui deauratis & equos & vxores amiciunt, &c. Chryſoſt. in philip. 3. ſerm. 10.

Mat. 6. 28. 29.

§. Sect. 13. That this ex-

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Fifthly, to this worthleſſe vanity and want of excellencie, let vs adde their inutility and want of profit, for howſoeuer worldly men procure them with great coſt and labour, as if their chiefe happineſſe conſiſted in them; yet they doe them no good, nor make them a whit the better when they are adorned with them. For howſoeuer purple and ſcarlet, ſiluer and gold, ſilkes and veluets haue in them ſome beautie and glory, yet they doe keepe it to themſelues, and doe not communicate it to thoſe that weare it; and therefore ſeeing the glory which commeth by the putting on of the apparell, vaniſheth away when it is put off, without leauing any ſigne behind; it hereby appeareth, that it is the glory of the veſture and not of the owner. So that vicious men haue little cauſe to glorie in this externall and ſtrange beautie, when they haue loſt their owne, the inward vertues of the mind. As therefore no man iudgeth a horſe the better which is ſet out to ſale, becauſe he hath a veluet footcloth, or golden trappings, yea rather ſuſpecting this brauerie, he vncouereth him of them all, and looketh vpon him in his naturall beauty: ſo neither is a man to bee eſteemed better for his glorious ornaments, but laying theſe aſide, we are to value him according to the inward beautie of his minde; for if that which is outwardly ſeene of man, is not man, but the ſoule, vnto which his body is but the caſe or couer; how much leſſe are wee to eſteeme gay apparell any part of mans excellencie and goodneſſe, ſeeing it is but a meere accident, which may eaſily be put on, and with more eaſe laid aſide?

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§. Sect.
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Clemens A
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lib. 3. cap. 11

But this vnprofitableneſſe will better appeare if wee conſider that this glorious apparell doth not aduance thoſe ends for which it is vſed: for firſt, whereas it is put on as an ornament to commend vs, it is manifeſt that it faileth herein; for (as one ſaith) he who thinks that gold adornes him, muſt acknowledge himſelfe inferiour to that whereby hee is adorned; and being inferiour, hee is no more a maſter of it but a ſeruant: now what is more abſurd than for a man to acknowledge himſelfe inferiour, and leſſe comely and beautifull than this Lydian fragment? Neither in truth doth this gay clothing adorne and commend any in reſpect of their ſtate and perſon, body or mind, if it be exceſſiue in its ſelfe, or immoderate and too too common in reſpect of time; for if a man thus goe aboue his calling, in ſtead of making himſelfe commendable by all his coſt and labour, he is of ſome enuied, of others ſkorned; one he prouoketh to anger, another to laughter, and all to diſpleaſure and diſlike; yea they who bow vnto thoſe thus richly adorned and doe them reuerence, euen in the perfomance of theſe outward complements, doe ſecretly condemne them in their hearts, cenſuring them of pride, vanitie and wantonneſſe; ſeeing if they were not wholly poſſeſſed of theſe vices, they would not with ſo great coſt and labour attire themſelues aboue their calling, nor with ſuch phantaſticall and light faſhions deforme their bodies. Wherein the juſt judgement of God threatned againſt the proud lieth heauily vpon them; for when they thinke by their coſt and brauerie to exalt themſelues in euery ones judgement, and to be commended and approued of all that behold them, the Lord reſiſting them in their pride, pulleth them downe, and maketh them to pleaſe none, whereas they intended hereby to pleaſe all. For God approueth them not, yea, rather hee profeſſeth to oppoſe againſt them; the vertuous and humble like them not, for hating pride in themſelues, they cannot loue it in others; thoſe who are as proud as themſelues are not hereby pleaſed; for they who are their Superiours diſdaine that they ſhould match or come neere them in brauery; their equals emulate and contend with them who ſhall exceed other; their inferiours enuy and maligne them becauſe they cannot bee as fine as they; yea themſelues are not pleaſed with themſelues, becauſe they neuer think that they are braue enough, which is the reaſon that they ſo often alter their attires and change their faſhions, becauſe none can long pleaſe them, and giue contentment. In a word they pleaſe no body with their brauery, but onely the Prince of Pride, whoſe ſubjects and ſeruants they profeſſe themſelues by wearing his badge and liuery. So that if a man would honeſt and commend himſelfe to the judgement of all; it were a much wiſer courſe to fit his apparell according to his place and calling, yea, to carry a lower ſaile than the Ship may well beare, abating ſomewhat of that brauery which his eſtate may well warrant and maintaine; for heere alſo wee ſhall find it moſt true, that he who exalteth himſelfe ſhall be caſt downe, and hee who humbleth himſelfe ſhall bee exalted; euery one being ready to adde vnto his prayſe, who rather ſhunneth than ſeeketh it; and to detract from him, who too much affecteth and eagerly purſueth credit and commendations.

And as this coſtly and gorgeous apparell doth not commend the perſon or ſtate of any; ſo neither doth it make their body or minde more commendable, whether they be beautifull or deformed, indued with rare vertues, or defiled with foule vices. For if they bee beautifull by nature, what need they the help of art, ſeeing nature it ſelfe ſufficeth? eſpecially ſeeing theſe goodly ornaments do not commend them ſo much to the ſight, as they detract from their praiſe in the judgement; euery one being readie to attribute a great ſhare of their beautie and comelineſſe, to their ſetting forth and gayneſſe in apparell, imagining that almoſt any other would bee as praiſe worthy as they, if they were ſo decked and adorned. In which regard a careleſſe neglect of beautie better pleaſeth; and oftentimes not to be adorned is in ſtead of the beſt ornament. Againe, this brauerie as little helpeth thoſe who naturally are deformed, ſeeing it doth not take away their deformities but rather ſheweth them, when as it inuiteth the eies of all to behold them, and ſo cauſeth them to think in their judgements, that ſo great coſt is but ill beſtowed. Neither doth it at all profit the mind of man, whether he be indued with vertue, or blemiſhed with vice; for if the glorious beames of vertue doe ſhine in any, the brightneſſe thereof ſo much excelleth theſe outward ornaments, that they adde no more grace to a man, than a Candle-light when the Sunne ſhineth. Contrariwiſe if the mind be deſtitute of vertue, and deformed with vice; this outward decking will little auaile to furniſh it with the one, or clenſe it from the other. It will not make any more religious, humble, juſt, and temperate; yea, rather as experience ſheweth, it bringeth men to the contrary extreames, it doth not abate pride and vaine glory, yea, rather it increaſeth it; it doth not extinguiſh the heate of luſt, but rather doth inflame it; it dothnot warme our hearts with Charitie, nor repell the force of the Deuils Darts, but cauſeth rather our loue to freeſe, and endangereth vs to Satans blowes; it doth not free vs from injuſtice, raging anger, enuie, malice, intemperance, couetouſneſſe, ambition and ſuch like vices, but rather giueth occaſion and way vnto them. In which reſpect a vicious man adorned with glorious garments, is like a dead Corps ſtucke with flowres; or like a glorious Sepulchre, containing in it a putrified and rotten bodie, which is tainted thereby with vnſauourie ſtench, but can giue no beautie or excellencie to the dead and corrupted carcaſe. So that rich attire neither beautifieth nor bettereth either the body or the minde; and therefore thoſe who being deſtitute of vertue or of naturall beauty doe thinke to adorne and commend themſelues by their goodly Apparell, fall into the errour of the Painters Boy, who being to paint the faire *Helen*, and wanting art to ſet forth her beautie, daubed Gold on her apparell, making her clothes rich, becauſe hee could not make her face beautifull.

Neglecta decoris cura plus placet, & hoc ipſum quod non ornamus, ornatus eſt, Ambroſ. de virgin. lib. 1

Pulchrum ornatum turpes mores peius cæno collinunt. Lepidi mores turpem ornatum facile factis comprobant, Plaut. in Pœnulo.

Clemens Alex. pædagog. lib. 1 cap. 12.

§. *Sect.* 16. That coſtly apparel doth not make thoſe that weare it more reſpected.

Secondly, Worldlings vſe theſe rich ornaments becauſe they would be more admired and reſpected; the which end alſo is often fruſtrate, eſpecially when as by often vſe they are made ordinarie; for Gold and Siluer, Silkes and Veluets, being as common as Stuffes, Cloth, and Freeſe, are within a while as little regarded and admired. Yea, though men could match the Sunne in glorie, yet if with the Sunne they ſhould daily appeare in this brauery, it would work in the beholders no wonder or reſpect, howſoeuer at the firſt ſight they were much admired; yea, contrariwiſe becauſe they waſte their ſtates, and ſpend all their liuings in maintaining this brauery, and ſuperfluous exceſſe, which was heretofore beſtowed, vpon charitable vſes and good hoſpitalitie; therefore the meaner and poorer ſort, receiuing no reliefe or comfort from them, deteſt their pride, and enuie their brauerie. Much wiſer therefore was the courſe held by our fore-fathers, who hauing indeed coſtly attire befitting their callings, did not weare it commonly, but by the ſeldome vſe thereof, made it the more to bee admired and reſpected, and howſoeuer making their garments of the beſt and moſt laſting Stuffes, they did not need to change them, but wore the ſame clothes many yeeres together; yet wearing them ſo ſeldome, and with ſuch great diſtance of time comming betweene, and not glutting either themſelues or others with their common vſe, it was all one, as if at euery good time they had changed their ſuite and faſhion. By which wiſe frugality they were enabled to keepe good hoſpitality, and to performe the workes of mercy; whereby as they had comfort to their owne conſciences; ſo did they deſerue the loue & reuerence of their inferiours towards them, when as they taſted of their bounty and goodneſſe. Eſpecially they were not driuen through their exceſſiue expences to inhance rents and increaſe fines, but hauing ſufficient of their owne to maintaine their port, they were able to afford to their poore Tenants their Houſes and Lands at ſuch eaſie rates, as they might comfortably liue vnder their ſhelter. Whereby as their loines did bleſſe them, when they enjoyed theſe benefits from them; ſo in the time of peace they had ſo many ſeruants as Tenants, ready for all imployments; and in time of warre ſo many Souldiers, who in all dangers were ready to liue and die with them. Whereas now their pride hauing ſet rents and fines vpon the extremeſt racke, becauſe nothing ſufficeth to maintaine their exceſſiue brauery, and hauing turned hoſpitality and the workes of mercy into rich jewels, ſumptuous furniture, and gorgeous apparell; their Tenants ſtand vpon equal termes with them, ſeeing their Houſes and lands being brought to the Market Hill, they had onely a bare peny-worth for their peny; and therefore at their need are vnwilling (vnleſſe they be forced by oppreſſion) to doe them any ſeruice, or to ſtand betweene them and any danger. So that whereas heretofore Gentlemen ſo imployed their wealth, that it ſerued notably for their defence in time of perill; now ſpending it vpon Iewels, Apparell, Plate and Furniture, in time of peace it expoſeth them to Enuy, and the danger of Theeues, and in time of warre to the common ſpoyle.

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And thus haue I ſhewed the vnprofitableneſſe of coſtly and gay apparell: which if it be not ſufficient to weane our hearts from it, let vs further conſider that it is not onely empty of profit, but alſo full of euill, both in reſpect of ſinne and puniſhment; for it is euery way ſinfull as being ſinne in it ſelfe, the cauſe and alſo the effect of ſinne. Concerning the firſt, they who exceed in this exceſſiue brauery offend firſt againſt the majeſty of God himſelfe, not onely by tranſgreſſing his Commandement, whereby he hath forbidden it, and by neglecting his worſhip and ſeruice, becauſe their whole time almoſt is taken vp either in caring for, prouiding, or putting on their ornaments; and thereby either want time on Gods Sabbaths to come to his publicke ſeruice, or elſe ruſh into his preſence without all due preparation; but alſo through the groſſe abuſe of his creatures and good bleſſings beſtowed vpon them. For they were not made Stewards of theſe rich Talents, that they ſhould beſtow them in exceſſe and vanitie: but that with the ſurpluſſage of their wealth they ſhould relieue their poore brethren, & performe the works of Charitie and Mercy, which either reſpect the good of the Church or Commonwealth. And therefore fearefull will their account be at the day of Iudgement; when as it will not excuſe their neglecting the poore members of Chriſt, to ſay they could ſpare nothing from theſe vſes, becauſe all was too little to maintaine their brauery and exceſſiue coſt in apparell; nor yet that their riches and reuenues was great, and therefore they might well adorne themſelues in gorgeous attire; ſeeing their wealth was not giuen them, that they ſhould waſte it in ſuperfluities, but that they ſhould beſtow it in relieuing the poores neceſſities, in which reſpect this excuſe of abundance will be no better, than if a man ſhould cauſe his garments to be made farre too large and long for his ſtature, and excuſe himſelfe by this, that he had too much ſtuffe. For as it is abſurd and ridiculous, to make the garment not after the meaſure of the bodie, but the quantitie of the peece out of which it is cut: ſo is it no leſſe abſurd to waſte a mans ſubſtance in ſuch coſtly apparell, as is aboue his calling, and not fitting to his ſtate and condition, becauſe hee hath abundance of wealth lying by him.

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Secondly, herein they ſinne againſt themſelues: firſt, by neglecting their ſoule, which is their moſt excellent part, whileſt their whole care and pains is taken vp in adorning of their bodies; for too much care of the bodie plainly argueth, the too little care of the ſoule; richneſſe in apparell, pouerty in vertue; outward ornaments, inward deformities, and ſpirituall nakedneſſe, and (as one ſaith)

ſaith) Whileſt men are cloathed with ſilke and purple, commonly their conſciences are ragged and beggarly; whileſt they gliſter with jewels and chaines, their manners vſually are loathſome and ſordidous. In which reſpect they are not vnfitly compared to Beeres or Coffins; for as they are moſt adorned, when as they haue a dead body in them; ſo theſe bodies are moſt decked with gorgeous attire, when they haue in them a ſoule deſtitute of vertue and dead in ſinne. And in the ſame regard one of the Ancients compareth them to the ſtately Temples of Egypt, which had the outward Courts, Porches, Wals and Roofes, richly adorned with Gold, Siluer, curious caruing and ingrauing, and with all other ſtately and gorgeous ornaments; but if a man ſhould goe on further into the inmoſt parts, to ſee the Idoll which was there worſhipped, in ſtead of ſome goodly Image ſet out according to the reſt of the brauerie and pompe; he ſhould find nothing but the baſe picture, or other reſemblance of ſome Cat, Crocodile or vgly Serpent: for ſo theſe women who load themſelues with Gold, Siluer, Iewels, and coſtly apparell, if this outward glory be remoued, and they more narrowly ſearched what they haue in the inmoſt Temple of their heart, they cannot ſhew vnto vs Gods Image ſhining in his ſpirituall graces, but rather a man ſhall find in them Crocodiles and Serpents, that is, beaſtly luſts, pride, wantonneſſe, immodeſtie, and ſuch like impieties. Againe, thoſe who affect this coſtly apparell hurt themſelues, whileſt by their pride and exceſſiue brauery they lie open to the hatred and enuie, the cenſures and bitter frumps of all that ſee them. For euen thoſe who are ſober, graue and humble, when they ſee thoſe who are inferiour vnto themſelues in place and calling, ſo farre outſtrip them in this outward brauerie, cannot chuſe but diſdaine and ſcorne it; and others who thinke themſelues as good as they, comming ſhort of them for want of meanes, or will, ſo to beſtow their coſt, doe as much enuie and hate them. The which ſheweth the extreame folly of theſe proud perſons; for whereas they might haue loue & due reſpect among their Neighbours good cheape, they rather chuſe to purchaſe hatred, enuy and contempt, at theſe deare rates. Finally, by this outward brauery they diſgrace themſelues, and bewray vnto euery judicious beholder the ſecret corruptions which lie lurking in their hearts. For when the heart is infected and poyſoned with the contagious plague of pride, it tainteth outwardly the whole body with the markes and tokens, which certainly prognoſticate death and deſtruction, without repentance. So if it be corrupted with folly, it diſcouereth it ſelfe in fooliſh and phantaſticall faſhions; if with prodigall vanity, it appeareth in the outward ſuperfluitie; if with luſt, it ſheweth it ſelfe in a wanton habit: and finally, if it be an heart ſoft and effeminate, it will eaſily be diſcerned, by ſoft rayment and wanton delicacie. So that as one ſaith, this vanitie of apparell doth not ſo much adorne the body, as diſcouer the mind; and as the ſonne of *Syrach* telleth vs, *A mans garment, exceſſiue laughter, & gate, plainly declare what perſon he is.* And therfore the Lord reprouing Iſrael ſaith, that their *pride did teſtifie againſt them to their face*, becauſe they did diſcouer it outwardly in their very countenance and gay apparell.

Non hoc ornant corpus ſed mentem detegunt, Quintilian.
Eccluſ. 19.28.
Hoſe 7.10.

Laſtly, by wearing theſe coſtly and gorgeous garments they alſo ſinne againſt their Neighbours: firſt, by way of offence, when as by their example they allure and draw them on to imitate their brauerie; for ſuch is the pride of mans heart, that hee is impatient to be any way inferiour to thoſe whom he eſteemeth but his equals; and therefore when hee ſeeth his Neighbour in coſtly clothing, fearing leſt he ſhould be preferred before him, hee inwardly diſdaineth, enuieth, and vieth with him who ſhall excell in brauerie; whereof it commeth to paſſe, that this vanity of gay apparell, hauing infected any corner, doth in a ſhort time like a running canker ſpread it ſelfe ouer a whole Countrie. Againe, they are ſcandalous to thoſe who are without, as they hinder and diſcourage them by their pride and exceſſe from the imbracing and profeſſing of their Religion, when as in this they can perceiue no difference betweene a profeſſour of Religion, and a profeſſed vain perſon; the children of God, and the children of the Deuill; thoſe who profeſſe mortification, and they who are worldly & profane. Whereas contrariwiſe, if they were according to their profeſſion, humble, modeſt, graue and ſober, in their habit and outward carriage; they might moue them to a liking of their Religion for their vertues ſake, who profeſſe it, and in time draw them on to the profeſſion and practice of it. Finally, if in ſinceritie of heart we profeſſe and practiſe Chriſtianitie, and yet be ouertaken with this vanity, as we doe thereby wrong our ſelues by impairing our good name; ſo by ſeeming that wee are not, wee giue occaſion to wicked worldlings of falling into ſinne, whileſt for this infirmitie they are readie to blaſpheme Gods Truth, which wee profeſſe, and cenſure and condemne vs for hypocrites and wicked perſons, who are as proud, wanton and laſciuious as any other. Which ſuſpitions wee ought to ſhun by auoiding theſe outward appearances of euill; for if my heart bee cleane and vpright in it ſelfe, why ſhould I giue occaſion to haue it ſpotted and blemiſhed in anothers conceit and eſtimation? Why ſhould Wantons and laſciuious perſons haue any hope

§. *Sect.* 19. That they who vſe exceſſe in apparell, offend againſt their brethren by giuing offence.

Titus 2.3.

Tertul. de cultu fœmin. lib.

of finding that in me which I abhorre? Why doth not my habit proclaime the affection of my heart, leſt impudencie ſhould be incouraged to taint it, by infuſing the poyſon of luſt and wantonneſſe by my eares? Why ſhould I not profeſſing charity ſeek rather to edifie than deſtroy my Neighbour; and being a Souldier of Chriſt why ſhould I not put on mine owne armour, badge and liuery, and manfully profeſſe open emnitie againſt the World and worldly vanities?

§. Sect. 20. Their excuſe taken away who pretend inward humilitie though they exceed in outward brauery.

That therefore will not ſerue their turne which Profeſſors of Religion vſually ſay for their excuſe; that whatſoeuer men may think of them when they ſee their brauerie and vanitie, yet they haue cleere conſciences towards God; though their apparell be gariſh and wanton, yet their minds are humble and chaſt; and though they faſhion themſelues according to the World, and doe after the cuſtome of the moſt, yet they are not of the World, nor approue of worldly vanities, but could find in their hearts, if others would accompany them, to lay all theſe proud clothes and wanton faſhions aſide; whereas now they are carried away with the the ſtreame of time, and are ouer-ruled euen againſt their owne minds by the tyrannie of euill cuſtoome. For wee are bound to labour with the Apoſtle to haue a cleere conſcience before God, and before men; wee ought to conforme not only our hearts, but alſo our outward habits vnto the obedience of Gods Law and reuealed will; and ſo to performe the duties of the inner man towards God, as that wee ought alſo to haue ſpeciall care, that our outward carriage be not ſcandalous to our Neighbours. We muſt *procure honeſt things, not onely before the Lord, but alſo before all men*, as the Apoſtle enjoyneth vs. We who profeſſe Chriſtianitie, are *as the light of the world*, and as *a citie ſet vpon an hill*; and therefore our endeauour ſhould bee to ſhine before others in all holineſſe of conuerſation; neither is it enough for vs to haue light in our ſelues, but wee ſhould alſo haue our lights *ſo to ſhine before men, that our heauenly Father may be glorified*, and our Brethren edified in the holy faith. We muſt not onely bee good, ſober, humble and chaſt for our owne ſakes, but we muſt alſo appeare ſo, for the good of others. And the Chriſtian muſt haue his head and heart ſo full of the ſweet Oyle of Gods ſanctifying graces, that they muſt alſo ouerflow euen to his garments and skirts of his clothing; that by theſe precious Odours, not only himſelfe may bee comforted, but others alſo may be refreſhed by the perfume of his holy example. Neither ought they to vſe vaine faſhions, and exceſſiue coſtlineſſe in their apparell, becauſe it is the common cuſtome of the times; ſeeing wee haue an expreſſe commandement, that we ſhould not *follow a multitude in that which is euill*,

Acts 24.16.

Rom. 12.17. 2. Cor. 8.21.

Mat. 5.14,16. 1. Pet. 2.12.

Exod. 23.2.

nor conforme *our ſelues to the faſhions of the world; but be outwardly changed by the inward renuing of our minds*. Wee muſt not ſtay our reformation of apparell till we may carrie it with moſt voices, nor expect a Parliament to take away theſe abuſes; not laying them aſide till we haue the whole Countrie to beare vs company; but the Law of Gods Spirit ruling in our hearts, muſt make vs herein to be a law vnto our ſelues, ſeeking the reformation of that which is amiſſe, though none would accompany vs in well doing. For if ſo be worldlings and vaine perſons bee bold on the behalfe of their Maſter Satan, to bring into common vſe coſtly attire, and ſtrange and wanton faſhions, whereby they poyſon and corrupt all that are neere vnto them by their il example: why ſhould not wee who profeſſe the name of Chriſt, ſhew the like or greater boldneſſe in a better cauſe, obeying our Lord and Maſter, and labouring by our modeſt, graue and ſober apparell, to moue others to imitate vs, and reforme their vanitie, and exceſſiue brauerie, by our good example? Which if in theſe times Chriſtians would begin, there is great hope that their endeuour would haue good ſucceſſe; not onely becauſe many would be drawne for conſcience ſake to follow their practice; but alſo becauſe the moſt being almoſt cloyed with the common vſe of brauery, and all quite tired with the exceſſiue charge which goeth to the maintaining of this coſtly apparell; doe inwardly deſire a reformation, ſo it might be generall, and could be content to weare more modeſt, ſober, and frugall Attire, if the reſt of their Neighbours would beare them company.

Rom. 12.2.

§. Sect.

Their

But here the weaker ſexe doth further obiect, that either they muſt offend others by putting on this rich and vaine apparell, or their Husbands by laying it aſide; who vnleſſe they adorne themſelues, will either bee diſpleaſed with them, or at leaſt take no delight in them; and better it were to offend ſtrangers by exceſſe, than thoſe who are ſo neere and deare vnto them, by not ſetting themſelues forth in ſuch apparell as beſt pleaſeth them. To which I anſwer, that if any haue ſuch Husbands, delighted with folly and vanitie, their Wiues haue in this kind greater libertie than other women, becauſe ſmaller inconueniences are to be vndergone, that greater may be auoided: but let ſuch vnder colour of libertie beware of licentiouſneſſe, and vnder ſhew of pleaſing their Husbands, let them take heed that they doe not diſpleaſe God, wound their owne conſciences, and offend their Brethren, by wearing ſuch coſtly or gariſh apparell, as is either aboue their particular ſtate and calling; or not beſeeming their generall calling of Chriſtianitie. For howſoeuer they ought to pleaſe their

Husbands rather than ſtrangers, yet they muſt labour more to pleaſe God than them both, yea, euen ſtrangers too in that which is good, rather than their Husbands in that which is wicked and vnlawfull. But further I admoniſh them to take heed leſt this be a meer pretence and falſe excuſe, and that they doe not by this brauery ſtudie to pleaſe their Husbands, but rather their owne proud humour, yea, euen ſtrangers themſelues, whilſt they affect by this brauery their eſteeme and commendations. For if they angled onely for their Husbands loue, they would caſt this baite of brauery before his eyes alone, more carefully adorning themſelues at home whileſt they are in his preſence, than when they goe abroad into other company: whereas they follow the contrary practice, curiouſly decking themſelues when they are to goe forth into the company of ſtrangers, and putting all off againe when they come and returne vnto their husbands. Finally, let ſuch know that if at all they are conſtrained to ſeeke to pleaſe them by theſe vaine ornaments, it is for the moſt part for want of better things, wherby they ſhould be commended. For if in their behauiour and conuerſation they were religious, wiſe, modeſt, graue and ſober, and towards their Husbands meeke, humble, louing, and reſpectiue, they would by theſe vertues and duties pleaſe them better, if they haue any religion, conſcience, or true wiſdome, than by wearing the gayeſt ornaments; or if they be yet ſtrangers to the grace of God, they may through his bleſſing winne them (as the Apoſtle telleth vs) to the profeſſion and practice of Religion, by this their holy and vertuous conuerſation.

And thus it appeareth that the wearing of coſtly and gay apparell, vnfitting our ſtate and calling, is it ſelfe a ſin. It followeth that I alſo ſhew that it is both the cauſe and effect of other ſins much greater than it ſelfe. And firſt, it is the cauſe of many ſins, which men vſually commit, both againſt themſelues & againſt their neighbors, in both which regards this exceſſiue brauerie is a fruitfull mother of much wickedneſſe. It is the cauſe of luſt and vncleanneſſe both in themſelues that weare it, as it doth effeminate the minde and ſofteneth the heart, making it vaine and wanton, and ſo ready to receiue any impreſſion of luſt; as alſo in others, as it doth incourage them to giue the aſſault to chaſtitie, with hope of obtaining victory, when as theſe enſignes of Wantons being diſplayed, do promiſe a yeelding at the firſt encounter. It is alſo the cauſe of much pride; for as pride firſt breedeth brauery, ſo no ſooner is it borne, but preſently it nouriſheth the mother that bred it, making men in theſe gay habits to thinke better of themſelues than when they are more meanly attired, and to contemne others as baſe, who are not decked in ſuch rich attire. It cauſeth men, and much more women to miſpend their time, whileſt they conſume a great part of their life, either in caſting with themſelues how they may be moſt braue, and what faſhion will beſt become them; or in putting their purpoſes in execution, whileſt they ſpend the greateſt part of the morning in prancking and trimming of their bodies; or finally, in contriuing their plots, and vſing the meanes for the vpholding and maintaining of their exceſſe. Whereby it commeth to paſſeth, that they haue little or no time to adorne their ſoules with Gods ſauing graces, knowledge, faith, charitie and the reſt, but remaine ignorant, impenitent, ſecure, and full of infidelity; neither yet to performe the publicke duties of Gods ſeruice, nor their owne priuate deuotions, (for they dreſſe themſelues by the houre, and pray by minutes) nor finally the duties of their particular callings in their houſes and familes. For whereas the calling of the woman-kind tieth them to keepe the chiefe part of their reſidence at home, imitating the Snaile which carrieth her houſe vpon her backe; contrariwiſe hauing ſpent a great part of the day in dreſſing of themſelues in their rich & coſtly attire, they haue now no power to ſtay at home, but needs they muſt goe abroade to ſhew their brauery, as thinking their coſtly apparell and vain faſhions not worth the wearing, vnleſſe they might be ſeene often, and much admired. And to ſay truth, ſuch are as wel abroad as at home, ſeeing by their habit they haue made themſelues vnfit for any huſwifely dutie; for neither may they come neere thoſe places which require their chiefe reſidence, for ſoiling of their clothes, neither are they able to ſtir themſelues more than Images, for the performing of any buſineſſe. Yea, to that height of pride is the world come, that euery pettie Gentlewoman ſcorneth to be ſeene in any ſuch huſwifely imployments, whereas in ancient times, Princes and Queenes thought it their chiefe glory, as we may ſee in the example of *Salomons* mother.

Prou. 31.

§. Sect. 23.
That this exceſſe cauſeth many euils both to priuate perſons, and to the Common-wealth.

And as this pride of apparell is a cauſe of much ſinne in reſpect of themſelues that vſe it; ſo alſo in regard of others, whether wee reſpect priuate perſons or the whole Common-wealth. For what greater cauſe I pray you is there of bribing and extortion, fraud and couſonage, oppreſſing of the poore by cruell Land-lords, whileſt vnmeaſurably they increaſe their fines and inhance their rents, yea, of wrongs and injuries, rapine and violence, theft and ſacriledge, than this exceſſe in coſtly apparell, men being reſolued to run any deſperate and wicked courſe, rather than they will want meanes to maintaine this pride. Neither doth this exceſſe in appparell bring leſſe miſchiefe to the Common-mon-wealth than to priuate perſons. For firſt, it ouerthroweth all order of ciuill ſociety, whileſt there is in the outward habit no diſtinction of degrees; but the ſuperiour and inferiour, the Maſter and the Seruant, the Maid and Miſtreſſe, the Nobleman and Gentleman, and the Gentleman and Farmer goe all alike; ſo as by the outward habite they cannot poſſibly bee diſcerned the one from the other. Againe, it is the chiefe cauſe of the decay of good hoſpitality, which is a principal pillar that vpholdeth the Common-wealth, as being the meanes to preſerue loue and neighbourly friendſhip among the richer ſort, and to giue reliefe to the poore, who ſtand in need of helpe. For whereas there was much beſtowed this way by our Anceſtors, whileſt they contented themſelues with meane attire; now they who ſucceed them, although they haue doubled and redoubled their fines and rents, cannot keepe open doores, but are faine to leaue their Countries, and to lurke in corners of great Cities to ſaue charges in houſekeeping, being not able with all their meanes to maintaine halfe their fore-fathers Family, becauſe all which they can rake and ſcrape together, is much too little to maintaine their brauery in apparell. Finally, there is no cauſe equall to this, of impoueriſhing the Common-wealth, of cauſing dearth and ſcarcitie of all things neceſſarie; and conſequently of bringing the whole Communalty to want and miſery. For to maintaine this exceſſe in apparell, Land-lords are faine to racke their rents; and the Tenant being not able with all his labour poorely to maintaine his charge, and pay his rent, is conſtrained to raiſe the prices of all his Country Commodities to a double rate. Artificers and Tradeſmen are likewiſe forced to increaſe the prices of their worke and wares, being not otherwiſe able to maintaine their Families; and none ſmart ſo much as the poorer ſort, who being deſtitute of meanes, haue no entercourſe of dealing with the reſt, nor cannot (like the other) heale their owne wound by biting of their fellow; or being not able hauing done their work to forbeare the ſale, are for the ſuſtaining of their preſent neceſſitie fain to part with their wares at ſuch eaſie rates as the buyers pleaſe to giue them. Finally, nothing doth more impoueriſh the Common-wealth than this exceſſiue brauery, ſeeing our monies and chiefe Commodities, which are of much better vſe, are daily tranſported into other Countries, we hauing in lieu thereof nothing but coſtly Stuffes, Silkes and Veluets, gold and ſiluer laces, and ſuch like toyes and vanities, which within a few moneths wearing come to rags, not worth the taking vp if a man ſhould find them in the ſtreets. In which reſpect this pride of apparell endamageth the Land more than any other waſtfull expences; for howſoeuer much coſt is ſuperfluouſly beſtowed on ſumptuous Buildings, Plate, and exceſſe in diet; yet here the riches of the Common-wealth continue ſtill amongſt vs, and doe but onely change their Maſter, and that commonly a richer for a poorer: whereas this apparell is the cauſe why our chiefe riches and treaſures are vſually tranſported into other Countries, and in the meane time our own commodities are vilified and lightly eſteemed, and the poore people want imployment, or at leaſt a ſufficient reward for their great labour. To ſay nothing of the durable continuance of houſes & plate: whereas theſe gay clothes euery yeere, yea, (in our times) almoſt euery quarter, muſt bee new either in themſelues, or at leaſt in their faſhion, and ſo bring a continuall and heauy charge to all that vſe them. In which regard though Religion and Conſcience ſhould not preuaile with vs, yet (me thinkes) ciuill policie, and loue of our Countrie and common wel-fare, ſhould perſwade vs to loath and lay aſide this pride and brauery.

§. Sect.2
That coſtly
vaine app
is the fru
pride and
ſelfe-loue.

And thus it appeareth that this rich and coſtly attire is the cauſe of many euils. Now to the end that wee may plainly ſee, that it hath neere alliance to all kinds of wickedneſſe, wee are further to conſider that it is alſo the effect and fruit of ſinne, namely, of pride and ſelfe-loue, which worke in men a deſire to ſeeme excellent, and in all things to exceed other men; howſoeuer oftentimes they faile of their end, for as much as others being as proud as they, vie and contend with them for this preheminence. Neuertheleſſe though they miſſe the marke, yet doe they continually ayme and ſhoot at it, propounding this as the maine end of all their brauery and exceſſiue coſt, that they may excell & put downe others. And thus ſome adorne themſelues that they may ſeeme more beautifull, ſome that they may bee thought more noble and better deſcended, and ſome that they may be reputed more wealthy, and of better eſtate than the reſt of their Neighbours. And as hereby they labour to aduance themſelus into the higheſt ſeat of mens hearts, and ſeeke to be greatly eſteemed, and much admired of all that looke vpon them; ſo by the ſame meanes they aſpire to haue the precedence before others, the vpper hand & higheſt places in all meetings, not becauſe theſe things haue any worth in themſelues, or merit the leaſt part of their coſt and labour, by any true good which they impart vnto them; but becauſe their pride affecteth them, as ſignes which argue their excellencie, and as meanes to make them more reſpected than other men. So that this gay apparell is (as one truly calleth it) the very enſigne of Pride, and neſt of Luxury; for take away beholders and admirers, prioritie in eſtimation and precedence in place, & there

[illegible]
glorian
&c. Greg.
Homil.
Luc.16.

would need no ſtatute of reſtraint to prohibit this exceſſe.

ect. 25.
e puniſh-
n which
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ll.

Finally, as this exceſſiue brauerie in apparell is euery way euill in reſpect of ſinne; ſo alſo it is euill in regard of puniſhment: for firſt, thereby the mind is exceedingly moleſted and troubled, not onely in inuenting faſhions, and in ſtudying how the body may be moſt beautified and adorned; but alſo in laying plots and contriuing meanes to maintaine this brauery. For men beſtowing exceſſiue coſt aboue their meanes about this vanity, are forced to runne into debt which is the very bane of a quiet mind, and to borrow moneys vpon vſurie, or to take vp their ſtuffes at worſe rates, which by reaſon of the increaſe of the price, and decreaſe of their ability, they are commonly worſe able to repay at the time appointed, than when they tooke it vpon credit; and therefore they are forced to trie and tire all their friends, to change often their creditours, borrowing of one to pay another, to receiue proud repulſes, euen of thoſe whoſe lending is their liuing; to endure vpon euery default of payment hard words, and bitter menacings; yea oftentimes ſuites, arreſts, impriſonment and many ſuch like miſeries: for as the wiſe man ſaith, thoſe that borrow loſe their liberty, and become thrals and vaſſals to thoſe who lend vnto them. By all which courſes not onely the minde is exceedingly tormented, as being continually vpon the racke of paſſion; reioycing when they haue borrowed, ſorrowing when they are to pay, fretting when they receiue repulſes and diſgraces, and fearing when as through default of payment they haue hazarded their ſtate by morgages and ſtatutes, fines and forfaitures, or their perſons, when as they goe daily in danger to be arreſted and impriſoned; but alſo their ſtate is vtterly ruined: for their ordinarie rents and reuenues not being ſufficient to maintaine this pride and prodigall exceſſe, they are after much ſhufling and tumbling among their creditors, forced to ſell ſome part of their lands to pay their debts; fooliſhly imagining that they may hereafter (it may bee when their charge increaſeth) liue vpon a part, whom the whole before could not ſuffice: of which vaine hope when as they faile, they (being ſtill reſolued to abate nothing of their brauerie) are conſtrained to ſend one part of their reuenew after another, till within a while the whole eſtate is ruined & brought to nothing. When as being pinched with want and miſery, they are glad of cloth and freeſe, who before ſcorned ſilks and veluets, vnleſſe they were cut and mangled, printed, and laced, as beſt fitted their vaine fantaſie; and to become loathſome and vnwelcome gueſts at other mens tables; who, before pride had ſhut them out of their owne houſes, were able to giue liberall intertainement vnto others. To ſay nothing of thoſe who end their dayes in priſon, and lie in holes and dungeons: wanting meate to ſuſtaine their pinching hunger, and homely clouthes to couer their nakedneſſe, the which notwithſtanding is the caſe of many; as the counters and iayles in all places can beare me witnes. And as hereby they diſquiet their minds and ruine their temporall eſtates, ſo do they bring vpon themſelues for their pride, Gods heauie puniſhments, and fearefull malediction; for the Lord by his prophet threatneth, that the *high looke of man ſhall bee humbled, and his loftineſſe abaſed, and that the day of his viſitation ſhall fall out moſt heauie to the proud and haughtie, and vpon all that is exalted, that it may be made low.* And more particularly he denounceth miſerie, pouerty and deſtruction againſt the daughters of *Sion*, because being haughtie in their hearts, they exceeded in this wanton and coſtly attire, and threatneth that in the day of his vengeance he will viſit the princes and the kings children, for their vaine faſhions, and ſtrange apparell.

Eſa 2.11.12.

Eſa.3.16.17. &c.

Zeph.1.8.

§. *Sect*. 26.
That we are much to preferre the ſpirituall ornaments of the ſoule, before corporall.

Seeing therefore this coſtly and gorgeous apparell, is forbidden in the Scriptures, and is the badge and remembrancer of our ſinne and ſhame: ſeeing it misbeſeemeth thoſe who profeſſe Chriſtianitie, to affect or vſe it, much more to dote and ſet their hearts vpon it, becauſe it is in it ſelfe vaine and void of excellencie, and vnto them not only vnprofitable, but euery way euill, both in reſpect of ſinne and puniſhment; let vs labour to weane our hearts and affections from this worthleſſe and wicked vanitie, that we may place and fixe them vpon much more excellent and precious ornaments; ſtriuing and indeauouring to adorne our ſelues with the ſanctifying and ſauing graces of Gods Spirit, which will not only ſerue for garments to hide and couer our ſpirituall nakedneſſe, wherewith being cloathed, we ſhall appeare beautifull and glorious in the ſight of God, and all his holy Saints and Angels; but alſo for armour of proofe, to defend and preſerue vs from all the furious aſſaults of our ſpirituall enemies: and as the Apoſtle exhorteth vs, let vs aboue all things labour to decke our ſelues with humilitie, and with the wedding garment of faith, and a good conſcience; and put on Ieſus Chriſt, that being cloathed with his righteouſneſſe and obedience, wee may bee accepted of God in his beloued; and ſo ſhall we, when wee haue finiſhed our courſe with much joy and peace, haue thoſe long white robes of glorie, and eternall happineſſe beſtowed vpon vs in the day of Gods appearing, and as fit gueſts of the bridall chamber, follow the Lambe whitherſoeuer hee goeth.

Purpurea, aurea, & ſplendide veſtes, his demum conueniunt, quibus nullus vita ſplendor, nullum virtutis decus ſuppetit, Nazianzen. ad Olympiadem.

Pſal.45.13.

Epheſ.6.10.12.

1.*Pet*.5.5.

Rom.13.14.

Apoc.7.13.14.

Chap. XVI.

Of the vanitie of worldly pleaſures.

§. Sect.1. Worldly pleaſures are of no worth, in compariſon of heauenly ioyes.

AND thus haue I ſhewed the vanity of riches, in the ſpeciall kinds thereof. Now it followeth in the laſt place that wee examine worldly pleaſures, to ſee if we can find any more worth and excellencie in them, than in the other: where vpon the triall wee ſhall find, that howſoeuer they may be preferred before honours and riches, as being the end of them both: for therefore doe men affect honors, becauſe they delight and pleaſe them, and riches becauſe they would enioy them, and rejoyce in their fruition, as alſo becauſe they are much more free from trouble, and full of ſweetneſſe; whereof it is that the wiſe *Salomon*, who had experience of them all, concludeth, that among worldly things *there is nothing better, than that a man ſhould reioyce in his affaires, becauſe that is his portion*: and that there *is no profit to man, but that he eat and drinke, and delight his ſoule with the profit of his labour*: yet neuertheleſſe if we compare them with the ſpirituall joy of a Chriſtian in this life, or the heauenly joyes in the life to come, they are to bee eſteemed vaine and of no value, and to be contemned as being altogether worthleſſe and void of excellencie. For howſoeuer *Salomon* comparing them with other worldly things, doth giue them the preeminence; yet conſidering them in their owne nature, joyned with our vſe, hee condemneth them as vaine and vnprofitable, in reſpect of any ſound good, or true happineſſe which they bring vnto vs. *I ſaid in my heart* (ſaith he) *goe to now, I will proue thee with ioy, therefore take thou pleaſure in pleaſant things: and behold this alſo is vanitie. I ſaid of laughter, thou art mad: and of ioy, what is that thou doeſt?* And afterwards hee ſaith, that he ſought for ioy and contentment, in ſtately buildings, fruitfull vineyards, pleaſant gardens and orchards, ſweete and delightfull muſicke, and in all other worldly pleaſures which his heart could thinke of; but in concluſion found, that there was nothing in them all, but meere vanitie, and which is worſe, vexation of ſpirit.

Eccleſ.3.22. and 2.24.

Eccleſ.2.1,10, 11.

§. Sect.2. That worldly pleaſures are gifts of an inferiour nature, which are beſtowed moſt plentifully vpon the wicked.

But how vaine and void of excellencie theſe worldly pleaſures are, it may hereby appeare, in that if we take them at the beſt, they are but of a meane, inferiour and indifferent nature; whoſe goodneſſe chiefly conſiſteth in their mediocritie and meaſure, rather than in the pleaſures themſelues; which meaſure being exceeded, they become dull and loathſome, as we may ſee in the exceſſe of eating, drinking playing and the reſt. Now how baſe and meane is that good to be eſteemed, whoſe abſtemious vſe is better than full fruition? and whoſe limited meaſure is more commendable, than plentie and abundance? yea how void of excellencie, and neare vnto nought is that to bee accounted, which becommeth euill by increaſing, and when it hath greatneſſe, loſeth goodnes? And hence it is, that the Lord, whoſe moſt wiſe judgement is the true ballance, that diſcerneth ſolid good, from light vanitie, eſteeming theſe worldly pleaſures, as vaine and worthleſſe trifles, careleſſely caſteth them in common among all, and ſuffereth the bad as well as the good, his enemies as well as his friends to communicate in them. Yea ſeeing that the wicked ſet their hearts vpon them, and loue them much better than their Creator; and his owne children, being too carnally licorous, are ready to ſurfet vpon theſe ſweet meates of worldly delights; hauing ſcattered them in common among all, in his juſt judgement to the one, hee leaueth them to their owne libertie, and letteth them gather their fill: and in his rich mercie to the other, he holdeth them backe, when they runne after them with too eager an appetite, and ſuffereth them to feed vpon them but ſparingly, and in ſmall quantitie. And becauſe being tainted with the fall of our firſt parents, as they ſtill retaine ſome goodnes of their creation, ſo there is infuſed into them a malignant qualitie, which filleth thoſe who too much feed vpon them, with the groſſe and dangerous humors of corruption: therefore the Lord the wiſe Phyſition, either reſtraineth his patients, whom hee intendeth to cure, from their vſe, or if yeelding ſo much to their appetite, he ſuffereth them to feed vpon them; hee doth ſo correct and qualifie them with the cordiall preſeruatiues of his grace, that they doe not hurt them; or if the groſſe humors of ſin breed in them by this voluptuous diet, he purgeth them away with the bitter potions of troubles and afflictions. So that the wicked haue a greater portion in theſe worldly delights than Gods deareſt children; yea and much more carnall pleaſure in their fruition, becauſe in the ſecurity of their harts they injoy them, letting the raines looſe to their licentious will, and ſuffering their appetites to take their fill, vntil euen they glut themſelues with theſe delights, & be made drunke with abundance of pleaſure. Wheras the children of God dare only taſte of theſe bewitching cups, or if being allured with the ſweetneſſe, they take a more deepe draught, they feele them bitter in digeſtion, for not only doe they find much trouble in the very fruition of their pleaſures, whileſt they are faine to watch with great care and vigilancie ouer their hearts, that they doe not ſurfet of theſe delights, by exceeding juſt meaſure, leſt in pleaſing themſelues they diſpleaſe God; but finding that they are faultie and ouertaken, they haue their ſweet pleaſures ſowrely ſauced, with preſent ſmiting of the heart; and checkes of conſcience, and afterwards when the delight is vaniſhed, it leaueth behind it bitter ſorrow and repentance. Whereby it appeareth that the children of the world haue in all reſpects a greater ſhare in theſe carnall pleaſures, than the children of God: and therefore our Sauiour Chriſt plainely telleth his Diſciples, that *they ſhould weepe and lament, when as wicked worldlings ſhould reioyce*, and ſolace themſelues in their delights. The which alſo the experience of all times hath plainly proued: for *Dauid* was afflicted and perſecuted, when his wicked enemies wallowed in their delights, and through their daintie fare, eaſe and pleaſure, had their eyes ſwollen with fatneſſe; ſo the falſe Prophets fare daintily at *Ieſabels* table, whileſt poore *Elias* is fed by the rauens, and glad of any ſcraps: proud *Herod* delighteth himſelfe with his feaſts and reuels, whileſt holy *Iohn Baptiſt* lieth in priſon, expecting death; and the rich Glutton goeth gorgeouſly and fareth deliciouſly euery day, whileſt poore *Lazarus* is couered with ſores in ſtead of clothes; and being famiſhed with hunger cannot haue the crummes of his table, or the leaſt part of his needleſſe ſuperfluities. By all which it appeareth that theſe worldly pleaſures are of little worth, ſeeing the Lord doth ſo plentifully beſtow them vpon thoſe who are moſt vnworthie; and that they haue little goodneſſe in them; becauſe with a ſparing hand hee imparteth them vnto the good, and ſuffereth thoſe who are voide of goodneſſe to bee glutted with them.

But how vaine and worthleſſe theſe worldly pleaſures are, it may further appeare, in that the Lord more freely, and in greater meaſure beſtoweth them vpon the brutiſh creatures, than vpon thoſe who are reaſonable; implying thereby that they are ſo baſe and contemptible, that they are fitter for beaſts than for men. And this may eaſily appeare, if wee conſider that the bruite creatures haue full freedome in the vſe of their delights, hauing no Law to limit them but their owne appetite, and conſequently are priuiledged in their pleaſures from all ſinne, guilt and puniſhment; whereas man is limited by the Law, ſo as he dare not doe what hee liſt, but is pulled backe with feare when his appetite moſt draweth him on, being ſubject to puniſhment when in his delights he exceedeth due meaſure. Or if hee deſperately goe on, hee hath all his mirth marred with the pangs of an accuſing conſcience, and loſeth much of his preſent delight, through feare and expectation of future puniſhment. Againe, they are ſo guided by inſtinct of nature, and haue their appetite ſo fully conformable to its direction, that they take delight in thoſe pleaſures, which are vnto them moſt good and profitable; they ioy in that food which is moſt fit for their nouriſhment, and take pleaſure in no more than will doe them good; they ſatisfie in ſeaſonable time their naturall luſts, and enioy their ſports when it beſt pleaſeth them; they doe not compaſſe their pleaſures by fraud or iniurie offered to thoſe of their own kind, nor enjoy them enuying, or being enuied; their pleaſures are free from ſhame, becauſe they are free from ſinne, and haue not like men their delights damped with lookers on. They haue more ſtrength and health than men to enjoy their pleaſures, and their appetite is no more ſtrong to deſire theſe ſweete delights than their ſtomacke to digeſt them; they haue no crudities in concoction nor ſuperfluitie of ill humours through bad digeſtion; or if they haue, they can eaſily cure themſelues with their knowne phyſicke, and neuer need the apothecaries lothſome drugs. Finally, they ſecurely enjoy their pleaſures without feare of loſing them; and when the object of their delight is taken away, they haue no carking care in ſeeking it, or griefe for loſing it. By all which is appeareth that the brutiſh creatures haue many priuiledges in their pleaſures more than men; and therefore farre be it from vs to ſet our hearts vpon theſe vanities, as though they were of great worth and excellencie, ſeeing the very beaſts herein excell and goe before vs: for (as one ſaith) if this were mans chiefe good to enjoy pleaſures, in vaine was reaſon and wiſedome beſtowed vpon him, ſeeing he might more eaſily and perfectly attaine vnto and enjoy them, if hee had onely the guide of ſenſe and ſenſuall appetite, like the brutiſh creatures.

Cleanthes apud Stobæum Serm. 6.

§. Sect. 4. That worldly pleaſures are of leſſe eſteem becauſe they are apt to be abuſed.

Laſtly, howſoeuer theſe worldly pleaſures be vaine and worthleſſe in themſelues, yet they become more baſe and of leſſe value, by reaſon that we are ready through our corruption to abuſe them vnto ſinne; being apt in the middeſt of our delights to forget God, and neglect his ſeruice, to vſe prophane ieſting, and wanton communication, intemperance, and exceſſe; and finally to remaine in our ſecurity and hardneſſe of heart, putting farre from vs the euill day, and together with it our repentance and conuerſion vnto God. In which regard the wiſe *Salomon* ſaith, that it is *better to goe into the houſe of mourning than into the houſe of feaſting; becauſe this is the end of all men: and the liuing ſhall lay it to his heart: and that anger is better than laughter, becauſe by a ſad looke the heart is made better; and finally, that it is a ſigne of a wiſe heart, when it frequenteth the houſe of mourners, and a badge of folly, when it moueth vs to haunt*

Eccleſ. 7. 2. 3. 4.

the houſe of mirth. But of this I ſhall haue occaſion hereafter to ſpeake more largely; as alſo of the vncertaintie, inutility, and hurtfulneſſe of worldly pleaſures, all which proue them moſt vaine and worthleſſe; and therefore it ſhall ſuffice in this place to haue thus briefly touched them.

§. *Sect.* 5.
That the vanity of worldly pleaſures ſhould make vs to ſeeke ſpirituall and heauenly ioyes.

Seeing therefore theſe carnall delights are ſo vaine and void of excellencie, let vs not like filthy ſwine, take our chiefe joy and contentment to wallow our ſelues in this puddle of worldly pleaſures: neither let vs like the ſerpentine brood creepe groueling vpon our bellies, licking the duſt of theſe earthly and ſenſuall delights; but rather let vs ſeeke while wee continue here, to take our chiefe delight in the Lord, in meditating and ſtudying in his word, in doing his will, in our reconciliation and peace with God, in our ſpirituall joy, grounded vpon our aſſurance and hopefull expectation of our heauenly happineſſe; and finally in all other Gods ſpirituall fauours and graces. For if the heathen man juſtly taxed ſuch of folly as did ſeeke for pleaſure in tauernes, rather than in their owne houſes: and in vnlawfull ſports, rather than in their honeſt labours; how much more are we to be reproued, if we ſeeke for our joy and delight in voluptuous, carnall, and ſinfull pleaſures, which being vaine and momentanie, doe end in bitterneſſe, and eternall woe and miſerie, and not in Gods loue, holy obedience, and all other teſtimonies of his mercy, and pledges of our owne ſaluation? In which (if our hearts were not too too carnall, ſauouring onely earthly things and our negligence exceeding great, in making a holy and comfortable vſe of them) we might take infinite more true delight and comfort in one day, than wee haue done in all worldly pleaſures and vaine ſports in our whole life. An example whereof we haue in the kingly prophet, who had ſo weaned his affections from the world, and inured them to feed on theſe ſpirituall banquets, that feeling their ſweetneſſe he could not in compariſon thereof reliſh at all the chiefe comforts which he found in the world: for ſo he profeſſeth, that he had more joy of heart when the light of Gods countenance ſhined vpon him, than worldly men had, when their wheate and wine did abound; that he deſired Gods Law rather than gold, yea though it were moſt pure in qualitie, and much in quantitie; and that he found more ſweetneſſe in it than in the honie and honie combe; that Gods teſtimonies were his delight and his counſellers; that he had taken Gods teſtimonies as his heritage for euer, becauſe they were the joy of his heart, and that he rejoyced in Gods word, as one that had found a great ſpoile. And therefore when for his ſinne hee had loſt the ſenſe and feeling of this delight and comfort, it was not all the joy and pleaſure of a kingdome that would giue his mind contentment, but as one robbed and depriued of all his pleaſure, he earneſtly deſireth God to reſtore it vnto him: *Make mee* (ſaith he) *to heare ioy and gladnes, that the bones which thou haſt broken may reioyce: reſtore mee to the ioy of thy ſaluation, and ſtabliſh me with thy free Spirit*: and elſewhere, he ſaith, *that except Gods Law had beene his delight, he ſhould haue periſhed in his affliction.* So it is ſaid, that when the people offered willingly towards the building of the Temple, they reioyced with great joy. And thus our Sauiour Chriſt tooke ſuch pleaſure in doing his Fathers will, that it more delighted him, than to eate his meat when he was an hungred; and his beloued Apoſtle profeſſeth, that he taketh no greater joy in any thing, than to ſee the fruits of his Apoſtleſhip, and to heare that his ſonnes, whom he had begotten vnto God, did walke in his truth. Which examples (if we had the like holy hearts & ſanctified affections) wee would follow, weaning our ſelues from delighting in worldly vanities, that we might wholly joy in the Lord, and in theſe ſpirituall pleaſures; which if we would doe, then ſhould we find more comfort in this courſe, than euer the world could afford vnto vs; for the Lord would not giue vs joy with a ſparing hand; but as the Prophet ſpeaketh, wee *ſhould bee ſatisfied with the fatneſſe of his houſe, and God would cauſe vs to drinke out of the riuers of his pleaſures*: yea then ſhould we be, as he alſo ſaith, eternally bleſſed: for they who delight in the Lord in this life, they ſhall find in his preſence in the life to come, *fulneſſe of ioy, and pleaſures at his right hand for euermore.*

Zeno apud Stobæum.

Pſal. 4. 7.

Pſal. 19. 10. & 119. 14. 24. 97. 103. 111. 161.

Pſal. 51. 8.

1. Chron. 29. 9.

Iohn. 4. 34.

Ioh. epiſt. 3. 4.

Pſal. 36. 8.
Pſal. 65. 4.

Pſalm. 16. 11.

CHAP. XVII.

That worldly things doe ſatisfie, nor bring contentment to thoſe that haue them.

§. Sect. 1.
That worl
things do
bring tha
contentm
which they
promiſe.

HAuing ſhewed the vanitie of the world, and of thoſe worldly things which are moſt admired and affected. It now followeth that according to my order propounded, I alſo proue, that by reaſon of this their vanitie, they doe not ſatisfie, or bring contentment to thoſe who moſt abound with them. For whereas that which is ſubſtantially and truly good, filleth and repleniſheth the place where it is, theſe worldly things which are but vaine ſhadowes and falſe reſemblances of this goodneſſe, being receiued into our hearts, though they much cumber the roome, yet they doe not fill it, but in their greateſt plentie, leaue the greateſt emptineſſe. They promiſe indeed when we purſue them, that they will giue vs contentment when wee enjoy them; and (like the harlot in the Prouerbs) when they allure vs to folly, and to the committing of ſpirituall fornication, by ſetting our hearts on them more than God, that we ſhall take our fill in their loue: and thoſe who are inſnared with theſe inticements, when with all their deſires and painefull endeauours they purſue theſe bewitching vanities, they imagine like the fooliſh builders of Babel, that they ſhall eternize their name, and climbe vp euen into heauen at their owne pleaſure; but vpon triall they find nothing but trouble and confuſion; for theſe goodly caſtles of their hopes which the great Magitian Satan offered vnto them for the wages of their ſinfull ſeruice, as places of ſure refuge in all wants and dangers, vaniſh away when in their greateſt need they flie vnto them for ſuccour and defence: and theſe beautifull ſtrumpets, with whoſe loue hee hath weaned their hearts from God, like ſhadowes vaniſh, when they come to imbrace them, leauing behind them no comfort or contentation. In which reſpect thoſe who dote vpon worldly vanities, and thinke to ſatisfie their minds in their fruition, are like vnto the hungrie man, who dreameth that he eateth, but when he awaketh hee is ſtill emptie; or to the thirſtie man, who dreameth that he drinketh, but ariſing from his ſleepe remaineth ſtill athirſt, as the Prophet ſpeaketh: or as the Wiſe man compareth them, they are like vnto the graue and deſtruction, which are neuer ſatisfied; and to the horſe-leaches, which crie, giue, giue, and are neuer filled. And as thoſe who being vexed with the diſeaſe called the dogs hunger, are alwayes eating, but neuer ſufficed, ſo as it is more eaſie to burſt their ſtomackes, then to ſatisfie their appetite: ſo howſoeuer worldly men are ſtill feeding their hopes and deſires, with theſe earthly vanities, yet their minds remaine as emptie and vnſatisfied, as they were when they firſt taſted of them: whereby the vanitie and worthleſneſſe of theſe worldly things plainly appeareth, ſeeing that is ſaid to bee vaine, which like a ſhadow maketh ſome appearance, but filleth not the place where it is. And as they are vaine, ſo alſo they are worthleſſe and of no value: For as that is not to be eſteemed little, which is enough, becauſe it ſatisfieth: ſo contrariwiſe, that is not to be accounted great, or greatly to be valued, which doth not ſatisfie the inioyer, but leaueth his deſires emptie, and his minde full of nothing but vexation and diſcontentment.

things poſſeſſed doe but inflame the deſire.

Yea ſo farre are theſe worldly things from ſatisfying them that haue them, that they inlarge their deſires, and ſet an edge vpon their appetite, ſeruing rather for ſauces to ſharpen the ſtomacke, than for ſubſtantiall food to allay the hunger, and for baits to allure vs, rather than meate to ſatiſfie vs. For thoſe who moſt deuour them, doe moſt deſire them, like thoſe that are diſeaſed with the dropſie, who being full of water, doe moſt complaine of drought, and crie out of want, when as they are ready to burſt with fulneſſe. And as thoſe who are ſicke of a burning feauer, howſoeuer in the time of their health they were not much troubled with thirſt, being inwardly vexed with the raging burning of their diſeaſe, doe deſire abundance of drinke; and hauing that they longed for, are not ſatisfied, but the more they drinke, the more they thirſt, becauſe it is an vnnaturall heate which cauſeth this vnnaturall appetite: ſo when ſoules are in health, a little doth content them, but when they are diſeaſed with the burning heate of worldly concupiſcence, this vnnaturall appetite is neuer ſatisfied, but the more they haue, the more they deſire, and the neerer they are to abundance and ſuperfluitie, the further they are from contentation. And whereas at firſt they had ſome ſtay of themſelues, and ſome power to moderate their deſires, now hauing giuen the raines to their concupiſcence, it runneth on with headlong violence, and admitteth no reſtraint: like vnto thoſe ſtanding on the top of a ſteepe hill, who howſoeuer they can eaſily rule themſelues whileſt they keepe their place, or if they warily creepe downe by little and ſlow degrees, yet if they begin once to runne, they can make no ſtay, till with great perill they come headlong to the bottome.

§. Sect. 3.
The reaſons why the mind of man cannot be ſatisfied with earthly things.

The reaſons of this vnſatiableneſſe are diuers: firſt and principally it commeth to paſſe through the juſt iudgement of God, who (ſeeing worldlings loue his gifts better than himſelfe that gaue them, and in ſtead of being moued by his bountie to ſerue him with more alacritie, doe commit idolatrie with theſe earthly vanities) doth lay this heauie curſe vpon them, that they ſhall not be able to ſatisfie them or giue contentment, yea rather the more they ſhall feed vpon them, the more their hunger ſhall bee increaſed. And this is that iudgement and malediction which the Lord denounceth againſt the Iſraelites, for neglecting the duties of his ſeruice, that they *ſhould eate and not haue enough*; the which judgement was accordingly inflicted on them, as the Prophet *Haggai* telleth them: *Yee haue ſowen* (ſaith he) *much, and bring in little; yee eate, but yee haue not enough; yee drinke, but yee are not filled; yee cloath yee, but you be not warme; and he that earneth wages, putteth the wages into a broken bag.* Another reaſon may

Hoſea.4.10.
Micha.6.14.

Haggai.1.6.

may be, that our appetite and the deſires of our hearts being ſpirituall, are in compariſon of theſe earthly things almoſt infinit, and of ſuch exceeding large extent, that the whole world cannot fill & ſatisfie them, there being no end or limits ſet vnto them, or at leaſt ſuch as the earth and earthly things cannot afford vnto vs. The which vnſatiableneſſe of the heart by the world (one wittily ſaith) is implied and ſignified by their diuers figures, for the world is round, and the heart three cornered; and a triangle cannot be filled with a circle. It is therefore the Lord alone that can ſatisfie this inſatiable heart of man; for being created of a ſpirituall ſubſtance, and according to Gods image, and that to this end, that it might be a fit temple for his holy ſpirit, there is nothing leſſe than God can fill and ſatisfie it. And therefore that ſoule which ſeeketh full contentment in any thing ſauing God, is like thoſe vncleane ſpirits which ſeeke for reſt but find none: yea it is not only fruſtrate of all fruite of its labour, but findeth that which it ſeeketh not; that is, much diſquietneſſe and vexation of ſpirit. Theſe worldly vanities being vnto them like wind to the body which puffeth vp, but nouriſheth not; tormenteth, but not ſatisfieth. Whereas on the other ſide, hee in whoſe heart God lodgeth and dwelleth by his holy ſpirit, is throughly filled, and fully ſatisfied; and though it ſhould enlarge it deſires beyond the bounds of the higheſt heauen, yet ſhould no part thereof bee emptie and vnrepleniſhed; for as the Pſalmiſt telleth vs, if we *delight in the Lord, he will giue vs our hearts deſire*; and rather than it ſhould not bee ſatisfied he will giue vs himſelfe, whom who ſo enjoyeth can want nothing. And therefore we ſhould not ſet our hearts vpon theſe worldly things which cannot ſatisfie vs, but vpon the Lord, whoſe fruition bringeth full contentment. And becauſe (as one ſaith) no man poſſeſſeth God, but hee who is firſt poſſeſſed of him, let vs become a poſſeſſion vnto God, that he may become a poſſeſſion vnto vs; and if wee haue him wee ſhall haue enough: for what can ſuffice him whom the infinite Creator cannot ſatisfie? Another reaſon of this vnſatiableneſſe of mans minde with theſe worldly vanities, may bee their difference in nature, in that it is heauenly and ſpirituall, and theſe earthly and corporall, in regard whereof there can bee no proportion betweene them; and therefore as it is impoſſible to repleniſh a corporall emptineſſe with a ſpirituall ſubſtance, as a cheſt with vertues, or the ſtomacke with wiſedome; ſo is it no more poſſible to fill a ſpirituall emptineſſe with a bodily ſubſtance, as the ſoule and minde of man with earthly treaſures, or worldly preferments. And therefore when we feed our hungry ſoules with this vnnaturall food, it doth not ſatisfie our appetite, but rather encreaſeth our hunger. Whereas if wee feed them with ſpirituall food which is of like ſubſtance vnto themſelues, they will thereby bee nouriſhed; and if we hunger after the bread of life, and deſire to repleniſh our emptie ſoules with Chriſts righteouſnes, we are by him pronounced bleſſed, becauſe we ſhall bee throughly ſatisfied. Finally, our appetites are vnſatiable, not through any neceſſity which wee haue of earthly abundance, but through vnlimited and vnnaturall greedineſſe; for in reſpect of vſe, nature is content with a little, as well as with much; but when the ſoule being ſicke of worldly concupiſcence, hath once paſſed the limits of nature, whereby theſe things are meaſured vnto vs, according to neceſſity and profit, the deſires thereof become endleſſe and infinite, and are by acceſſe of theſe vanities rather encreaſed than diminiſhed. For being applyed to the minde to cure it of this vnſatiable greedineſſe, like weake and ouer gentle medicines, they onely ſtirre the humours of our corrupt concupiſcence, whereby we become more dangerouſly ſicke than wee were before, but doe not all purge and free vs from them.

Zanch. in Epheſ.5.

Capacem Dei quicquid Deo minus eſt non implebit. Bernard, declam. in Mat. 19.

Matth.12.

Eccleſ.2.11.

Pſal 37.4.

Nimis auarus eſt cui Deus non ſufficit. Bernard in Cœna Domini ſerm.7.

Sed quoniam nemo Deum poſſidet, niſi qui poſſidetur ab eo, ſimus nos ipſi ſoli Dei poſſeſſio, & efficietur nobis poſſeſſio Deus, &c. Auguſt. de ſalutar. documen. cap.9.

Mat.5.6.

Neceſſe eſt i
immenſum
cat cupidita
quæ natur
modum tr
ly t. Illa e
habet finem
un jam
ex libidine
ſine termin
ſunt. Senec.
epiſt.39.

§. Sect.
That it i
folly to
for conte
earthly
dance.

Let vs not therefore fooliſhly imagine that our minds can bee ſatisfied and filled with theſe worldly vanities, nor greedily affect and ſeeke after a greater meaſure, when as we are not ſufficed with a leſſe, ſuppoſing that the acceſſe of quantitie may bring contentment; ſeeing the hunger which wee feele in our hearts proceedeth not from the want of earthly abundance; but becauſe it is vnnaturall nouriſhment for the mind of man, ſo that it can no more ſatisfie our ſoules hunger, than it can ſatisfie our bodies to feede vpon the wind. And therefore as his folly were ridiculous, who being an hungred ſhould ſeeke to ſatisfie his appetite by gaping after the wind; and finding that a leſſer gale would not ſuffice, ſhould run to the wind-mill hill to receiue a greater: ſo no leſſe fooliſh are thoſe worldly men, who finding their hearts emptie, and tormented with the hunger of greedy concupiſcence, doe thinke to ſtay their appetite by feeding vpon this wind of worldly vanities; and failing of their expectation in a leſſer quantitie, thinke to attaine vnto their hope, when they haue heaped vp to themſelues a greater; for the defect is not in the matter, but in the nature and qualitie of the nouriſhment, there being no ſimilitude or proportion betweene a ſpirituall ſoule, and corporall ſubſtances. They doe indeede for the preſent ſeeme to ſatisfie and aſſwage the hunger, but afterwards it is enraged with greater greedines: euen as cold drinke doth giue ſome preſent cooling and refreſhing

ing to him who is in a fit of a burning Feuer, but ſoone after the heat returning with greater violence bringeth with it more intolerable thirſt. And as the fire at the firſt caſting on of wood or oile, hath for the inſtant the heat thereof ſomewhat abated, but preſently after hauing caught hold of the matter, it waxeth much more hote than it was before: ſo worldly men purſuing theſe earthly vanities, after they haue attained vnto their hopes, haue for the inſtant ſome contentment; but within a while the rage of their concupiſcence reuiueth and increaſeth, tormenting their ſoules with more vnquenchable thirſtineſſe than that which they felt before they taſted them. If therefore we would haue ſuch ſufficiency of theſe worldly things as may bring contentment, wee muſt attaine vnto it by moderating our affections, rather than by multiplying theſe vanities; if wee would haue this aguiſh thirſt ſlaked and abated, it muſt not be by larger drinking of theſe vnſatisfying drinkes, which will but increaſe our appetite; but by purging away the fretting choler of worldly concupiſcence, which is the true cauſe of our vnſatiablenes. And if we would haue this deuouring fire of our greedie deſires quenched, let vs not fooliſhly heape vpon it more of that matter whereby it is nouriſhed; but rather caſt on it the water of careleſſe contempt, whereby this flaming heate will bee ſoone extinguiſhed. For much more eaſily ſhall wee finde contentment, and haue our ſoules ſatisfied, by diminiſhing our deſires, and cutting off our greedie concupiſcence, than by nouriſhing them with outward ſupplies, ſeeing they are not naturall affections, for then they would delight in neceſſaries and not in ſuperfluities, but monſtrous births, aberrations, and corruptions of nature, which were better ſtrangled than nouriſhed, inſatiable diſeaſes and dropſies of the ſoule, which torment with fulneſſe, and are ſooneſt cured by longeſt abſtinence.

But this inſufficiencie in worldly vanities to ſatisfie the minde and giue contentment, will more clearly appeare, if we would make vſe of our owne experience, and ſet them before vs as examples who haue moſt abounded with them. For how many doe we daily ſee aduanced to the higheſt honours, abounding with riches, and wallowing themſelues in all worldly delights, who are as vnſatisfied and farre from contentment, as thoſe who moſt want them? How many ſhall wee obſerue conſuming their dayes in melancholick paſſions, and humorous diſcontent, whom the world hath enriched with his beſt means to make them happy? how many are there who are heauy, ſorrowfull, and euer complayning; who if they were asked cannot tell what they want, as though they were preſſed downe with the waight of their own felicity, and thought themſelues vnhappy, becauſe they haue drunke ſo deeply of the Worlds happineſſe? And this commeth to paſſe becauſe this Sun-ſhine of worldly proſperity doth mollifie & effeminate the mind, making it fooliſhly wanton, and through wantonneſſe wayward and peeuiſh; and through this froward waywardneſſe, hardly pleaſed with all the worlds beſt fauours, and diſcontented when the leaſt occurrent croſſeth their will, or but the leaſt appearance of euill looketh towards them. Herein like vnto fooliſh children, who being brought vp vnder ſeuerer diſcipline, and continually reſtrained of their will, doe patiently endure it, though they are denied neceſſaries, and are much affected and ouer-joyed when they haue a little liberty, or ſome ſmall fauour vouchſafed them from their Gouernours; whereas if they be cockered by their Parents, and haue in all things their wils and vaine humours ſatisfied, they grow in a while ſo wanton, and through wantonneſſe ſo wayward, that nothing will pleaſe them, or keepe them from crying & complayning; but are much more froward in their fulneſſe, & diſcontented in the fruition of all that they can deſire; than the other in their greateſt wants, and when their wils and appetites are moſt croſſed.

§. Sect. 6. That honours bring no contentment to thoſe that haue them.

And thus haue I generally ſhewed the inſufficiencie of worldly vanities, for the bringing of contentment to thoſe that haue them. Let vs now take a more ſpeciall view of it in honours, riches, and bewitching pleaſures. And firſt for honour, how ſhould it ſatisfie and giue contentment, ſeeing it is but a name, title, or conceited ſhadow, which hath its ſubſiſtence in the vngrounded opinions and vaine breath of the vnconſtant multitude, and like a ſmoake is carried about with the winde of mouthes? And therefore thoſe that reſt vpon it for the ſufficing of their ambitious and hungry appetites, haue that ſlender pittance of the falſe Paſtors, through Gods juſt judgement allotted vnto them, in ſtead of meat feeding vpon the aire; and with *Ephraim* they gape after the wind which puffeth them vp with vain-glorious pride, but affordeth vnto them no ſubſtantiall nouriſhment: and therefore vnto ſuch the ſaying of the Prophet *Haggai* may fitly be applied, *yee haue eaten and are not ſatisfied.* In which reſpect this breath of honour is not vnfitly compared to the ſmell and odour of the Kitchin, which doth not nouriſh, or ſo much ſatisfie with the ſent, as it doth ſharpen the appetite by the ſight. By reaſon whereof ambitious men are inſatiable in deſiring honours (becauſe they are vaine and doe not ſatisfie) and being not filled with that which they affect, they can put no end vnto their appetite; ſtill they are climing the Ladder of preferment, and aſpire to ſeate them-

Ier. 22.22.

Hoſea 12.1.

Haggai 1.6.

themſelues in the throne of higheſt honour; but neuer doe they finde contentment in the things they ſo much deſire; for either they catch a fall whileſt their haſt in climing exceedeth their prouidence and herd; or being come to their deſired height, they are not ſo much ſatisfied with this ſuperlatiue and tranſcendent glory, as diſcontented and diſpleaſed, becauſe there is no higher place vnto which their ambition may aſpire. It may be when they firſt gaue way to theſe proud deſires, they propounded vnto themſelues ſome low or meane pitch, which if they could attaine vnto, their deceitfull heart promiſed them to reſt contented; but as the rich Glutton craued but a drop of water to coole his tongue, when as a whole Riuer would not haue quenched his tormenting heate: ſo at firſt they deſire but ſmall preferment, and (as it were) to ſet vp but one foot vpon this Ladder, but finding herein little eaſe, they aſpire higher and higher; till at laſt they haue aſcended ſo high, that they hold it vnſafe to turne themſelues, or ſtand ſtill vpon this tottering Ladder, and thinke there is no ſecuritie till they be come to the top, and haue ſeated themſelues in the Royall Throne. Manifold examples hereof we haue in the Book of God, and in the Hiſtories of all ages. It was not ſufficient for *Corah* and his companions, to haue chiefe places in the Congregation, ſo long as *Moſes* and *Aaron* were aboue them. *Abimelech* could not indure to gouerne with his Brethren, but he muſt be ſole Monarch, though to accompliſh his deſire, he muſt commit them all to the ſlaughter. It was nothing to *Abſalon* to bee the Kings Sonne, in poſſibilitie after his fathers deceaſe to weld the Scepter, vnleſſe preſently he may clime vp into the Throne, though hee could no otherwiſe aſcend, vnleſſe he would make his deare fathers dead body his firſt ſtep. Among the Heathens it is ſaid of *Cæſar*, that he could indure no ſuperiour, and of *Pompey*, that hee could not abide an equall; and of great *Alexander* it is recorded, that the world could not ſatisfie his ambition, and therefore his great Soueraignty and Monarchy could not bring vnto him ſo much joy and contentment, as to reſtraine teares, becauſe there were no more worlds to conquer, or as ſome haue it, becauſe hearing there were many, he had not yet conquered one. And of the moſt of the great Emperours we ſee it manifeſt, that earthly glory could not ſatisfie them, vnleſſe they alſo attained vnto diuine honours, and were reputed among the Gods. Neither is it any maruell if theſe men could not get out of this intricate and endleſſe labyrinth of pride, hauing no better guide than blind nature to lead them; ſeeing the Apoſtles, who had heard ſo many holy and powerfull Sermons of Humilitie, preached by our Sauiour Chriſt, and confirmed vnto them by his gracious example, were yet notwithſtanding ſo ambitiouſly affected, that they thought it not preferment enough to haue chiefe places in his glorious Kingdome, but contended which among them ſhould haue priority and chiefe preeminence: whereas the moſt meane aduancement in that heauenly happineſſe, is a much more glorious preferment, than to be a perpetuall Monarch of the whole World. By all which it appeareth, that after wee haue once drunke of this poyſon of ambition, our inward burning heate maketh our thirſt ſo vnquenchable, that wee ſhall ſooner burſt than reſt ſatisfied. And therefore the Prophet fitly compareth this thirſting after worldly honours, to the thirſt of Drunkards; for as their firſt Cups ſerue to quench their thirſt and ſatisfie nature, but thoſe which follow, inwardly inflaming them, doe renue and increaſe their appetite, till at laſt it grow inſatiable: ſo whereas theſe men might haue reſted ſatisfied and contented, when their honours and preferments were moderate, now hauing by addition of more matter inflamed their hearts with the fire of ambition, nothing will ſuffice, but their deſires (as the ſame Prophet ſpeaketh) being inlarged like the gulfe of Hell, and the vnſatiable jawes of death, can no more be ſatisfied than either of them; neither doe they euer thinke whence they aſcended, but onely whither they are purpoſed to clime; nor euer marke how many they haue out-runne in this race of honour, but only obſerue how many are ſtill before them.

So likewiſe there is no ſatietie or content in riches, if once men begin to ſet their hearts vpon them, for though the couetous man hath in euery ones judgement far too much, yet in his owne he hath not enough; though in others conceit he ſeemeth to abound, yet to himſelfe he ſeemeth to want. Well may he fill his cheſts, but not his mind; and ſooner may he by oppreſſion make thouſands poor, than make his owne minde rich with content; for couetouſneſſe may bring riches, but not reſt, and empty others, but not fill it ſelfe, like *Pharaohs* leane kine which deuoured the fat ones, and yet themſelues were in neuer the better liking. Yea, though it were poſſible for couetous men to emptie the Weſterne parts of Gold and Siluer, and the Eaſt of Pearles, yet all this would not repleniſh their hearts emptineſſe: neither can riches euer bring content to the mind, vnleſſe it bring it firſt to them; but the more mans dropſie heart drinketh of this golden ſtream, the more it is inflamed with vnſatiable thirſt. So *Salomon* telleth vs that there is no end of couetouſneſſe: for (as he ſaith) he who is infected therewith, *coueteth euermore greedily*; ſo elſewhere, *he that loueth ſiluer ſhall not be ſatisfied with ſiluer, and he that loueth riches ſhall*

ſhall be without the fruit thereof. An example hereof we haue in *Achab*, who was not ſatisfied with the riches of a Kingdome, but greedily coueteth *Naboths* Vineyard, taking no joy in all that hee had, becauſe his poore Neighbour had that which pleaſed him: and in the rich man in the Goſpel, who had filled all his barnes, but not his heart, and therefore he reſolueth to inlarge them, that they might bee ſomewhat proportionable to his minde; a thing fooliſh, becauſe impoſſible; for though they had beene neuer ſo large and full, yet the capacitie of the heart being farre greater, he would ſtill haue found it emptie and vnſatisfied.

It is true indeed, that theſe worldly riches promiſe contentment, and the heart of the couetous man deceiuing him, maketh him beleeue, that when he hath filled ſuch a bag, & raiſed his ſtate to ſuch a proportion, when he is become Maſter of ſuch an houſe, and hath purchaſed ſuch Lands or Lordſhips, it will then reſt ſatisfied and contented; whereas hauing attained vnto his deſires, his greedie appetite groweth faſter vpon him than his wealth; and all that he addeth to his eſtate is but fuell to increaſe the flame and fury of his concupiſcence; for when he hath what he would, he hath not that he now willeth; but the obtaining of one wiſh is the beginning of another; and when he hath heaped all he can together, it putteth not an end to his concupiſcence, but only ſerueth as a degree or ſtep, whereby it may aſcend higher. And this commeth to paſſe partly becauſe riches are vaine, and therefore fill not; partly becauſe they are not the naturall food of the ſoule, and therefore cannot ſatisfie it; and partly in that the deſire and appetite of mans heart, hauing paſſed the naturall bounds of neceſſitie and vſe, becommeth ſo vnſatiable that nothing may ſuffice it: for that which is abundant vnto nature, is too little for luxuriouſneſſe & greedie auarice. And from this vnſatiable deſire of ſtill hauing more couetouſnes with the Grecians hath it name; for it is called [illegible], becauſe it is the nature of couetouſneſſe, to make men when they haue that they deſired, ſtill to deſire more; and when they haue that alſo, yet to remaine ſtill vnſatisfied. And though they haue more than they can tell how to vſe, yet their care and labour in hunting after more is no whit abated; like vnto an hungry ſtomacke whoſe appetite exceeding the faculty of concoction, doth deſire more than it can digeſt. In which reſpect the couetous man is fitly compared to the Sea-Cormorants, which deuoure all they can come by; and yet remaine vnſatisfied; ſauing that their vnſatiableneſſe tendeth to the profit of Mankind, whereas the greedineſſe of couetous Miſers, is to humane ſocietie hurtfull and pernicious; or elſe to the greedie Dogge, who hauing one bit after another caſt vnto him by his Maſter, ſwalloweth them downe, and as though he had none giuen him, ſtill looketh in his Maſters face for more: wherein to ſay truth they are much worſe; for whereas the Dogge caſteth his eyes vpon his benefactour, they neuer looke vp towards the author of their good, but like the vnthankfull Hogge their eyes and hearts are inclined towards the earth, and neuer by thankeſgiuing vnto God acknowledge him the fountaine of theſe benefits: or as themſelues doe compare themſelues, they are like vnto the graue, *ſwallowing downe all whole, like thoſe that goe downe into the pit*: or as *Salomon* compareth them, they are like vnto Hell, which is neuer ſatisfied. And to this (as one ſaith) the Gentiles alluded, calling *Pluto* the Prince of Hell, and the couetous rich man by the ſame name, not only to note that they are ſubjects of that Kingdome, but alſo that the couetous man is an vnſatiable gulph of riches, who the more he ſwalloweth and deuoureth, the more he burneth in concupiſcence. In vain therfore do couetous men toile themſelues, whileſt they ſeeke to ſatisfie their hungrie appetite by multiplying their wealth; for as the Ivie groweth with the Oake; ſo doth couetouſneſſe with riches; and as their wealth increaſeth, ſo likewiſe doe their deſires that haue it. Wherein couetouſneſſe reſembleth a Riuer which hath but a ſmall beginning, and a weake courſe at the head & fountaine from which it firſt ſpringeth; but receiuing by the way many Brooks which fall into its ſtreame, groweth ſtrong and vnreſiſtable; for ſo when a man firſt letteth couetouſneſſe into his heart, it is but weake and eaſily checked, but when wealth and riches come vpon him, the ſtreame of his concupiſcence groweth ſo violent, that neither reaſon, nor religion can withſtand it.

Prou.1.12.

Prou.30.15. *Ditem dicunt Gentiles inferorum præſulem, arbitrum mortis. Ditem appellant & diuitem, &c.* Ambroſ.lib.de Nabuth.cap.6

§.Sect.9. That couetous men, the more they abound, the more they want.

By which it plainly appeareth, that the more couetous men abound with wealth, the more their pouerty is encreaſed; for ſeeing the minde is the true meaſure of riches, and hee onely is to be accounted rich who hath ſuch ſufficiencie and plentie as doth giue contentment; and ſeeing (as I haue ſhewed) thoſe who ſet their hearts vpon riches, haue by their increaſe their appetite alſo increaſed, and the more they abound in wealth, the leſſe are their minds filled and ſufficed; therefore it muſt needs follow, that as they increaſe in externall riches, ſo alſo their internall pouerty is increaſed. For the more they haue, the more they deſire; the more they deſire, the greater is their want; and the more they want, the poorer they are; and conſequently the more they haue, the more their pouerty is increaſed. What they haue not, that they deſire; what they deſire, of that (at leaſt in owne judgement) they ſtand in need; how great therefore is the want of theſe rich Beggers, which need all the wealth that is in

Toto mundo eget, cuius non capit mundus cupiditates, Ambroſ. de Naburh. cap. 12. Chryſoſt. in Rom. 8. Ser. 13

the World, ſauing that ſmall pittance which they hold in their owne poſſeſſion? So that (as one ſaith) this vice of couetouſneſſe hath in it ſuch contrarieties, that it is like vnto a Riddle; ſeeing he that hath moſt, hath alſo the greateſt want; for as they increaſe in wealth, they increaſe in their wiſhes and deſires, and great deſires argue great wants. For example, whileſt a man is poore he wiſheth onely for hundreds, promiſing vnto himſelfe contentment if he could obtaine his deſires; hauing attained hundreds, hee now wiſheth for thouſands, and comming to thouſands he affecteth Millions, and thinketh it now a kind of pouerty to haue his riches and treaſures numerable. So that hee now ſcorneth his old deſires, and contemneth hundreds if they be offered vnto him as a prey; not for that he is ſatisfied and needeth no more, but becauſe with his wealth his wiſhes, and with his wiſhes his wants are increaſed; and therfore he deſpiſeth theſe ſmall cups, becauſe hee thirſteth after great Riuers, and no leſſe than whole ſtreames of riches can ſo much as promiſe him contentment. Now if it be the onely true riches, not to haue much, but to ſtand in need of nothing, & to abound in all things which a man deſireth; then how great is their pouertie, who being vnſatisfied, want ſo much? how farre are they from true riches which are ſo ſtraitned in their mindes, and haue their hearts like a bottomleſſe gulfe full of nothing but want and penury?

Diues eſt non qui multum habet, ſed qui nullo eget. Quid eſt itaque diuitem eſſe, niſi abundare, &c. Ambroſ. ad Simplicianum Epiſt. lib. 3. Epiſt. 10.

§. Sect. 10.
That couetous rich men are more in want than the poore.

In which reſpect the condition of couetous rich men is much more miſerable than theirs who are of the poorer ſort, ſeeing their wants being meaſured according to their deſires, are much greater; for theſe need but little, becauſe they deſire not much; whereas they ſtand in need of abundance, becauſe it is no little will giue them contentment. Now as his eſtate is very miſerable who is tormented with an inſatiable thirſt, though he haue his Cellers full of drinke; and hee much better in his condition, who as he hath little ſtore, ſo alſo hee hath little thirſt; ſo much more miſerable hee whoſe minde is inſatiable through this dropſie of couetouſneſſe, though hee haue abundance; than ſuch an one as hauing little, is notwithſtanding contented with that hee hath. Take for example, *Achab* and *Naboth*, the one hauing a Kingdome, the other ſome ſmall poſſeſſions. But yet hee who had abundance and the reuenues of a Kingdome, is not ſatisfied with all hee poſſeſſeth, but greedily coueteth the poore mans Vineyard: on the other ſide *Naboth* hath but little, yet that little ſo contenteth him, that he deſireth none of the Kings abundance. Now which of theſe was truly rich, hee that ſeemed to want, becauſe his poore Neighbour had a Vineyard which hee thought worth his deſiring; or the other that is ſatisfied with his owne poſſeſſions? whether of the two was poorer, he who wanted no more than he enjoyed, but reſted content with his owne; or hee who greedily coueted that which belonged to another? Surely this man was much more poorer in his affection, than the other in his eſtate and poſſeſſion. Whereby it appeareth that the inſatiable rich man, is much worſe than thoſe that are of poore eſtate; yea, ſurely herein the very beaſts are to be preferred before him; for they when hunger inciteth them hunt after their prey, but when their ſtomacke is ſufficiently filled, their appetite alſo reſteth ſatisfied, deſiring no more till againe hunger prouoketh them. But (as we ſay) the couetous mans eye is far worſe than his belly; for when hee hath enough and too much in his poſſeſſion hee greedily hunteth after more, and is neuer ſatisfied ſo long as hee ſeeth any thing which is to be deſired. To this purpoſe one of the Ancients ſpeaketh fitly. Couetouſneſſe (ſaith he) the more it taketh from others and raketh together, the more poore it is in it owne opinion; it enuieth all men, and is vile to it ſelfe; it is poore, in abundance of riches; and needie in affection, when it is rich in poſſeſſion. It hath no meane in raking, becauſe it hath no meaſure of deſiring. It ſo inflameth the mind, and feedeth its ſoule with its fire, that it ſeemeth onely in this to differ from luſt, that this luſteth after beautifull perſons, and that the heauy earth. It troubleth the Elements ploweth vp the Sea, diggeth the earth, and with variety of wiſhes wearieth the Heauens, being thankfull neither for faire weather nor for foule; it repiningly extenuateth the yeerely profits, and findeth fault with the fruits of the earth.

Ambroſ lib. de Nabuth. cap.

Auaritia quo plura ... conuge ... ſe eſt ... omnibus inuida, ſibi vilis, &c. Ambroſ. de Cain & Abel. lib. cap. 4.

§. Sect. 11.
That it is vaine to ſe... for contentment in ...

Seeing therefore couetouſneſſe is vnſatiable, let vs not ſeeke for ſufficiencie and contentment in earthly abundance, imagining that the more we increaſe in riches, the ſooner we ſhall reſt ſatisfied: for when our deſires exceed meaſure, we cannot attaine vnto contentment by adding to our wealth, but by detracting from our concupiſcence; not by increaſing our riches, and filling our cheſts with ſiluer and gold, but by diminiſhing our greedy appetite, and emptying our hearts of vnſatiable couetouſneſſe. For as well may a man fill a Sieue with water, or a bottomleſſe Purſe with money, as a couetous heart with ſufficiencie of riches. And therefore as his folly were ridiculous, who ſhould endeauour to fill a leaking or bottomleſſe veſſell in a Ditch or Pond, and not being able to doe it, ſhould carry it to a full Riuer, or the maine Sea; becauſe the reaſon why it cannot be filled, is not in the quantity of the water, but in the quality of the veſſell, for if he would ſtop the leakes, he might as eaſily fill it in a ſtanding poole, as in the great Ocean: ſo the folly of couetous worldlings is no leſſe abſurd, who when they cannot ſatisfie their greedy hearts with competent ſtore of riches, couet after more, thinking to giue them contentment when they can wallow in the abundance of their wealth: but all in vaine; for the fault is not in the too little quantity of their riches, but in the vnſatiable greedineſſe of their minds, which can neuer be ſatisfied, And therefore they ſhould not ſeeke contentment by filling their empty hearts in an Ocean of wealth, but rather by ſtopping thoſe leakes which are made by couetouſneſſe, and ſo would ſmall ſtore of wealth better ſatisfie them, than the great reuenues of a rich Kingdome. For he is not contented who hath enough, but hee hath enough who is contented, ſeeing when hee cannot fit his ſtate to his minde, hee fitteth his mind to his eſtate, & ſo is ſatisfied with a little, becauſe he deſireth not much. Now as he is truly rich which hath as much as he wanteth or deſireth; ſo he only is to be eſteemed poor which wanteth that which he hath not; for if not hauing wealth he neither wanteth nor deſireth it, he is rich in his mind, though he be poore in poſſeſſions: neither is he to be eſteemed poor, whoſe mind agreeth with his ſtate, but he who though he haue abundance is not ſatisfied: ſeeing pouerty conſiſteth rather in the penury of the mind, than in the abſence of riches, and not in hauing little, but in not hauing that which is enough.

Quis diues? qui
il cupiat: quis
auper? auarus.
Auſonius.
lle pauper eſt
qui eget eo quod
non habet: nam
qui & quo habens, habere non
cupit, diues eſt,
Gregor. in E-
zech.lib.2.
Homil.18.
Non diuiti
... diues eris:
... ſunt di-
... non diſſide-
... Senec
... pauper
... qui nihil poſ-
... ſed qui
... concupiſ-
... Chryſoſt.
de Lazaro

§.Sect.12.
... rea-
... riches
...
... be-
... they are
... d.

Another reaſon why the heart is not ſatisfied with theſe worldly things, is, becauſe they who are poſſeſſed of them, cannot find in their hearts to vſe them; and though they haue abundance of earthly treaſures, yet are they ſo charmed with theſe Idols, vpon which they haue ſet their hearts, that they dare not touch them, or any way conuert them to their benefit: reſembling herein the Indian Ants, which (as it is ſaid of them) taking great paines in gathering Gold, doe neuer vſe it, but only hide it, ſo that others can haue no benefit by it: or him who being ſpent with ſicknes, hath his Table furniſhed with all manner of dainties, but wanteth a ſtomacke to feed vpon them: wherein greedie auarice hath one folly peculiar vnto it ſelfe, aboue all other kinds of concupiſcence. For whereas other vicious affections mooue men to long after their objects for fruition, as the Glutton after dainty meats, that hee may feede vpon them: the Drunkard after pleaſant Wines, that hee may drinke them; the ambitious man after preferments, that he may enjoy them; neither doth loue in any other thing make a man abſtaine from the vſe and fruition of the thing loued; only couetouſneſſe maketh a man fall into this folly, letting his money lie by him without vſe of it (vnleſſe it be ſuch a vſe as wherby it ſelfe is increaſed) and abſtaineth to feed on theſe dainty meates, which aboue all other his ſoule loueth, becauſe hee hath an ouer great appetite vnto them; as if a man would not therefore put on his clothes, becauſe hee is cold; or drinke, becauſe he is athirſt: whereof it commeth to paſſe that he hath no more contentment by his wealth, nor vſe of any thing which hee poſſeſſeth for the ſatisfying of his greedy appetite, than a thirſtie man hath of the drinke, which ſtill remayneth vndrawne in the veſſell, for the quenching of his thirſt.

Plutarch. de
... diuit.

§. Sect.13.
That it is not the bare poſſeſſion of riches that maketh rich;
Clem. Alexan. Pædagog.lib.3 cap.6.
Eſay 32.5.

Now howſoeuer ſuch men may haue all manner of abundance, yet it cannot at all ſatisfie them, and therefore though they haue full bags and rich cheſts, yet ſeeing they haue empty ſoules and poore hearts, they are falſly tearmed rich; for as the Prophet ſpeaketh, *A Niggard ſhall no more be called liberall, nor the Churle rich;* ſeeing true riches conſiſteth not in the poſſeſſion of much, vnles alſo fruition bee joyned with it, which being wanting, their leather bags, and iron-barred Cheſts might bee ſaid to bee rich as well as they, if only cuſtody could intitle to the name of rich. Neither can theſe earthly treaſures, Gold, Siluer, and ſuch like, be truly called riches; for (as one ſaith) wee vnjuſtly call them riches, which doe not take away pouerty: but euery one that doteth on theſe things, is by ſo much increaſed in the pouerty of concupiſcence, by how much theſe treaſures which hee ſo much affecteth are increaſed: and how can they bee truely called riches, whoſe increaſe increaſeth their pouertie that poſſeſſe them? And the more they abound, the more heate of concupiſcence they bring to their louers, and the leſſe ſatietie? Howſoeuer therefore theſe Miſers abound with ſtore of true Gold and Siluer, yet they are but falſe riches; ſeeing they only ſtretch and inlarge the jawes of greedie auarice, but doe not fill or ſatisfie them, and rather inflame than quench the heate of couetouſneſſe. Well therefore was the ſpeech of the Heathen man fitted to the rich Miſer: All (ſaith he) account thee rich, but I affirme that thou art very poore, becauſe not the poſſeſſion, but the vſe juſtly intitleth riches. If thou art partaker of thy wealth, it doth by the vſe become thine own; but if thou reſerue thy riches for thine heires, preſently from that time they are made other mens. To which purpoſe another ſaith, Thou haſt indeed the riches of a rich man, but the minde of a Begger; thou art rich to thine heires, and poore to thy ſelfe.

Iniuſtum eſt eas putare diuitias quæ non auferant egeſtatem, Aug. in Hag. 2.Homil.30. Tom.10.

Incerti, apud Stobæum, de iniuſtitia, Ser.10. Pallade apud Stobæum.

§.Sect.14.
That rich Miſers are of all others pooreſt.

Deſunt multa omnibus, multis omnia.

Yea, in truth theſe rich Miſers are of all others moſt miſerably poore; for whereas all other men want many things, theſe want all; ſeeing they want as well that they haue, as that they haue not: for whatſoeuer others haue they want, becauſe they haue it not in poſſeſſion, and they want alſo that which themſelues poſſeſſe, becauſe they haue it not

Auaro deeſt tam quod habet, quam quod non habet, Hieron. in Prolog. Bibliæ.

Deſunt inopiæ multa, auaritiæ omnia, Senec. Epiſt. 108.

Ambroſ. de Nabuth, cap. 4.

in vſe. In which reſpect they are worſe than any Begger; for whereas but ſome things are wanting to theſe, all, both which they haue, and haue not, is wanting vnto them. Neither is there in truth any pouertie alike wretched to this wilfull penury of rich Miſers, for they thirſt in the middeſt of the waters, and haue empty bellies, when their garners and ſtore-houſes are full of Corne: they are cold and haue not the heart to prouide them garments, or hauing them to weare them: they are hungry, and yet dare not for feare of impairing their eſtate, feed vpon that food which is good and wholeſome; ſo that they wilfully take vpon them that puniſhment which the poore ſuffer through neceſſitie: for theſe faſt when they want meate, they when they haue it; the poore haue not money to vſe, the Miſer hath it, but will neither vſe it himſelfe, nor ſuffer others. They digge Gold out of the veines of the earth, and hide it therein againe; and if but an egge be ſet before them, they complaine of loſſe, becauſe a Chicken is killed. In which reſpect the Miſer may not vnfitly bee compared to the Minerall out of which theſe rich metals are digged; for that keepeth Gold as well as he; that hauing Gold hideth it in the ſecret veines of the earth, and hath no further vſe of it, and ſo doth he: but herein they differ, that whereas the Mines freely communicate their wealth to thoſe that ſeeke and labour for it, the couetous man ſo hideth and gardeth it, that neither himſelfe nor others can receiue any profit by it.

§. Sect. 15. The miſerable condition of rich Miſers.

Ideo ſe quiſq; fraudat nolens manducare vt diteſcat, vt alius de laboribus ſuis fluat & luxurietur, Auguſt. Homil. 35. Tom. 10.

Plutarch.

Wherein what doe they elſe ſhew, but that of all men they are moſt miſerable, fooliſh, and void of goodneſſe? For what greater miſery can there be, than to ſit vp in water to the chin, and yet die of thirſt? To haue all good things in poſſeſſion, and nothing in fruition and vſe? To ſell their good wine vnto other men, and themſelues to drink ſowre vineger, lees and dregs? To goe with an empty belly, that they may the ſooner fill their Cheſts; not that themſelues may enjoy that which they haue gathered, but that they may leaue it to their Heires, who will waſtefully ſpend that which they haue wickedly gotten; and conſume vpon ſuperfluities, that which they haue ſpared from neceſſaries, and (as it were) haue borrowed from their owne bellies. Wherein what are they, but like, ſuch miſerable Cookes, who dreſſing all curious dainties for other men, whereon they will riot and ſurfet; and yet themſelues being pinched with hunger, either cannot or dare not ſo much as licke their owne fingers? For though theſe Miſers bee hungry, yet they haue no power to take a good meales meate of their owne allowance; only (as one obſerueth) they haue good ſtomacks at another mans Table, when as greedily they ſtretch out with ouer-much fulneſſe, their ſtraitned and empty bowels, that it may ſerue for a double meale, and eaſe them of ſo much charge; though hereby they are diſtempered with crudities, and the day following, beare the puniſhment of the former dayes miſerable gluttony. Againe, what can bee more miſerable, than for a man to toile and labour for his whole life, and to haue no power to enjoy any fruit of his labours? to beare like an Aſſe a golden burthen all the day, and without any further vſe of it, at night to haue it taken away, reſeruing nothing to himſelfe but a galled conſcience? to haue goods, and no good by them? to keepe that money which they haue gotten by painfull labour, with toiling care locking it vp, as if it were a ſtrangers, and (as if it were theft) not daring to touch it, for the benefit of themſelues, their children, or friends. As though they had no other end of keeping it, but that others might haue no benefit by it: and yet wretches that they are, they call theſe poſſeſſions their goods, and by ſole vertue of this jaylorſhip, they lay claime to the Title of goodneſſe, as though they deſerued to bee called good men, becauſe they haue goods in poſſeſſion, notwithſtanding that they doe not at all vſe them, for the good either of themſelues, or any others: but much more right haue they vnto that Title of Miſers, which is juſtly allotted vnto them, ſeeing of all other men they are the moſt miſerable. And as they doe by their wretched courſes bewray their miſery, ſo alſo their extreame folly: for whereas wiſe men propound vnto themſelues ſome end of their labours, which is better than the pains it ſelfe; they either haue no end at all of all their toyle, or at leaſt ſuch as is ſottiſh and ridiculous; for the end of their gathering riches is to gather them, and therefore gathering for no end but for it ſelfe, they can make no end of gathering. As though the ſole end of their comming into the world were like Harbingers and Puruciours to prouide lodgings and good fare for others, and ſo to depart without taſting of it: or to play the Bailiffes, who haue nothing to doe, but onely to gather the rents of large reuenues, that others may haue them to ſpend and enjoy. And this fooliſh vanity the wiſe man in his time obſerued. *There is one alone* (ſaith hee) *and there is not a ſecond, which hath neither ſonne nor brother, yet is there no end of all his trauell, neither can his eye be ſatisfied with riches. Neither doth he thinke; for whom doe I trauell, and defraud my ſoule of pleaſure? This alſo is vanity, and this is an euill trauell.* Or if they haue any ends of their care and labour, they are fooliſh and abſurd; for either out of a diſtruſtfull care of Gods prouidence they truſt to their owne, ſcraping abundance together, leſt in time to come they might be brought to want and miſery; or elſe becauſe

Eccleſ. 4.8.

at their death they would bee accounted rich men who haue left behind them ſuch large poſſeſſions. Now what can bee more fooliſh and ridiculous, than to liue in want for feare of want? to bee preſently poore, vpon a bare doubt of pouerty for the time to come? as though a man ſhould hang himſelfe for feare of death; or goe naked for feare of wanting clothes? The which folly is more abſurd, in that many being inured to theſe miſerly courſes in their meane eſtates, doe hold on and continue in them, when as their wealth is encreaſed to ſuch abundance, that they could not if they ſhould liue to old age, ſee any end of it, though in a large proportion they ſhould ſpend vpon the ſtocke. Neither is their other end leſſe fooliſh of leauing a great eſtate behind them. For what can be more abſurd for a man to liue poore, to die rich; to take nothing himſelfe, that he may leaue all to his heires? and to affect hereby a name, when as being remembred onely for his follie and miſerie, he doth by continuing his fame, continue his infamie and reproch?

Finally, as theſe miſers are wretched and full of folly; ſo are they emptie of all goodneſſe, ſeeing they are neither good to others, nor to themſelues; others haue no good by them, ſeeing they are ready rather to ſcrape from them by oppreſſion and deceit, than to communicate to their neceſſities. For whereas they vſually alledge, that they therfore gather, that they may prouide for their poſterity, or that they may doe good deeds at their death; it is manifeſtly falſe, both becauſe thoſe that haue no children, or neere friends, are as wretchedly couetous as they who haue moſt; and alſo becauſe if they gathered riches to communicate them to the good of others, they would (ſeeing charity beginneth at home) impart them to their owne vſe and benefit: if it were ſimplie their deſire by their wealth to doe good after their death, they would alſo bee ready in ſome meaſure to imploy it to theſe vſes in their time of life: if loue of their poſterity made them ſo greedily to heape vp riches, this loue would moue them to impart ſome ſhare vnto them, when as they might ſtill keepe it in their owne poſſeſſion. But experience teacheth vs, that theſe rich miſers pinch euen their deareſt children of that neceſſarie allowance which belongeth to their backes and bellies; and which is worſt of all, will not affoord vnto them good education, becauſe it requireth coſt: whereby it manifeſtly appeareth that the loue of nothing but of their money, and that for its owne ſake, without reſpect of further vſe, is the true cauſe of all their greedy ſcraping. And to ſay truth, how can he bee good to others who is naught to himſelfe? how can he be anothers friend, who is his owne enemie? But the couetous miſer (as euen the heathen man could diſcerne with the eye of nature) though hee bee good to none, yet he is worſt of all to himſelfe; for hee robbeth his owne ſoule of neceſſaries, that he may leaue behind him ſuperfluities; and like an vnnaturall theefe, hee defraudeth himſelfe of thoſe rich bleſſings which God in his bountie hath imparted vnto him. He fareth hardly, and goeth baſely, and in all reſpects maketh vnto himſelfe a more ſhort allowance, for all his great care and labour, than any maſter (vnleſſe he were as wretched as he) would affoord vnto him. In which reſpect one concludeth that the miſer is not onely a theefe, but alſo a ſelfe-murtherer, ſeeing hee will not allow vnto himſelfe neceſſaries to preſerue life. What (ſaith hee) is a couetous man? a murtherer of himſelfe. What is couetouſneſſe? a liuing poore for feare of pouerty. Wherein the miſer doth only this worke of juſtice in all his cariage, that he doth not caſt away his wealth vpon his vnworthy ſelfe, but reſerueth it ſafe and vntouched, for thoſe who better deſerue to enjoy and ſpend it. Rightly therefore is this miſerableneſſe called a wormewood ſinne, which bringeth its puniſhment in the very committing, ſauing that it is neither ſweete nor wholſome, but a delightfull vexation, a rich beggerie, a ſuperfluous penurie and affected want, which turneth Gods bleſſings into curſings; his gifts into clogs, and maketh all his benefits heauie burthens. And this commeth to paſſe by the juſt judgement of God puniſhing their immoderate loue of theſe earthly things; that though they ſhould haue abundance in poſſeſſion, yet they ſhould haue nothing in fruition, much in keeping and nothing in vſe, becauſe he ſo ſtraiteneth their hearts and reſtraineth their liberty, that like the prince in the booke of the Kings they only behold this great plenty with their eyes, but haue not the power to taſte of it. And this judgement the wiſe man obſerueth. *There is an euill* (ſaith he) *which I ſaw vnder the ſunne, and it is much among men. A man to whom God hath giuen riches, and pleaſures and honour, and and hee wanteth nothing for his ſoule of all that it deſireth; but God giueth him not power to eate thereof, but a ſtrange man ſhall eate it vp: this is a vanitie, and an euill ſickneſſe yea* (as hee ſaith in the verſe following) *much worſe than vntimely birth.*

In nullum auarus bonus eſt, in ſe peſſimus. Senec. epiſt. 108.

Quid eſt auarus? ſui homicida: quid eſt auaritia? paupertatis timor, ſemper in paupertate viuens. Bernard. epiſt. Sylueſt.

Eccleſ. 6. 1, 2.

§. Sect. 17. That worldly pleaſures ſatisfie not, nor giue contentment.

And thus haue I ſhewed that there is no contentment in worldly riches, both becauſe they are vaine and cannot ſatisfie; and alſo becauſe our hearts are vnſatiable, and our auarice ſo ſtrong and tyrannous that we neither can nor will bee ſatisfied by them. Now in the laſt place wee are to examine pleaſures, to ſee whether wee can in them find any ſatietie or contentment: wherevpon triall wee ſhall find, that they are as vaine and inſufficient for his purpoſe as either of the other. For like ſweete drinkes, they ſerue not to abate and quench, but to encreaſe the voluptuous mans thirſt; making him after the enjoying of one pleaſure, to hunger after another; and after he hath enioyed thouſands, to bee as farre from contentment, as when firſt hee began to couet them; becauſe being vaine they vaniſh in the fruition, and ſlip away whileſt they are betweene our hands; like a ſhadow, leauing nothing behind them but an emptie mind and hungrie deſire after new varietie. Yea rather the more wee enioy them, the further wee are from contentation; ſeeing euery delight is vnto vs as a taſt of ſweetnes, which doth not ſatisfie but ſharpen our licorous appetites & howſoeuer like the water in the ſmiths forge, they ſeeme for the preſent to quench and allay our heate, yet ſoone after, the flame of our concupiſcence increaſeth, and burneth much more hotly. So that howſoeuer before wee taſted of theſe bewitching delights, we were maſters of our owne affections, and could moderate our deſires: yet after we haue beene allured to enter into pleaſur's maze, we find not our comming out ſo eaſie as our going in; and when wee haue beene inticed to drinke of theſe golden, but yet intoxicating cups, wee are preſently made drunke with delight; and drunkenneſſe increaſing thirſt, maketh vs in the end to grow inſatiable. And this emptines and inſatiety doth make vs often both to change, and alſo to reiterate the ſame pleaſures; that they which cannot at once ſatisfie, may by our continuall feeding on them, at leſt keepe vs from famiſhing. For example, what doth dainty meates bring with them, but a vaine delight, which preſently vaniſheth, either by renued hunger, which againe deſireth them, or through their ſurcharging the ſtomacke, vpon which follow crude humors and ill digeſtion, which cauſeth vs to loath them? So, how vaine is the pleaſure of the moſt delicate drinks, which delight no longer than they are ſwallowing downe, and doe not fully ſatisfie, but onely for the preſent allay our thirſty appetite? The like may be ſaid of odoriferous ſmels, which delight then onely whileſt they are at the noſe; of pleaſing ſights, which no longer pleaſe than they are in the eye; ; of ſweet muſicke, which vaniſheth and leaueth nothing behind, when the conſort ceaſeth; of merrie company, and pleaſing ſports and paſtimes, whoſe delight laſteth no longer, than their preſent fruition; and in a word, of all other pleaſures that the world affordeth, which filling vs full of nothing, but vaine emptineſſe, doe make vs like the thirſty grounds to open the mouth, gaping after the pleaſing ſhowers of new delights. And of this *Salomon* himſelfe had experience, who though he ſurfetted of pleaſure, yet he was not filled, and when hee had ſuffered his heart to glut it ſelfe with variety of delights, yet he remained altogether vnſatisfied, onely in the end by much vſe he came to loathing ſatietie, and was vexed in his minde, becauſe he had ſpent ſo much good time in the fruition of theſe baſe vanities.

Eccleſ. 2.

CHAP. XVIII.

Of the miſerable effects which accompanie the inſufficiencie of worldly things, as diſcontent in all eſtates, loathing ſatietie, and an endleſſe deſire of changing.

§. Sect. 1
That al
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tion.

From which inſufficiencie of theſe worldly things proceed diuers effects, which bring much trouble and diſquietnes to the life of man. The firſt is, that becauſe no man is ſatisfied with the things hee poſſeſſeth, therefore none are contented with their owne ſtate and condition, but ſeeing onely their owne wants, and not other mens, and by a fooliſh and ſelfe-deceiuing ſophiſtrie, comparing themſelues with others, not in thoſe things wherin they match or exceed them; but ſetting the beautie of other mens ſtate, againſt the blemiſhes of their owne; their commodities againſt their owne diſcommodities, and matching their fulneſſe, with that wherein they are moſt wanting and defectiue; at laſt they grow to this concluſion, that no man is ſo miſerable as they; the which in truth is not ſo, or therefore only ſo, becauſe they thinke ſo: whereas if in comparing themſelues with others, they would obſerue due proportion, fitting their owne benefits, with the benefits of others, their owne defects with their wants, and their diſcommodities and euills, with thoſe which others ſuſtaine; they would be comforted, either becauſe, all things conſidered, their owne eſtate is better than other mens; or elſe becauſe in their miſeries they haue all the world to beare them company. But this diſcontedneſſe, the vſuall companion of inſatiety, will better appeare, if we deſcend to ſome particulars, and take a briefe view of the ſeuerall ſtates and conditions of men. And firſt for men of honourable quality, becauſe honour it ſelfe is vaine and doth not ſatisfie them, they are neuer contented with their owne eſtate, but finding in themſelues an hungring emptineſſe, and pinching want, and not knowing that it is the diſeaſe of their mind, but rather imagining that it is ſome defect in their outward cōdition, they grow into diſlike of it, and aſpire to ſome higher preferment, thinking that height and happineſſe, aduancement and content will come together. Thus the man of meane qualitie thinketh his baſenes an heauie burthen, and aſpireth vnto the reputation of a gentleman, ſuppoſing that there is much more contentment in gentilitie than in yeomanrie: but when hee hath attained vnto it, not finding in his new eſtate, that for which he looked, he reſteth not here, but goeth on in his endleſſe iorney of ambition, and affecteth nobilitie; and being enobled he is neuer the neerer vnto content, becauſe he doth not looke vnto thoſe whom he hath out-gone, but vnto thoſe who are yet aboue him; and therefore is not ſo much contented becauſe hee excelleth the moſt, as he is tormented to ſee any preferred before him. And this maketh him not to ſtay heere, but now hee affecteth Soueraigntie, imagining it a goodly thing to rule, and that there is great contentment in this ſupreme authoritie, vnto which all ſtoope, it ſelfe ſtooping to none; but before the crowne bee well ſetled to his head, he finds that it doth not giue his headach of ambition any eaſe, but onely tormenteth him with the heauie waight, and therefore being not yet ſatisfied he affects Monarchies; and hauing no higher place vnto which he may clime on earth, he aſpires vnto diuine honours, vſurping both the titles and worſhip which is peculiar vnto God. And thus doe ambitious men tire themſelues in ſeeking content where it is not to bee found, and torment themſelues when they find it not: and hauing placed their happineſſe in honour, they aſpire vnto one preferment after another, thinking when they miſſe of it, that it is onely wanting in that degree vnto which they haue attained, and not in honour it ſelfe.

Sect. 2.
The diſcon-
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…panieth
…hes and
…ſures,

The like diſcontent is to be found among thoſe who affect riches; for being altogether vnſatiſfied with their preſent poſſeſſions, they grow into diſlike of their eſtate, thinking others more happy, becauſe they are more rich; and therefore hauing out-ſtripped one richer than themſelues, they labour to ouertake another, and hauing alſo out-runne him, they propound vnto themſelues a third; imagining that there is none in worſe eſtate, whileſt there is any better; none poorer, whileſt there is any richer; and that they haue outgone none, ſo long as they ſee any goe before them; as though other mens abundance were their want, and ſo much were detracted from their eſtate, as they ſee others doe exceed them. And thus alſo thoſe who place all their felicitie in wordly pleaſures, are vtterly diſcontented with their ſtate and condition, when they find that thoſe they haue doe not ſatisfie them, or ſee that others goe beyond them in varietie of delights; taking no pleaſure, but rather fretting and enuying, when they ſee their idoll more propitious to others than themſelues, though they alſo haue in the ſame kind a large meaſure of fauour imparted vnto them. And thus the glutton abounding with good fare, thinketh that he feedeth but groſly, when hee ſeeth more daintie cates at another mans table: thus the drunkard loatheth his beſt wines, when he meeteth with better in another mans cellar: thus hee who delighteth in muſicke contemneth his owne conſort, as though there were nothing in it but iarring diſcord, when he heareth more melodious harmonie. And in a word, thus all ſorts of voluptuous men diſtaſte their ſeuerall delights, when either being glutted with them, they find ſatietie without ſatisfying; or ſee that others haue any priuiledge and preeminence more than they, in reſpect of the qualitie or varietie of their pleaſure.

§. Sect. 3.
That all men in all ages and in all eſtates, are full of diſcontent.

Neither are only theſe worldly things, honours, riches, and pleaſures, accompanied with diſcontent, but all other things in the world bring the ſame diſlike to euery condition and eſtate: and to begin with the beginning of our life; wee ſee that the child is wearie of his childhood, becauſe he feareth the rod, and by ſeuerer diſcipline is reſtrained from his deſired delights; wiſhing that hee were come to ſuch an age as might exempt from theſe feares, and procure his liberty. Being come to youth he runneth himſelfe out of breath, vnder the conduct of his vnbridled paſſions, till at laſt panting for wearines, he deſireth that hee were come to ripe age, when as hee might reſt from theſe vaine courſes, and ſettle himſelfe in ſome profitable calling, vnto which when hee hath attained he is not content, but thinking old age honourable, deſireth that hee might haue a ſhare in that reuerence and reſpect which is due vnto it, in the meane time neuer thinking of the manifold infirmities, griefes and diſcontentments which it bringeth with it. Of which when hee taſteth, they are ſo burthenſome vnto him, that hauing now no other age to change withall, he deſireth to be vnburthened of them euen by death it ſelfe. They like diſcontent is to be obſerued in all other eſtates and conditions: hee that leadeth a ſingle life is wearie of his ſolitarineſſe, and thinketh there is no comfort equall to that ſweet ſocietie of man and wife; being maried, hee waxeth wearie of his yoke, either becauſe hee hath made an ill and vnequall choice, or becauſe hee is impatient of the cares and troubles incident to this eſtate, and now wiſheth againe that hee were at libertie. He that hath no children taketh no pleaſure in his poſſeſſions, becauſe hee wanteth an heire to ſucceede him, and little playfellowes to beare him companie: he that hath children is not contented, either becauſe they are vnruly, or ouer burthenſome, imagining that if he had leſſe companie, hee

Gen. 15. 2.

ſhould haue better ſtore, and liue in greater plentie; and yet if he be taken at his word he is ready to repent, and to thinke that there is no greater loſſe, than when by hauing his companie leſſened, he ſaueth of his former charges. The ſeruant thinketh his life a bondage, and wiſheth meanes of liberty that hee might liue at his owne command; and when he is come to be a maſter, he is diſcontented much more, in gouerning and prouiding for his family. The people diſlike their ſubjection, and grieuouſly complaine of their heauie burthens, tributes, taxes, cuſtomes and impoſts; ſuppoſing that all worldly contentment reſteth in ſoueraignty; the prince is no leſſe wearie of his toile in ruling, of his troubles, dangers, and continuall care, hauing not only himſelfe and priuate familie to looke to, but the whole people and common-wealth which ſhrowdeth it ſelfe vnder the wings of his prouidence. He that leadeth a priuate life, though he liketh of his eaſe, yet he is diſcontented, becauſe hee wanteth reſpect; and is not crouched vnto by ſuters, hauing no authority either to helpe or hurt them: they who are aduanced to publike place commend retiredneſſe, complaining that they are ſo wholly taken vp with other mens buſineſſes, that they are conſtrained to neglect their owne; and whileſt they labour for forraine intelligence, become ignorant of that which is done in their owne familie. The poore labouring-man is not contented with his condition, ſeeing after hee hath toiled all the day, and commeth wearie home, hee there findeth but courſe fare and hard lodging; enuying the rich man his eaſie life, full tables, and downe-bedding. The rich alſo, though ſhame keepeth him from complaining, diſliketh of his eſtate, wiſhing that hee had leſſe wealth ſo he had better health, and more labour ſo he had more ſtrength; and could find in his heart to change fare with the poore man, ſo hee might alſo change ſtomackes; and to lie as hard, if alſo he could ſleepe ſo ſoundly, and take ſuch quiet reſt. The countrie man ſeeing the plentie and brauerie of citizens, groweth in diſlike with his home-ſpun ſuit, and houſhold prouiſion, and wiſheth rather that he lacked his farme, than that by ſtaying him at home, he ſhould bee thus debarred of citie preferments. The citizens thinke themſelues ill ſeated by reaſon of bad aires, and dangerous ſickneſſes that raigne among them, and like better of the countrie mans life, as being more healthy than theirs, and of his eſtate, as being more certaine, and in leſſe danger of ruine and alteration. And finally, in the Citie the artificer is wearie of his great paines and ſmall gettings, and wiſheth that hee could change eſtates with the merchants, who haue more pleaſure and greater abundance. The merchant running many dangerous courſes, by reaſon of boyſterous tempeſts, ſpoyling pirats, and barbarous nations, thinketh them happy that ſit quietly, though but poorely, by their owne fire; and if by any caſualty their ſtate bee impoueriſhed, they wiſh that they had beene brought vp in ſome handy trade, and preferre a mechanicall art aboue a great ſtocke, and skill in merchandiſe, ſeeing that may bee loſt, and ſo this grow vnprofitable; whereas the other neuer faileth, but as a leaſe for life, bringeth in continuall maintenance. In a word, there is no man that is contented with his eſtate, but thinketh euery mans better than his owne, not becauſe it is ſo, but becauſe hee is neerer acquainted with the miſeries of his owne condition, and ſo is better able to declame againſt them, than with thoſe that are incident vnto other men, euen as contrariwiſe they extoll in their iudgements any benefits injoyed by others farre aboue their owne, and are ready to admire with rauiſhing wonder that in anothers poſſeſſion, which they would thinke ſcarce worth the owning, if it were in their owne cuſtodie.

Nobis alien
noſtrum plu
alijs placet.

§. *Sect.* 4.
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full of diſ-
content.

Now this commeth to paſſe, partly becauſe wee are much more ſenſible in feeling our owne miſeries, and partly becauſe by experience wee find the inſufficiencie and vanity of thoſe worldly things which our ſelues enjoy, and are apt to thinke others benefits of a better quality. Whereas in truth whatſoeuer is in the world is vaine and ſufficeth not; and euery condition hath good and euill, miſeries and benefits, in ſuch juſt proportion tempered the one with the other, that if a man knew all, he could hardly tell which to chuſe: and in that this man is contented with his eſtate, and another is not: the true cauſe of this difference is not in the outward condition, but in the heart and minde. For all eſtates bring with them cauſes enow of diſcontentment, but one beareth them with wiſedome and patience, and in thus bearing leſſeneth them; whereas another by impatiencie aggrauateth his burthen, which in it ſelfe is not ſo heauie, and by ſtrugling and ſtriuing to ſhake it off, findeth no eaſe, but galleth his mind with griefe and ſorrow. And as we ſee thoſe who are of a ſtrong conſtitution contentedly endure all weathers, whereas he who is weake and vnſound complaineth in winter of cold, & in the ſummer of heate: ſo thoſe whoſe minds are healthy, conſtant, and ſtrong in patience, are prepared for all eſtates and conditions; whereas he who is infirme through impatiencie, and ſubject to the ague fits of paſſion, with equall diſcontent afflicteth himſelfe with the cold winter of aduerſitie, and the hotte ſummer of a proſperous eſtate, and both theſe come to paſſe, not becauſe the one feeleth no waight, but becauſe hee hath ſtrength to beare it; or that the other hath an heauier burthen, but becauſe by reaſon of his weakeneſſe, a light loade is ſufficient to preſſe him downe. As therefore the foot faſhioneth the ſhooe, and not the ſhooe the foote; for a crooked foote, maketh the ſhooe alſo crooked; but contrariwiſe, a ſtraight ſhooe will not make ſtraight a clubbed and crooked foot: ſo the ſtate is faſhioned by the mind, and not the mind by the ſtate; for if it be quiet and contented, then all outward things bring contentment to it; whereas if it bee impatient, wayward and peeuiſh, euery feather ſeemeth an heauie burthen, all kind of occurrents vex and diſpleaſe; and that which would be anothers paradiſe and delight, is vnto them an hell and grieuous torment. And hereof it is that men are diſcontented and complaine, not for the ſame cauſes onely, but alſo for thoſe which are diuers, yea quite contrarie one to another. As for example, one complaineth of his poore and baſe eſtate, which maketh him neglected and contemned of all; another that his honours and authority are too burthenſome, and that he is ſued vnto by too many. One is vexed becauſe he hath too many children; another becauſe hee hath none at all: this man crieth out of his multitude of buſineſſe, and his neighbour is as much troubled, becauſe he is not troubled; and liuing at too much eaſe, wanteth imployment. One is tormented with iealouſie, becauſe hauing a beautifull wife ſhee is loued of all; another with ſatiety and loathing, becauſe ſhe is deformed, & affected by no body. And this commeth to paſſe partly becauſe theſe worldly things are vaine, and cannot ſatisfie thoſe that haue them; and partly by reaſon of the weakeneſſe and infirmity of mens minds, who bring no more contentment to their eſtate, than it bringeth to them; but make all things they enioy, which in themſelues are vaine and ſcarce worth the keeping, to become vnto them troubleſome burthens, which bring cumber in carying, and eaſe when they are ſhaken off. For as the weake and ſickly ſtomacke is made more ſicke, and ſurfetteth with a ſmall quantitie of wholeſome food, turning the beſt meate into noyſome humours, whereas that which is ſtrong and healthy is well refreſhed, with a great meale of the courſeſt fare, and conuerteth it to profitable nouriſhment; ſo a weak & froward mind is ſurcharged euen with the delicates of a proſperous eſtate; wheras an heart which is indued with conſtancie and patience, is contented, and can well digeſt the meaneſt condition, and groweth daily in better liking, whileſt it is fed with the bread of affliction, and water of ſorrow.

That worldly things in ſtead of ſatisfying bring with them loathing ſatiety.

A ſecond effect of the vanitie and inſufficiencie of worldly things is, that in ſtead of ſatisfying they bring with them loathing ſatietie; for howſoeuer whileſt men are in purſuit of theſe vanities, they thinke them of ſuch excellency, that they would account it a great part of their happineſſe, if they might enioy them; yet hauing obtained their deſire, they are ſtraight glutted with their companie, and now looke vpon that with loathing contempt, which, before they had it, they beheld with rauiſhing delight. And this commeth to paſſe, either becauſe they afterwards ſee things more deſireable, and worthy their loue, in the poſſeſſion of other men; or becauſe they haue theſe things in exceſſiue meaſure, which maketh that which is moſt ſweet to become loathſome; or becauſe their appetite which was ſharpned with want, labour in ſeeking, and difficultie in obtaining, is dulled and taken away by their aſſiduitie, and eaſie inioying, without any competitour to ſharpen their loue: or finally, becauſe whileſt they were in the purſuite of theſe vanities, they were deceiued with a falſe conceit of their worth and excellencie; and this opinion is afterwards confuted by their owne experience, which manifeſteth their worthleſſe baſeneſſe, and inſufficiencie to ſatisfie and bring contentment. In which reſpect theſe worldly vanities are fitly compared to the apples of Sodome, which allure the eye & ſharpen the appetite, but if any touch, or ſet his teeth in them, they fill his mouth with duſt, or vaniſh into ſmoak; and thoſe which dote vpon them are like vnto thoſe who hauing ſicke & weak ſtomackes, doe long for many things when they heare them but named, and when they are procured with coſt, and prepared with labour, they begin to loath them, as ſoone as they ſee them, and to waxe ſicke as though they had ſurfetted, before they haue ſcarce taſted of them. Or like vnto fond louers whoſe affection being ſharpened with competition, and difficulty of obtaining, doe make idols of their miſtreſſes, and admire them as though they were free from all fault and blemiſh, and full of diuine excellencies: but afterwards inioying them for their wiues, thinke them ſcarce good enough to be their vnder fellowes, there being now in their conceit many more excellent, and freer from imperfections. And thus the ambitious man groweth out of liking with his obtained honour, which before he had it, was rauiſhed with delight, when he did but thinke of it with ſome weake and and vncertaine hope of inioying it, either becauſe hee ſeeth another (which ſelfe-loue maketh him beleeue is of leſſe deſert) better preferred, or becauſe growing ordinarie and common by poſſeſſion, it becomes ſtale and triuiall; or finally, becauſe being vaine, it doth not ſatisfie and giue contentment, but rather ſharpeneth the appetite, & inflameth the deſire to aſpire to an higher place; and a greater honour being but entertained by deſire, and nouriſhed with the leaſt hope, maketh the leſſer to bee contemned as baſe and worthleſſe. Thus alſo the couetous man loatheth his owne poſſeſſions as good cheape and of ſmall value, and deſireth another mans, as being moſt pretious and worthy eſteeme; and thoſe things which he highly priſed before he had them, being come into his owne keeping are thought ſcarce worth the hauing. Thus he taketh little joy in his goodly houſe and rich furniture, when his eyes haue beene a little glutted with their ſight, though whileſt they were in purchaſing, he thought to find in them a great part of his happineſſe: thus his pleaſant gardens and orchards bring no more delight than the wilde woods, though with great labour and coſt he purpoſely trimmed them, that they might bee vnto him his paradiſe and place of ioy: and thus he pulleth downe his old barnes, when he thinketh of building bigger, and in his large lordſhips thinketh himſelfe ſtraitned, as though he were in a priſon, when he beholdeth others greater territories. Finally, thus the voluptuous man is ſtraight glutted with the fruition of thoſe pleaſures, which before he much deſired, the glutton loathing thoſe meats which erewhile he longed after, and being cloyed with thoſe drinkes, which when he was at another mans table, ſeemed moſt delicious. Thus he who delights in vaine ſhewes, ſports and paſtimes, taketh a monthes paines in preparation, and ſpares for no coſt to make them moſt delightfull; and though both theſe ſet an edge on his appetite, yet he is often wearie of it before it be done, though it bee but of ſome few houres continuance, and not finding that ioy and contentment which hee expected, wiſheth that it were paſt. By which the great vanitie of worldly things, and miſerie of worldly men plainly appeareth; for what can be more vaine than they, whoſe expectation was better than their fruition, and whoſe worth ceaſeth when they are inioyed? what can be more void of excellencie, than that which is only precious when it is abſent, and loſeth all its value when it commeth to vſe, experience ſpoiling it of all that worth which a falſe opinion had inriched it with. And conſequently, what can be more miſerable than a worldly man, who ſpendeth his whole life in the deſire and purſuit of things future, and in loathing things preſent, and who ſetteth his heart vpon ſuch vanities which are more eſteemable in their want, than in their inioying, and being obtained with great care, paines and labour, when they ſhould bee the reward of all, become contemptible trifles, if not troubleſom burthens. In which reſpect it were much better for him to ſpend his whole life in ſeeking, than to obtaine that which he could find in his heart to caſt away againe, but that he would not ſeeme to haue loſt all his labour; much better were he to be ſtill ſuing, than euer to injoy, becauſe in the purſuit he is delighted, and (as it were) fatted with his owne opinion; whereas fruition maketh him more leane and comfortleſſe than he was before, becauſe experience teacheth him that he hath ſpent all his ſweate in hunting after a feather, and tired himſelfe in ſeeking a vanitie, which being obtained bringeth no pleaſure or contentment; and in ſtead of ſatisfying cauſeth loathing ſatietie.

Diues quod ſuum eſt quaſi vile faſtidit; quod alienum eſt, quaſi pretioſiſſimum concupiſcit. Ambroſ. lib. de Nabuth. cap. 2.

Precipitat quiſque vitam ſuā, & futurorum deſiderio laborat præſentium tædio. Senec. de breuit. vitæ. cap. 7.

§.Sect.
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Thirdly and laſtly, from this inſufficiencie of worldly things to ſatisfie and bring contentment, proceedeth an endleſſe deſire and affectation of change: for though theſe earthly vanities ſatisfie not, yet they bring with them cloying ſatietie, the which being accompanied with loathſome contempt, enforceth the minde which naturally affecteth happineſſe, and full contentment (though it be ignorant of the meanes wherby it may be attained) to fixe the deſires vpon new objects, to ſee if it can find that in them, which was wanting in the other, wherein finding as little contentment as before, they leaue alſo them and affect new, till hauing runne ouer all which they thinke worth the deſiring, and hauing tried all things which the world calleth excellent (if at leſt they can with all their care and labour attaine vnto them) at length (like thoſe who affect new faſhions and ſtrange attires) when they haue tired their inuention, and know not what more to deſire, they are faine to take vp the old againe which before they loathed, and after their glutted appetite is a little ſharpned with abſence and diſcontinuance, they place vpon it afreſh their ſoone wearied delight, till their renued loathing moueth them vnto a new change. And thus worldly men (like the horſe in the mill) tire themſelues in trauelling this endleſſe circle, ending where they began, and being at the night of death as farre from the iorney end of their deſires, as when they began their dayes trauaile: and not hauing fixed their hearts, and grounded their hopes vpon that neuer failing foundation, God all-ſufficient and the eternall ioyes of his kingdome, they haue nothing ſolid and ſubſtantiall to reſt vpon, but like a feather in the aire they are toſſed to and fro with euery winde, ſeeking reſt but finding none, And hauing long tired themſelues in vaine, after manifold trials and new concluſions, finding no contentment, at laſt they reſolue to place all their delight in often change; and that which they cannot find in the ſubſtance or ſufficiencie of worldly things, they looke for in continuall variety, ſo that now there is nothing pleaſing vnto them which varietie and change refreſheth not: Like vnto thoſe lying in bed, and not ſleeping or taking reſt, who being wearied with waking, doe ſpend the whole night in tumbling and toſſing from one ſide to another, ſeeking for eaſe in their often change, which they cannot finde by quiet lying on either ſide. And as thoſe who are ſicke of a burning Feuer when they cannot ſatisfie their vnſatiable thirſt, doe often change their drinke, one while longing after that which is tart & ſharpe, and another while after that which is coole and ſmall; now affecting that which not long ſince in their health well pleaſed them in their Neighbours Houſe, as though it would now alſo bring the ſame delight; and anon not finding their thirſt quenched by change of drinkes, deſire wine or water: But all in vaine; for hauing tried all, they complaine that they are all ſo bitter, that they do not quench their thirſt: whereas in truth it is the bitternes of their mouth diſtaſted with choler, the cauſe of their diſeaſe, and not the fault of their drinke, and not becauſe it is vnfit to quench their thirſt, but becauſe their burning heate ſtill renuing and augmenting it, maketh it vnquenchable: So wee being diſeaſed with the burning heat of concupiſcence, thirſt after worldly vanities, thinking by them to haue our heat abated; and after wee haue made triall of many, and yet find our thirſt nothing quenched, wee long after endleſſe variety, neuer calling to minde that it proceedeth from our inward diſeaſe, and not from the want of outward things. A notable example whereof we haue in *Salomon*, who labouring to find contentment in worldly things, & not finding it in any one of them, giueth his heart liberty to run ouer all, making triall of one thing after another, till in the end he was tired with all. Hee ſought for it in mirth, and findeth in ſtead of it madneſſe: in pleaſure, and diſcouereth nothing but vanity: Then he ſhifteth from one thing to another, and looketh for it, in great workes and ſtately buildings; where miſſing of it, hee goeth to ſeeke it in fruitfull Vineyards, in delightfull Gardens and Orchards, in Fountaines, Springs and pleaſant Groues; where not finding it, hee proceedeth in the purſuit, and looketh for it in the multitude of Siluer, Gold, and Princely Treaſures; then in delightfull Muſick, then in many ſeruants and great attendance; vnto which wee may adde that which ſhame made him conceale, his multitude of Wiues aud Concubines: but hauing tried all theſe and many other, with-holding nothing from his eyes which they deſired, nor withdrawing his heart from any joy; he findeth in all this variety, as the reward of all his labour, nothing elſe but vanity and vexation of ſpirit.

§. Sect. 7.
The former point cleered by ſome ſpeciall inſtances.

But this will better appeare, if we doe but a little conſider of the ſpeciall inſtances. For thus the ambitious man affecting Honour, and not being ſatisfied with that which hee hath attained vnto, is preſently glutted with it, labouring after new variety, one while ſeeking vaine glory, another while preferments; now the fauour of his Prince, and ſoone after the applauſe of the common people. Or if he ſettle his affection vpon any one of theſe, hee ſeeketh to refreſh his glutted minde with varietie in the degree, climing one ſtep after another, till hee commeth to the higheſt; where being ſeated, hee is now further off from contentment than at the beginning, becauſe hee cannot change for the better, nor delight his vnſatisfied minde with wonted varietie. Thus alſo the couetous man being vnſatisfied with his riches affecteth change, ſhifting his wearied appetite from one thing to another, till all become tedious and troubleſome. For finding no contentment in his old Mannours he deſireth new Lordſhips, being not pleaſed with one Houſe, hee buildeth another; and not contented with that, hee erecteth a third much more ſtately; and being maſter of many, he findeth contentment in none, which is the cauſe of his oft ſhifting from one to another with great coſt and labour; but all in vaine is his remouing, ſeeing he ſtill carrieth his diſeaſe about him; and therefore is no more eaſed, than hee who being ſicke of an ague, doth often change his bed. And as being weary of his Houſe hee affecteth often change; ſo alſo is he no better pleaſed with his Houſhold ſtuffe, Furniture, Plate and Apparell; and therefore being glutted with often ſight of the ſame thing, herein alſo hee makes variety the laſt refuge of his delight. And the like may be ſaid of their Gold, Siluer and Treaſures; of which though they be neuer weary in themſelues, as being the Idols vpon which they haue fixed their hearts, yet are they diſcontented with their ſhare and portion, and therefore ſtill affect greater quantities, till they haue more than they can tell how to vſe. But aboue all, the voluptuous man finding no contentment in his delights, affecteth variety of pleaſures, being moſt affected with that which hee moſt ſeldome doth enjoy, and glutted with thoſe which are in ordinary vſe. He may not twice together feed on the ſame diſh without loathing ſatiety, and therefore tireth both Sea and Land, himſelfe and all that belong vnto him, in ſeeking out variety of meats. And nature not affording change enough to continue his mutable delight, hee refreſheth his cloyed appetite by the helpe of art, compounding many things together, becauſe being ſingle they cannot pleaſe, & adding as great variety of ſawces as meats, to giue contentment to his curious palate. Foole that hee is

Ex voluptuarijs ea quæ rariſſimè contingunt imprimis delectant Epictet. in memorab. dict.

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Cantibus nouis, non notis delectamur.

to ſpend all this coſt and labour in attaining vnto that delight, which hunger alone without their helpe would much more plentifully bring vnto him. And thus alſo they find no delight in their ſweeteſt Muſicke, if ſtill they ſhould heare the ſame Songs, and not haue continuall change of harmonie; nor in beholding the ſame ſhewes & ſights, though at the firſt neuer ſo pleaſing and delightfull; nor in their games, ſports and paſtimes, but often change from one to another, ſometime affecting Chamber delights, and ſometime more manly ſports in the open fields; and neuer delighting long in any, becauſe all are vaine, but affecting continuall variety, becauſe the beſt of them not ſatisfying, within a while bringeth ſatiety and loathing.

Chap. XIX.

Of the excellencie of true contentment, and the meanes whereby we may attaine vnto it.

§. *Sect.* 1. That contentment is to be ſought, not in the world, but in Gods ſpirituall graces.

ANd thus haue I ſhewed that worldly things cannot ſatisfie the minde of man, or bring vnto him true contentment; as alſo the euill and troubleſome effects, which proceed from this inſufficiency in them, and inſatiety of the minde. Which as it ſhould make vs to contemne theſe earthly vanities, as being not able to bring any tranquillitie or ſound comfort; ſo ſhould it moue vs to ſeeke for this contentment, without which the life of man is miſerable, not in theſe outward things which afford it not; but inwardly in our owne minds, by purging and purifying them from worldly concupiſcence, and by fixing our hearts and affections vpon Gods ſpirituall graces and heauenly ioyes, the one whereof we may haue in poſſeſſion, and the other in hope; without which all worldly things cannot ſatisfie; with which though wee bee abandoned of all earthly vanities, wee may haue tranquillity of mind, and true contentment. For firſt if we haue the Spirit of God, and his ſanctifying graces dwelling in vs, we ſhall be filled and ſatisfied: for as our Sauiour Chriſt himſelfe hath promiſed, *Whoſoeuer drinketh of this ſpirituall water which he ſhall giue him, ſhall neuer be more athirſt, for it ſhall be in him as a well of water ſpringing vp to euerlaſting life.* And *he that beleeueth in him, out of his belly ſhall flow riuers of the water of life.* And if we would know what this Well and Riuer of the water of life is, which thus filleth and ſatisfieth vs, the Apoſtle telleth vs in the next words, that it is the Spirit of God which hee giueth to all that beleeue in Chriſt. So the Pſalmiſt pronounceth him *bleſſed whom God chuſeth, and cauſeth to come vnto him; becauſe he ſhal dwel in his courts, & be ſatisfied with the pleaſures of his houſe, euen of his holy Temple.* And the Apoſtle maketh this the end of *knowing the loue of Chriſt which paſſeth all knowledge, that wee may be filled with all the fulneſſe of God.* For if once we haue the Spirit of God, a liuely faith, ſincere loue, aſſured hope, and the reſt of his ſanctifying graces dwelling in vs, then are we thereby perſwaded of the remiſſion of our ſinnes, our reconciliation with God, our adoption, whereby we become not onely ſonnes, but alſo heires of all his promiſes, then are wee aſſured of his fatherly prouidence ſtill watching ouer vs, which turneth all things by the wiſe and mighty working thereof to our good, eſpecially to the furthering of our eternall ſaluation. And this maketh vs to reſigne our ſelues wholly ouer to be gouerned by his will, as knowing much better than our ſelues what is fit for vs; and to be not onely contented, but alſo to rejoyce, not in the ſtate of proſperity alone, but euen in our affliction and tribulation, as the Apoſtle ſpeaketh. An example wherof we haue in himſelfe, who had attained vnto ſuch a meaſure of this ſpiritual contentation, that it was able to beare him out, in all outward eſtates and conditions. *I haue learned* (ſaith he) *in whatſoeuer ſtate I am to be content, and I can be abaſed, and I can abound; euery where in all things I am inſtructed, both to be full and to be hungrie, and to abound, and to haue want: I am able to doe all things through the helpe of Chriſt that ſtrengtheneth me.* And if wee haue this ſpirituall contentment in our hearts, then the Lord will not let vs want this contentment, which the Apoſtle had in reſpect of outward things: for ſo he ſaith, that if *his people would haue hearkened vnto his voice, and walked in his wayes, then would he haue fed them with the fat of wheate, and with hony out of the rocke would he haue ſufficed them.* And the Wiſeman telleth vs, that it is the bleſſing of God onely that maketh rich, and alſo giueth with riches comfort and contentation: *the bleſſing of the Lord* (ſaith hee) *maketh rich, and he doth adde no ſorrowes with it.* Which bleſſing they alone haue ſure intereſt in who are indued with Gods grace and holy Spirit: for well may thoſe who are ruled with carnal concupiſcence be rich in their outward eſtate, but they can neuer be rich in their mind with inward content; *for the wicked* (as the Prophet ſaith) *are like the raging Sea that cannot reſt, whoſe waters caſt vp mire and dirt*; and the voice of God hath plainly ſaid it, *that there is no peace vnto them.* But as for thoſe in whoſe heart the peace of Gods holy Spirit dwelleth, they haue theſe outward things with content, or content without them; the Lord ſupplying their externall defects with a ſufficient meaſure of patience, comfort and tranquillitie of minde, and

Iohn 4.14.

Iohn 7.38,39.

*Pſal.*65.4.

Epheſ.3.1

Rom.8.28.

Rom.5.3.

Philip.4.11

Pſal.81.13

Prou.10.2

Eſay 57.20

and hauing godlines he alſo maketh vs content with that wee haue, whether it bee much or little, ſomething or nothing.

Sect. 2.
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ldly things.

The which inward contentation of mind, grounding it ſelfe vpon Gods prouidence and promiſes, is in it owne nature moſt excellent, and being compared is much to be preferred before any contentment, which the confluence of all worldly benefits can bring vnto vs; for notwithſtanding all theſe we may (as hath beene ſhewed) be inwardly poore, in the middeſt of all our outward abundance; but this ſpirituall contentment alone maketh rich: for as the Apoſtle ſaith, *Godlineſſe is great riches with contentation*; and why ſo? becauſe (as before he told vs) *it is profitable for all things; hauing the promiſes of this life, and the life to come.* So that contentment which is grounded vpon outward things, is momentany and of ſhort continuance, laſting no longer than they laſt; for take away riches, pleaſures, and preferments, which are the cauſes of this contentment, and the contentment it ſelfe muſt needs faile: whereas this inward ſpiritual contentment is alwayes durable and moſt conſtant, ſeeing it wholly reſteth vpon Gods loue, holy will, and gracious prouidence, and therefore cannot faile, or be taken away by any worldly accident, becauſe it is not grounded vpon any worldly thing, and though all outward props ſhould be pulled away, yet would it ſtand vpright, becauſe it reſteth vpon none of them. Finally, worldly content is vaine and imperfect, not fully ſatisfying the heart of man; but that which is ſpirituall is full in its degree, though not without infirmities, and doth ſatisfie vs, not only for a fit, but euen for euer. For as the Prophet ſpeaketh, *The Lord ſhall guide vs continually, and ſatisfie our ſoules in drought, and make fat our bones, and wee ſhall be like a watered Garden, and like a ſpring of water whoſe waters faile not.* In which reſpect this ſpirituall contentment is much more excellent, than any which can bee found in worldly things; euen as it is much better to haue enough, than to haue much; for he that hath much, if he want this ſpirituall contentment, ſtill coueteth more in his greateſt abundance, and he that coueteth, ſtill wanteth; but he who reſting on God is inwardly content hath enough, becauſe hee deſireth no more, and though his ſtate bee ſmall, yet it putteth an end to his concupiſcence, which all worldly things cannot doe. For though we haue too much, yet if wee be not moderated with content, we thinke wee haue not enough; and though we haue much more than we deſired, yet our concupiſcence increaſing with our commings in, wee are readie to deſire more. Now as that which is enough, how meane a pittance ſoeuer it be, is not to bee eſteemed little, ſo that is not to be eſteemed much, how great ſoeuer, which is not enough.

Tim.6.6.

§. Sect. 3.
That contentment is a medicine for all miſeries.

But the excellencie of this ſpirituall contentment may hereby further appeare, in that whoſoeuer hath it, hath a medicine for all miſeries: for it is that which eaſeth the burthen of all afflictions, and maketh them light and eaſie: it turneth our pouertie into the greateſt riches, ſupplying all outward wants with inward comforts; and euen whileſt wee are Owners of nothing, it maketh vs Lords of all things; whileſt wee ſeeme poore, it cauſeth vs that wee be not poore indeed, but only in appearance, ſeeing therby we haue a ſecret riches that the world doth not take notice of, which giueth vs enough, and inableth vs to helpe others. For ſo the Apoſtle ſaith of himſelfe, and of other of the faithfull, that they were not ſimply poore, but as *it were poore, making many rich; as hauing nothing, & yet poſſeſſing all things:* and of ſuch the Wiſeman ſpeaketh; *There is* (ſaith he) *that maketh himſelfe rich and hath nothing, and that maketh himſelfe poore, hauing great riches.* Now this way of inriching a mans ſelfe in the middeſt of pouerty is by contentation, as hee afterwards expoundeth it: *The righteous* (ſaith he) *eateth to the contentation of his mind, but the belly of the wicked ſhall want.* The reaſon hereof is, becauſe a contented mind borroweth whatſoeuer it wanteth, of it ſelfe; for hauing little it deſireth no more, deſiring nothing, it wanteth nothing, and he that wanteth nothing, is of all others moſt rich. Againe, if wee be ſicke, this content is our beſt Phyſician, which both mitigates our paine, and giues vs ſtrength alſo to beare it; without which euery one is intolerably ſicke in the time of health. Finally, if wee bee oppreſſed with cares, this content will free vs from them, by cauſing vs to caſt them vpon the Lord, vpon whom we wholy reſt, being aſſured of his power to helpe vs, and of his will alſo, by his gracious promiſes. So the Pſalmiſt ſaith, *Caſt thy burthen vpon the Lord, and he ſhall helpe thee:* and the Apoſtle *Peter* willeth vs *to caſt all our care on God, for he careth for vs:* Whereas he that wanteth this ſpirituall contentment in God, is continually tormented with carking care in the middeſt of all his abundance; for his wealth, though neuer ſo plentifull, is vnto him as a great ſtanding poole which though it haue ſtore of water in it, is ſubject to drying vp: whereas the contented mans eſtate, though neuer ſo ſmal, is exempted from that feare; ſeeing it is as a liuing ſpring, iſſuing out from God the fountaine of all goodneſſe, which though it bee little in quantitie, yet can neuer be quite dry, becauſe it hath a continuall ſupply whereby it is fed. No maruell therefore if hee who is richeſt, is ſtill turmoyled with carking care, ſeeing reſting vpon his owne prouiſion hee hath good cauſe to feare, leſt by ſome great drought of affliction, he may haue his owne

2.Cor.6,10.

Prou.13.7.

Nihil intereſt vtrum non deſideres, an habeas, Senec. Epiſt.119.

Pſal.55.22.

1.Pet.5.7.

ponds of prouiſion dried vp. Now what doth he but continually want, who is in continuall feare of wanting? In a word, this inward contentment maketh vs rich without riches, whole without health, warme without clothes, and merry in our greateſt cauſes of heauineſſe.

§. Sect. 4.
That contentment is to bee ſought, not in outward things, but in the heart and minde.

On the otherſide, though wee ſhould haue all things, and want this contentment, it were as good as nothing, ſeeing this contrariwiſe turneth peace into trouble, riches into pouerty, liberty into ſeruitude, health into ſickneſſe; yea, were ſufficient to make a Hell of Heauen, if it were admitted into it, there being no happineſſe where it inhabiteth, no want of any miſery to thoſe that haue it. For he is vnhappy, who doth not thinke himſelfe happy; he is not rich, who thinketh himſelfe poore, and therefore deſireth more, although he poſſeſſe abundance, becauſe his vnſatiable mind ſwalloweth vp his wealth; hee is not Honorable, though he were Monarch of the whole World, who thinking himſelfe baſe & contemptible, is diſcontented in his greateſt aduancement. And therfore ſeeing this contentation is ſuch a precious jewel, that with it no eſtate, without it all eſtates are miſerable: let vs labour to attaine vnto it, and not ſeeke contentment in outward things, but in our owne minds, for all the world and worldly things cannot bring it to our hearts, vnles we firſt bring contentment vnto them. For as our clothes cannot giue warmth to our bodies, vnles our bodies firſt giue it vnto them: whereof it is that a dead carcaſe which hath loſt its natural heat, cannot haue it reſtored, though all the clothes in the world were laid vpon it: ſo neither can worldly things heat the Heart with comfort and contentment, vnleſſe this ſpiritual warmth be firſt from the mind conueighed vnto them, and where this vitall heat is quite wanting, it is not the Monarchy of the whole world that wil reuiue it. Let vs not therefore ſeek for contentment abroad, ſeeing wee may haue it ſo neere home, not in earthly things, but in our owne hearts, ſeeing the whole World can neither giue nor yet take it from vs, which when we haue, miſery it ſelfe cannot make vs miſerable. Wee may haue (if we will) ſufficient in our owne ſtore; and why then ſhould wee depend vpon others, and liue by borrowing, whereby wee are brought into a wilfull ſeruitude? our own may ſuffice vs, if our mind ſuffice it ſelfe: and wee may abound in all plenty, if wee be not cauſes of our owne pouerty. For let vs but inrich our minds with content, and we may well ſcorne the Worlds riches; ſeeing the ſmalleſt pittance will be ſufficient; & enough (as we ſay) is as good as a feaſt. We ſee that ſound and healthy bodies, though they feed on the courſeſt fare, are ſtrong, fat and in good liking; whereas thoſe that are diſeaſed, are leane and feeble, though they ſit at full Tables, and feed only vpon the daintieſt food: and therefore no man deſireth ſicknes, that hee may ſtill feed on delicacies, but would rather content himſelfe with the ſimpleſt Commons, ſo he might haue health to beare him company: ſo when our minds are in health, hauing in them that vitall heat of comfort and content in God, we are ſo ſtrong and vigorous, that in the meaneſt condition wee are repleniſhed with joy, and though men ſhould take all wee haue from vs, yet whether they will or no, they muſt leaue our chiefe treaſure, *content*, behind them. But if wee be ſicke of worldly concupiſcence, nothing will either pleaſe or eaſe vs; and all our delicates will be but lothſome, if they be not ſerued in with contentation. Satan could take away *Iobs* goods but not his comfort, becauſe his content was not in his outward eſtate, but in his heart, and hauing no commiſſion to ranſacke that, he could not ouercome him in the ſpirituall fight, ſeeing though all his riches were gone, his heart ſupplied wealth enough to maintaine the warre. And though hauing ſtripped him of all, he ſhould haue had leaue to haue brought him out to execution, yet his chiefe comforter *content*, would haue accompanied him euen vnto death, ſeeing it was grounded vpon his affiance and hope in God, which death it ſelfe could not take from him. So though the Amalekites did ſpoile *Dauid* at once both of his wiues and wealth, yet his contentment was not taken from him, when all outward things failed, becauſe it was not placed in them but in his heart, and in his God; and therefore when for leſſe loſſes his company were ſo inraged through impatiency, that they were ready to ſtone him (like fooles and mad men ſtriking thoſe who are next vnto them) yet affliction being added to affliction, it is ſaid that *Dauid* comforted himſelfe in the Lord his God. But contrariwiſe wee ſee *Ahab* ſo weakened with his diſeaſe of couetouſneſſe, that hee ſurfeiteth with the very ſight of *Naboths* Vineyard; and wanting inward content, a whole Kingdome could not ſatisfie him, nor raiſe or eaſe his dejected mind, which but an opinion of want had ouerthrowne.

Iob 1.21.
Iob 13.15.
1.*Sam*.30.6.

§. Sect. 5.
That wee m
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Would wee therefore haue ſuch contentment as is vnapproachable in the aſſault of any miſery, and (as it were) out of the gunſhot of any danger? Let vs ſeat it chiefly in Heauen vnder the protection of Gods prouidence, and ſo much of it as remaineth with vs, let vs place it in the caſtle of our hearts, which as long as life laſteth none can ſurprize and ſpoile; and not in outward things which eaſily are ſtolne away and it with them. For example, would we haue ſufficiencie of Honours and worldly glory? why then we muſt not with that great Enemy of the Romane Monarchie, thinke of conquering one Nation after another, that ſo ſatiſfying our ambition, we may in the end find reſt, and ſpend the remainder of our dayes in pleaſure and delights: for Honours are vain, and doe not ſatisfie, and the minde is large, and naturally vnſatiable; and therefore here can be no fulneſſe and content, for ſooner may there want Kingdomes to ouercome, than a heart to couet them, as wee ſee in the example of the Grecian Monarch. But this ſufficiency muſt be looked for in the minde and heart, not by ſatisfying, but by moderating & ouer-ruling them, and not by fitting our eſtate to our deſires; (for they being endleſſe, there would be no end of aſpiring) but our deſires to our eſtate, being content with that degree of Honour which God by lawfull meanes doth call vs vnto; counting it our chiefe Honour to contemne thoſe Honours, which on ill and vnlawfull conditions are offered vnto vs; and that wee are then truly great, when as we can deſpiſe wicked greatneſſe.

For ſeeing the excellency both of Honours themſelues, and of their degree and quantity, conſiſteth chiefly in mens mindes and opinions, and not in any abſolute goodneſſe that is in themſelues; therefore he hath enough of them indeed, who hath enough in his owne opinion; and though hee bee but meanly aduanced, yet if his eſtate giue contentment to his mind, or rather his minde to it, hee ſtandeth not in need of more preferments, becauſe hee hath as much as hee deſireth. Whereas if the concupiſcence bee not ouer-ruled with reaſon and religion, the more Honours we haue, the more ambition alſo; and conſequently the leſſe content. For ſeeing all deſiring and aſpiring commeth from opinion of want, and he that euer wanteth can neuer be ſatisfied; therefore it mattereth not how great our preferments are in themſelues, if we thinke them little vnto vs; ſeeing he who thinketh he hath too little, ſtil affecteth more, and can neuer be content till his owne heart telleth him, that hee hath enough. If therefore we would haue contentment in Honours, we muſt not labour to attaine vnto it by multiplying of preferments, but by moderating our ambion, ſetting before vs the example of the Prophet *Dauid*, who being by God himſelfe anointed King, did not ambitiouſly aſpire to take poſſeſſion of the Royall Throne, by cutting off *Saul*, though he were rejected by God, but waited till the Lord himſelfe did make him a way, by giuing vnto him lawful means. And when hee was higheſt in his eſtate hee was not haughty in his heart, but was as humble as a wained child, whileſt he welded the Scepter, and held in his hand ſoueraigne power, whereby hauing his minde farre vnder his condition, though through his ſonnes ambition he loſt his Kingdome, yet not his content, but was willing to accept of any eſtate which the Lord would aſſigne vnto him. *Here am I* (ſaith he) *let him doe to me as ſeemeth good in his eyes.* And this was that leſſon which our Sauiour taught his Diſciples, when as they ambitiouſly ſtroue one with another who ſhould be greateſt; not to ſatisfie their ambition by ſupplanting one another, or attaining vnto preferments, but to ſubdue their pride, and moderate their concupiſcence, becomming as meeke and humble as thoſe little children which hee ſet before them.

2.Sam.15.26.

Mat.18.3,4.

§. Sect.6.

If we would haue contentment in riches, wee muſt lay aſide couetouſneſſe.

And thus alſo muſt we looke for ſufficiency of riches, not in our outward eſtate, but in our mind; not by adding to our wealth, but by diminiſhing our concupiſcence: for though the World may thinke it a ſtrange paradoxe, yet it is an vndoubted Trueth, that a man is made truly rich, not by multipſication, but by ſubſtraction; not by increaſing his riches, but by abating his immoderate deſires. For ſeeing the riches of the whole World are finite, and the minde of man in ſome ſort infinite and vnſatiable; therefore there can be no fulneſſe or ſufficiency by fitting riches to our minds, which is impoſſible; but by limiting and circumſcribing our deſires and concupiſcence, making them ſo little, as that they may be ſatisfied, ſeeing the other can neuer be ſo great, as to fill and ſatisfie them in their full largeneſſe. And if wee thus confine our vnlimited deſires with true content, we ſhall attaine vnto greater and better riches, than the whole World can yeeld, for that may giue vs much, but not enough, and where there is not enough there is want, and hee that wanteth is ſtill poore, ſeeing penury and pouerty goe together; but content bringeth ſufficiency to the meaneſt eſtate, and he that hath ſufficiency wanteth nothing, and hee who wanteth nothing is aboue all others truly rich. And thus the Apoſtle preſcribeth a way how a Chriſtian may be rich, and neuer need to ſeeke helpe from the earthly Mammon: *Godlineſſe* (ſaith he) *is great riches, with contentation.* So that a man may be rich without riches, when godlineſſe and contentation doe meet together. And to the ſame purpoſe one of the Ancients well defineth riches: Thoſe (ſaith he) are true and neuer waſting riches, to deſire that onely which is neceſſary for vſe, and well to diſpoſe of thoſe things which are thus to be vſed: for as an ill man ſaid well, If we liue according to nature, we ſhall neuer be poore, if according to opinion, wee ſhall neuer bee rich; nature deſiring but a little, and opinion being inſatiable. Hee therefore who is indued with Gods ſpirituall graces, godlineſſe, and contentation, is truly rich, though his outward eſtate, be neuer ſo meane, and of him that may be truly ſaid, which the Spirit ſpeaketh to the Angell of the Church of Smyrna;

1.Tim.6.6.

Chryſoſt. in Gen. 16. Hom. 37.

Si ad naturam viues nunquam eris pauper, ſi ad opinionem nunquam diues. Exiguum natura deſiderat, opinio immenſum, Epicurus apud Senecã Epiſt.16.

Apoc.2.9. Solum illum Deus diuitem nouit, qui ſit diues æternitati, &c. Ambroſ. ad Simplic. Epiſt.lib.3. Epiſt.10.

Non qui parum habet, ſed qui plus cupit pauper eſt, Senec.

na; *I know thy pouerty, but thou art rich.* For he onely is rich in Gods eſtimate, who is rich vnto eternity, laying vp in ſtore the fruits, not of earthly abundance but of vertue: he which hath ſuch peace and tranquillity of mind, that he deſireth nothing, nor is toſſed with the waues of concupiſcence, neither loathing his old ſtore, nor ſeeking new, by perpetuall deſiring, making himſelfe poore in abundance of wealth. The onely way therfore to attaine ſufficiency of riches, is to haue in all eſtates a contented mind; for thus we may be rich in the middeſt of pouerty, ſeeing he is rich who hath enough, and he hath enough whoſe ſtate agreeth with his mind; neither is hee poore who hath little, but he who not being ſufficed deſireth more. Wheras if we want this contentment, though we haue neuer ſo great ſtore of wealth, yet we remaine poore; neither can it by ſatisfying our minds make vs happy, but onely change our miſery, making vs now want in plenty, who before wanted through penury. And this commeth to paſſe becauſe our minds continuing ſick and diſeaſed with diſcontent, which ariſeth from their inſatiety, doe make riches as troubleſome, and more burthenſome vnto vs than our pouerty. For as he who is ſick of the Dropſie is alike tormented with vnſatiable thirſt, whether hee drinke in ſiluer Plate, or in earthen Pots; and hee who is ſicke of a Feuer is alike ill at eaſe, when he lyeth in a Bed of Iuory, and when he lyeth in a Bed of Wood; becauſe whereſoeuer he doth lie his diſeaſe followeth him: ſo if our minds be ſicke of couetouſneſſe, it mattereth not whether we haue much or little, ſeeing theſe outward things cannot cure the inward diſeaſes of the mind; nor whether we be poore or wealthy, ſeeing our concupiſcence ſtill accompanieth vs.

§.*Sect.7.* That contentment in pleaſures is had, not by multiplying them, but by reſtraining our appetites.

Finally, if wee would haue ſufficiency of pleaſure, it is not to bee found in outward things, which only ſatiate and neuer ſatisfie, but in the inward contentation of the minde, which wee may eaſily attaine vnto, if wee change our carnall delights into ſpirituall rejoycing in God, in the fruition of his ſpirituall graces, and in our aſſurance of his heauenly joyes. For this wil make our hearts ſo inwardly cheerefull, that wee ſhall take pleaſure in all outward things, not onely ſuch as the world delighteth in, but alſo in thoſe which are tedious and troubleſome vnto them: for this inward pleaſure will turne our labours into recreations, and our ſorrowes into joy, making vs to be merry and rejoyce, not onely in worldly proſperity, but alſo in tribulation, as the Apoſtle teacheth vs, both by his [a] doctrine and [b] example: and this is that joy, which, as our Sauiour Chriſt ſaith, is [c] full, and therefore ſatisfieth vs, and permanent, and therefore can neuer be taken from vs. But if beſides this ſpirituall joy, we would bo ſatisfied with worldly pleaſures, wee muſt not looke for this ſufficiency in outward things, but in our minds, not by multiplying our delights, but by reſtraining our appetites. For otherwiſe well may we be glutted, but neuer contented with worldly pleaſures, like the arch-Epicure himſelfe, who confeſſed that loathing coſtly delicates, he contented himſelfe to feed on bread and water, not becauſe he was weary of his dainty cates, ſo much as of the diſcommodities which he felt when he had ſurfeited on them. And thus the diuine Heathen bridled his voluptuous concupiſcence, by accuſtoming it to want that which it moſt deſired, when as being athirſt, he would often draw water out of his Well, and powre it out againe without drinking, vntill hee had ſo maſtered himſelfe, that hee could quench his thirſt with a moderate and wel-ruled appetite: and if wee would thus limit our deſires, and curbe in our vnſatiable voluptuouſneſſe, if we would liue to nature, and not to luſt, and be ruled by reaſon, and not opinion, then would a few pleaſures ſatisfie vs, and being ſatisfied wee ſhould want nothing.

a *Rom.5.3.*
b *Acts 16.25.* 2.*Cor.7.4.*
c *John 15.11.*

Epicurus ap Stobæum, Serm.17.

Plato apud Stobæum, Serm.17.

§.Sect.8. The firſt and chiefe mean of content on is wholly reſigne our ſelues to the will of God.

And thus haue I ſhewed that the only meanes of attaining vnto ſufficiency of outward things, is by inward contentment. Now it remayneth that I alſo ſhew how this contentation may be obtained, or elſe the difficulty were but onely changed, and not remoued; as if the Phyſician ſhould tell vs that ſuch a potion would cure vs, but neuer teach vs how to make it, or where to haue it. The firſt and principall meanes of attaining vnto contentation, is wholly to reſigne our ſelues ouer to the good will and pleaſure of God, ſubmitting our wils vnto his will, and ſaying with our Sauiour Chriſt, *not my will, but thine be done*: the which howſoeuer it be an hard leſſon to fleſh and bloud, yet may we eaſily learne it, if we know, and knowing beleeue; firſt, that the Lord vpon whom we wholly rely is infinite in wiſdome, and therefore knoweth much better what is good and profitable for vs, eſpecially for the eternall ſauing of our ſoules, than we our ſelues. For if the child taketh no care for himſelfe, but reſteth contented with that prouiſion and allowance which his louing Father allotteth to him, becauſe hee knoweth that his fathers diſcretion exceedeth his; and if being ſick, we be content to receiue vpon the Phyſicians word, not only thoſe things which we affect, but euen bitter Pils and vnpleaſing Potions, which we loath and abhorre, becauſe we know, his skill exceeding ours, he is much better able to direct vs for the recouery of our health: then how much rather ſhould wee lay aſide care, and rely vpon the allowance of our heauenly Father? How much rather ſhould wee truſt this ſpirituall

Math.26.3

Phyſition, whoſe skill and faithfulneſſe neuer failed? Wee in our fooliſh appetite deſire worldly honours, but he in his wiſdome denieth them, becauſe hee knoweth they are but windy meats, which would not nouriſh our ſoules, but puffe vs vp with pride. Wee affect worldly riches, but hee withholdeth them, becauſe hee well ſeeth they would be a meanes to make vs poore in grace, and as vnfit to enter into the ſtraite and low gate of Heauen, as the Camell into the needles eye. We dote vpon carnall pleaſures, but he witholdeth them from vs, becauſe hee knoweth that our licorous and greedy appeties would eaſily ſurfet of them, and ſo loſe our ſpiritual health and ſtrength, if not our bodily alſo: & therfore why ſhould we not bee contented to want theſe things, which if they would not bring more hurt thā good, more loſſe than profit, our heauenly Father, and moſt cunning Phyſition would neuer haue denied them vnto vs. And this argument our Sauiour Chriſt vſeth to remoue carking care, and worke contentation, becauſe our heauenly Father knoweth better than our ſelues of what wee ſtand in need. Secondly, let vs conſider, that as he beſt knoweth what is fit for vs, ſo hee is omnipotent, and therefore moſt able to ſupplie it; and as hee can giue riches without contentment, ſo alſo is hee alike able to giue content without riches; for it is he himſelfe rather than his gifts, that doth *ſatiate the heauie ſoule, and repleniſheth the ſorrowfull ſoule with ioy*, as the Prophet ſpeaketh. And theſe two things knowne and remembred, may make vs reſt with content vpon his abilitie to doe vs good; for if hee knoweth what is beſt for vs, and hath power alſo to giue it, who can doubt of his ſufficiencie? But though hee be God all-ſufficient, and therefore able to prouide for vs, yet how may wee reſt aſſured that he will doe it? Surely this is no leſſe certaine than the other; firſt, becauſe his loue towards vs is infinite, as being our gracious Father in Chriſt, who hath loued vs ſo dearely, that he hath giuen vnto vs & for vs, his onely beloued Sonne, and that to ſuffer for vs death, euen, that bitter and ſhamefull death of the croſſe, that he might worke the worke of our redemption; and thus he loued vs, not when wee were friends and children, but ſtrangers and enemies. From whence wee may conclude with the Apoſtle, that hee who hath giuen vnto vs his Sonne, when wee were in the ſtate of enmity, cannot poſſibly deny any thing which is good for vs to receiue, ſeeing wee are now reconciled and become his friends. Secondly, his will is manifeſted by his manifold and gracious promiſes, whereby hee hath vndertaken to miniſter vnto vs all things that are good, ſo the Pſalmiſt ſaith, that if wee *feare the Lord, there is nothing that is good ſhall be wanting vnto vs*; and that the Lord our *God is our ſunne and ſhield, who giueth grace and glory, and withholdeth no good thing from them that walke vprighly*. Our Sauiour likewiſe hath promiſed vs, that if wee firſt ſeeke the kingdome of God and his righteouſneſſe, all outward things alſo ſhall be miniſtred vnto vs. And the Apoſtle telleth vs that wee ought to be content with thoſe things which wee haue, becauſe the Lord hath promiſed that he will not faile vs, neither forſake vs. If he had promiſed his gifts and not himſelfe, there might be cauſe of diſcontent, when they are wanting; as for example, if he had promiſed onely honours, riches, and pleaſures of the world, and ſaid that theſe would neuer faile, wee ſhould haue had little comfort or content in our diſgrace, pouerty and bitter griefes, becauſe all theſe things haue left vs; but when hee promiſeth vs himſelfe, that hee will neuer forſake vs, we can neuer haue iuſt cauſe of diſcontent; becauſe what is wanting in our outward eſtate, he is ready to ſupply by his inward graces, and able to make our little ſufficient, as well as plentie, and euen our nothing as good as all things.

Matth. 6. 33.

Hebr. 13. 5.

§. *Sect.* 9.
That Chriſtians may ſafely and ſecurely reſt on Gods prouidence.

Seeing then our God in whom we truſt, is ſo infinit in wiſdome and power, ſo infinit alſo in his loue towards vs, and no leſſe gracious in his promiſes, than true in performance, as being truth it ſelfe, who cannot deceiue, and his words, Yea and Amen: what foule ſhame were it for vs who profeſſe Chriſtianitie, and by often inſtruction haue attained to the knowledge of theſe principles; not to rely our ſelues wholly vpon him with full content, ſubmitting our wills vnto his will, and liking of that which beſt pleaſeth him, ſeeing the very heathens, who were ignorant of this truſt, and deſtitute of all their hopes & comforts, could yet reſigne themſelues ouer to be ruled at the pleaſure of their diuine powers. So one of them ſaith, that that ought to pleaſe man, whatſoeuer pleaſeth God; and againe, It is neceſſarie that euery man that is good, ſhould be of great piety towards God, and conſequently that hee ſuffer with a patient minde whatſoeuer happeneth vnto him; knowing that it happeneth by diuine prouidence which gouerneth all things. Neither in truth can there bee a more effectuall argument, to moue vs vnto contentation of mind, and to beare whatſoeuer befalleth vs with patience and comfort, than to conſider, that God, who is in himſelfe infinite in wiſdome and knowledge, and vnto vs moſt gracious and mercifull, doth ſo order and gouerne all things with his prouidence, that not ſo much as a ſparrow can light on the ground, or an haire fall from our head, but as they are guided by it. Whereof it is that

Placeat homini quicquid Deo placet. Senec. epiſt. 74.
Virum bonum neceſſe eſt ſummæ pietatis erga deos eſſe, &c. epiſt. 76.

Matth.6.

our Sauiour Chriſt perſuading vs to lay aſide carking care, and to reſt wholly vpon God with contentation of mind, doth chiefly inſiſt vpon this reaſon, as being moſt powerfull and effectuall. For if there be no doubt to be made either of Gods ability, or of his loue; and if we certainely know that by his wiſe, powerfull and moſt gracious prouidence, he appointeth, directeth and gouerneth all things whatſoeuer which happen vnto vs, or any way concerne vs: then muſt wee alſo neceſſarily conclude, that all that befalleth vs is for the beſt; and that the calling, ſtate & condition wherein we liue, though in it ſelfe it may ſeeme euill & full of miſerie, and were in truth ſo as it ſeemeth vnto other men, yet vnto vs it is of all others moſt good and profitable, ſeeing it is appointed and allotted vnto vs by God, whoſe infinite wiſedome, power, truth, and loue would haue diſpoſed otherwiſe of vs, had he not knowne this eſtate moſt fitting for vs; and would not haue denied vnto vs any thing which our hearts deſire, but that hee knoweth that they would doe vs more hurt than good, and hinder, rather than further the eternall ſaluation of our ſoules. So the Pſalmiſt telleth vs, that those who feare the Lord ſhall want nothing; the which hee limiteth and reſtraineth in the next verſe because we are ready to make our concupiſcence, and not reaſon and truth, the meaſure of our wants, telling vs that they ſhall not want any thing which is good; for otherwiſe, if God ſhould beſtow vpon vs thoſe things which he knoweth would be hurtfull vnto vs, though they be good in their owne nature, they would bee euill vnto vs, and through our abuſe, of benefits become curſes. And therefore whatſoeuer our condition or portion is, wee may ſafely conclude, that it is beſt for vs, and ſay with the Prophet *Dauid, the lines are fallen vnto me in pleaſant places, yea I haue a goodly heritage*; praiſing the Lord for that wee haue, and not murmuring for that we haue not. For if wee know that for the care and loue which God beareth vs, hee hath giuen vnto vs that we haue; let vs know alſo that in the ſame care and loue hee hath meaſured vnto vs our proportion, which ſhould make vs rejoyce in thoſe things which wee haue receiued, and not breake out into impatience, becauſe ſomething wee deſire is withheld from vs. Yea ſeeing the Lord keepeth nothing from vs, but ſuch things as he knoweth would be tentations vnto ſinne, let vs glorie in theſe wants, and giue thankes to God, that wee haue not more gifts than grace to vſe them, nor receiued a burthen aboue our ſtrength.

Pſal.34.9.10.

Pſal.16.6.
Si noſti quod propter curam quam de nobis habet Deus, nobis largitus eſt, illudquoque intelligas quod propter eandem curam menſuram tribuit.
Chryſoſt.in 1.Cor.12.Homil.29.

§.Sect.10.
The reaſons why the Lord

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Yea will ſome ſay, but I ſee others whom God loueth abound in honours, riches and delights, who notwithſtanding ſerue God faithfully, and imploy theſe gifts which they haue receiued, to the glory of him from whom they haue receiued them; and why might not I alſo enjoying them bee bettered & not hurt by them as well as they? I anſwere, that all are not of the like nature and temper, but as wee ſay ſo many men, ſo many minds: by reaſon whereof it commeth to paſſe, that ones food is anothers poyſon, one mans rayſing is anothers ruine, and that which is moſt profitable for this man, is for another moſt pernicious. There is no wiſe phyſition giueth the ſame phyſicke to all patients, or in the ſame proportion; but hee fitteth it in quantitie and quality to euery ones neede, giuing one pils to purge him, another cordials to reſtore him; one muſt be launched, another muſt bee healed; one muſt haue ſauces to quicken his appetite, another muſt faſt & be cured by abſtinence. Neither is there any wiſe houſhoulder that particularly knowing the condition of his family, will prouide for, and feed all with like food, or with equall quantity; for one loueth that which another loatheth, and this man riſeth hungrie with that allowance which would cauſe another to ſurfet with exceſſe. And doeſt thou deny vnto God that liberty of diſpoſing vnto euery one that which beſt befitteth them, when as thou alloweſt it vnto men? Shall the phyſition order his patients as he pleaſeth, who often faileth in skill, and ſometime in faithfulneſſe; and ſhall not the Lord be allowed to purge or reſtore, wound or bind vp, cautherize or heale, as hee knoweth moſt fitting for his ſeuerall patients, ſeeing hee can neither erre in knowledge, nor faile in loue? Shall the houſhoulder haue leaue to diſpoſe of his owne goods in his owne family, who notwithſtanding may be ſhort in diſcretion, or partiall in affection; and muſt the Lord bee ſtinted, ſo as he may not giue according to his pleaſure that allowance to euery one which hee knoweth moſt requiſite, ſeeing his wiſdome is infinite and his loue incomprehenſible, reſpecting the perſon of none, but doing good to all, as their ſtate and condition doth require? We find by experience that one man is bettered by liberty, another by reſtraint. One being of an ingenuous nature, is made better by benefits, another of a more ſeruile diſpoſition becommeth worſe, and is onely mended with threats and puniſhments: vpon the one kindneſſe worketh, vpon the other feare. This man is fit for imployment when hee hath well fed, another is ſo drowſie that hee is good for nothing but to ſleepe. Now who is moſt fit to iudge of thy nature and diſpoſition, and accordingly to allot vnto thee the moſt fitting proportion? Thou, who being blinded with pride and ſelfeloue ouerweeneſt thy gifts, and thinkeſt thou couldeſt well beare a ſaile, which in truth would ouer-turne thee; or God, who hauing made thee of nothing ſearcheth the heart and reines, and plainely ſeeth all thy ſecret thoughts and hidden imaginations, notwithſtanding all thoſe vailes which ſelfe-loue hath caſt ouer them? Thou deſireſt honours, but God knoweth that pride lurking in thy heart, would if thou haddeſt them, make thee inſolent and the more ambitious; thou wouldeſt wallow in worldly delights, but God knoweth that thou wouldeſt dote ſo much vpon them, that thou wouldeſt neglect the joyes of heauen; thou wiſheſt to be rich in goods, but God knoweth they would make thee poore in godlineſſe: thou deſireſt health and ſtrength, but God ſeeth they would make thy ſoule ſicke and weake, cauſing thee to bee the more ſecure, and to put the day of repentance farre from thee. And therefore the Lord giueth thee contempt for honour to make thee humble, and fit by ſtooping to enter into the gates of heauen; he giueth thee miſeries for delights, that being weaned from the world thou maieſt hunger after his eternall joyes: inſtead of riches, he giueth thee pouerty, that thy heart being empty of worldly vanities, may be filled with his graces; and for health he giueth thee ſickneſſe, that thou maieſt daily caſt vp thine accounts, and be alwayes ready when hee calleth for thee to giue a reckoning of thy ſtewardſhip.

Yea but the Lord if he would, might haue made mee honourable and humble, rich and gracious too, he might haue giuen mee abundance of his gifts, and a mind alſo to vſe them well; and ſeeing others haue both, why haue not I as well as they? But who art thou O man who diſputeſt with God! ſhould the pot ſay to the potter, why haſt thou made me thus? Though there were no other reaſon why thou haſt not receiued theſe double gifts of proſperity and grace, but Gods ſole will, it were ſufficient to ſatisfie vs, ſeeing they are his free and vndeſerued gifts, which he may juſtly beſtow where he pleaſeth. For may he not doe with his owne what hee will? or is our eye euill becauſe he is good? Is it not enough for vs to be ſeruants of his family, vnleſſe wee bee ſtewards and chiefe officers? ſhould we not rather bee thankfull for receiuing many benefits, than repine becauſe wee haue not receiued all? doth it not ſuffice vs that wee are made partakers of his chiefe iewels, & are adopted ſonnes and heires of our eternall patrimonie; vnleſſe wee haue alſo ſeruants wages, and a large ſhare in earthly trifles? and can wee not bee content that the Lord hath giuen vs leaue to goe to heauen, if wee may not alſo chuſe our way? But conſider further that thou art not ſcanted of any thing thou deſireſt, becauſe the Lord is niggardly in his gifts; for his bounty was ſuch, that had it not beene our owne fault, wee might haue beene partakers of all: for in our firſt creation hee gaue vs grace and glory, vertue and happineſſe, abundance of his bleſſings, and holy wiſdome and pure affections wherby we were enabled rightly to vſe them. But by our fall in the loines of our firſt parents, we brought our ſelues into the ſtate of corruption, whereby we loſt all right both to ſpirituall graces and worldly bleſſings; and are we not well though for a while wee haue not both, if the better part be reſtored vnto vs? By our ſinne wee haue ſo diſordered Gods bleſſings, and diuided his gifts, that very ſeldome his ſpirituall graces and temporall benefits will reſt together, vnleſſe by the ſupernaturall and admirable worke of his holy ſpirit they bee reconciled: and would wee daily haue God to doe miracles by ioyning the height of proſperity, and the height of grace, and (as it were) heauen and earth in the ſame ſubject? Againe, conſider that in this ſtate of corruption, for the preſeruing of humane ſociety, it is neceſſarie that there ſhould bee ſome of meane quality, as well as honourable, poore as rich, weake as well as ſtrong; and why ſhould any thinke that the condition wherein God hath placed him, is not as fit for him as for another? for wherein hath he deſerued better at Gods hands that hee ſhould preferre him? or what hath hee that hee hath not receiued? or why ſhould any deſire all, when as vpon examination hee ſhall find that hee deſerueth nothing? Furthermore, if it pleaſeth the Lord, the more to manifeſt the glory of his wiſedome and power, to caſt vs firſt downe whom hee meaneth to aduance; to make contemptible, whom hee purpoſeth to make glorious; to afflict with pouerty and miſerie, whom hee intendeth to inrich with eternall happineſſe, and to bring vs to heauen (as it were) by hell gates; why ſhould wee not willingly follow him euen in the fouleſt way that will bring vs to the faire iourneies end of joy and bleſſedneſſe? Finally, let vs remember that the world was not made for our paradiſe, where we ſhould haue all joy without ſorrow, and good without the mixture of any euill; but for our pilgrimage, where for ſinne wee ſhould be afflicted, tried and proued, that ſo through Gods free mercy being found fit, we might bee receiued into our heauenly countrie, and there injoy our happineſſe and felicity, without the diſturbance of any miſerie. Laſtly, let vs conſider, that God in his kingdome hath ſeuerall rewards, though the ſame bleſſedneſſe, and (as it were) crownes of glory, of diuers makings. Hee hath one reward and crowne for the patient poore, and another for the bountifull rich;

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§. Sect. 13.
The ſecond meanes of contentment is to leade a godly life.
1.Tim 6.6.

one for them who are humbly honourable, and another for them who are couragious in contempt; one for them who doe well, and another for thoſe that ſuffer for well doing; meaſuring his rewards according to the meaſure of his gifts and graces; why therefore ſhould wee not deſire to haue all fitted? Why ſhould wee not bee content with any ſo wee may be ſure of one? why ſhould we not with patience and cheerefulneſſe ſuffer here want, that there wee may haue fulneſſe; miſerie that we may find ioy; pouerty that we may be inriched with theſe treaſures; and ignominie and contempt, that we may receiue this crowne of glory. And this argument of comfort and contentation our Sauiour Chriſt vſeth: for hauing perſwaded his diſciples to relie on Gods prouidence without carking care, and promiſed that if they would ſeeke firſt Gods kingdome and righteouſneſſe, they ſhould haue alſo worldly neceſſaries ſupplied vnto them; becauſe they were like to haue ſome ſmall diſcouragement by their ſhort allowance of theſe deſired benefits, he willeth them not to feare for all this, becauſe it was their fathers pleaſure to giue them a kingdome.

Luk. 12. 32.

§. *Sect.* 12. The ſecond meanes of contentment is to leade a godly life. 1. *Tim.* 6. 6.

The next meanes to attaine vnto contentation, is to liue an holy and Chriſtian life, walking in the wayes of Gods Commandements, in ſincerity and vprightneſſe of heart; for firſt godlineſſe muſt enrich vs, before we can bee content with that wee haue: firſt God muſt dwell with vs by his ſpirit, before wee can bee content to forbeare the worlds company. Our hearts muſt be filled with better things, before we can be willing to part with worſe; they muſt be inriched with heauenly treaſures, before wee will leaue immoderate ſeeking of earthly traſh; they muſt be indued with knowledge, faith, affiance, hope, loue and the reſt of Gods ſanctifying graces, before they can lightly eſteeme of honours, riches, and earthly delights: for hauing a naturall appetite and hungring deſires, either they muſt be filled and ſatisfied with that which is good, or elſe they will with vnſatiable longing affect and couet worldly vanities; like the ſtomacke, which vnleſſe it bee ſufficed with wholeſome food, will ſucke in the wind, though being full of it, it is not ſatisfied, but rather tormented. Againe, if we haue any true contentment wee muſt haue it in the Lord, as hath beene ſhewed; but there is no contentment to bee had in God without godlineſſe: for howſoeuer the Lord be infinite in wiſedome, power, goodneſſe, loue, and truth, yet we cannot comfortably apply any of all this to our ſelues, for our vſe and benefit; neither in truth doe they at all appertaine vnto vs, vnleſſe wee performe ſuch conditions, as God requireth, louing, fearing, truſting in, & ſeruing him in ſimplicity, ſincerity, & vprightnes of heart; ſeeing the Lord hath limited the promiſes of all his mercies to ſuch as obſerue them. So the Pſalmiſt ſaith, that nothing ſhall bee wanting which is good to thoſe who ſeeke the Lord and feare him; that if we delight in the Lord hee will giue vs our hearts deſire; that the Lord will bee a ſunne and ſhield, giue grace and glory, and withhold no good thing from them that walke vprightly. So the wiſe man telleth vs it is the good conſcience which makes a continuall feaſt; and that it is the feare of the Lord, which being put into the ſkole with a little, waigheth downe in worth and waight all worldly riches and abundance. Finally, our Sauiour Chriſt telleth vs, that we ſhall haue from God a ſupplie of all earthly neceſſaries; but it is vpon the condition, that we firſt ſeeke his kingdome and righteouſneſſe. Thoſe therefore who performe theſe duties which God requireth, may with comfort and contentation of minde reſt ſecurely vpon his prouidence and promiſes, becauſe they haue aſſured intereſt and title vnto them; and they may ioyfully ſubmit their wills vnto his, taking all he ſendeth in good part, ſeeing his mercies are ſweet, and his chaſtiſements wholeſome, and all whatſoeuer being foreſeene and directed by his wiſedome, ruled by his prouidence, and applied vnto vs in loue, muſt needs turne to our good, and further our ſaluation. Whereas contrariwiſe thoſe who liue in their ſinnes, and haue no deſire to ſerue the Lord, can neuer haue this true contentation, becauſe in the ſtorme of troubles, they want this hauen to flee vnto, and in their wants cannot with comfort & aſſurance flee vnto God for helpe, ſeeing they conceiue of him as of a iuſt Iudge, who will take vengeance on them for their ſinnes, and not as of a mercifull father, who will ſupply all their wants, ſeeing they liue not like his children, but like his enemies.

Pſal. 34.9. *and* 37.4. 84.11.

Pro. 15.15.

Matt. 6.33.

§. *Sect.* 1 The third meanes is to thinke of benefits a well as of wants.

Laſtly, if wee would haue contentation in all eſtates, wee muſt as well haue an eye vpon thoſe things which through Gods mercy we enioy, as vpon thoſe things which we want; & thinke as well what we deſerue, as what wee deſire. For if we would conſider that in our greateſt wants we injoy innumerable bleſſings of God, whereas our ſins haue deſerued, that they ſhould all be taken from vs, & his iudgements & puniſhments inflicted, as a fit wages for our ſinfull ſeruice; then would we not be diſcontented for that wee haue not, but contented with that we haue, nor repine for wanting ſome things, but reioyce that the Lord vouchſafeth vs any thing. Againe, if wee would but conſider how many benefits wee inioy which others want, who are much more wor-

worthie; if wee would looke how many come behind vs in rewards, that goe farre before vs in deſert; we would not through diſcontent make our ſelues miſerable, becauſe we cannot bee ſo happy as we deſire; wee would not fret becauſe ſome goe before vs, but reioyce that wee are preferred before ſo many; nor repiningly thinke Gods liberalitie ſcant and ſtrait, becauſe we haue not all, but rather admire and thankfully extoll his infinit bounty, that hee vouchſafeth vnto vs any thing, who haue deſerued nothing. Whereas if our finger be alwayes vpon our ſores, and our eye vpon our wants, neuer thinking what wee haue, but what we deſire; if we alwayes looke vpon thoſe who go before vs, & neuer caſt backe our eye vpon thoſe that follow vs; if we compare our wants with others plentie, and our miſeries with their ioyes; neuer looking at that wherein they alſo are defectiue, nor vpon thoſe euils, wherein they haue their ſhare; then can we neuer want ſorrow and diſcontent, becauſe we are our own tormenters, nor liue at eaſe with comfort and quietneſſe, ſeeing we picke quarrels againſt our owne peace, and whip our ſelues with rods of our owne making.

And thus haue I ſhewed that our contentment is to be found in ſpirituall and not in worldly things: but for as much as we cannot here haue full contentment, becauſe wee are not full of grace, nor be throughly ſatisfied with ſpirituall things, becauſe they are imperfect, and our deſires alſo worldly and carnall; let vs aboue all things labour to attaine vnto heauenly happineſſe, and to bee partakers of thoſe eternall ioyes which will fully ſatisfie without all loathing ſacietie, ſeeing by the infinit wiſdome and power of God they are of ſuch a nature, that their fulneſſe is accompanied with a continuall appetite, ſo as they doe at the ſame time ſatisfie and inflame deſire, prouoke and quench the thirſt, and ſo inlarge the heart perpetually, as that they alſo fill and content it. And whereas the worlds pleaſures like chil-blanes in the feete, doe itch and ake both together, and like the itch make vs loſe that pleaſure by ſmarting, which we tooke in ſcratching; theſe heauenly ioyes bring fulneſſe and perpetuity of content, without the mixture of any trouble: ſo the Pſalmiſt telleth vs, *that in Gods preſence is fulneſſe of ioy, and at his right hand there are pleaſures for euermore; that wee ſhall bee ſatiſfied with the fatneſſe of Gods houſe, and that God will giue vs drinke out of the riuers of his pleaſures.* For God ſhall be vnto vs all in all, and beholding his face in righteouſnes we ſhall be ſatiſfied with his image, as the Scripture teacheth vs: for what can ſuffice if God ſatiſfie not, ſeeing he is infinite in all goodnes, loue, louelines, beautie, wiſdome and all perfections? And therfore if we be once certaine of theſe ioyes, though it be but by the aſſurance of faith and hope, we ſhall not mourne with diſcontent in the abſence of worldly vanities, ſeeing we ſhall want them no more, if once this diuine brightneſſe hath illuminated our hearts, than wee want the candle light when the Sunne ſhineth. Now if wee would attaine vnto this aſſurance of theſe heauenly ioyes, wee muſt make Chriſt our way, for none climeth thither but by this [a] ladder, and by a liuely faith bee ingrafted into him, that ſo in him being reconciled, iuſtified and adopted, we may being [b] ſons, be alſo heires of euerlaſting happineſſe. As alſo wee muſt ſhew the fruits of our faith in ſanctification of life, ſeeing the Scriptures plainely teach vs, that if wee bee not [c] ſanctified, we are not iuſtified, and if we be not iuſtified, we ſhall neuer bee ſaued, that without [d] holineſſe we ſhall neuer ſee God, that [e] nothing vncleane ſhall enter in thither; and that vnleſſe we be [f] regenerate and borne againe, wee can neuer enter into the kingdome of heauen. And therefore if vve vvould bee Citizens of the kingdome of glory, wee muſt firſt paſſe thorow the ſuburbs of grace; wee muſt doe God ſeruice, if we expect to receiue [g] wages; and [h] ouercome the ſpirituall enemies of our ſaluation, before wee can receiue the crowne of righteouſneſſe, and triumph as conquerers in euerlaſting glorie.

[a] *Iohn* 1.51.
[b] *Rom.*8.15.17.
[c] *Rom.*8.30.
[d] *Hebr.*12.14.
[e] *Apoc.*21.27.
[f] *Iohn* 3.3.
[g] *Matth.*20.4.
[h] *Apocal.*3.21.

CHAP. XX.

Of the vnprofitableneſſe of worldly vanities, in compariſon of Gods ſpirituall graces and heauenly ioyes.

§. *Sect.*1.
That there is no profit in worldly things to thoſe who ſet their *hearts* vpon them.

THe next argument which in my generall diuiſion I propounded to perſwade all to a iuſt contempt of worldly things, in compariſon of ſpirituall grace and eternall glorie, is their vnprofitablenes. The which alſo is a neceſſarie conſequent of their vanitie: for becauſe they are vaine and worthleſſe, therefore they cannot greatly profit thoſe that haue them; whereof it is that the Wiſe man, hauing ſhewed *that all is vanitie*, preſently inferreth, that *there is no profit vnder the Sunne.* And holy *Samuel* exhorteth the people *to ſerue the Lord with all their hearts, and not to turne after vaine things, which could not profit nor deliuer them, becauſe they were but vanitie.* And our Sauiour Chriſt telleth vs, that it will not at all profit a man, *though he gaine the whole world, if hee loſe his ſoule*, as hee ſurely doth, who more eſteemeth gold than godlineſſe, and ſetteth his heart more vpon theſe earthly vanities, than vpon God him-

*Eccleſ.*2.11.
1.*Sam.*12.21.
*Matth.*16.26.

himſelfe, and the eternall ioyes of his kingdome. So that theſe worldly things are like vnto glittering tinſels, which make a glorious ſhew, yet being vaine and worthleſſe, ſerue to no good vſe, but make thoſe that weare them the prouder only, and not the warmer, as equally letting in the outward wind that cooleth them, and in the invvard wind of vaine glorie, whereby they are ſvvelled and puffed vp. Or like vnto cloathes full of maſſie gold, which adorne vs vnto others, but loade vs in our owne ſenſe; for howſoeuer worldly vanities make a goodly ſhew to thoſe who neuer had them, yet their owners find them vaine and vnprofitable, as being in their greateſt need, rather comberſome burthens, than ſound comforts.

§. *Sect.* 2. That worldly honors are vnprofitable.

But this will better appeare in the ſpeciall examples of honors, riches, and carnal pleaſures. For what profit is there in vaine-glory, the praiſe of men, and worldly preferments, if wee ambitiouſly affect them, and ſet our hearts too much vpon them, ſeeing they doe not ſo much extoll and magnifie vs before men, as they abaſe and vilifie vs in the ſight of God? And what will it profit vs to bee prayſed of men, when God and our owne conſciences ſhall condemne vs, either becauſe wee haue compaſſed theſe honours by euill meanes, or ſinne in their fruition, by preferring them in our hearts before God and godlineſſe? What will it auaile vs, when running ill in the ſpirituall race wee haue the applauſe of the ſtanders by; if the Iudge himſelfe cenſure vs as vnworthy to receiue the garland? It is not theſe waxen wings of men prayſes, which are ready to wind euery way with the heate of their affections, and melt and vaniſh when the ſcorching Sunne of affliction ariſeth, that will carrie vs to heauen; neither is it their diſprayſes that can hinder vs in our aſcent, if wee bee ſupported with the wings of faith and a good conſcience, much leſſe pull vs downe againe, when we are once ſeated on the throne of glorie. And therefore fooliſh is our courſe, if wee take more paines to ſeeme good in ſhew, than to be ſo in truth; to haue the commendations of men, than the teſtimonie of a good conſcience; and be more carefull to be applauded of thoſe, who muſt ſtand at the ſame barre, than to bee approued of our Iudge, by whom one day we ſhall be iuſtified or condemned.

Nec laudes hominum te leuant in cælum, nec vituperationes inde te deponunt. Ille videat qui coronat, ille ſit teſtis à quo iudice coronaris. Auguſt. in epiſt. Ioan. Tract. 6. Tom. 9.

§. *Sect.* 3. That there is no profit in worldly riches. *Luke* 12.15. *Matth.* 4.4.

Neither is there more profit in worldly riches, ſeeing as our Sauiour Chriſt telleth vs, though a *man haue abundance, yet his life ſtandeth not in his riches*; becauſe as elſewhere hee ſpeaketh, *man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.* And though a man haue neuer ſo great ſtore, yet he hath few priuiledges aboue him, who hath onely neceſſaries, or ſome ſmall competencie: for as the Wiſe man ſaith, *When goods increaſe, they are increaſed that eate them, and what commeth to their owners, but the beholding of them with their eyes?* In which reſpect men abounding with worldly wealth, haue that benefit by their riches, that ſtewards haue in a great family, by the great ſummes which are committed to their diſpoſing, whereby (at leaſt if they be faithfull) they onely haue their care and paines increaſed whileſt they make prouiſion for ſo many mouthes and bellies; and the greater and more difficult reckoning to make, when their maſters call them to yeeld their accounts. For what are rich men but Gods ſtewards, who haue their abundance committed vnto them, not to ſpend their ſuperfluity in riot and exceſſe, but to maintaine and relieue their fellow ſeruants? And what in this regard doe their great receipts profit them, ſeeing of all, they haue but meate for their bellies, and clothing for their backes, and of the reſt muſt be accountant to our great Lord and Maſter how they haue beſtowed it, when at the great day of his appearing hee ſhall call them to a reckoning.

Eccleſ. 5.10.

Vbi multæ *multi etiam* *cēdunt* *vſus quidem diuitiarum a-pud alios,* *nitibus ſolum* *ſolicitudo.* B- nard. de con- uerſ. ad cle- cos S.rm. cap. 15.

Obie

Yea but being ſtewards they may allow to themſelues a double portion; and all things comming through their hands, they haue more liberall maintenance, and a greater ſhare in thoſe rich talents which are committed to their diſpoſing. For example, they haue the priuiledge of full tables and daintie diet, of coſtly apparell, and ſoft beds; whereas the poorer ſort haue ſcant and courſe fare, meane clothes, and hard lodging.

Anſw

To which I anſwere, that theſe benefits are exceeded by the inconueniences which doe accompanie them; and though they were not, yet in the very fruition of theſe things, wherein they glory moſt, they haue little priuiledge aboue them who are ſcanted of them; ſeeing howſoeuer they much exceed them in their ſtore, yet neither in profit nor delight. For the pleaſure of eating and drinking, conſiſteth not ſo much in the daintineſſe of our fare, as in the diſpoſition of thoſe who ſit at the table, ſeeing he who bringeth with him an hungrie appetite and good ſtomacke, feedeth on his courſe fare with more delight, than he who is glutted with often ſurfetting on his moſt coſtly cates, although his ſtomacke bee whetted with great variety of meates, and innumerable ſorts of alluring ſauces. But herein the poore haue priuiledge aboue the rich, becauſe their labour prouoketh their appetite, which is ſatiſfied at their meales without ſurfetting, either becauſe by reaſon of the ſcantneſſe of their prouiſion they cannot, or in reſpect of the courſeneſſe of their fare they will not exceed due meaſure: whereas the rich hauing their ſtomackes cloyed with in-

Chriſ pop. An Homil

inſobriety and intemperance, into which they haue fallen, whileſt their bewitching dainties, and variety, of diſhes haue allured them, by pleaſing their palate to oppreſſe their ſtomackes, and wanting the meanes of labour and exerciſe to recouer them; they haue ſtill their hunger preuented with their prouiſion, and ſo comming to their meales with cloyed appetites, they rather loath than delight in their daintieſt fare, and not knowing whether it were beſt to eate any thing or nothing of all their delicates, they inwardly fret that hauing ſo good meate, they haue no better ſtomackes; and repent of their laſt meales gluttonie, not becauſe they hate their ſinne], but becauſe they haue loſt their appetite; and now are depriued of all their pleaſure, becauſe they had then too much. Neither haue they any great benefit by their brauery aboue thoſe that goe in plaine habits, ſeeing theſe no leſſe than they attaine vnto the maine ends of apparell, which are to keepe vs warme and to hide our ſhame; whereas they by their ſuperfluity gaine but more care and trouble, and by diſplaying theſe enſignes of pride, expoſe themſelues to the skorne of their ſupeours, and to the enuie of thoſe who are of meaner condition and eſtate. Finally, they haue no great priuiledge aboue the poore in reſpect of their ſoft beds, rich couerings, and coſtly canopies: for whereas the chiefe vſe of a bed is to ſleepe in it, and take our reſt; the rich doe leſt of all attaine vnto it, though their lodging bee neuer ſo eaſie and gorgeous; partly becauſe their fulneſſe and exceſſe are as great hinderances to reſt, as hunger and want; and partly becauſe their heads are troubled about their riches, whileſt they are thinking either of getting more, or of keeping and diſpoſing that they haue; whereas poore men which lie harder, doe ſleepe much more ſoundly, after their ſober meales, and dayes labour. And this the wiſe *Salomon* obſerued: *The ſleepe* (ſaith he) *of him that trauelleth is ſweet, whether he eate little or much, but the ſatiety of the rich will not ſuffer him to ſleepe.* By all which it appeareth that riches doe not greatly profit vs, no not ſo much as in reſpect of worldly benefits. Yea (as one ſaith) it is well with vs if wee doe not receiue hurt by their fellowſhip; it ſufficeth that we be not made worſe by them, ſeeing they cannot make vs better. It is true indeede that they who abound in wealth haue fit opportunity and meanes of doing the workes of mercy and of comforting and doing good vnto many, but this priuiledge they haue aboue the poore, onely in manifeſting the bounty and goodneſſe of their minde vnto men, for both are alike and equally accepted in the ſight of God, the rich man who doth good deeds both with heart and hand, and the poore man, who wanting ability, is onely bountifull in his affection, and willing deſire.

§. Sect. 4. That riches are moſt vnprofitable to ſordidous Miſers.

Now if this be true of thoſe rich men, who by their vſe of riches haue thoſe vſuall comforts which they afford; then how much more is it verified of ſordidous Miſers, who howſoeuer they abound with all manner of wealth, yet their riches are altogether vnprofitable vnto them? For whileſt they think of gathering and ſcraping more and more, they forget to enjoy that they haue, and ſo of Maſters become only Iaylors and keepers of their wealth, hauing no vſe of it themſelues, not letting others vſe it; whereby it commeth to paſſe, that of all they haue they haue nothing, and yet are tormented with the want of all which they haue not. So that theſe are like him who was poſſeſſed with that vnruly Deuill, or rather Legion of wicked ſpirits, for this Deuill of ſordidous couetouſneſſe, will not ſuffer them to dwell in their Houſes, becauſe they would not loſe the hire; nor to eate meat, or weare their clothes, becauſe they require coſt, and hinder their bags from filling; but cauſeth them in franticke manner to break all bonds of common honeſty, to toile and trauell by ſea and land, to runne a thouſand deſperate courſes, and to wound their heads with cares, and their hearts with griefe, whileſt they are drawne on with hope to encreaſe their wealth, and when with all this care and danger they haue attained to their deſires, they haue no vſe or benefit of all that which with ſo great paine and perill they haue ſcraped together. Like vnto them who being athirſt, ſpend all their time in drawing water, and in filling their Ceſternes, but yet haue no power to drinke, though all their veſſels doe ouerflow. Wherein they commit that miſerable folly which the rich foole in the Goſpell fell into, who though he had abundance of all things, yet neuer thought of enjoying any thing till hee was ready to leaue all, bidding then his ſoule to liue at eaſe, to eate, drinke, and take its pleaſure, when as in the very ſame night it was taken from him. And this folly the ſonne of *Syrach* obſerued. *Some man* (ſaith he) *is rich by his care and niggardſhip, and this is the portion of his wages. But when he ſaith I haue gotten reſt, and now will eat continually of my goods; he conſidereth not that the time draweth neere that he muſt leaue all theſe things vnto other men, and die himſelfe.* Whereby it appeareth that abundance of wealth bringeth no true profit vnto theſe miſers, becauſe they defraud their own ſouls, not ſuffring thẽ to enjoy any thing they poſſeſſe. And as *Moſes* onely ſaw the land of Canaan, but for his ſinne was not permitted to haue any ſhare or portion in it: ſo they haue for their miſerable couetouſneſſe this puniſhment by God inflicted on them, that they ſhall onely ſee their goods with their eyes, but

Luke 8.27.

Luke 11.20,21.

Eccl. 11.18,19.

but neuer enjoy them for their comfort: and that they ſhall toyle and moyle for their ſucceſſor, oftentimes they not knowing who he ſhall bee, and receiue no manner of benefit by their owne labours, but as Pipes keepe none of the water to themſelues that runneth through them, but conuey all to their Ciſternes; ſo they are not able to retaine any of the goods which they poſſeſſe, for their owne benefit and comfort, but onely ſerue as Ouer-ſeers to conuey them to their heires; who for the reward of all their painfull labour, doe whileſt they liue grudge them their liues, as they grudge themſelues all the comforts of life; and doe not ſo much loue them becauſe they ſhall hereafter receiue much by their care and prouiſion, as loathe and hate them, becauſe already they haue not receiued it; they ſtanding in their way, and keeping from them that which they ſo much couet. And after their death commonly ſpend in riot and exceſſe, that which they haue gotten with miſerable niggardlines, ſeldome remembring their Benefactors, vnleſſe it bee to flout their folly, and inuey againſt their ſordidous auarice; the which they ſo much hate and abhorre, hauing ſeene the wretched fruits of it in their Progenitours, that vſually they runne into the contrary extreame, and become as prodigall as they were niggardly, and ſo within a while haue not that in poſſeſſion, which the other had uot in vſe. So the Sonne of *Syrach* ſaith, that *hee who gathereth and ſcrapeth by defrauding his owne ſoule, he gathereth for others, and they ſhall make good cheere with his goods.* By all which it is euident that Miſers may get much wealth, but no gaine or profit; great ſtore of riches, but no goods. For that onely is good vnto vs, whereof we haue not the poſſeſſion alone, but the vſe and fruition alſo, whereas, like their bags, they haue onely the keeping of their money, and haue no good, but great hurt by it, whileſt (like them) they are worne out with care and labour, in getting and keeping it, and haue no comfort by enjoying it. And thus by this their miſerableneſſe, they make Gods gifts to be no benefits, and turne his bleſſings into heauy burthens. So the Sonne of *Syrach* ſaith, that *riches are not good to a Niggard, and what ſhould an enuious man doe with money?* For that is only good and to bee eſteemed Gods bleſſing, whereby we receiue good, and haue it in vſe and fruition, as well as in cuſtody and poſſeſſion: for ſo the Pſalmiſt ſaith, *When thou eateſt the labours of thine hands, thou ſhalt be bleſſed, and it ſhall be well with thee.* And the Preacher teacheth vs, that *there is no benefit to man in all he enioyeth, but that he eat and drinke, and delight his ſoule with the profit of his labour, and that we haue this of the hand of God.* And againe, *I know that there is nothing good in them, but to reioyce and to doe good in his life, and alſo that euerie man eateth & drinketh, & ſeeth the commodity of all his labour; this is the gift of God.* Whereby he implyeth, that it is a gift and no gift, or a gift, & no benefit, when God beſtoweth goods, and not grace to vſe them for good purpoſes, both by rejoycing in their fruition, and by imploying part of them to charitable and pious vſes. Yea, rather the poſſeſſion of riches without the vſe hurteth the Owners, and not profiteth them, as being vnto them heauy burthens, and cauſes of the incurable diſeaſe of greedy couetouſneſſe. So the Wiſe man ſaith, *There is an euill ſickneſſe that I haue ſeene vnder the Sunne, to wit, riches reſerued to the Owners thereof for their euill; and theſe riches periſh by euill trauaile, and he begetteth a ſonne, and in his hand is nothing, as he came forth of his mothers belly, he ſhall returne naked to goe as he came, and ſhall beare away nothing of his labour, which hee hath cauſed to paſſe by his hand? And this alſo is an euill ſickneſſe, that in all points as he came, ſo ſhall he goe, and what profit hath he, that he hath trauailed for the wind. Alſo all his dayes hee eateth in darkneſſe with much griefe, and in his ſorrow and anger. Behold then what I haue ſeene good, that it is comely to eat and to drinke, and to take pleaſure in all his labour, wherein hee trauaileth vnder the Sunne, the whole number of the dayes of his life which God giueth him; for this is his portion. Alſo to euery man to whom God hath giuen riches and treaſures, and giueth him power to eat thereof, and to take his part, and enjoy his labour, this is the gift of God.* As though he ſhould ſay, this, and no other; for as for riches without vſe, they are ſo farre from deſeruing the name of bleſſings and benefits, that they are to be reputed curſes and heauy judgements. So *Iob* ſaith of the wicked man, that in lieu of his ſinne hee ſhall haue this puniſhment laid vpon him, that *though he ſhould heape vp ſiluer as the duſt, and prepare rayment as the clay: He may prepare it, but the iuſt ſhall put it on, and the innocent ſhall diuide the ſiluer.* And the Wiſe man teacheth vs, that to *a man that is good in Gods ſight, he giueth wiſdome, and knowledge, and ioy, but to the ſinner he giueth paine to gather and to heap, to giue to him that is good before God; this alſo is vanity and vexation of ſpirit.* And elſe-where, *hee that loueth ſiluer ſhall not bee ſatisfied with ſiluer, and hee that loueth riches ſhall bee without the fruit thereof.* Yea, ſo heauily doth this judgement of God ſit vpon them, that afterwards he preferreth an vntimely & abortiue birth, before ſuch a miſerable & wretched life. And the Sonne of *Syrach* ſaith, that *there is nothing worſe than when one enuieth himſelfe, and that this is the reward of his wickedneſſe.*

Si auarus es, non habes, ſi prodigus, non habebis.
Eccluſ.14.4.
κτήματα ὐ χρήματα.

Α'νδρὶ μικρολόγῳ ὐ καλὸς ὁ πλοῦτος.
Eccluſ.14.3.

Pſal.128.2.

Eccleſ.2.24. and 3.12,13.

Eccleſ 5.1
14,15.&c.

Iob

Eccleſ.2.

Eccleſ.5
Chap.6.

Eccluſ.14

§. Sect.

And thus it appeareth that riches are vnprofitable to thoſe who ſet their hearts vpon them: the like alſo may bee ſaid of carnall pleaſures, which if they bee ouer highly valued, and too much affected, doe vs no good, but are as vnprofitable as either of the other. And this the wiſe *Salomon* teacheth vs by his owne experience, for hauing ſought to pleaſe himſelfe with all manner of delights, and denied no joy to his heart which it could deſire, concludeth at laſt that hee could finde no profit in any of them, *but vanitie and vexation of ſpirit.* If therefore hee who had all the delights which a great Kingdome, a peaceable and proſperous raigne, and abundance of all worldly Bleſſings, were able to yeeld vnto him, could not after hee had tried many concluſions, to giue his heart joy and pleaſure, find any profit in any of them: how vnprofitable are our delights like to prooue, who want theſe plentifull meanes wherein hee abounded, and haue all our comforts croſſed with many miſeries, from which hee was priuiledged? But if wee would further conſider, that that alone is to bee eſteemed truely profitable, which doth profit vs in our place and calling, and aduanceth the maine ends at which wee ayme, wee ſhould plainely perceiue how little profit there is in pleaſure: for wee are called to the ſtate of Chriſtianity, to be the ſeruants and children of God, and the mayne end which wee propound in all our doings and proceedings, is to glorifie God in our owne ſaluation, to finiſh our courſe with joy, and to paſſe the time of our pilgrimage ſo in GODS feare, as that in the end of our liues wee may arriue at our heauenly Countrey,, and inherit thoſe eternall joyes.

But, alas, how little doe worldly pleaſures (eſpecially when they are too much eſteemed and affected) in theſe reſpects profit vs? How ſlenderly doe they aduance theſe ends and further vs in this way? Yea, rather how much doe they endamage vs, and either ſlacken our pace or quite hinder vs in this ſpirituall race? Whileſt being ſo beſotted on theſe earthly delights, wee neuer thinke of our heauenly joyes, or ſpend that precious time in vaine ſports, wherein wee ſhould labour to furniſh our hearts with Gods ſpirituall and ſauing graces, and attaine vnto certaine aſſurance that we haue our part and intereſt in that eternall happineſſe; or finally, whileſt being pampered with theſe worldly pleaſures, wee are made ſo purſie and ſhort winded, that wee can take no paines in running this ſpirituall race, but either ſit downe in the mid-way for want of ſpirituall ſtrength, or being vtterly diſcouraged and out of hope of euer comming to the Goale and obtaining the Garlands, returne backe againe to the World that wee may take our fill of pleaſures, and glut our ſelues with carnall delights.

§. *Sect.* 6.
That worldly things doe not further the maine ends at which wee aime, as firſt they doe not make vs truly better.

Iob 34.19:

Prov. 18.6.

But concerning the hurt which we take by worldly things abuſed through our corruption, I ſhall haue occaſion to ſpeake more hereafter; heere onely I aim to ſhew that they are vnprofitable: which that we may more cleerely vnderſtand; let vs further conſider, that howſoeuer they may ſomewhat helpe vs in ſome ſmall trifles, and in attaining vnto our ends in ſome baſe and ſlight things; yet they are altogether vnprofitable in furthering our mayne ends at which wee ſhould ayme, as neither deriuing vnto vs any great and deſirable good, nor yet freeing or helping vs in our greateſt difficulties, and moſt heauy and dangerous euils. For firſt, theſe outward things doe not impart vnto vs any eſſentiall goodnes, or by hauing them, make vs better than thoſe that want them; they do not make vs more eſteemable in Gods ſight, *for hee accepteth not the perſons of Princes, and regardeth not the rich more thān the poore, for they be all the worke of his hands:* neither doth hee meaſure mens goodneſſe by their goods, but by their godlineſſe; *for better* (ſaith the Wiſe man) *is the poore that walketh in his vprightneſſe, than he that peruerteth his wayes, though hee be rich.* They doe not make vs better in our ſelues, for ſeeing they are not any way eſſentiall vnto vs, but outward accidents, wee haue nothing added to our perfection, when wee haue them, nor any thing diminiſhed, when wee want them. That which truely maketh vs better, bettereth our being, and addeth ſome perfection to our eſſence; now whereas we haue a double being, one by generation as men, another by regeneration as Chriſtians, the excellency of the former conſiſteth in the perfection of reaſon, and of the latter, in true godlineſſe; and therefore ſeeing theſe outward things neither make vs more reaſonable, nor yet more godly and religious, they doe not at all make vs better, our goodnes conſiſting in thoſe things which they further not. If therefore we excell in the vſe of reaſon, and in the knowledge and practice of true Religion, our goodneſſe is not impaired when all theſe faile vs; but if we be defectiue in them, and be either fooliſh men, or lame and baſtardly Chriſtians, theſe outward ornaments will be but like gay Hangings on rotten and broken wals, which commend vs to the ſight and view of others, but doe not better vs in our ſelues, by ſtopping our breaches, and repairing our ruines. And as thoſe who are ſicke of the dropſie, ſeeme fat and in good liking to thoſe who are farre off; whereas it plainly appeareth to thoſe who looke vpon them neerer hand, that their beauty proceedeth not from the good habitude of their bodies, but from their fulneſſe of humours, which is the true cauſe of their diſeaſe: ſo thoſe who abound with theſe outward things, may ſeeme better and more happy than others, to thoſe that view them at the firſt ſight; but thoſe who better conſider of them, eaſily find that it is but a diſeaſed beauty which commendeth them, and that they are not in truth bettered by all theſe things, but rather the diſeaſes and ſpirituall ſickneſſes of their ſoules increaſed, and made more deſperate and vncurable. Let vs not therefore account our ſelues bettered by theſe outward things, for then our goods and goodneſſe will both at once faile vs, but by thoſe things in which our excellencie conſiſteth, and which being in vs, and peculiar to our ſelues, doe make vs juſtly to be preferred before all other creatures. Wee know that a Player is not better than his fellowes, becauſe he acteth a Kings part, ſeeing all his excellencie is in his outward habit, and nothing in his perſon, and if another acteth his part better, he is preferred farre before him, though hee ſuſtaine the meaneſt and baſeſt perſonage, becauſe his worth is meaſured, not by his gay clothes, but by his excellency in his owne faculty and profeſſion. A Surgeon is not commended becauſe hee goeth in braue apparell, but for his great skill in curing wounds; and the Scholler is not magnified for his faire Houſe, or full Cheſts, but for his excellency in all manner of knowledge and learning: neither is the Pilot praiſed, becauſe hee hath a faire ſhip gilt with Gold and well rigged, but for his skill in nauigation, & care in vſing al his knowledge for the good of the paſſengers. And thus alſo it is in other creatures; for the vine is not praiſed for its faire leaues ſtraight body, & good timber; but for its fruitfulneſſe in bearing good and pleaſant Grapes: neither is the Horſe bettered by his rich Saddle, and golden Trappings, ſeeing his goodneſſe conſiſteth not in theſe things which may at night be taken from him, but in his ſhape, ſtrength, ſoundneſſe, good pace, and ſure trauelling. And ſo the excellency and goodneſſe of a Chriſtian conſiſteth not in theſe outward things, as Honours, Riches, Pleaſures, but in the fruits of godlineſſe, which hee oftentimes beareth better, and in greater abundance when as hee is pruned, and theſe outward ſuperfluities taken away; not in his gay habit & rich Furniture, but in his ſwiftneſſe and ſureneſſe in running the ſpirituall race, which hee commonly beſt performeth when hee is lightened and vnloaded of this worldly brauery. If theſe earthly things would ſerue to enrich our ſoules with Gods ſpirituall graces, if they would purchaſe Chriſt, and procure for vs the rich robes of his righteouſneſſe; if they would further vs, and make vs more couragious and conſtant in the profeſſion of Gods Truth, and in the practice of all Chriſtian duties; then were they indeed much to be eſteemed, as being truly profitable; but the baſe as well as the Honourable, haue their part in the glad tydings of the Goſpell; and the poore as well as the rich; for Chriſt is gotten and applied by faith, and not with wealth, and his graces after which our ſoules thirſt, are bought without money, as the Prophet ſpeaketh; and therefore the Apoſtle *Peter* in the abundance of ſpiritull graces, wanting theſe outward things, profeſſeth, that he had neither Gold nor Siluer. Neither doe they inable vs to make our Chriſtian profeſſion in the time of danger, or imbolden vs to ſuffer for the teſtimony of the truth, nay, rather wee are moſt cowardly in performing theſe duties, when we moſt abound with theſe earthly vanities; and when Honour and Riches are ſilent for feare of loſſe, pouerty and meanneſſe make a bold profeſſion: Whileſt *Nicodemus* a great Ruler ſtealeth to Chriſt by night, the poore fiſhermen follow him at noone day. And hereof it is that when the moſt bold profeſſion was to be made, and the greateſt perſecutions to be ſuffered for the name of Chriſt, not onely the immoderate louing and deſiring, but euen the poſſeſſing of theſe wordly things, more than for neceſſarie vſe was forbidden, becauſe Chriſt knew well enough, that their poſſeſſion procured loue vnto them, and their loue wrought a feare of being bereaued of the things beloued, and this feare made them cowardly and backward in doing or ſuffering any great thing for Chriſt and the Goſpell.

Nemo vereatur
qui argentum
non habet; non
quæritur Chri-
ſtus argento ſed
fide, Amb. de
fide reſurrect.
Ser. 1. Tom. 3.

Eſay 55.1.

Act. 3.6.

Mat.10.9.

And thus it generally appeareth, that theſe worldly things doe not better vs in that which is beſt and moſt deſireable; the which alſo might be eaſily ſhewed in the ſpeciall inſtances of Honours, Riches and carnall pleaſures. For theſe worldly Honours being things outward and accidentall, do no more better the perſons of thoſe that haue them, nor make them more eminent and high, in true worth and ſelfe-excellencie, than it increaſeth a mans ſtature when hee ſheweth himſelfe in the top of a Tree; and therefore as he were ridiculous, who being a Dwarfe, ſhould boaſt of his talneſſe, becauſe he hath gotten an high ſtanding: ſo no leſſe abſurd were he to be eſteemed, who being aduanced vnto eminent place of Honour and Dignitie, ſhould thinke himſelfe bettered by this outward addition, being otherwiſe deſtitute of vertue, worth, and ſelfe-excellency, the eſſentiall parts of true Nobility. For without theſe he is bettered only in place, and not in perſon; and hauing aſpired to that height, not by vertue and deſert, but by the vanity and proud ambition of his heart, his highneſſe of place may rather be aſcribed to his vaine lightneſſe, than to his ſolid goodneſſe, euen as the Chaffe lyeth higher than the

Wheate,

§. Sect. 5.
That wee a
not bettere
by honours,
riches, or ca
nall pleaſu

Chryſoſt. in
Mat. Homil.

Wheate, becauſe it is lighter, and not becauſe it is better. Neither are wee made better by worldly riches in thoſe repects wherein wee are chiefly good, becauſe theſe are inward and ſpirituall, and thoſe externall and accidentall; in regard whereof one truly ſaith, that thoſe who not hauing in them any good parts or ſelfe excellency, doe meaſure their goodneſſe by their goods, are like vnto a penny Purſe full of money, which hath all its worth from that which it containeth; and therefore is contemned as a thing of no value when it is emptied of the Siluer. And in the ſame reſpect they are not vnfitly compared to the ſheepe with the Golden Fleece, for when the skinne was much ſought after by all the Gallants of Greece, the body in the meane time was contemned, and reſpected of none. Neither in truth doth this outward wealth make vs better, and more eſteemable before either God or good men; if they be ſeuered from the chiefe riches, ſpirituall grace, and true godlineſſe. For *Iob* telleth vs that *God reſpecteth the rich no more than the poore*, and that hee *regardeth not our riches and our Gold*. The Pſalmiſt ſaith, *that a ſmall thing to the iuſt man, is better than great riches to the wicked and mighty*: and the Wiſe man teacheth vs, that *the poore is better who walketh in his vprightneſſe, than hee that peruerteth his wayes, though hee be rich*; and preferreth *a poore and wiſe childe, before an old and fooliſh King that will no more be admoniſhed*. And as God doth not regard any for their wealth; ſo neither doe the godly value any according to their Gold, but according to their goodneſſe: for as one ſaith, *it is not meet to deſpiſe the poore man that hath vnderſtanding, neither is it conuenient to magnifie the rich, that is a wicked man*. So that riches are ſo farre from being able to make vs glorious in Heauen, that they haue no ſufficiency in them to make vs Honourable on earth; ſo farre from commending vs vnto God, that they doe not aduance our worth and eſteeme in the judgement of godly men. And therefore the Apoſtle *Iames* taxeth and reproueth thoſe, who reſpected the perſons of rich Worldlings more than poore Christians, or one exceeding in wealth, before another ſurpaſſing him in godlineſſe; ſaying to the one becauſe he hath gold Ring and gay Apparell, ſit thou heere in a good place; and to the other becauſe hee is in meane attire, ſtand thou there, or ſit heere vnder my footſtoole; becauſe hauing no skill in Chriſtian Heraldry they tooke vpon them to diſpoſe of places, ſeating him in a lower place who is of better deſcent, of a more Noble Houſe, better ſtiled, and better mannered, euen a childe of God, and heire of Heauen, becauſe of his plaine habite; and aduancing another of baſe quality, the childe of the Deuill, and ſlaue of ſinne, becauſe hee is cloathed in rich Apparell. And ſurely this errour muſt needes bee foule: for if riches will not giue vs precedence before thoſe who are Honourable in the World; if they will not purchaſe true Nobility, nor place vs in the ſeate of true Honour; or if they doe, yet this Honour is eſteemed baſe, as being tied to their wealth, rather than to their perſons (for if euery one account is baſe to haue all his eſteeme for his ſeruants ſake; it is much more baſe to bee eſteemed onely for his money ſake, which is of leſſe excellency) then how much leſſe can this riches intitle vs to the true Nobility of a Chriſtian, which chiefly conſiſteth in vertues and true Godlineſſe, which are free gifts of Gods rich Grace, and neuer to be bought for any money? Finally, wee are not bettered by worldly pleaſures in thoſe mayne things wherein the goodneſſe of a Chriſtian chiefly conſiſteth, wee are not furthered by them in our courſe of Godlineſſe, nor made more zealous in Gods ſeruice; wee are not by them weaned from, but rather wedded vnto the World, nor helped forward, but rather hindered in attaining vnto our heauenly joyes. Yea, ſo farre are they from bettering vs in the beſt things, and aduancing vs to the fruition of ſpirituall Grace, and eternall Glory, that they doe not better vs in Worldly things: for they do not prolong life but ſhorten it; nor preſerue health but impaire it; nor make vs Honourable, but diſgrace vs; nor enrich our eſtate, but rather impaire and begger it: how vnprofitable and contemptible therefore are theſe vanities, which neither make vs better to God nor to the World; neither more honeſt in our ſelues, nor more honourable in others eſtimation?

Eſay 55.1.

CHAP. XXI.

That worldly things profit not to the attaining of thoſe things which are chiefly good, nor to the auoiding of our greateſt euils.

§. Sect. 1. That worldly things helpe not to inrich our minds with vertue and Gods ſauing graces.

BVt let vs deſcend to ſome particulars, and we ſhall eaſily ſee, that theſe Worldly things neither help vs to the attaining of thoſe things which are vnto vs chiefly good, nor to the auoiding of our greateſt euils. They doe not inrich our minds with true vertue, and Gods ſauing graces, they doe not make vs more humble, mercifull, patient, zealous, nor any other way religious: yea, rather doth not common experience teach vs, that worldly proſperity is a ſtep-mother to vertue, thoſe being moſt deſtitute of it, who moſt abound in worldly things; and they moſt rich in ſpirituall grace, who are moſt wanting in them? Doe wee not continually ſee with our owne eyes, that it is not thoſe who are aduanced to the higheſt Honours, nor thoſe who abound in wealth, and wallow themſelues in Worldly delights, that frequent the ſchoole of Vertue and Godlineſſe, the Church and Houſe of God; or if they doe, are ſo apt to learne ſpirituall inſtruction, and to profit in the knowledge of Gods ſauing Truth; but thoſe who are of meane condition, poore eſtate, and afflicted with Worldly croſſes? So as it may be truly ſaid, that thoſe who goe on foot, yea, thoſe who are old and decrepite, ſicke, lame, and blinde, doe make more diligent ſpeed, and go much faſter to the Church of God, the ſpirituall market-place of our ſoules, wherein they are furniſhed with all Vertues and ſauing Graces; than thoſe who ride on their foot-clothes, and are ſwiftly hurried in their gilded Coaches; or they who haue beſt health, moſt ſtrength, and the greateſt ſhare in all manner of worldly happineſſe. And therefore as ſobriety and abſtinence preſerue our bodily health, and helpe to free vs from thoſe diſeaſes which come of fulneſſe and repletion; ſo the want or ſparing vſe of theſe Worldly things preſerues the health of our ſoules, making them ſtrong and vigorous in grace and vertue; whereas the glutting ſatiety of earthly vanities corrupts the minde, abates our ſpirituall ſtrength, and fils vs full of the corrupt humours of vice and ſinne.

§. Sect. 2. That worldly things doe not make vs more fruitfull in good workes.

And as they doe not helpe to ſowe in vs inwardly the ſeeds of Grace, ſo neither doe they cauſe vs to bring forth outwardly the fruits of Godlineſſe. For howſoeuer the ambitious man hath attained vnto Honours and Preferments, whereby hee is enabled to defend the weake and to ſhelter the poore vnder the ſhadow of his protection: yet either is his mind ſo wholly taken vp with his purpoſes and plots of riſing, that he hath no leaſure to thinke of the poore, or ſcorneth to haue his thoughts fixed on ſuch meane ſubjects; or finding ſome ſtrong oppoſition, dare not bee ſeene in the poore mans cauſe, leſt croſſing his Compeeres in their will, they ſhould croſſe him in his next preferment; or finally, ſo ſpendeth his whole eſtate in bribes, and wearieth all his friends in his own ſuits, for his further aduancement, that hee hath neither will, leaſure, nor meanes to do good vnto any in diſtreſſe, nor to releeue the neceſſities of thoſe that are afflicted. So likewiſe they who ſet their hearts vpon pleaſures, though they abound in ſuperfluitie, yet are they moſt poore in Charity, and in the workes of mercy; for as they exceed in wealth, ſo alſo in riot and exceſſe, and all they can rake together is little enough to miniſter to their voluptuouſneſſe, and to conſume in pleaſures. Yea, ſo wholly are they ſet on their delights, that they had rather ſpend many pounds in Feaſts and Banquetting, in Maskes and Shewes, Sports and Paſtimes, than to giue a few ſhillings towards the reliefe of a poore Chriſtian; & can more willingly finde in their hearts, that many ſhould periſh for want of food, than to abate the leaſt part of their pleaſure, or deny vnto their neuer ſatisfied ſoules any one delight. Finally, if a man ſet his heart vpon the earthly Mammon, though he abound in wealth, yet is hee ſure to bee moſt poore in good workes, though hee flow in the plenty of meanes, whereby he is inabled to do good, and to exerciſe his bounty in the workes of mercy, yet are his fruits and good workes at the loweſt ebbe, becauſe his couetous minde ſtill maketh him beleeue that hee hath neuer enough for his owne ſtore. And by reaſon of this vnſatiable greedineſſe, theſe rich Miſers are euer ready, like Spunges, to ſuck vp any gaine and profit, but when they haue it, will part with none, vnleſſe they be preſſed, and (as it were) cruſhed with violence or importunity. Though *Nabal* was exceeding rich, and able to feaſt his followers like a King; yet it was neither the deſert, nor humble ſuite of *Dauid* that could obtaine at his hands the leaſt pittance of his abounding plenty. Though the rich man in the Goſpell tooke care enough, and more than hee needed, to fill his Barnes, yet ſo careleſſe was he in doing good, that when his Barnes were ouer full, he rather reſolued to inlarge them to his great coſt and trouble, than he would part with any of his ſtore in doing the workes of mercy, and releeuing thoſe who ſtood in need: and though *Diues* went in Purple and fine Linnen, and fared deliciouſly euery day, yet could he not ſpare the very crummes that fell from his Table, to keepe poore *Lazarus* from periſhing with hunger. So that (as the Sonne of *Syrach* ſpeaketh) *If the couetous man doth any good, he doth it, not knowing thereof, and againſt his will*: and rather than hee will part with his wealth to any good vſes, hee will part with his ſoule, and vtterly abandon the meanes of his owne ſaluation; as wee may ſee in the example of the rich young man in the Goſpell, who heard Chriſt with ſome patience till hee told him of parting with his goods towards the reliefe of the poore, but then he goeth away ſorrowfull, becauſe hee could not ſaue his ſoule, and reſerue his Mammon too, and deſireth no further to haue part in Chriſt, or in his heauenly inſtructions. And this commeth to paſſe, becauſe riches do naturally inflame the hearts of couetous men towards them; and loue making them loth to part with the thing loued, cauſes them rather to reſerue their wealth with the hazard of their ſoules, than they will aſcertaine themſelues of the leaſt loſſe, by feeding the hungry, and ſupplying

1.Sam.25.4, 10,11.

Luke 12.

Luke 16.

Ecclus.14.5.

Math.19.

ſupplying the neceſſities of thoſe that want. In regard whereof theſe couetous wretches may be fitly likened to the minerall mountaines, which are full of gold and ſiluer, but barren and vnfruitfull; for ſo barren hee is in good works, that (as one ſaith) he neuer doth well but when he dieth, ſeeing then he hath an end of his vnſatiable couetouſneſſe, and ſetteth at libertie thoſe riches for the good of others, which were long enthralled in a wretched bondage. For whileſt he liueth hee will part with nothing which he poſſeſſeth, but rather than the poore ſhall ſhare with him in any part of his ſuperfluitie, hee will ſpend it on his backe in exceſſiue brauerie, on his horſe in rich furniture, yea vpon his ſenſeleſſe walles, and the very flower whereon he treadeth.

Furthermore, theſe worldly things doe not make thoſe merrie and cherefull, who moſt abound with them, if their hearts and affections bee ſeated on them; he that doteth vpon honours, doth not ſo much joy in twentie gotten preferments, as he doth fret at one miſſed, nor reioyceth in that he is aduanced before many, but is vexed becauſe he ſeeth any preferred before him; neither is he ſo much cheared in his mind, becauſe he hath the reuerence and obeyſance of cap and knee, from almoſt all men, as he is tormented if any one man wilfully denieth him that dutie and obſeruance which hee expecteth, his proud heart making him beleeue that his worth well deſerueth it. So when *Haman* being ſurfetted with ioy, in regard of the Kings eſpeciall fauour, came forth and ſaw *Mordecai* neglect him, in the middeſt of his iollitie and gladneſſe, he was filled with indignation, and like a forlorne man, full of diſcontent, he retireth himſelfe home, and telleth his wife and friends of all his riches, glory, and ſpeciall fauours, which he had receiued both from the King and Queene; but concludeth that all the honour which he had from all beſides *Mordecai* did him no good, becauſe hee alone did not reſpect and reuerence him. So what pleaſure and delight hath he, who abounding in riches, doth ſet his heart vpon them, more than the poore man, who hath but a ſmall competencie, and onely neceſſaries to releeue him? Yea doth not this man ſleepe more ſoundly, feed more ſauourly and with greater delight; looke more cheerefully, and reioyce more heartily than hee who is ouer-burthened with his abundance? For whileſt hee ſecurely enjoyeth that he hath, and contenteth himſelfe if he haue but neceſſaries to ſuſtaine nature, the other is not ſo much delighted with that he hath, as hee is vexed becauſe he hath no more; nor rejoyceth ſo much in that hee is rich, as he grieueth to ſee any richer. And this maketh him to beate his braines, and oppreſſe his mind, and ſpend his ſtrength with worldly cares, and with multitude of buſineſſe, either that hee may get more, or at leſt ſafely keepe that hee already hath. And when in his great ſtate any thing miſcarieth, or he by any caſualtie ſuſtaineth ſome trifling loſſe, he eateth out his heart with griefe, and is more fretted and vexed by loſing that little, than hee is cheared and delighted with all the reſt which he ſtill inioyeth. In a word if a mans heart be ſet vpon couetouſneſſe, he taketh comfort and pleaſure in nothing which doth not bring vnto him ſome profit, nor in theſe things neither, if (as they ſeldome doe) they doe not in gaine anſwere his expectation; hee taketh no pleaſure in beholding the Heauens, becauſe they ſend not downe ſiluer ſhowers; the ſunne in his chiefe glory delighteth him not, becauſe it doth not ſhine with golden beames: yea he hath no comfort and joy in God himſelfe, no further than he expecteth from him gaine and profit. Contrariwiſe, hee ſpendeth his dayes in murmuring and repining, alwayes caring and fearing, and neuer being at reſt: if there bee faire weather, he ſtraight complaineth of drought; if a little foule come, he ſaith all will be drowned and rotted; hee is alike diſcontented with great plenty, and with great dearth; the one becauſe he enuieth his neighbour, the other becauſe hee feareth to want himſelfe. And faine would hee, if he could tell how, haue plentie in his owne fields, and ſcarcity in other mens; ſuperfluitie at home, and dearth abroade, that hee might ſell his corne at the dearer rate. In reſpect of all which cares, feares, and griefes: the couetous mans life though he be neuer ſo rich, is compared to a funerall feaſt, which hath abundance of all things ſauing mirth and comfort. An example whereof we haue in *Ahab*, who though he poſſeſſed a kingdome, yet becauſe he deſired, and could not haue *Naboths* vineyard, was ſo farre from reioycing in all that he had, that hee was euen ſicke with griefe, caſting himſelfe on his bed, and refuſing his food, as though hee had loſt all, whereas he onely wanted that which he neuer had. So that it is not a kingdome of wealth that will purchaſe to a couetous man a dram of pleaſure, it being ſo ordered by Gods wiſe and gracious prouidence, that pleaſures ſhould not bee purchaſed with gold and ſiluer (for then rich men would haue ingroſſed them into their owne hands to ſell them againe at dearer rates) but rather he would haue them bought with the coine of labour and neceſſitie, that the poore might haue a larger ſhare in them than they who abound in wealth, and contrariwiſe hath joyned griefe, care and cumberſome trouble with riches and abundance, that no man ſhould immoderately deſire them. So the

Auarus pulchritudine cœli non delectatur, quia ſibi non affert aurum, nec magnitudine & motu ſolis, quoniam non immittit in domum ſuam aureos radios. Chryſoſt. in Matth. 26. Homil. 84.

Ariſtonymus apud Stobæum Serm. 8.

1. *King.* 21. 4.

1.*Tim.*6.10.

Apoſtle ſaith, *that the deſire of money is the roote of all euill, which while ſome luſted after, they erred from the faith, and pierced themſelues thorow with many ſorrowes.*

§. *Sect.* 4.
That worldly pleaſures are void of true pleaſure and ſound delight.

Finally, euen the pleaſures of the world are void of all pleaſure and ſound delight; for ſeeing they chiefly conſiſt in thoſe things which delight the fleſh, and ſatisfie the carnall appetite, (they are ſeldome vſed without ſinne, which in thoſe whoſe conſciences are not quite ſeared, hath ſuch a ſting accompanying it, that it marreth all their mirth, leauing after a ſhort and vaniſhing pleaſure (which a little while delighteth the eye, eare, and palat, or at vtmoſt reacheth no further than the throate,) much trouble and anguiſh of minde. For what is worldly pleaſure, but as one calleth it, vnpuniſhed wickedneſſe, which conſiſteth chiefly in reuelling and riot, in fornication and vncleaneſſe, in vaine ſights and ſhewes, in gluttonie and drunkenneſſe; and this is the worlds delight, if impunitie alſo bee ioyned with it? Now ſeeing euery one of vs hath a Law without vs, forbidding and condemning ſinne; and a conſcience within vs accuſing vs as tranſgreſſors, and applying vnto vs thoſe threatnings of heauie iudgements which the Law denounceth againſt ſinners; therefore it is not poſſible for worldly men to take any ſound and ſolid joy and comfort in theſe ſinfull delights; but when they ſeeme moſt iocund and pleaſant, *they reioyce* (as the Apoſtle ſpeaketh) *onely in the face, and not in the heart.* And as the Wiſe man ſaith, *their laughter is madnes* like to the laughter of phranticke men, which is onely from the teeth outward, and not naturall and kindly; or vnto thoſe who are tickled, which laugh in their torment, as though they were rauiſhed with ioy, when as inwardly they are vexed, and not delighted. And as the mourning and ſorrow of the faithfull is not to bee reputed any extreame and bitter griefe, becauſe it is mixed with ſo much joy and comfort; and therefore the Apoſtle maketh it but a ſeeming ſorrow: where he ſaith, *As ſorrowing, and yet alwayes reioycing*: ſo contrariwiſe wicked worldlings haue no true joy in their worldly pleaſures, which is proper and peculiar vnto faithfull men, in their honeſt delights, which are warranted by the word, and approued by their owne conſcience, but onely a counterfait ſemblance thereof; ſo that it may as truly bee ſaid of them, *as reioycing, and yet alwayes ſorrowing*: for they that laugh when they doe euill, they laugh, but they reioyce not; and (as one ſaith) there is no truer miſerie, than this falſe joy. Now if any worldlings boaſt that they ſecurely injoy their delights, without any ſuch pangs and terrours, it is a manifeſt argument, that they haue a ſeared conſcience and hard heart, and are giuen ouer of God to a reprobate minde, and to commit ſinne with greedineſſe, till Gods wrath from heauen be reuealed againſt them? And conſequently they of all other are moſt ſharpely puniſhed, when as they haue no ſenſe of their puniſhment, and are moſt ſeuerely beaten when as they brag that they doe not ſmart.

Seculi lætitia eſt impunita nequitia, &c. Auguſt. in Ioan tract. 12. Tom. 9.

2 *Cor.*5.12.

*Eccleſ.*2.2.

2.*Cor.*6.10.

Nulla verior miſeria quàm falſa lætitia: Bernard. tract. de gratia & lib. arbit.

Rom.1.

Auguſt. en-rat. in Pſal. Tom.8.

Laſtly, whereas it is one of the chiefe comforts in this life to bee in the loue and fauour of God and men, outward proſperity and abundance of theſe earthly things, aſſureth vs of neither of them: for it is not a ſigne that we are choſen of Chriſt, that the world loueth vs, ſeeing it loueth onely his owne, and hateth thoſe who follow Chriſt. It is not a ſigne of our adoption when wee flouriſh in proſperitie, ſeeing the Lord chaſtizeth all thoſe whom he loueth, and they are baſtards and not ſonnes whom he correcteth not; whereas contrariwiſe wicked men doe moſt flouriſh in proſperity, as before I haue ſhewed. It is no good ſigne that wee are in the way to heauen when we haue all wee can wiſh, and find all things about vs pleaſant and comfortable, ſeeing the Scriptures teach vs, that thoſe muſt firſt bee conformable vnto Chriſt in ſufferings, who afterwards muſt bee conformable vnto him in glory, that the way to eternall happineſſe is afflicted and ſtraite, and that by manifold tribulations wee muſt enter into the kingdome of heauen. Againe, this ſtate of proſperity aſſureth vs not of the fauour of men; yea rather it maketh vs vtterly vncertaine who are our friends, and who are not. For they who flouriſh in the world haue many friends in ſhew, and few in truth, ſeeing they are friends to their proſperity, and not to themſelues, they honour their places and not their perſons; it is the idoll of wealth which the route adoreth, and not the aſſe that beareth it; it is the honie of profit which theſe hungrie flies haunt and not the pot that keepeth it; which being cleane waſhed, and the honie put into another veſſell, they ſtriaght leaue that, and as eagerly follow this. It is not the man but mirth which is affected; and ſo long as they banquet, feaſt, and ſport together, they make great loue and friendſhip one to another; but let the bond of pleaſure be once broken, by want, or ſickneſſe, and theſe friends are ſtraightway ſcattered. And yet are men ſo blinded with ſelfe-loue, that being in proſperity, they thinke they haue ſo many friends as they haue flatterers; and howſoeuer their owne hearts tell them, that they themſelues fawne vpon many whom they doe not affect, and bow vnto a number whom they doe not inwardly honour, and keepe company with diuers, not for any great loue to their perſons, but becauſe they are fit inſtruments of their pleaſure and delight,

§. *Sect.*
That wo
things a
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God not

Ioh.15.19.

Apoc.3.19.

Heb.12.6.

Rom.8.17.

Act.14.22.

light; yet ſuch an opinion they haue of their owne worth, that they doe not once imagine that others pay them with their owne coine, but verily thinke that they are in good ſadneſſe, though themſelues ieſt, and that all the honour and reſpect, loue and friendſhip which other men ſhew vnto them, is ſimple and from the heart, though they know that themſelues make as faire a ſhew, and yet doe but counterfait and diſſemble.

Sect.6.
worldly
do not
free
our
euils:
they do
deliuer vs
dangers.
Sam.12.21.

And thus it appeareth that theſe worldly things doe not profit, in helping vs to attaine vnto thoſe things which are moſt eſteemeable. But beſides they are alike vnprofitable for the freeing of vs from the greateſt euils, and ſuccouring and deliuering vs in our greateſt extremities. So the Prophet *Samuel* calleth them *vaine things which cannot profit vs, nor deliuer vs, becauſe they are but vanitie.* For firſt, they doe not free vs from dangers, nor deliuer vs when wee are fallen into them; onely in the time of ſecuritie and peace, they promiſe vs immunitie and freedome from perils, and in the time of danger they allure vs to relie vpon them; but when we come into our greateſt extremities, they proue but reeds and broken ſtaues, which doe not ſupport vs, but rather wound our hearts with griefe, when as we ſee our ſelues forſaken of thoſe things in time of neede, wherein wee placed our chiefe confidence. And as thoſe who hauing fallen into the water, and are in danger of drowning, doe as they are falling, or whileſt they are floating on the water, catch hold on that which is next at hand, neuer conſidering whether it bee ſufficient to ſtay and hold them vp; and ſo their ſupport prouing weake and rotten, faileth and falleth with them: ſo worldly men being ready to fall into the pit of danger, doe ſuddenly catch hold of the weake and brittle ſtaies of earthly things, becauſe they are neere them and ſubject to their ſenſe and ſight: but they faile in their greateſt extremitie, and notwithſtanding any helpe which they will or can afford, they may well bee drowned in a ſea of dangers, and periſh whileſt they hold thoſe too weake ſtaies betweene their hands. And as they doe not at all helpe vs themſelues, ſo doe they diſappoint and vtterly depriue vs of our chiefe hope and helpe which wee ſhould haue in God; partly whileſt truſting vnto them for deliuerance, we either not at all, or but in formall and faint manner haue our recourſe vnto him, and craue his helpe, and partly becauſe they haue made vs ſo to offend and diſpleaſe God, that hee will not helpe vs. For when wee haue in the time of our peace and proſperitie giuen our hearts, which is Gods proper due, vnto theſe earthly idols, and haue loued and truſted in theſe creatures more than in the Creator, neuer leauing them, or leaning towards him, till we haue plainely found their inſufficiencie and our owne error; then though we call vpon God he will not heare vs, though we flie vnto him hee will not helpe vs, but will in the time of our aduerſitie leaue vs vnto thoſe idols for ſuccour and deliuerance, vpon which in the time of our proſperitie wee reſted and relied; and ſuffer vs to fall in our owne ruine, which wee haue brought vpon our ſelues by our vaine confidence. Thus the Wiſe man telleth vs, that *he who truſteth in his riches ſhall fall*; and *Iob* coucheth both theſe together, ſhewing that neither will the worldling pray, nor the Lord heare him in the time of trouble. *What hope* (ſaith he) *hath the hypocrite when hee he hath heaped vp riches, if God take away his ſoule? will God heare his crie when trouble commeth vpon him? will hee ſet his delight vpon the Almightie? will he call vpon God at all times?* So that (as one ſaith) in reſpect of immunitie from dangers, they may ſleepe more ſecurely who are rich in their conſciences, than they who are rich in theſe earthly vanities; for the all-ſufficient God being the ſtaffe of their ſtay, vpholdeth and ſupporteth them in the day of danger; but theſe who put their truſt in theſe worldly things, may truly ſay with the wicked, *We haue made falſhood our refuge, and vnder vanitie are we hid.* For the Lord wil bring vpon them the euils which they feared not, and in their greateſt extremitie, he will make the cords of their confidence as weake as a rotten threed, expoſing them to the laughter and ſcorne of all the godly, becauſe they hauing left the Lord, their ſure and ſufficient hold, and reſted vpon theſe broken reeds for helpe, haue caught a downe-fall through their owne folly. So the Pſalmiſt ſaith, that when God ſhall execute judgement in the deſtruction of theſe wicked worldlings, *the righteous ſhall ſee it and feare, and ſhall laugh at them, ſaying, behold the man that tooke not God for his ſtrength, but truſted in the multitude of his riches, and ſtrengthned himſelfe in his ſubſtance: but I* (ſaith he) *ſhall bee like a greene oliue tree in the houſe of God, for I haue truſted in the mercie of God for euer and euer.*

Iudges 10.14.

*Prou.*11.28.

Iob 27.9.10.

Diues in conſcientia ſecurior dormit in terra, quam diues in purpura. Auguſt.ſerm.112. Tom.10.

*Eſa.*28.15.

Pſalme 52.7.8.

§.*Sect.*7.
Worldly things do not cure the body of ſickneſſes and diſeaſes.

Furthermore, the abundance of theſe earthly things doth not cure the body of ſickneſſes and diſeaſes, which not being remoued make all the worlds comforts meerely vncomfortable. It is not worldly preferments, nor the praiſes of men, nor the higheſt ſeate, that will cure the gout, apoplexie, conſumption and the reſt; it is not the cap and the knee, which will preſerue them to whom theſe courteſies are done, from ſtooping vnto ſickneſſe. It is not the honorable garter that will cure the gout, or the chaire of eſtate that will helpe the ſtone and collicke, nor the crowne it ſelfe that will eaſe the head ach. Neither are riches more profitable for theſe purpoſes; for though a man haue goodly houſes, rich furniture, great reuenewes, and abundance of gold and ſiluer; yet all will not preuent the leaſt ſickneſſe before it commeth, nor free him of it when is hath ſeazed on him. Yea rather they are cauſes of weakening the ſtrength and impairing the health: for who ſeeth not by continuall experience that the poore doe much excell the rich; country-men, citizens; and ſeruants their maſters in health and ſtrength, being much more able to indure hunger and thirſt, heate and cold, watching and painfull labour; and to continue in theſe laborious imployments without any great wearines, and with much chearefulneſſe, which in an inſtant would quite tire the other? And this commeth to paſſe, firſt, becauſe riches doe make men wanton and effeminate, whileſt they ouer-tenderly looke to their body, not ſuffering it to indure any hardnes, but inuring it to warmth, daintines, and eaſe, which in a while cuſtome maketh ſo neceſſarie, that they cannot want any thing which they haue before vſed without impairing of their health. Secondly, becauſe either in getting, keeping, or diſpoſing their riches, or elſe by all theſe ioyned together, their heads are filled with cares, which will not let them ſleepe, nor take their reſt, without which health cannot long continue. So the Wiſeman ſaith, that the *abundance of the rich will not ſuffer them to ſleepe, whereas the labouring man ſleepeth ſoundly, whether it bee much or little that he eateth.* And the Sonne of *Syrach* telleth vs, that *waking after riches doth pine away the bodie, and the care thereof driueth away ſleepe: This waking care breaketh the ſleepe, as a great ſickneſſe breaketh it.* Thirdly, they impaire the health, as they miniſter food to voluptuouſnes whereon it ſurfetteth. In regard whereof one demandeth what we gaine by our riches, but drunkenneſſe, gluttonie, and abſurd pleaſures of all ſorts, which doe more hurt and torment vs, than moſt cruell maſters their ſlaues and bondmen. Laſtly, they prepare the ſeeds for all ſickneſſes and diſeaſes through their idleneſſe; for making it not onely a matter of eaſe, but of honour and ſtate, to abſtaine from all labour themſelues, and to doe all their buſineſſe by their ſeruants and deputies, they loſe that needfull exerciſe which preſerueth health, and for want of ſtirring, ſuffer hurtfull humours to increaſe and abound in them: neither haue they that ſtomacke and appetite to their meate, which they that labour haue, but come to their full tables, with fuller bellies and cloyed appetites, and ſo either eate nothing, or that which is worſe, againſt their ſtomackes. And whereas they who take paines neede no other ſauce but ſalt and hunger to ſharpen their appetite, becauſe exerciſe helpeth their digeſtion, and reneweth their hunger, which giueth a good relliſh to their courſeſt fare, and maketh it wholeſome nouriſhment for their bodies: contrariwiſe, they who ſpend their time in ſloth and idleneſſe, wanting this helpe for their concoction, come to the table, hauing their ſtomackes full of the laſt meales crudities, which maketh them to loath their greateſt dainties, and ſo either to faſt, or to repleniſh and cram their bellies with renued gluttonie. And as this abundance being vſually abuſed doth impaire health, ſo being ſicke, it commonly doth not helpe vs, but hinder our recouerie: and whereas the poorer ſort are much leſſe prone vnto ſickeneſſe, or being ſicke, commonly need not the Phyſitions helpe, hauing onely ſome kitchin phyſicke, and knowne remedies, which being helped with the ſtrength of of their nature, doe eaſily reſtore them to their health; the richer ſort doe more eaſily, and often fall into diſeaſes, of which through their effeminate weakneſſe, and want of naturall ſtrength they cannot recouer; and therefore are faine to flie to the Phyſition vpon euery ſlight occaſion, from many of which they receiue ſo much the ſlower helpe, by how much the greater ſtore of money they haue to beſtow vpon them; and if they be not men of the better conſcience, all the good their wealth doth, is to betray them vnto further torment, and to make their liues to become a prey. By all which it appeareth that riches doe neither preſerue health, nor cure diſeaſes; yea rather it may bee truely ſaid, that the halls of the rich are the chiefe harborrowes where diſeaſes inhabit. For as wormes ſooneſt breed in ſofteſt woods, and cankers moſt commonly gall and fret the goaleſt trees, which are fulleſt of ſap: ſo ſickneſſes moſt eaſily ſeaſe vpon ſuch bodies as are made moſt ſoft and effeminate with eaſe, wantonneſſe, and luxurious abundance; they hauing all diſeaſes incident to others, common vnto them, and certaine kinds of ſickneſſes proper and peculiar to themſelues, with which a man ſhall ſeldome heare that any poore man is troubled, as gouts, palſies, apoplexies and ſuch like, which are commonly the fruits of too great eaſe and plenty.

Eccleſ.5.9.10.

Eccleſiaſticus 31.1.2.

Chryſoſt. in Philip.3. Serm.10.

Morborum do-
micilium d
uitum aula.

The like alſo may bee ſaid of wordly pleaſures, which being immoderatly loued, and exceſſiuely vſed, may well for the time delight the ſicke, but can neuer cure the ſickneſſe. Yea rather if wee aske the Phyſitions they will tell vs, that as temperance and abſtinence from theſe voluptuous pleaſures

§. Sect. 3.
Pleaſures d
not cure di
eaſes.

ſures is a ſpeciall meanes both to preſerue and recouer health; ſo the ouermuch vſe of them is the chiefe cauſe of all ſickneſſes and diſeaſes, and a notable hinderance vnto the recouerie of our health, when by any other accident it is impaired. For as one ſaith, hee that inureth a weake and ſickly body to exceſſe of voluptuous pleaſures; is like vnto him who launceth a leaking and rotten ſhip into the maine, for they doe not cure his maladies, but making open paſſages to let in a whole flood of more deſperate diſeaſes, they doe in the end wracke and ſincke him. Hence it is that the Grecians (as one well obſerued) called the intemperate, and they who wanted health by the ſame name, onely with the difference of one letter, to note the great affinity that is betweene ſickneſſe and intemperance. The which as it is true of the immoderate vſe of all kinds of pleaſures, ſo eſpecially of thoſe which conſiſt in eating and drinking: for howſoeuer the ſober and moderate vſe of meats and drinks is a meanes ordained of God to preſerue and recouer health and ſtrength, and to affect vs alſo with honeſt delights, yet when men ſet their hearts vpon theſe pleaſures, and place a kind of happineſſe in abundant and daintie fare, they impaire their health, and bring vpon themſelues innumerable dangerous and deſperate diſeaſes; for filling their ſtomackes with crude and indigeſted humours, and their heads with fumes: they within a while are vexed with megrims, palſies, conſumptions, agues, gouts, and what not? So that dearely doe they buy that ſhort pleaſure which they take in eating and drinking, which at the furtheſt extendeth but to the throate, whileſt their diuers kinds of diſagreeing meates being put into the ſame bellie, doe conflict one with another, and ſo ouerburthen and vexe the diſtended ſtomacke with their inteſtine diſſenſion, that they occaſion theſe voluptuous epicures to complaine of the laſt meales plentie, or of the vnwholeſomneſſe or ill cooking of ſome diſh the next day; whereas they might more iuſtly complaine of their owne gluttony and intemperance, which preſent diſcommoditie is commonly attended vpon with grieuous and tedious diſeaſes, as I haue ſhewed. In regard whereof the Grecians fitly call gluttony the throat, or belly frenſie; for what greater madneſſe can bee imagined, than for a ſhort and brutiſh pleaſure to loſe the comfort of continuall health, and to ſuſtaine the torments of tedious ſickneſſes? Yea in truth theſe gluttonous epicures vnwittingly depriue themſelues of their maine end, which is their pleaſure: for as temperate diet and meane fare is the mother, not onely of health, but alſo of delight; ſo contrariwiſe exceſſe and ſatiety, as it is the cauſe of many diſeaſes, ſo alſo of loathſome diſlike; for where there is fulneſſe there is no appetite; and where appetite wanteth, there can bee no pleaſure in eating and drinking. But theſe voluptuous pleaſures which conſiſt in meats and drinks, as they commonly depriue men of health and delight; ſo alſo of life it ſelfe, whileſt their epicuriſme and gluttony maketh way for diſeaſes, and diſeaſes for death. The which doth not alone ſeldome fall out by ſome rare-happening accident, but ſo frequently and daily, that wiſe obſeruers haue not doubted to affirme, that many more haue died through gluttonie, than by the ſword. So the ſonne of *Syrach* ſaith, that *by ſurfet many haue periſhed, but hee that dieteth himſelfe prolongeth his life.* With whom another agreeing ſaith, that gluttonie hath killed many, but ſpare diet none: wine hath hurt innumerable men, but abſtemious ſobriety no man; many haue loſt their liues, or at leaſt haue receiued their deaths wound euen at their banquets, defiling their tables with their owne blood; but not any haue miſcaried with temperate diet. Yea howſoeuer famine is much more feared, yet in truth feaſting is much more dangerous, both becauſe innumerable numbers more periſh by gluttonie than by want, and alſo becauſe it bringeth them to their iourneyes end by a much more foule and tedious way: for whereas famine riddeth men out of their paine in a few dayes, this putrifieth and rotteth them (as it were) inch meale, and by tedious conſumptions, and lingring torments, bringeth them at laſt to terrible, but yet often wiſhed deathes. Neuertheleſſe ſuch is the follie of the moſt that they flee famine becauſe of its fearefull viſage, though few periſh by it, and that by a more eaſie, or at leſt much more ſpeedy death, and hug gluttonie in their boſomes, becauſe a ſhort pleaſure accompanieth it, though it bring innumerable multitudes to much more foule and loathſome deſtruction.

Ecclus.37.30.

Ambroſ. de Cain & Abel. lib. cap. 5.

§. Sect. 9.
Worldly things profit not in the day of Gods viſitation.

And thus you ſee that theſe worldly things little auaile vs when wee lie vpon our ſicke beds. But though they could profit vs, for the curing of ſome ordinarie and naturall diſeaſes, by procuring vs phyſicke and better diet, yet how vnable are they to keepe backe old age, which is the next forerunner of death? For whileſt theſe voluptuous pleaſures, like ſtrangers or enemies deuoure a mans ſtrength, gray heires are heere and there vpon him, and he knoweth it not; as the Prophet ſpeaketh in another matter. But though they could alſo ſtay the courſe of time, and we could by their helpe renew our age like the Eagle: yet what wil they profit vs in the day of Gods wrath, when hee commeth in viſitation to take ven-

Hoſ.7.9.

ven-

Ezech.7.19.
Zeph.1.18.
Pro.11.4.
Eccleſiaſticus 5.1.

vengeance on vs for our ſinnes? Surely then ſhall the rich man caſt *his ſiluer into the ſtreets, and his gold ſhall bee farre off; his ſiluer and gold cannot deliuer him in the day of the wrath of the Lord.* So the Wiſe man ſaith, that *riches auaile not in the day of wrath, but righteouſneſſe deliuereth from death;* and therefore the Son of *Syrach* exhorteth vs, not *to truſt in our riches, nor to ſay that we haue enough for our life: for they ſhall not helpe in the time of vengeance and indignation.* Finally, howſoeuer theſe worldly vanities do in the time of peace and ſecurity, like the ice beare vs vp, yet when the hot ſunne of Gods wrath ariſeth they ſhall melt away, and leaue vs to ſincke in our greateſt extremities: yea theſe earthly things ſhall in the day of Gods viſitation, bee as fuell to his wrath, and make it burne more hot againſt thoſe who haue abuſed them vnto ſinne. The greater honours that men haue, the greater ſhall bee their ignominie and confuſion of face at this day, if they haue not vſed them for the aduancing of Gods glory, and for the countenancing and maintaining of vertue and religion, as alſo for the diſcountenancing and ſuppreſſing of ſinne and wickedneſſe. The greater wealth they haue, the greater ſhall be their plagues, if when God commeth to viſit, it ſhall be found that they haue not by theſe rich talents honoured their Lord and Maſter, and comforted and relieued their fellow ſeruants, but haue conſumed them on their owne luſts in riot and exceſſe. The more they haue abounded in voluptuous pleaſures, the more ſhall they abound in paines; if in their mirth they haue kept no meane, and haue not onely recreated and refreſhed themſelues, but euen ſurfetted in theſe carnall delights, feeding (like the rich glutton) deliciouſly, and going richly apparelled euery day; and as the Prophet ſpeaketh, drinking wine in bowles, delighting themſelues with their ſweete muſicke, and ſtretching themſelues on their iuorie beds, but in the meane time neuer remembring the afflictions of *Ioſeph*, nor relieuing poore *Lazarus* with the crums of their table.

Luk.16.
Amos 6.4.5.6.

§. Sect.10. That worldly things profit not at the houre of death.

But let it bee ſuppoſed that theſe earthly vanities could preſerue vs in ſafety our whole life; ſay they were armour of prouſe to beate backe the gunſhot of all euils whileſt wee remaine in this worldly warfare; yet what will they profit vs when the houre of death approcheth? How vaine and inſufficient ſhall wee then find them, to ſhield vs from this laſt mortall ſtroake, yea to purchaſe a reprieue euen vntill the next morning? For as they were no helpes to our birth and being, ſo they ſhall be no impediments to our death and ending. How truly may wee then ſay to them, after that wee haue our whole life relied on their helpe, as *Iob* to his friends; Miſerable comforters are you all; ſeeing when we moſt need refreſhing, they will not afford vnto vs any conſolation: not vnfitly in this reſpect compared to the brookes of Arabia, which are moſt drie when the paſſengers ſtand in moſt need of water. For when we are tormented with the pangs of death, and are terrified with the threatnings of the Law, and vexed with the inward accuſations of our owne conſciences, and affrighted with the apprehenſion of Gods deſerued wrath, and aſſaulted with the ſubtile and ſtrong tentations of our ſpirituall enemies; and beſides our owne griefes, ſee our friends weeping and lamenting about vs, as being loath to part, and yet vnable to ſtay vs; when theſe (I ſay) and many other vnauoidable euils haue beſet vs; what will it auaile vs, that we haue led our whole life in flouriſhing proſperity, and abounded in all which our hearts could deſire: ſeeing now they can miniſter vnto vs no helpe, in this our laſt and greateſt extremitie, but leaue and forſake vs when we ſtand in moſt neede of conſolation? What comfort ſhall wee then find, that wee haue ſate in the ſeat of honour, and beene aduanced to the chiefe preferments, and haue for ſmall or no deſerts beene famous and glorious in the eares and eyes of men? Seeing, as the Pſalmiſt ſaith, theſe mortall gods muſt *die as a man, and theſe Princes ſhall fall like others, and when the glorie of their houſe is moſt increaſed, they ſhall take nothing away when they die, neither ſhall their pompe deſcend after them, but theſe honorable perſonages ſhall bee like to the beaſts that periſh.* And though they haue ſhined in glorious brightneſſe, whileſt the lampe of life laſted, yet if their light be not ſtill nouriſhed with the remembrance of their vertues, graces, and good deſeruings, it ſhall then goe out and vaniſh away in ſmoake and ſtincke. What will it profit vs that we haue multiplied our treaſures as the ſands of the ſea, ſeeing theſe golden rayes ſhall then ſet, and bring no comfort vnto vs in the night of death? How true then ſhall we find our Sauiour Chriſt, ſaying, that our life conſiſteth not in our riches and abundance? How eaſily then ſhall we ſubſcribe to the ſaying of the Wiſe man, *The treaſures of vnrighteouſneſſe profit nothing; but righteouſneſſe deliuereth from death?* Then ſhall wee finde the Prophets ſimilitude fitted vnto vs: *As the Partridge gathereth the young which ſhee hath not brought fourth: ſo hee that getteth riches, and not by right, ſhall leaue them in the middeſt of his dayes, and at his end ſhall bee a foole.* What will it auaile vs that we haue all our barnes full, when as the ſame night our ſoules ſhall be taken from vs? to leaue rich

Iob.16.2.
Mr.Gr
Iob 6.15.
Pſalm.82.
Pſal.49.16. 17.19.
Luk.12.15.
Prou.
Ierem.17.1
Luk.12.20

rich Cheſts behind vs, & to take with vs ſouls quite empty of all grace and goodneſſe? to bequeath much riches to the World, and to carry no good works with vs to the ſeat of judgment? What good will our wealth doe vnto vs, which in all our liues we haue ſo dearely loued, as though it were this golden Ladder which would mount vs vp into Heauen; ſeeing at this fearefull houre, *Peters* curſe will accompany it; *Thy money periſh with thee*; becauſe wee thought our heauenly inheritance could bee bought with this earthly traſh? Finally, what comfort ſhall we then take in our worldly delights, ſeeing like a Cloud they are vaniſhed away, and haue left nothing behind them but griefe and heauineſſe? What pleaſure ſhall wee then take in merry company, when as now none but our mourning friends ſtand about vs? Or in our former feaſting, and delight in eating and drinking, when as our taſte failing vs, wee can find no ſweetneſſe in our beſt dainties? Or what now helpeth it vs to haue often heard melodious Muſicke, to haue ſeene many delightfull ſhewes, and to haue ſpent much of our time in vain ſports and paſtimes, when as being all paſſed away like a dreame in the night, nothing carrieth with vs but paine, feare and anguiſh of minde? In a word, after we haue long tired our ſelues in hunting after theſe worldly vanities, we ſhal then conclude that wee haue ſpent our ſtrength in vaine, and in our hands haue found nothing: for then all theſe things being taken from vs, wee ſhall goe out of the World as naked and bare as we came into it, hauing nothing of all which wee poſſeſſed, but a poore ſheet to couer vs. And as the Milſtone which turneth about all day, grinding Corne for others, and not for it ſelfe, doth at night ſtand in the ſame place where it was in the morning, and after that great plenty of graine hath paſſed by it, is emptied of all, hauing no good by the bargaine, but to weare it ſelfe out for the profit of others: ſo worldly men in attaining vnto earthly vanities toyle themſelues the whole day of this life, & when the night of death approcheth, they are in the ſame caſe that they were in when they began, & hauing now only their labour for their paines, they retaine nothing of all that which hath paſſed through their hands but are conſtrained to leaue them to the World, from whom they firſt had them.

Now conſider further, that by reaſon of this relinquiſhing all which they ſo well loue, they ſhall not only at their departure bring no comfort, but much griefe and bitterneſſe. For ſeeing in the whole courſe of their life, they haue ſet their affections chiefly vpon them, therefore when they are conſtrained to leaue them, they ſuſtaine no leſſe ſorrow, than if their hearts were pulled out of their bodies; and as impatiently beare this ſeperation between themſelues and their Idols, as the enſuing ſeparation betweene their ſoules and their bodies. Thus will the paines of death be doubled to ambitious men (who hauing ſpent their whole liues in making themſelues knowne vnto others, doe die vnknowne to themſelues) when as all their preferments forſake them which they loued, as well as their liues, and much better than their ſoules. Thus the rich man grieueth to part with his riches, more than to part with his life, and is tormented as much that another muſt haue them, as that hee muſt leaue them. And thus the voluptuous man ſorroweth becauſe he muſt now leaue all his pleaſant company, good fare, and delightfull ſports and paſtimes, which all his life he hath loued much better than his owne ſoule.

Illi mori grauis incubat qui notus nimis omnibus ignotus moritur ſibi, Senec. in Thyeſte.

Mori adeſt? magis quam morte mordetur auarus diues quod diuitiæ ſuæ fiunt alienæ, Chryſoſt. Homil. ad Pop. 65 Tom 4.

Now the reaſon of this their double death, and extreame ſorrow: is firſt, becauſe they part with theſe things which their ſoule loueth, hauing no hope of obtaining better things after this life. For whereas (as the Wiſeman ſpeaketh) *the righteous hath his chiefe hope euen in his death*: contrariwiſe, *when a wicked man dieth his hope periſheth, and the hope of the vniuſt ſhall periſh.* And *what hope* (ſaith *Iob*) *hath the Hypocrite, when he hath heaped vp riches, if God take away his ſoule?* No maruell therefore if they ſorrowfully part with their falſe Idols, when as they haue no hope of enjoying the true God; and leaue with griefe worldly vanities, when they haue no aſſurance of heauenly joyes. Secondly, this parting with the world and worldly things, ſhall be at that day moſt bitter and grieuous, becauſe when they forſake them, they ſhall leaue that ſinne behind them, which hath beene occaſioned by them, either in their getting, keeping, or diſpoſing them. For being ſtripped of all theſe things, nothing ſhall be left vnto them but the gaules of an euill conſcience, which in ſenſe of ſmart ſhall then cry out vpon them, becauſe they haue aſpired vnto Honours by Machiauellian policies, or haue not vſed their credit and authority, for the aduancing of vertue and ſuppreſſing of ſinne; and haue made themſelues rich with deceit and oppreſſion, or haue not communicated their wealth to the reliefe of the poore, and the furthering of pious and charitable actions; and haue wallowed in carnall pleaſures, vtterly neglecting the meanes of attaining vnto the joyes of Heauen. And thus ſinne ſhall accompany them when all things elſe ſhall leaue them. And as *Zophar* ſpeaketh, *The wicked mans bones are full of the ſinnes of his youth, and they ſhall lie downe with him in the duſt*: with all which troubles, how miſerably is the ſoule of the wretched Wordling troubled and tormented, when as hee ſhall vnderſtand that in treaſuring

Prou.14.32.

Prou.11.7. Iob 27.8.

Iob 20.11.

Rom.2.5,6.

ting vp theſe earthly vanities, hee hath alſo treaſured vp vengeance againſt this day of the declaration of Gods wrath; and that through that narrow way which hee muſt paſſe there is roome enough for his ſinnes to goe with him, but no paſſage for theſe things which by his ſinnes he hath compaſſed? For Death like an inexorable Porter ſtanding at the doore, will not ſuffer any of theſe worldly things to goe with him, but being the Worlds, to the World hee muſt leaue them. O how true then will hee finde the ſaying of our Sauiour, *What will it profit a man to gain the whole world, and to loſe his owne ſoule?* How much would hee giue at this day for a good conſcience, and to haue peace made betweene God and it? How will he condemne his owne folly for conſuming his life and ſtrength in ſeeking theſe worldly vanities which now muſt leaue him, neglecting thoſe heauenly joyes which being once obtained, would neuer haue forſaken him? How much now doth he prefer a dram of grace before an earthly Kindome, and a few good workes, before a world of riches? Finally, willingly now would he, *if he might*, exchange all his glory, wealth and carnall delights, with the ſcorne, pouerty, and afflictions of the moſt contemned Chriſtian, ſo that alſo hee might ſhare with him in his hopes, and partake with him in thoſe heauenly joyes.

Math.16.26.

§. *Sect.*12.
That worldly things profit not after our ſeparation.

But though theſe earthly vanities could profit vs at our laſt departure, by ſweetning death, and making its ſting leſſe grieuous, yet what good will they doe vs after our ſeparation? Seeing now there is no difference betweene the rich and the poore, the King and the Begger; betweene him who languiſhed in miſery and trouble, and another which hath ſpent his life in pleaſures and paſtimes? For as nature putteth no difference between the one & the other in their birth; ſo neither doth it diſtinguiſh between thē after their death: al haue the like ingreſſe & egreſſe when they enter into, and leaue the World; alike in the wombe, & alike in the Graue. For open the earth, and ſee if thou canſt diſcerne the rich from the poore, or the Noble from the baſe; ſauing that only there is this difference, that more periſheth with the one than with the other; the rich hauing a fairer Tombe and finer Sheete, or more ſweete Odours wherewith he is embalmed; all which are loſſes to the liuing, and not helpes to the dead, ſeeing theſe good things are bereaued of their grace and ſweetneſſe, but doe not inrich the dead Corps with their vertue and excellencie. Yea, if in this life wee haue ſet our hearts vpon theſe vanities, eſteeming and louing them better than God himſelfe, his ſpirituall Graces and heauenly joyes; if vnrepented ſinne haue accompanied them, either in their getting or fruition, then how vnprofitable ſhall wee find them after death, yea, how hurtfull and pernicious to our wretched ſoules? For what will it auaile vs to be extolled where wee are not, and to bee condemned where wee are? to haue with *Diues* rich friends on earth, which haue the command of whole Riuers, and to bee our ſelues in Hell fire, not being able to obtaine a ſmall drop of water with earneſt intreaty? to haue left many delights behind vs, and to haue nothing but torments with vs? O how many Worlds would a man in this caſe giue for the redemption of his ſoule out of theſe helliſh tortures, which he hath plunged himſelfe into for the obtaining, for a ſmall moment of time (as it were) a little handfull of theſe earthly vanities? How much doth hee now loath thoſe things which before hee ſo much loued, ſeeing by wofull experience hee findeth that they haue depriued him of thoſe true and eternall joyes, and haue beene the occaſions of his fearefull condemnation?

Ambroſ.lib.de Nabuth.cap.1. Tom.4.

§. *Sect.*1
That worl
things wil
profit vs a
the day of
judgemen

Finally, though worldly vanities ſhould accompany vs to the graue, yet what will they profit vs at the day of judgement? for then we ſhall be examined, not how we haue flouriſhed in the World, but how faithfully we haue ſerued God. Neither will the Lord our Iudge then conſider how honourable we haue beene amongſt men, but how much we haue honoured him, who hath cauſed vs to be thus honoured; nor what great Offices we haue borne, but how wee haue diſcharged them; nor reſpect vs according to our earthly preferments, but according to the meaſure of that glory which by them wee haue deriued to him, and of that good which we haue done to his Church, and the poore members of Ieſus Chriſt, with that credit and authority wherewith God endowed vs. Then the Lord will not regard how many prayſes we haue had amongſt men, but how praiſe worthy we haue beene in his ſight; not how they haue magnified vs, but how we haue magnified his glorious name; nor how many Caps and Knees we haue had from our inferiours, but how oft and zealouſly we haue humbled our ſoules, and bowed the knees of our hearts in praying vnto him for his mercies wanting; and in prayſing him for his benefits receiued. Then will not our Iudge reſpect vs for our riches which wee had in the World, (for he will not receiue bribes, neither ſhall we then haue any thing to giue) but thoſe at this day ſhall haue his fauour, who haue abounded in the ſpirituall riches of his ſanctifying Graces. He will not regard how rich we haue beene in Lands, but in holineſſe of life, not in our Cheſts, but in our Conſciences; hee will not eſteeme vs for our wealth, but for our good workes; nor yet becauſe wee in this life had abundance, but becauſe wee did liberally beſtow it in the workes of Charity and Mercy, and ſpared for no coſt to further all pious and religious actions; vſing

ſing like faithfull Stewards theſe rich talents to the glory of our Maſter, and the good of our fellow ſeruants. Neither ſhall thoſe who heere hunted after worldly gaine be reſpected becauſe they ſeized on their prey, but he that *hath followed after righteouſneſſe and mercy, ſhall find life, righteouſneſſe and glorie;* as the Wiſe man ſpeaketh. Finally, the pleaſures of this life will then little profit vs, neither will it auaile vs that wee haue had much joy in the World, but joy in the Holy Ghoſt; not that wee haue abounded in worldly delights, but that our ſoules haue delighted themſelues in the Lord, and rejoyced in him, not onely in proſperity, but alſo in affliction and tribulation. Yea, contrariwiſe we ſhall find at this day that theſe worldly things ſhall but increaſe our bils of account, ſeeing wee ſhall be called to a reckoning how wee haue gotten, kept and diſpoſed them; which accounts if we cannot make euen, either by ſhewing how wee haue imployed the talents receiued, or by laying before the eyes of our Iudge our acquittance and generall pardon bought with Chriſts precious bloud, and ſealed vnto vs by his holy Spirit, wee ſhall be caſt into the priſon of outer darkneſſe, there to remaine vntill wee haue paid the vtmoſt farthing. So that at this day thoſe ſhall be our burthens, which were heere our honours; all our riches ſhall then be turned into debts which we muſt ſatisfie by our ſelues or by our Sauiour, ſhewing how wee haue laid them out in the ſeruice of our Maſter, hauing his Word for our warrant, or where wee are ſhort in our reckoning pleading Chriſts payment. And for all our paſſed pleaſures we ſhall, as the Wiſe man telleth vs, be brought vnto judgement. Then ſhall all that Honour which wee haue receiued of men, and haue not returned vnto God, be imputed vnto vs as ſtealth and ſacriledge. Then ſhall our riches which we haue hoorded vp, and not imployed in the ſeruice of our Maſter, & reliefe of our fellow ſeruants, be accounted as ſtolne goods, and the ruſt of our ſiluer and gold ſhal be a witneſſe againſt vs. Then ſhall all our pleaſures but aggrauate our paines; if we haue not by them as by honeſt recreations, beene better fitted for Gods ſeruice, but haue vſed them immoderately, ſpending a great part of our life in ſports and paſtimes. O then what will it auaile vs to haue beene prayſed of men, God and our our owne conſciences not approuing vs; ſeeing wee ſhall not now be defended of men when God ſhall judge, nor deliuered by them, when as he ſhall condemne vs? What will it profit vs to haue beene rich in the World, when as being ſtripped of all, wee ſhall haue nothing left but our ſinnes and ſores which they haue made in our conſciences in getting or vſing them? Finally, what good ſhall our paſſed pleaſures then bring vnto vs, when as hauing abandoned and left vs, nothing remayneth of them but pollution and filthineſſe of ſoule, and the juſt wrath of God, whom wee haue diſpleaſed by pleaſing our ſelues with theſe wicked delights? or in a word, *What will it profit vs to haue gained the whole world, and to haue loſt our owne ſoules?*

Marke 8.36.

§. Sect. 14.
The concluſion perſwading to ſeeke after Gods ſpirituall graces, and heauenly ioyes; which alone bring true profit.

Seeing therefore theſe worldly things profit vs not, either as meanes to procure our chiefe good, or to free vs from our greateſt euils. Seeing they doe not inwardly inrich vs with vertue and ſauing grace, nor outwardly by good workes; ſeeing they doe not bring vnto vs true delight and comfort, and neither aſſure vs of the loue of God, nor fauour of men. Seeing they doe not free vs from dangers, nor cure our bodily diſeaſes; nor yet preſerue vs in the day of vengeance from Gods deſerued plagues; nor miniſter vnto vs any true comfort or helpe at the houre of death, after death, or at the day of judgement: therefore let vs not any more ouer-ualue theſe vnprofitable trifles, nor ſet our hearts and affections too much vpon them; but rather let vs eſteeme, affect and ſeeke after Gods ſpirituall Graces, and heauenly joyes, as being alone truely profitable, and nothing elſe in the World without them.

Let vs delight our ſelues in hearing and meditating in Gods Word, & vpon our own experience we ſhall conclude with the Prophet *Dauid that the Law of Gods mouth is better vnto vs, than thouſands of gold and ſiluer.* Let vs labour to inrich our hearts with *godlineſſe*, which as the Apoſtle ſaith, *is the greateſt gaine with contentation*: for it *is profitable for all things, as hauing the promiſes of this life and of the life to come*; the former to ſuſtaine and comfort vs for a time, becauſe God promiſeth vs his helpe; the latter to ſatisfie vs for euer, becauſe hee promiſeth vs himſelfe. And if the profit of theſe ſpirituall graces doe not fully content vs, by reaſon of their imperfections and our owne corruptions, let vs labour to attaine vnto aſſurance of heauenly happines, where we ſhall be perfect both in grace and glory. Let vs affect thoſe eternall Honours which are accompanied with all good, and freed from all euill. *Let vs lay vp our treaſures there where neither theeues can ſteale them, nor fire conſume them;* let vs labour after thoſe euerlaſting joyes which wil fill vs with pleaſure, and more profit vs than the worlds Monarchy. Which if wee once poſſeſſe, though it be but in aſſurance of faith, we wil eaſily in compariſon thereof, not onely contemne theſe earthly vanities as baſe and vnprofitable, but alſo abhorre them as loſſe and diſaduantage, when they are the Deuils wages, hiring vs by ſinning to hazard this happineſſe, or his alluring baites to weane

Pſal.119.72.

1.Tim.6.6. and 4.8.

Matth.6.19.

our hearts and affections from theſe heauenly excellencies.

Chap. XXII.

Of the manifold miſeries which doe accompany worldly vanities, in the whole courſe of mans life.

§. Sect. 1. That all worldly benefits are embittered with manifold miſeries.

WE haue ſhewed the vanity and vnprofitableneſſe of theſe worldly things, which were ſufficient to weane our hearts from them, though there were no other reaſons: for who would affect theſe worthleſſe vanities, which neither ſatisfie, nor profit thoſe that haue them? But though it ſhould be granted, that they were not thus vaine, but in their owne nature of ſome worth; ſay that in themſelues they were profitable, and therefore to be deſired; yet let vs further know, that they are ſo mingled with miſeries, and ſo diſtaſted with the bitterneſſe of adherent euils, as that there is no reaſon why wee ſhould much eſteeme them, or ſet our hearts vpon them. For let vs put into the one Scole, thoſe things that wee thinke worthy the name of good, which is to be deſired; and into the other, the miſeries, euils, inconueniences, and diſcontentments which alwayes doe accompany them; and wee ſhall finde that there is no proportion, betweene the huge heape of the one, and the little graine of the other; betweene the ocean of miſery, and ſmall drop of true delight and happineſſe. It is true that this notable Hypocrite the World is alwayes ready to deceiue vs, by promiſing vnto vs excellent benefits, and things ſincerely good, without the mixture of any euill; but when it commeth to performance, behold it tempereth a dram of Hony with a pound of Gall; it promiſeth all good, but it payeth vs with euill, or at leſt mixeth it with ſo little good, that it ſerueth but to giue vs a more quicke taſte and true relliſh of thoſe euils which accompany it. It promiſeth life and payeth death; it proffereth joy, but behold it giueth ſorrow; and commonly if we haue but one good meale of delight and comfort, we muſt walke in the ſtrength thereof many dayes, and hauing nothing to feed vpon but trouble and diſcontent, loſe all that former pleaſure many times ouer, with griefes and croſſes, before our comforts be againe renued. And thus doth the World, like a ſtately built Sepulchre, make vnto vs outwardly a goodly ſhew, though there bee nothing within but rottenneſſe and putrefaction; and like a ſubtile Merchant, it offereth vs a good ſample of bad wares, and outwardly preſenteth to our view the beſt end of the Stuffe, whereas the inmoſt and middle parts are courſe and ſlight; and placeth the pureſt and choiceſt commodities in the vpper part of the veſſell, whereas in the middle and the bottome, it is mixt, counterfeit, and purpoſely falſified to deceiue vs. Neither in truth is it more apt to deceiue, than we to be deceiued; for as thoſe who are borne in a Mill are ſo well acquainted with noiſe, that it little diſquieteth them; and as they who are bred and brought vp in a priſon, are not much troubled with their reſtraint, nor offended with their little light, nor grieued to carry their Giues and Bolts; yea, contrariwiſe, when their irons are but a little lightned, they are comforted and refreſhed, as though they were ſet at liberty, and thinke a little bettering of their ſcant and hungry meales, a great Feaſt and dainty Banquet: whereas thoſe who haue beene brought vp in great plentie and full libertie, ſorrow at the others joyes, and are tormented with griefe, in the middeſt of their wretched comforts. So becauſe wee are from the firſt moment of our birth brought vp and inured to this noiſe of miſeries; becauſe wee had our firſt being, and breeding in this wretched priſon of the World, we are ready to loue and rejoyce in our little inlarged impriſonment, as though we had attained vnto perfect liberty, and to account our leaſt miſeries our greateſt happineſſe. Whereas if either with our firſt Parents we had euer taſted of the joyes of Paradiſe, or had but only in Viſion with the bleſſed Apoſtle, the leaſt glimpſe of our heauenly glory, the Worlds greateſt liberty would appeare to bee a thraldome, and his moſt delicious ſweets would bee as bitter as gall, and as loathſome to our taſte as the infuſion of Wormewood, yea, in truth as the Chymicall extraction of *Colyquintida*.

§. Sect. 2. The miſe of worldly things ſhew by teſtim

But the miſeries of the World and worldly things may be more cleerely ſhewed, by conſidering the teſtimonies of thoſe who haue ſpoken vpon their own experience, and as they haue beene guided by Gods Spirit, which can neither deceiue nor be deceiued; as alſo by inſiſting in ſome ſpeciall inſtances of theſe miſeries, wherewith all men generally are acquainted. The holy Patriarch *Iacob* ſpeaking as he had found by lamentable experience, telleth *Pharaoh*, that *the dayes of his life had beene few and euill*: and this *Iob* inlargeth to all the ſonnes of men, ſaying, that *man who is borne of a woman, is of ſhort continuance and full of trouble*: yea, the Wiſe man himſelfe who had taken the deepeſt draught in the golden Cup of the Worlds proſperitie, euen after he had glutted himſelf with voluptuous pleaſures; concludeth that all is not only vanity, but alſo vexation of ſpirit, & that all mans dayes are ſorrowes, & his trauaile grief, ſo that his heart can take no reſt, no not in the night, which time is purpoſely deſtinated to reſt and quietneſſe: and elſewhere he affirmeth, that *the miſery of man is great vpon him*. With which heauenly

Gen.47.9.
Iob 14.1.
Eccleſ.2.23.
Eccleſ.8.6.

uenly Oracles of diuine Truth, agree the manifold teſtimonies of the wiſer ſort of men. The Sonne of *Syrach* ſaith, that *great trauaile is created for all men, and an heauy yoke for the ſonnes of* Adam, *from the day that they goe out of their mothers wombe, till the day that they returne to the mother of all things. Namely, their thoughts, and feare of heart, and the imagination of the things they wait for, and the day of death. From him that ſitteth vpon the glorious throne, vnto him that is beneath in the earth and aſhes. From him that is clothed with blew ſilke and weareth a Crowne, euen vnto him that is clothed in ſimple Linnen: wrath and enuy, trouble and vnquietneſſe, feare of death, rigour, ſtrife, &c.* With him agreeth another, who was herein more wiſe and learned, becauſe hee ſaw and acknowledged his owne ignorance; O Lord my God (ſaith hee) this life preſent is full of labour and tribulation, as being led with bitter mourning, and loſt with brackiſh teares; yea, ſo great is the affliction of this wretched life, that it deſerueth to be called rather a death, than life; or ſome thing elſe, which is worſe than death; ſeeing ſcarce any man paſſeth a day thereof, without cumberſome croſſes, and cauſe of griefe. Behold (ſaith another) the World in paſſing by troubleth vs, and yet wee loue it; it deceiueth vs, and we account it faithfull; it killeth vs, and yet as life it ſelfe it is affected and deſired; it windeth from vs, and wee embrace it. O defiling World, how wouldeſt thou rauiſh thy Louers with delight, if thou diddeſt flouriſh? but flouriſh thou doeſt not; ſeeing thou haſt no ſincere joy, or ſtable conſtancy, but thy honey and ſweetneſſe hath its bitterneſſe, falſe delights, certaine griefe, vncertaine gladneſſe, hard labour, fearefull reſt, repleniſhed miſeries, and an empty hope of happineſſe. And elſewhere, This preſent life is fraile & miſerable; vncertain, deceiuing, and vnſatiable: we are borne in paine and ſorrow, we are nouriſhed in miſery & difficulty, we liue in labour and die in griefe; and in the end (which is moſt to bee lamented) if wee depart impenitent, wee plunge our ſoules into perpetuall torments.

But this miſery of mans life will better appeare, if we conſider it in the parts thereof, which are chiefly two, ſinne and puniſhment; for the former, we are euen in our firſt conception, ſo wholly defiled with that corruption of nature which hath beene deriued vnto vs from our firſt Parents, that wee are onely aliue to ſinne, but dead to grace and all goodneſſe, vnable ſo much as to moue in the way of righteouſneſſe which leadeth vnto life, although wee runne with head-long haſt in the way of wickedneſſe, which bringeth thoſe who goe in it, to perdition and eternall death. And from this fountaine of originall ſinne, iſſue the poyſonous ſtreames of actuall tranſgreſſions, whereby we break continually, through the whole courſe of our life, all the Commandements of Almighty God, omitting the duties which he hath commanded and committing the ſins which he hath forbidden. In which miſery of ſinne we are wholly plunged before we are called and conuerted vnto God, committing all manner of wickedneſſe with ful ſwinge and conſent of will, delighting our ſelues and rejoycing in our rebellion; by reaſon whereof we are naturally ſtrangers and enemies vnto God, ſubject to his wrath, to the curſe of the Law, and to all thoſe fearefull plagues and puniſhments, which therein are denounced againſt Tranſgreſſours, the ſlaues of ſinne and Satan, and heires of eternall death. Yea, and after wee are conuerted vnto God, the fleſh continually luſteth againſt the Spirit, and the corruptions of nature remayne ſo ſtrong in vs, that wee cannot doe the good wee would, but the euill which wee would not doe, that doe we. And as we are by this Law of our members rebelling againſt the Law of our minde, daily led captiue vnto ſinne; ſo are we thereby in ſuch ſort diſabled, that we cannot, to the day of our death, offer vnto God any one pure and perfect duty, without the filthy ſpots and ſtaines of our corruption. Now what a miſery is this, that we who were created Gods glorious creatures, according to his owne Image, to the end that we ſhould ſerue him in holineſſe of life, ſhould, as though wee had forgotten the end wherefore we came into the World, neglect all duty to our Creatour, and become voluntary ſlaues to ſinne and Satan, ready to doe his will; though wee haue nothing for our wages but eternall death? Yea, euen after we are called and reconciled vnto God, how great is our miſery whileſt wee continue in this life, ſeeing we are daily intangled in the ſnares of ſinne, and haue our beſt actions ſo imperfect and ſtained with our corruptions, that if the Lord ſhould examine them according to his righteous judgment, they would deſerue a curſe rather than a bleſſing, and puniſhment rather than a reward? What a miſery is this, that after we haue with *Iacob* preuailed with God, we ſhould halt of our corruptions to the day of death; and after we haue broken out of the priſon of Satans bondage, and ſhaken off the chaines of his ſubjection, all our joynts ſhould be ſo ſtiffe and benummed, that wee ſhould to the very end of life, lamely performe all holy duties, and halt like wretched creeples in the wayes of God? Finally, that the more time is added to our dayes, the more we ſhould adde to the heap of our ſins, and prouoke our good God to juſt diſpleaſure, who hath ſo tenderly loued vs, that hee gaue his owne deare Sonne to death for the perfecting of our redemption?

Rom.7.

§. Sect. 4. That the things of this life are commended onely by neceſſity.

And this is the chiefe part of all our miſery, as being that curſed fountain from which all the reſt ſpring and flow; for by reaſon hereof all the creatures in the World are made ſubject to coruption, and being made for bleſſings, they are turned into puniſhments; and though outwardly they ſeeme excellent and deſirable, yet this hidden poyſon of ſinne ſecretly lurking in them, maketh vs to caſt them vp with griefe, when with great pleaſure wee haue ſwallowed them downe. So that euen thoſe things which wee chiefly affect are full of wretchedneſſe, beſides thoſe innumerable miſeries joyned with them, which all taking notice of, doe abhorre and ſhun. And though the things we deſire were freed from outward and accidentall euils; yet themſelues bring with them miſery enough to make them juſtly loathſome to all that judiciouſly taſte and rellish them. For the chiefe goodneſſe of theſe worldly things which we deſire, conſiſteth not in any abſolute excellency that is in themſelues, but onely as they are preſent helpes to free vs for the time from the euils which we feare; and no other worth or eſteeme haue they but as they come commended by ſome vrgent neceſſity: thus wee deſire riches, not ſo much for any excellency wee ſee in them, as becauſe wee feare and ſhun pouerty; thus Honours are eſteemed, becauſe wee feare diſgrace; thus meate hath onely ſo much goodneſſe in it, as men haue hunger that feed vpon it, and drinke hath its worth from thirſt; thus Summer is commended vnto vs by Winter, warmth by our colde, and the coole aire by intemperate heate. In a word, nothing in the World is eſteemed good, but onely ſo farforth as it bringeth letters of commendations from neceſſity, and ſerueth as a preſent means to free vs from euill, and to make vs leſſe miſerable. And if wanting the prayſe which need imparteth vnto it, it offer it ſelfe vnto vs, it is vnwelcome, and we forthwith loath and diſlike it. If meate come before hunger haue made way for it in our deſires, who is not glutted with the ſight of it? If drinke be not commended by thirſt, who regardeth it? If we haue more clothes laid on vs when we are hot enough, we eſteeme it a burthen and not a benefit: If abundance of wealth were offered vnto vs, not hauing before any want of it, and conſequently no deſire, we would not much value it. Finally, ſo much worth and eſteeme theſe worldly things haue, as wee haue firſt want and miſery. So that in truth he who hath moſt need, and is moſt wretched, he hath moſt joy and comfort by theſe earthly vanities when hee hath liberty to enjoy them; he who is moſt hungry hath alſo moſt pleaſure by meate; he that is thirſtieſt, hath moſt delight in drinke; and we muſt firſt want in ſtate, or at leſt in minde, before riches haue any great welcome. Yea, pleaſure it ſelfe hath no ſweet rellish till our appetite be ſharpened by the ſharpe ſawce of miſery and affliction, neither would any man thinke himſelfe more happy for the acceſſe of worldly things, vnleſſe it were for former felt, or future feared vnhappineſſe.

§. Sect. 5. That mans life is a continuall diſeaſe, and worldly things, medicines to eaſe it.

Naſci hic in corpore mortali incipere aegrotare eſt, Aug. in Pſal. 102. Enarrat.

In which reſpect our life is moſt fitly compared to a continuall diſeaſe: for when wee begin to liue, we begin to be ſicke; and theſe worldly things which wee ſo much eſteeme, are but Medicines for our Maladies, and playſters for our ſores, which do not perfectly cure vs, but onely giue vs ſome preſent eaſe. For in truth the diſeaſes are naturall, hereditary, rooted in our firſt principles, and hauing ſetled themſelues in our bones and marrow they are incurable. And therefore as that is eſteemed the beſt Medicine for the Gout which remoueth the fit, and that the beſt ſalue which keepeth the incurable vlcer cleane and ſweet: ſo thoſe are eſteemed beſt among worldly things, that for the preſent ſerue as Medicines to eaſe our naturall miſeries, which it is altogether impoſſible fully to heale and cure. This will better appeare if we conſider of ſome ſpeciall inſtances; for what is hunger but a diſeaſe, which will conſume a man in a few dayes, like that called the Wolfe, which if it be not fed with outward things, feedeth vpon the body till it haue deſtroyed it? And what is meate but the Medicine of this ſickneſſe, which becauſe it cannot perfectly cure it, therefore it is continually applyed to remoue the fit, and to aſſwage the preſent paine? What is thirſt but a ſickneſſe, which would ſoone diſpatch vs, vnleſſe drinke as a Phyſicall potion did for the inſtant ſerue for a remedy? So what is watching but a naturall diſeaſe? and what is ſleepe but the Medicine, that for the time helpeth it? What is couetouſneſſe but the ſoules Feauer? And what riches, but as a Medicine which ſometime eaſeth the fit for the preſent, though afterwards it bee more raging? What ambition, but the hearts Tympany? And what Honours, but an inſtant refreſhing, which for a while allayeth the griefe, though it rather increaſeth than abateth the ſwelling? What is voluptuouſneſſe, but as the Wiſe man calleth it a *merry madneſſe*, which hath ſome preſent comfort, by pleaſures and delights? What is labour, but a ſickneſſe, which reſt eaſeth? What ſtanding, but an infirmitie, which ſitting mitigateth? And this alſo long vſed becommeth of a Medicine a diſeaſe, which another kind of diſpoſition or poſture of the body doth for the time refreſh? All which though cuſtome make them ſo familiar, that we doe not take any ſerious regard of them, yet if wee could poſſibly be freed from them but one yeere, and liue without hunger, thirſt, cold, heate, labour, concupiſcence, we would account them as troubleſome diſeaſes, if againe they ſhould ſeaſe vpon vs.

Eccleſ.

Sect. 6.
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And thus man firſt made miſerable by ſin, doth but ſhew his wretchedneſſe whileſt hee frolickes it out in the fruition of thoſe things wherein he chiefly delighteth; and being ſicke of innumerable maladies, hee is perfectly cured of none, but onely is eaſed for the time by often changing his miſeries with one another, hungring and eating, and after eating, againe hungring; interchanging waking with ſleeping, and ſleeping, with waking, like a ſicke man turning from ſide to ſide, to find ſome ſhort repriuall of his paine; or as if one ſhould leape out of the ſcorching heat, into the chilling cold, and often interchange the one for the other, accounting both his refreſhing, whereas in truth they are both his torment. For ſo is man naturally beſotted on theſe earthly trifles, if he be ignorant of true happineſſe, and hath not fixed his heart on God and heauenly things, that he laboureth to haue them in abundance, which he hath no ſooner attained vnto, but hee hath alſo the vſuall companion thereof, glutting ſatietie and loathſome wearines: and no ſooner is he thus cloyed, but preſently hee ſeeketh to refreſh his dulled appetite with varietie and change; one while deſiring motion, and another while reſt, now affecting mirth, and ſoone after ſolemne grauitie; in the night wiſhing for day, and in the day for night, in heate for cold, and in cold for heate; eating and faſting, waking and ſleeping, dreſſing and vndreſſing, ſitting and ſtanding, walking and lying, with ſuch often iteration, as might well cauſe a loathing ſatietie, when as he is alwayes in the ſame motion, like the horſe in the mill, and (as the Wiſe man ſpeaketh) ſeeth *no new thing vnder the Sun.*

Eccleſiaſtes
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Sect. 7.
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But beſides theſe inherent euils which make theſe worldly vanities ſo much deſired, in themſelues diſtaſtefull, they are conioyned and mingled with innumerable other miſeries which adhere vnto them; the which ſo far exceed in number, quantitie & quality, all the earthly delights & comforts which we enjoy, as the brambles the roſes, or the field weeds the garden flowers. For who ſeeth not, yea who cannot ſpeake vpon his owne feeling experience, that no day paſſeth without a number of miſeries attending on it, whileſt either the euils wee feare do fall vpon vs, or the good things we hoped for faile vs, and deceiue our expectation, or the comforts which we preſently enioy are either indeed loſt, or at leſt wee in ſome danger, and feare of loſing them? In which reſpect the miſeries of this life may fitly bee compared to *Iobs* meſſengers, of which one had no ſooner made an end of ſpeaking, but another preſently beginneth his tale; or like vnto the billowes of the ſea, which without intermiſſion come tumbling one in the necke of another, giuing vnto vs ſcarce time of breathing, till wee reſt in the hauen of death. It is true that ſome of theſe miſeries doe one ſo much exceed another, that the leſſe is ſwallowed vp of the greater, like the riuers by the ſea, and is not diſcerned, though if it came alone, it would force complaining: and ſo predominant are ſome griefes, that the leſſer appeare no more, than the Stars when the Sunne ſhineth, not that they are taken away but becauſe the greater working a more vehement impreſſion, maketh vs inſenſible of the leſſe. Yea ſo are we for our ſinnes iuſtly ſcanted of things truly good, that to make ſome little equalitie to our owne comfort, wee are faine to fill vp the number by putting into the ranke of good things, thoſe which wee thinke leaſt euill, and things truely deſireable failing vs, to make choice of ſuch as are leaſt worthie to bee refuſed. Herein behauing our ſelues like vnto politike Commanders, who ſeeing the armie of their enemies farre to exceed their owne partie in ſtrength and number, haue, to fill vp places, and to increaſe their multitude, made ſhew of women in ſtead of men, and ſet vp a farre off on ſtakes puppets and ſkarecrowes for fighting ſouldiers, to diſhearten the enemie, and encourage their owne followers. So wee being incountred with innumerable euils, and hauing few things truly good to refreſh and cheare vs againſt their aſſaults, are faine to make choice of ſhadowes in ſtead of ſubſtances, and to make many things good onely by reputation and imaginarie eſteeme, which a ſound and vnpartiall judgement ſcarce thinketh tolerable euils. Now if we further conſider, that as our miſeries doe infinitly in number exceed our comfort; ſo alſo one of them is ſufficient to infuſe ſuch bitternes into a multitude of our moſt deſired delights, that we cannot relliſh their ſweetneſſe; that one ounce of this gall of miſerie, maketh loathſome a whole pound of our ſugred ioyes, and that a ſmall dram of this *Colyquintida*, is enough to diſtaſte a whole a pot of pottage, making it to ſauour of death; then how little ſweetnes of comfort muſt wee needs haue, when as the part which wee loath and abhorre, ſo innumerable degrees exceedeth that which we like and loue? For who ſeeth not that one tooth akeing doth more vex vs, than the health of all the reſt of the body can delight vs? that wee are more tormented with a ſmall loſſe, than comforted with great poſſeſſions? that when but one friend of many is taken away, wee haue more true griefe by him which is loſt, than ioy and contentment in all the reſt? that wee are more diſquieted with one diſgrace, than delighted with many honours? and that wee are not ſo much pleaſed in the fruition of many things loued and deſired, as wee are diſpleaſed when we are cut ſhort of our hopes, or are troubled and cumbred with ſome euill which we loath and hate? And the reaſon is, becauſe miſeries doe make a much deeper impreſſion in vs than our comforts, partly becauſe they being in this vale of teares, (as it were) in their own place and element, haue more vigour and ſtrength in them, one increaſing the force of another; as diuers ſticks in the ſame fire, and retaine their owne nature without alteration; whereas good things are more weake and feeble in this place of baniſhment, as being not proper to them, and loſe much of their puritie and vertue, through the mixture and tainture of adhering euils: and partly, becauſe by reaſon of our vnthankfulneſſe, we are alwayes readie to extenuate Gods bleſſings, and neuer almoſt thinke of them, but when they are taken from vs; and contrariwiſe, if wee haue the leaſt ſparke of euill, we are apt and willing to blow vpon it with the flame of our impatiencie, vntill wee haue made it a great fire, which inflameth and conſumeth our hearts with griefe and anguiſh.

§. Sect. 8.
Of the miſeries incident to a mans ſtate.

But let vs deſcend to ſome particulars, and for orders ſake diſtinguiſh the miſeries of mans life into ſome kinds; not that it is my purpoſe to ſpeake largely of all, ſeeing they are ſo many and innumerable, that it would require a mans whole life to make but a bare catalogue or relation them; but onely ſo many of them briefly, as may ſerue to weane our hearts from the world which aboundeth with ſuch miſeries; and to fixe them on God his ſpirituall graces and heauenly happineſſe, which bring vs ſincere ioy, without the mixture of any euils. The miſeries then of mans life either reſpect him generally, or his ſeuerall ages and eſtates. The generall miſeries vnto which mans life is ſubiect, are either thoſe which are his owne directly, or elſe his friends, which are his by ſympathie, compaſſion & fellow feeling. Concerning the former, if we doe but take a ſlight view of thoſe miſeries to which our fraile life is ſubiect, wee ſhall find that euen a large world of wretchedneſſe, doth ouerwhelme this little world of man, and that whether wee reſpect his ſtate or perſon. For firſt, vnto how many miſeries is man ſubiect about his ſtate, whileſt he ſeeketh to preſerue and maintaine, or to aduance and better it? with what painefull labours doth hee ſpend his ſtrength in the workes of his calling, that he may prouide ſufficient for himſelfe and his charge, which dependeth vpon him? what cares, what watching, running, riding, buying, ſelling, plowing, ſowing, reaping, and turmoiling to get a poore liuing? And this miſerie *Eliphaz* pointeth at; *Miſerie* (ſaith hee) *commeth not from the duſt, neither doth affliction ſpring out of the earth; but man is borne vnto trauaile, as the ſparkes flie vpward.* With all which labours when as hee hath worne out both bodie and mind, oftentimes for want of Gods bleſſings he hath no ſucceſſe, and hath iuſt cauſe to complaine, that hee hath ſpent his ſtrength in vaine, ſeeing with all his induſtrie and labour hee cannot attaine vnto the things which hee laboureth for; but notwithſtanding all his diligence pineth with want, or hauing found that he ſought for, how is he troubled in the poſſeſſion, how grieued with his loſſes, whileſt God blowing vpon that hee hath, notwithſtanding all his care and labour, it vaniſheth like ſmoake, leauing him in pouertie, who ere whiles was rich, and in contempt and diſgrace, who not long ſince was reſpected and eſteemed of all? Againe, how innumerable are our wants aboue all other creatures in the world, and what care and paines is required to make a ſupplie, and to furniſh vs with neceſſaries and ſufficiencie? what adoe to prouide vs nouriſhment, what catering and cooking, boiling, roaſting, baking, ſaucing? and when it is ſet before vs how ignorant are we of the meaſure of our owne bellies, how hardly doe wee keepe a meane in our diet, feeding ſufficiently without ſurfetting? What care and coſt is required to furniſh vs with apperell, houſing, lodging, bedding, and other furniture? What dieting and watching ouer our appetite that it doe not make vs ouer greedily to feed vpon that which wee too fondly affect, and ſo impaire our health? and being loſt, what phyſicke, medicines, bitter pilles, and loathſome potions, cautherizing, cutting, lancing, and plaſtering are wee faine to vſe that we may recouer it? Whereas the brutiſh creatures either want not theſe things, or eaſily ſupply their neede without care or labour. What lands and poſſeſſions are needfull for mans vſe? what purchaſes, writings, conueiances, ſuits in Law, troubles and contentions, to hold that he hath, and ſecure his right? It were infinite to particulariſe thoſe things which man wanteth, all which are neceſſarie vnto him, either in truth, or in his owne opinion, that his life without them cannot bee comfortable; and looke how much of them is lacking, and ſo much is detracted from his happineſſe, and added to his miſerie.

Iob.5.7.

§. Sect. 9.
Of the miſeries inciden to a mans perſon, and firſt in reſp of his body.

Let vs adde to the miſeries of ſtate, the miſeries of perſons, and that both body and ſoule. The body of man is continually ſubiect to many miſeries; as hunger, thirſt, heat, cold, watching and wearines; and that which is more cumberſome and grieuous than all the reſt, vnto innumerable ſorts of ſickneſſes and diſeaſes. For how many maladies are peculiarly incident to euery time of the yeere; as ſpring, ſummer, au-

autumne, and winter, to euery countrie and region, ſex and age? how many diſeaſes which ouerthrow the health of the whole body, as plagues, feuers, agues, conſumptions, palſies and the reſt? Yea how many are incident to euery ſeuerall part, and as it were in whole troopes attend vpon euery particular member of mans body? Surely ſo innumerable are they, that phyſitians to this day cannot diſcouer, much leſſe cure them; and howſoeuer they haue filled many large volumes with them, yet they come farre ſhort of their infinite number, though thoſe which they haue already found, would make a man ſicke but barely to reckon them. Many of which though ſome eſcape, yet few or none are exempted from them all; it being a thing impoſſible, though wee were all an eye, to keepe ſuch narrow watch ouer our health as may bee ſufficient to preſerue it from the violence of ſo many enemies which aſſault vs on all ſides, within vs, without vs, and round about vs. Vnto which wee may adde the tedious trouble and loathſome remedies which we are faine to vſe when our health is impaired, when as we are bound to forbeare the things which wee chiefly deſire, and to vſe thoſe which our nature abhorreth, pining our bodies with abſtinence, which were oppreſſed with fulneſſe, and ſwallowing into our ſtomackes loathſome medicines, which wee haue firſt diſtempered with licorous meates. Whereby it is hard to chuſe whether the phyſicke or diſeaſe, the medicine or the maladie be the worſe: ſeeing our cure it ſelfe is a ſickneſſe, our helpes hurts, and our medicines torments; neither can we be deliuered from our griefes, but by ſuffering more griefe, nor free our ſelues from theſe kinds of puniſhments, vnleſſe we be content to bee further puniſhed.

§. Sect.10.
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And theſe are ſome of thoſe manifold miſeries which are incident to the body; the which are not more in number, or ſo grieuous and pernicious in their nature and quality, as thoſe which trouble and torment the mind. For ſinne is the ſickneſſe of the ſoule, and therefore looke with how many corruptions it is infected, and with ſo many ſpirituall diſeaſes it is endangered. The vnderſtanding is ſubiect to the blindneſſe of ignorance; ſo as we may ſay with the Prophet, that wee are beaſts by our owne knowledge; ſeeing we neither know God, nor his will, our ſelues, nor our owne ſoules. Our willes are crooked and rebellious, and ſo whirled about with a wilfull frenſie, as neither reaſon nor religion can rule or gouerne them. Our memories are ſubiect to a ſpirituall lethargie, forgetting ſtill what we ſhould remember, and remembring what we ſhould forget. Our conſciences are either ſicke of the dead palſie, hauing no ſenſe or feeling of God, mercies or iudgements; or elſe full of melancholicke feares and terrours, ſores and wounds, ſo as they are ready deſperatly to crie out, when they haue the leaſt touch Our hearts are the harborow of almoſt all diſeaſes, there lodgeth the ſwelling tumor of pride, the wolfe of ambition, the dropſie of couetouſneſſe, the madneſſe of anger, and burning feuer of furious reuenge. In it dwelleth our tumultuous paſſions, which continually rebell againſt reaſon, and denie ſubiection to God and his law; there is the ſeate of carnall loue, which ſetteth the heart on fire with the thing loued, and vexeth it with continuall torment when it cannot enioy it. There dwelleth enuie and hatred, the one tormenting a man with anothers happineſſe, the other turmoiling him in plotting and cõtriuing his neighbours ruine, making himſelfe preſently miſerable, becauſe hee would haue another ſo in time to come. In it is mirth and mourning, joy and ſorrow, the one pulling open the heart, and letting in much vanitie; the other contracting and ſhutting it, that it may keepe out all comfort and contentment, and both like rackets toſſing a man interchangeablie the one to the other, till he be tired, and euen worne out with wearineſſe. There harboreth hope, the great deceiuer of mankind, which maketh him continually to expect better, though he ſtill findeth worſe; and cauſeth him daily to beleeue it, and to refreſh his ſoule with falſe comforts, after it hath ten thouſand times failed him, and innumerably often defrauded his hungrie deſires. And there alſo dwelleth feare, which maketh a man preſently miſerable becauſe he ſeeth a poſſibility of future miſerie, and tormenteth him not onely by aggrauating thoſe euils which are preſent, but alſo by recalling thoſe which are paſt, and by anticipating, and preſent apprehending thoſe which are to come, many whereof are nothing ſo grieuous felt as feared, and many neuer happening at all. And yet theſe falſe feares beget true ſorrowes, and cauſe no leſſe griefe though they neuer happen, than if they were already happened, killing a man with an empty ſound, and (as it were) with paper-ſhot; and making him miſerable in truth, becauſe hee is ſo in his owne conceite. Wherein we are much more wretched than the brutiſh creatures; for they forget euils paſt, and flie from thoſe which are preſent, and hauing eſcaped are ſecure for the time to come, quietly enjoying their preſent delights without any perturbation of future dangers; whereas feare maketh vs to engroſſe all griefes, and as though wee could not be miſerable enough with preſent euils, it recalleth thoſe which are paſt, and layeth hold on thoſe to come. And whereas it were our wiſeſt courſe to flie our ſorrowes till they catch vs, and to delay our miſerie, which wee cannot wholly eſcape, that wee may prolong our comfort as long as may bee; feare maketh vs fooliſhly to runne vpon our owne ruine, and to meete our torments in the mid way, not ſtaying for ſorrowes vntill they come, but wilfully ſending for them with poſting ſpeed, and haling them into our hearts before their time.

§. Sect. 11. Of the miſeries of man, through the contrariety and fight of his owne paſſions.

Moreouer, beſides theſe miſeries which accompanie euerie ſingle paſſion, thoſe are no leſſe grieuous and troubleſome, which befall vs through their oppoſition and fight, not onely againſt reaſon, conſcience and religion (in which conflict we are wounded notwithſtanding our ſtrongeſt and beſt approued armour, ſometime with vaineglory, ſometime with auarice, ſometime with voluptuouſneſſe, often with anger, and deſire of reuenge, and not ſeldome with many other vnrulie and violent affections) but euen wee are no leſſe turmoiled with that ciuill diſſenſion, and inteſtine conflict which is among our paſſions and deſires, the one againſt the other, which are ſo oppoſite, & countrary among themſelues, that no wiſedome of man can reconcile them. Whileſt ambition haleth vs into the ſeate of honour, feare pulleth vs backe, putting vs in minde of the burthen, and danger which doth accompanie it, and whileſt the former hath the vpper hand wee condemne our cowardize, whileſt the other we exclaime againſt the miſchiefes of ambition. So vaineglory perſwadeth vs to procure at the deareſt rates the prayſe of bountie, and to purchaſe the loue of all that are about vs; but couetouſneſſe checketh this motion, and will not heare of parting with riches to buy ſmoake, and yet after auarice hath ſhut the purſe, pride, whether it will or no, doth againe pull it open. So voluptuouſneſſe inticeth vs to follow pleaſures, but deſire of profit oppoſeth againſt it, telling vs how fooliſh it is to ſpend vpon the ſtocke, and how vnſeaſonable thoſe pleaſures are for time of ſtrength, which is allotted to induſtrie and labour; and yet when we haue put our hand vpon the plow, pleaſure clapping vs on the backe, maketh vs looke behind vs, and leauing our profit to follow our delights. Thus wee deſire the eaſe of a ſolitarie life, but loath neglect and contempt, and are in loue with the reſpect that accompanieth action, but hate the care and labour. Thus wee deſire the multiplication of our yeeres, but feare old age and death, as though we would be alwayes trauelling, and neuer be the forwarder in our way, and haue a daily addition, without any increaſe; for what is old age but the multiplication of many yeeres? and what is death but the hauen vnto which wee ſaile, and the iourneyes end vnto which wee are alwayes trauelling? Thus we loue learning & wiſdome, but loath the paines of ſtudy and obſeruation; wee deſire to bee rid of the tedious troubles of life, but preſently vnſay that wee haue ſaid, being incountred with the feare of death. And finally, we are rauiſhed with ioy when wee thinke of the fruition of God, and the kingdome of heauen, but when we heare that wee muſt ſell that we haue, and giue to to poore, forſake all, take vp our croſſe and follow Chriſt, we goe away ſorrowfull. Wee would bee conformable vnto Chriſt in glorie, but not in his ſufferings, and ſit vpon his throne on his right hand and on his left, but wee cannot indure to drinke with him in the cup of affliction: and to conclude, we doe not ſooner with one affection deſire any thing, than wee are ſtraight ready to vnwiſh our wiſhes, by reaſon of ſome inconueniences which croſſe another.

§. Sect.1 Of the miſe- ries of man life in reſpe of his frien

And thus haue I ſhewed the manifold miſeries which are generally incident to mankind, in reſpect of themſelues. From which if any plead immunitie, and that hee hath not yet drunke of this bitter cup, let him know that he is onely repriued and not acquitted; and howſoeuer he is not brought out to execution, yet the ſentence of condemnation being paſſed vpon him, as well as vpon others, hee doth but ſtay the Iudges pleaſure, till hee calleth him forth. Let him conſider that ſayling in this world (as it were) in a ſea of miſeries, he may for a time eſcape the tempeſt, but neuer the feare and danger; and that theſe miſeries which are incident vnto all, may happen vnto any, though they be not yet happened. Let them call to minde, that commonly after a faire ſummer, followeth a foule winter, and a bluſtring ſtorme after a ſun-ſhine calme; that proſperitie and aduerſitie haue their changes, and that no man ſauing the true Chriſtian can bee ſaid to bee happie before his death. But beſides theſe miſeries which reſpect a mans ſelfe, there are innumerable more which reſpect his friends; and to ſay nothing of falſe and pretended loue, whereby men proue moſt pernicious enemies, whileſt they profeſſe the greateſt friendſhip; to ſay nothing of the breaches, fallings out, and hot contentions which ſometime happen betweene thoſe who are coupled in the neereſt bond of amitie; and to paſſe by all thoſe diſcontents which are cauſed through the default of any partie: how many are the miſeries which accompanie true friendſhip, euen when it is moſt wiſely intertained, and religiouſly obſerued? For who can ſee his friend thunder-ſtrucken, and not tremble at the blow? who can behold him plunged into any miſerie, and not

Cuiuis poteſt a cidere quod cui quam poteſt.

in compaſſion, and fellow-feeling communicate with him in his griefes? who ſorroweth not at his friends loſſes; who groaneth not in his ſickneſſe, and bleedeth not at his wounds? Or though any man ſhould be ſo happy as to haue his friends alſo exempted from theſe miſeries, or ſo potent to deliuer them; yet how is he afflicted with his death, grieuing with ſo much more ſorrow, by how much he was more worthy of his loue; and neuer reioycing that hee ſo long had him, but lamenting that he hath now loſt him, and that ſweet comfort which he tooke in his ſociety? All which miſeries though they bee ſomewhat eaſed with the contrary comforts, yet conſidering that the griefes of this life doe ſo farre exceed the joyes, and the croſſes and afflictions, the profits and delights; therefore it muſt needs follow, that he who hath moſt friends, communicates in moſt miſeries, and by compaſſion and fellow-feeling participates in moſt griefes and perturbations.

Chap. XXIII.

Of the miſeries which are ſpecially incident vnto all the ages of man.

AND theſe are the miſeries which are generally incident to mankind. Vnto which wee may adde theſe which are ſpecially belonging to all ages and eſtates; for no ſooner haue wee our being, than wee be in miſerie; and long before we breath the aire, we draw in corruption, and are infected with the poiſon of ſinne: before wee can ſinne we are ſinners, as being heires of our firſt parents tranſgreſſion, and defiled with our next parents corruptions; and we offend God, before we know what it is to offend him: for with our parents ſeed is mixed the ſeeds of all manner of ſinne, and as we grow and wax ſtrong, ſo ſinne with vs groweth vntill it come to full maturity. Euen in our firſt conception wee alſo conceiue corruption; and then the foundation of wickedneſſe is laid, vpon which in the whole courſe of our life we build vp the ſtrong holds of ſinne. Then we are Atheiſts, Idolaters, blaſphemers, Sabbath-breakers, adulterers, murtherers, theeues, falſe witneſ-bearers, not by actuall tranſgreſſion, but by an habituall diſpoſition; and as wee are ſaid to be men, becauſe we haue in vs the image of man, and ſeeds of humanitie, though we neuer did any manly action, ſeeing nothing is wanting but growth and maturitie: ſo by as good right we are called ſinners of all kinds, becauſe we haue the nature and very image of ſinne, and the ſeeds of all corruptions liuing in vs, which if wee grow will grow with vs, and come to full ripeneſſe, if we euer attaine vnto perfect age. And thus *Dauid* confeſſed, that *he was borne in iniquitie, yea that his mother conceiued him in ſinne*; and *Iob* demandeth, *who can bring a cleane thing out of filthineſſe*, or *how man can be cleane which is borne of a woman*? And the Apoſtle telleth vs, that *by one man ſinne entred into the world, and death by ſinne; and ſo death went ouer all men, becauſe all men had ſinned.* Now what a miſerie is this to bee ſinners, as ſoone as we be men? to be poiſoned in the very fountaine, and leprous in the very firſt principles of nature; ſeeing our ſickneſſe is the more incurable, becauſe it is hereditarie? to bee dead in ſinne, as ſoone as we are aliue to the world, the ſlaues of Satan, before we are out of the priſon of the wombe, and in the ſtate of damnation, before we are in the ſtate of the liuing? And as we are thus miſerable in our ſpirituall eſtate when we are firſt conceiued: ſo our outward and corporal condition is alſo full of wretchedneſſe; for what are our matter and firſt principles, but a baſe excrement of nature and impure ſeed? what is the habitation of the nobleſt, but the ſtrait and darke priſon of the wombe, inuironed with the filth of nature? and what is his nouriſhment, but the impureſt part of his mothers blood? But though it bee a priſon in reſpect of miſery, yet not in reſpect of ſafety; for the child in the wombe is ſicke of the mothers diſeaſes, ſurfetted with her intemperance, and pined with her want, it is ſubject to euery ruſh, and endangered with euery ſpreine, euery ſmall bruiſe bringing with it a maime, & euery maime, monſtrous miſhape. Finally, it is in danger of ſtifling, before it breathe, of choaking before it feed, and the wombe in which it is borne, is oftentimes the tombe in which it is buried.

Pſalme 51.5. Iob 14.4. and 25.4.

Rom.5.12.

Parentes noſtri fecerunt damnatum, antequam natum. Bernard.

§. Sect.2. Of mans miſeries in his birth.

But ſay that hee eſcapeth the dangers of the wombe; ſay hee periſheth not with the miſeries of theſe nine moneths cloſe impriſonment; yet how great paine and perill induceth hee, when the day commeth of his mothers deliuerance and his libertie? vnto what torments doth he vnwittingly put her, who hath ſo long borne and nouriſhed him, himſelfe bearing a great part in theſe paines and miſeries? how faine are they to part the one from the other, and yet what ſorrow is there at their parting? into what dangers and extreame hazard are both expoſed, the mother in bearing, and the child in ſuffering? how many are there which depart, as ſoone as they are parted, periſhing on the coaſt as ſoone as they are launched out into this ſea of miſeries? And they which could no longer liue together, die becauſe they are ſeuered and put aſunder. No maruell therefore if they are borne *weeping* and *crying*, not onely preſaging future miſerie, but as feeling preſent paine; receiuing theſe firſt ſorrowes of their birth as the earneſt of all the reſt, which they are to ſuffer in their enſuing life. For though hee eſcape theſe dangers, and recouer of the hurts which he ſuſtained in his firſt conflict, yet what is the prolonging of his life, but the increaſing of his torments? ſeeing man aboue all other creatures is compaſſed with miſeries; for whereas they are able as ſoone as they come into the world, to ſtand, goe, and helpe themſelues, wanting but few things, all which they find ready for them: man as ſoone as he is borne, being poore, naked, and miſerable, wanteth many things, and hath nothing to make ſupplie; hee ſtandeth in neede of milke to feed him, cloathes to couer him, fire to warme him, nurſes to tend him, being altogether vnable to helpe himſelfe. Hee hath no vſe of vnderſtanding to know his wants, nor ſpeech to diſcouer them, onely he giueth ſome generall notice of them by his bitter crying. Hee cannot goe, ſtand, or creepe, nor with all his wit and ſtrength repell the iniuries of a ſillie flie. And in this impotencie he continueth long, bringing much trouble to others, before hee hath any pleaſure in himſelfe. In reſpect of which preſent and enſuing miſeries, *Ieremie* wiſheth *that his mothers bellie had beene his graue, and her wombe a perpetuall conception, becauſe hee came forth of the wombe to ſee labour and ſorrow, and that his dayes ſhould be conſumed with ſhame.*

Ier.20.17.18.

§. Sect. 3. Of the miſeries of infancie, childhood, and youth.

But proceed wee from the birth to the infancie and childhood of man, and here we ſhall find no immunity from miſeries; but rather as they increaſe, ſo theſe increaſe with them, and grow ſtronger with their ſtrength. For no ſooner are poore infants deliuered from the priſon of the wombe, but they are preſently bound hand and foot, and wholly at the diſpoſe of others, as not hauing obtained liberty, but onely changed the priſon and place of their reſtraint. And all the time of this infancie being without knowledge and vnderſtanding, and darkned with more than brutiſh ignorance, is ſpent in naturall actions, eating, drinking, ſleeping, crying and ſuch like, being deſtitute of all worldly delights and comforts, and onely ſenſible in griefes and miſeries. Next vnto infancie ſucceedeth childhood, which as it hath more ſport and pleaſure, ſo alſo more feare and danger; for no ſooner can they goe, but preſuming aboue their ſtrength, they get many fals and bruiſes; and hauing legs to carrie them, and little wit to guide them, they are expoſed to many caſualties, and except they haue the better tendance, are ouertaken with many dangers. And when a few more yeeres are ouerpaſt, after they begin a little to rellish pleaſures, and to take delight in ſports and paſtimes, preſently they are checked in them by their ſuperiours, and ſubjected to the gouernment of ſome maſter, who reſtraineth them of their liked liberty, and forceth them to follow their loathed ſtudies. And now being kept in awe, they begin to diſtaſt the bitterneſſe of limited liberty; and either play with feare, or learne with tedious wearineſſe, hauing their eye on their booke, and their hearts on their paſtimes, and being forced with feare to diſpleaſe themſelues, whileſt vnwillingly they pleaſe their ouerſeers. So that now againe they recall in their wiſhes the impotencie and ignorance of infancie, that they might alſo recouer their ſecure liberty: or finding that impoſſible, they ſet ſpurres to running time, and wiſh the end and death of this ſeruile age, that being ſet at liberty, they may be at their owne diſpoſe without controll. Vnto which when they haue attained, and pulling their necke out of the yoke of ſubjection, haue together with the age the priuiledges and liberty of youth, they are as farre from happineſſe, and full of miſerie as they were before. For now it fareth with them as with the bird which hath beene brought vp in the cage, who ſearcheth euery hole and corner to get a paſſage for her eſcape, and at length finding the doore open flieth out, and reioyceth in her new got liberty; but with little cauſe: for wanting wit and experience to ſhift and prouide for her ſelfe, ſhee is preſently endangered to killing by reaſon of her tameneſſe; or of ſtaruing, becauſe ſhee knoweth not how to get her liuing. Or like a new backed colt, who hauing caſt his rider, doth for a while with frolicke wantonneſſe courſe about the field, but being ſpent and tired, hee wiſheth himſelfe in the ſtable, ſubiect againe to his maſters rule, that hee alſo may be partaker of his prouiſion. So theſe yonger prodigals, hauing ſhaken off the yoke of gouernment, and being wholly at their owne diſpoſe, doe wildly runne many deſperate courſes, expoſe themſelues to innumerable dangers, and hauing neither the skill of getting nor care of keeping, they conſume all in riot and voluptuous pleaſure, till their ſtate is brought to ſo low an ebbe, that they are ready to ſtarue for want of neceſſaries, who before ſurfetted of ſuperfluitie, and to bee in truth fellow-commoners with the hogs in their courſe fare of maſt and draffe, who before were like vnto them in the allegorie, glutting themſelues with pleaſures, and wallowing in carnall and ſenſuall delights. And howſoeuer they haue now got a name of liberty, yet in truth they were neuer in the like thraldome, ſeeing they haue changed the gouernment of one father or maſter, into the tyrannie, or rather anarchie of innumerable paſſions. And reaſon being not yet ſeated in its throne, they are like the people of Iſrael without a King, who did nothing well, becauſe they did euery one what they would. And whereas their other Gouernours ruled with diſcretion, aimed at their good, reſtrained them from running on in licentious courſes, and kept them in ſome good order; theſe new guides, like Lords of miſ-rule, leade them with head-long raſhneſſe into all deſperate attempts, riot, exceſſe, and all kind of diſorder, which ſeemeth but to promiſe the preſent fruition of ſome vaine delight. Now fond loue, and filthy luſt, mad anger, and furious reuenge, proud emulation, and ſcornfull contempt, vngrounded hopes, and cauſeleſſe feares, immodeſt wantonneſſe, and immoderate mirth; ſports and paſtimes no leſſe full of ſin and vanity, than of harme and dangers, and voluptuouſneſſe in all kinds, as ſurfeiting, gluttony, drunkenneſſe, gaming, whoring, rioting and reuelling, ſwaggering and ſwearing, are in their full ſtrength, and chiefe predominance. Which if they yeeld vnto, they finde themſelues toſſed from one to another and neuer at reſt, and (as it were) diſtracted and haled betweene ſo many furies, which day and night haunting them, carry them head-long into innumerable dangers of body, ſoule and ſtate, wherein many ſuffer ſhipwracke, and are deuoured of theſe inticing Syrens; and they who eſcape with life, are ſo ſhaken and ſhattered, ſo full of leakes and rifts, that with much paines and difficulty they arriue at the hauen of ſafetie; where they haue juſt cauſe to ſpend the remaynder of their dayes, in bitter repentance lamenting the errours, and ill-guided courſes of their ſinfull and vnbridled youth. Or if God giue them grace to reſiſt their paſſions in their full ſtrength; how tedious and troubleſome is their taske? With how many foiles and wounds do they obtaine the victory? How often are they ready to yeeld, and to looke backe to Sodome with ſtrong deſires of enjoying her ſinfull pleaſures? Finally, how hard and difficult doe they finde it to reſiſt their naturall corruptions in their full vigour, to ſpend their time in faſting, watching, reading, hearing, and praying, when as corrupt nature with her full ſtrength haleth them to vaine pleaſures and ſinfull delights? it being as our Sauiour Chriſt ſaith all one, as if they ſhould plucke out their eyes cut off their right hand and foot, mortifie their members, deny themſelues, and voluntarily beare the croſſe, vpon which their owne bodies muſt bee crucified.

And theſe, with many more, are the errours, vanities, and euils which accompany youth, wherewith men being tired and wearied doe deſire to attaine vnto ripe and perfect age, that they may ſhake off all theſe infirmities and inconueniences, and ſpend the remaynder of their liues in a ſetled and well gouerned eſtate, vnder the guide of reaſon, and conduct of wiſedome. But when they haue their wiſh, they finde themſelues no more happy, or leſſe miſerable than they were before, hauing onely changed their euils and troubles for thoſe which are greater, leſſe pleaſant, and more burthenſome and intolerable. For ſtill they remayne ſubject, and in bondage to their affections and paſſions, and are not freed from the ſeruitude of them all, but onely haue changed their Maſters. And this alone difference there is, that the paſſions and affections of youth are more hote, raſh, and violent, and conſequently more vnconſtant, ſhort and momentany; whereas thoſe to which this perfect age is ſubject, are ſomewhat more ſtayed and moderate, but withall much more dangerous and pernicious, becauſe they are more conſtant and permanent. And whereas the fooliſh affections of youth are neerer vnto repentance, becauſe men for their groſſeneſſe are apt to bee aſhamed of them, as directly contradicting and oppoſing againſt reaſon and the light of nature; theſe of riper age are more vncurable, becauſe they are mad with reaſon and fill their mouthes with arguments to backe and mayntaine their inordinate deſires as lawfull and warrantable; calling their vices by the names of thoſe vertues, which in ſome ſhadow of ſimilitude they doe a little reſemble. Now they leaue their prodigality and exceſſiue riot, and ſubject themſelues vnto auarice and couetouſneſſe, vnder the name of frugalitie and good husbandry; defending all their vile courſes of oppreſſion, deceit, bribing, vſury and the reſt, vnder the ſhadow of that laudable care, which euery one ſhould take to maintaine his charge. They ſet aſide their wanton pleaſures and vaine ſports, and giue themſelues ouer to be ruled by ambition; with inſatiable deſire affecting one Honour after another, vnder the colour of preſeruing their fame and reputation. They now diſlike their open raſhneſſe, and violent courſes in accompliſhing their wils; and giue themſelues to the practice of cunning plots, to diſſimulation, double-dealing, treachery and deuilliſh ſubtilties, all which they intitle with the name of wiſdome and good policy. Vnto which wee may adde the manifold cares which accompany men of this age, and the toylſome labours which they take in ſetling their ſtate, in prouiding of ſuch things as they call neceſſaries, in purchaſing Lands, building houſes, and procuring ſufficient maintenance for their wife and children whileſt they liue, and after their departure; all which is requited oftentimes with vnfaithfulneſſe in the one, and with vndutifull vngratitude and ſtubborne rebellion in the other, the great difficulties which they finde in gouerning their houſhold, the diſagreeing of children, contentions of ſeruants, and manifold diſorders of their families, which they are faine oftentimes to paſſe ouer, becauſe they cannot tell how to reforme them; with innumerable other euils, which it were too long to ſtand vpon.

§. Sect. 5.
Of the miſeries incident to old age.
Cum ſibi homines optant ſenectutem, quid aliud optant, niſi longam infirmitatem? Auguſt. de Catechiz. rudibus cap. 16

Finally, if we attaine vnto old age, which all deſire, and none like; what ſhall we there find but miſery and affliction? For what is old age but a continuall ſickneſſe, the receptacle of all humane infirmities, and the prelude of death? And howſoeuer men vſually make it the chiefe Harborough of their hopes, and are content to learne in their childhood, and to take paines and care in their youth and riper age, that now hauing plentie, they may liue vpon the ſtocke, take their eaſe and enjoy their pleaſures; contrariwiſe olde age comming, is accompanied with ſo many infirmities, that though they haue much, yet they enjoy little, though they may haue many ſports, yet they haue ſmall mirth and few delights. For to ſay nothing of thoſe who haue gray haires and greene wits, and being olde in yeares are againe children in vnderſtanding; to let them paſſe who loſe the chiefe priuiledges of that age, for want of wiſdome and diſcretion, and are ſtrong and vigorous in nothing which concerneth either body or minde, but only in their vices and corruptions: to let them alone who haue ſpent their time ſo ignorantly and vnprofitably, that they are ready to die, before they know what it is to liue, and to leaue the earth before they haue learned the way to Heauen: how many other infirmities and ſorrowes doe attend it, which are ſufficient (if grace ſupport not) to make it miſerable? For then vſually the ſoule is vexed, and the conſcience troubled with the errours and crimes of ill-guided youth, and with the wrongs, deceits, and oppreſſions committed in riper age. Then the body is tormented with the ruſhes and bruiſes taken in youthfull ſports, and violent exerciſes, enfeebled with the cares, watchings, and labours ſuſtained in that age which is accounted moſt perfect, and puniſhed for the intemperance, voluptuouſneſſe, ſurfeiting and exceſſe of them both, with innumerable ſickneſſes and diſeaſes. Then is the time when Palſies, Gouts, Stone, Strangury, Collicke, and innumerable ſuch like tortures chiefly ſway: then the head ſhaketh, the back ſtoopeth, the joynts tremble, the limbes are weakned, lame and ſtiffe, ready to ſtagger and run becauſe they cannot goe; the ſpirits languiſh, the vitall heate decayeth, hauing halfe ſpent the naturall moyſture, and like the flame conſumed that whereby it was nouriſhed; the eares deafe, or thicke of hearing, the eyes bleared, the ſight dimmed, the feeling benummed, the ſmell and taſte loſt and periſhed, the face wrinckled, the skin riueled, the teeth rotted, the breath corrupted, and in a word, the whole body enfeebled and diſeaſed. Vnto which wee might adde the infirmities of the minde, wherewith vſually in this age it is extraordinarily cumbred, as the dulneſſe of conceit and vnderſtanding, the ſtiffe peruerſeneſſe of the will, the decay of memory, the diſorder of the affections. For being made tender with infirmities they are eaſily angred, and hardly pleaſed; apt to conceiue jealouſies and ſuſpitions, and not ſo ready to receiue ſatisfaction; ouer-heauy and ſorrowfull, repining and complayning, and ſenſeleſly couetous and greedy in heaping vp wealth, when they are ready to leaue it, and haue no time to enjoy it. In a word, whether we conſider the euils naturally incident to this age which reſpect the body or the minde, wee muſt needs conclude that it is full of miſeries.

Chap. XXIV.

Of the manifold miſeries vnto which all eſtates of men are ſubject.

§. Sect.
Of the mi
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THe like alſo may bee ſaid of all eſtates & conditions of men, which are all ſo full of wretchedneſſe, that euery one hauing experience of their owne euils, wiſh rather to be any other than that they are; wheras if all ſhould bring their miſeries to a common banke, and plainly diſcouer them to open view, offering to exchange eſtates with one another; euen thoſe who moſt complained of their condition, as being more wretched than any other, ſeeing the common miſeries incident to all degrees of men; no leſſe grieuous than thoſe which they ſuſtain, would contentedly take their owne againe, and willingly depart without any deſire of commutation. For there is no eſtate which hath not miſeries enow attending on it, to make them wretched who liue in it, if they be not ſtrengthened with preſent patience, and hope of future happineſſe. There is none in the *World* ſo happy, who if they compare their honey with their gall, and their comforts with their croſſes, haue not juſt cauſe to complain of their vnhappineſſe. For doth a man leade a ſingle life? Why then as hee hath not the cares, ſo neither the comforts of wedlocke; and as he is priuiledged, hauing none to care for, ſo hee is puniſhed hauing none to care for him: as hee hath few to bring vnto him want, ſo if hee be in need, he hath as few to relieue him; as he hath no children to trouble him, ſo neither to cheere and refreſh him, when hee is otherwiſe troubled: to ſay nothing of his ſolitarineſſe vſually accompanied with ſad melancholy, of the loſſe of halfe his kindred and friends which by marriage are doubled, of the continuance of his life and memory in his poſterity; of the troubleſome conflict which hee continually hath againſt his owne concupiſcence, of the diſcontents which he endureth, whileſt either ſetting his feet vnder another mans Table, he is faine to eat when they are hungred, to goe to bed when they are drowſie, to make their appetite the rule of his diet, and to be ſubject to their orders; or keeping a houſe without an huſwife, & wanting an helper, which is (as it were) the one halfe of himſelfe, he is ſubject to receiue many indignities from his ſeruants, and to haue his eſtate waſted, and hauocke made of all, by thoſe to whom he giueth food and clothing. On the other ſide, doth a man liue in the ſtate of marriage? Then ſurely as he hath ſome comforts, ſo alſo many troubles: for beſides his paines and care in prouiding for, and gouerning of his Family, he hath many croſſes in his chiefeſt comforts; for hath he a good Wife? Hee feareth to loſe her, and is tormented with her loſſe. Hath he a bad one? ſhee is as a continuall dropping to his bed, and as a cotidian Ague to his bones? Hath hee no children? then with the holy Patriarch hee complaineth, that all he hath is nothing, hauing no heires of his body, to enjoy his labours. Hath he but one? commonly he ſpoyleth him with cockering, and by ouer-louing him he maketh him vnworthy loue, and is more troubled with feare of loſing him, than comforted with enjoying him. Hath he many? then commonly ſome vndutifull and rebellious, by whom he is more vexed and grieued, than pleaſed & delighted in all the reſt. Hath he few ſeruants? then alſo ſmall attendance: hath he many to doe his worke? Then alſo many to whom hee muſt pay wages, many mouthes to feede, many buſineſſes to ouerſee, and hauing many to rule, hee hath ſo much the harder taske if he gouerne well.

The like alſo may bee ſaid of other ſtates and conditions: for doth a man leade a priuate life? He is ſubject to contempt, injuries, and oppreſſions of thoſe who are in authority. Is he a publick perſon? He is (as it were) openly vpon the Stage, obnoxious to the cenſures of the baſeſt people, lyable to their ſlanders and euill reports, expoſed to many dangers, turmoyled with much labour and many cares, enuied of his inferiours, and hated of the moſt, if they cannot ſerue their owne turnes by his authority. Is a man of meane quality? His vertues, wiſdome, and good parts, paſſe and periſh vnrewarded, yea, vnobſerued, as the Wiſe man noted. Is he nobly deſcended? He is expoſed to more tentations, more prone to fall into many ſins, and being ouer-taken, the greatneſſe of his birth doth but aggrauate the greatneſſe of his fault. And as he beareth a great port, ſo he is at great charge to mayntaine it, at great care alſo to furniſh himſelfe with meanes: And if he come ſhort, his ſtate ouer-matching his ability, then are his cares multiplied and increaſed according to his imployments and occaſions, wherein he is defectiue; then is he as bare and diſcontent, as hee who carrying a low ſayle poſſeſſeth leaſt, and all his pompe and greatneſſe is nothing elſe but proud penury, and glorious beggery. Is a man in the ſtate of ſubjection? His life and Lands, body and goods, are at his Soueraignes command; and if Conſcience and Religion reſtraine him not, his frowne is as a Sword, and his diſpleaſure bringeth death. Is he ſeated in the Royall Throne? the greatneſſe of his command, doth but adde to the greatneſſe of his care and paines; increaſeth his feares, and expoſes him to greater dangers, not onely of forraine force, but alſo of ſecret Conſpiracies, and hidden Treacherie. Doth a man liue as a Merchant? hee liueth (as one ſaith) neither among the liuing nor the dead, there being in his beſt health but an inch betweene him and death; his perſon and goods are often at the mercy of the vnmercifull Seas, and more mercileſſe Pyrats; and ſtandeth at the deuotion of forraine Potentates, and barbarous people. Is hee a Tradeſman? His honeſty dependeth vpon the credit of other men, failing when it failes; his ſtate is continually endangered with bad debters, who decaying, bring him alſo to ruine, and vſually hee is ſo prodigall in giuing credit to others, that in the end he leaueth not any for himſelfe. Is he a Lawyer? he ſelleth his breath, if not his honeſty and truth; he loſeth his peace in finding his profit, and ſpendeth a great part of his time in wrangling and contending, whileſt hee pretendeth to accord differences, and decide controuerſies. Is he a Husbandman? his life is a continuall toyle, and after all his labour he is ſtill in feare of loſing all by vnſeaſonable weather, one while complayning of raine, and another of drought, now of too much heate, and ſoone after of froſts and cold; one yeare of mildewes and blaſting, and another of wormes, cankers and caterpillers. In a word, there is in this World no mans eſtate ſo happy, but beſides the innumerable miſeries which are incident to all mankind, hee hath many euils proper and peculiar to his particular calling and condition.

§. *Sect.* 3.
Of ſome ſpeciall worldly, miſeries peculiar to true Chriſtians.

Now if any thinke that Chriſtianity, and the true feare of God will exempt men from this miſery, and aduance them vnto happineſſe; let him know, that howſoeuer this eſtate doth bring with it ſuch inward comforts, as will not ſuffer them by miſery it ſelfe to be made miſerable, yet in reſpect of freedome from the miſeries of this life, they haue but little priuiledge aboue others, and as little preferment in worldly

1.Cor.15.19.

Iohn 15.19.

Iohn 16.33.

happineſſe; ſo as they may truely ſay of their felicitie, as Chriſt of his kingdome, that it is not of this world, but reſerued in the heauens: Yea rather (ſetting aſide our ſpirituall comforts, and future hopes) that they of all men are moſt miſerable, as the Apoſtle ſpeaketh. For beſides that they haue a large ſhare in thoſe miſeries which are commonly incident to other men; they haue certaine others proper and peculiar to themſelues; for no ſooner hath our Sauiour Chriſt choſen them out of the world, but preſently it profeſſeth againſt them open enmitie, it enuieth their proſperitiy, and plotteth their ruine; it ſcorneth, derideth, backbiteth and ſlandereth them; it wrongeth, oppreſſeth, afflicteth and perſecuteth them, haling them before the iudgement ſeates, accuſing, condemning and killing them for the profeſſion of Gods truth. So that our Sauiour Chriſt might well ſay peculiarly of them aboue others, that in *the world they ſhall haue trouble*; becauſe none in the world are ſo troubled. Vnto theſe we may adde the griefes which their righteous ſoules doe ſuffer in ſeeing the abominations committed by theſe curſed Sodomites among whom they liue; as when they behold Gods Worſhip neglected, and Idolatry erected, ſome adoring Images, and ſome making an Idoll of the World; the holy Name of God blaſphemed, his Sabbaths prophaned, Authority deſpiſed, Gouernment diſordered, Murthers committed and pardoned, the whole Land defiled with tolerated filthineſſe. When they ſee all preferments attained by bribing and corruption. In the places of Iudgement, Iuſtice peruerted, Truth wreſted, Equity contemned, the Guilty acquitted, the Guiltleſſe condemned, wrong mayntained and right ſuppreſſed; and all things carried with fauour and reſpect of perſons. And among priuate men cruelty and oppreſſion bearing ſway, euery ſhop full of lying and deceit, euery ſtreet full of pride and vanity, and almoſt euery man abhorring ſimplicity and faithfull dealing, and affecting the art of diſſimulation, hypocriſie, treachery, double dealing, complementall friendſhip, and diſguiſed enmity. What a griefe, I ſay, muſt this needs bring to a child of God, to ſee his heauenly Father thus diſhonoured, his Lawes neglected, and trodden vnder foot? Yea, when hee ſhall behold thoſe moſt aduanced and reſpected in the World, who moſt diſhonour God by running on in the courſe of wickedneſſe? When hee ſhall ſee him who hath vſed moſt deceit moſt enriched, and he who is moſt rich moſt eſteemed, the World meaſuring his goodneſſe according to his goods, and not his vertues. When he beholdeth the Oppreſſour, Extortioner, Vſurer, who ſhould ſtand at the Barre, ſitting on the Iudgement Seate; the rich Foole made a Magiſtrate to rule others, who hath not wit enough to gouerne himſelfe; the Poet and Player more eſteemed than the painfull Preacher; the ambitious aduanced, hauing nothing to rayſe them but their pride and impudency, whereby they haue reſolued that they will riſe; the humble, though neuer ſo worthy, neglected and kept vnder; audacious boldneſſe hauing free entrance, when as modeſty is repelled and excluded; the Paraſite and Flatterer much eſteemed, & he who faithfully admoniſheth and ſpeaketh the truth from his heart, hated and diſgraced. But beſides the griefe which the faithfull ſuſtaine in beholding the ſinnes of profeſſed Worldlings, they are much more vexed with the ſcandalous liues and exemplary ſinnes of thoſe who are the Profeſſours of Gods true Religion; when as they who daily heare the word, make conſcience of an Oath, abſtaine from the vnprofitable corruptions of the time and make ſome outward reformation in their Family; are neuertheleſſe as proud and phantaſtical in their apparell, as vnfaithfull to their friend, as falſe in their word and promiſe, as deceitfull in their dealing, as backward in all workes of mercy, and as couetous in all their courſes, as the prophane contemners of all Religion: Seeing theſe ſinnes doe more diſhonour their heauenly Father, as being committed by thoſe who are of his owne Family, and that againſt the light of knowledge, the often admonitions of Gods Spirit, & checks of their owne conſciences: And alſo do more diſgrace them who are profeſſours of the ſame truth; whileſt they beſprinckle them with their filth, and dimme the light of their holy conuerſation with the duskiſh ſmoke of their diſcouered wickedneſſe; cauſing them to be ſuſpected of the ſame crimes, becauſe they are of the ſame profeſſion, and exerciſe themſelues in performing the duties of the ſame Religion. Beſides all which griefs which haue an outward ground; they haue inward cauſes of much miſery, trouble, and bitter ſorrow. For they are continually exerciſed in that dangerous conflict againſt the ſpirituall enemies of their ſaluation; Sathan daily like a roaring Lion ſeeketh to deuoure them, by ſuggeſting into their minds wicked temptations, whereby hee allureth them to loſe their ſoules by ſinne, for the hire of ſome worldly vanities; the World maligneth them, and allureth them vnto euill by offering ſome pleaſing baytes, or diſcourageth them from that which is good by troubles and perſecutions: the fleſh luſteth continually againſt the ſpirit, and maketh them to doe the euill they hate, and to neglect the good which they like and loue. In which ſpiritual warfare they are alwayes troubled, and often foiled, being ouercome with tentation, and led captiue vnto ſinne. And this is the laſt and greateſt miſery wherewith the faithfull are in this life afflicted and moleſted, in that they are through the ſtrength of their enemies, and violence of their owne corruptions, often beſides their purpoſe ouertaken of ſinne, and thereby offend their gracious God, whoſe diſpleaſure they ſhun as the greateſt euill.

CHAP. XXV.

Of the miſeries which accompany worldly things, in reſpect of their getting, keeping and poſſeſſion.

Sect. 1.
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, honours
iches.

ANd thus haue I ſhewed ſome of the manifold miſeries which doe accompany the life of man: which if any thinke that they may bee cured with the counterpoyſon of worldly proſperity, and that wee may find in earthly things ſuch comforts, as may beare vs out in all theſe croſſes, making our joyes to exceed our ſorrowes; let ſuch an one know that he is much deceiued, ſeeing they are ſo farre from freeing vs from the former miſeries, that they helpe to increaſe them; and though like *Iobs* friends; they proffer their ſeruice for the mitigating and appeaſing of our griefes, yet before they depart they adde vnto our ſorrowes, and aggrauate the waight of our affliction. For beſides the euils which they find, they bring many with them, and like liberall Contributers, they adde abundantly to the banke and heape of miſery. For let a man but ſet his heart vpon theſe vanities, and with what care is hee preſently turmoyled? With what hopes and feares is he continually racked? With what enuy, emulation, jealouſie, rage, hatred, and contention is hee forthwith wholly poſſeſſed? ſpending part of his time in mad mirth, when he hath his deſires; and a greater part in ſad melancholy, becauſe hee is croſſed of his hopes; one while ouer-joyed and ſnatched vp into the clouds with rauiſhing admiration, and ſoone after ſuddenly dejected with diſcontent, becauſe he can aſcend no higher in the purſuit of thoſe things which chiefly affect him. Thus he who taketh all his pains in ſowing the ſeeds of Honour, hath neuer a harueſt that anſwereth his greedy expectation, but hauing ſowne the winde of vaine glory, he reapeth the whirle-wind of trouble and vexation, as the Prophet ſpeaketh. For his head is continually turmoyled with cares to riſe higher, and with feares leſt miſſing footing in his climing, he fall from that height vnto which he is already aſpired: euery honour which hee miſſeth is vnto him a grieuous diſgrace: the not vncouering of his inferiours head, is a corraſiue to his heart; and the greateſt honour doth not bring vnto him any joy and comfort, when as hee is but touched with the leaſt contempt. The leaſt frowne of his Prince, as a piercing Sword, inflicteth ſuch a deepe wound into his heart, that all the ſmoothing tongues of his fawning Flatterers cannot make it whole againe with their often licking; only it is the renued beames of the Princes fauour, that can doe away theſe clouds of ſorrow. So what cares and feares, troubles and diſcontents accompany worldly wealth, if it be immoderately loued and affected? In regard whereof one ſaith, that no man can wiſh an heauier curſe vnto a couetous man, than that he liue long, becauſe like the Indians he is continually tormented with the Idoll which hee worſhippeth; and when he aboundeth moſt in wealth, he is not ſo rich in any thing, as in woe and miſery. For what tedious taskes doth his golden God impoſe vpon him? How is hee conſtrained to watch whole nights in giuing attendance? How doth it thruſt him into deſperate dangers; for the compaſſing of that which being obtained, will not giue vnto him power to enjoy? In regard whereof that may be truly ſaid of thē, which is ſpoken of the Angell of the Church of Laodiceans, that they only haue a name and bare opinion of being rich, whereas they are wretched and miſerable, poore and naked.

Quid mali optes auaro, ni vt viuat diu?

Apocal.3.17.

§. *Sect.2.*
Of the miſeries which accompany pleaſures.

The like alſo may be ſaid of worldly pleaſures; which are not only the companions, but alſo the cauſes of many miſeries: for joy and ſorrow like two Twinnes are borne and bred together; and no ſooner doth the one appeare, but preſently the other attendeth on it. So the Wiſe man ſaith, that *euen in laughing the heart is ſorrowfull; and the end of mirth is heauineſſe.* Fitly therefore are theſe carnall pleaſures called the Worlds Syrens, which haue the beautifull faces of women, but the hinder parts of Scorpions, they haue hony in the mouth; but a ſting in the tayle; for though they delight at the firſt taſte, yet in the end they proue as bitter as the gall of Serpents; though in the beginning they pleaſe the carnall appetite, yet poyſoning vs with many ſinnes, at laſt they bring horrour of minde, trouble of conſcience, and at the beſt bitter griefe, and painfull, though profitable ſorrow, and repentance. In which reſpect they may fitly be compared to *Abners* play, which began with pleaſure, but ended with bitterneſſe; to *Balthaſers* Banquet, which began with mirth and jollitie, but ended with feare and trembling; and to ſweete meats of hard digeſtion, which are pleaſant in the mouth, but lothſome and burthenſome in the ſtomacke. For who ſeeth not that riotous reuelling in worldly delights, is commonly attended on with want and beggery? that vncleane luſts, and filthineſſe of life, are accompanied with inward diſeaſes and outward ſhame? that banquetting and exceſſiue fare, is the Mother and

Prou.14.13.

Nulla ſors longa eſt, dolor ac voluptas inuicem cedunt; breuior voluptas, Senec. in Thyeſte.

2.Sam.2.14,26

Nurſe of the moſt ſickneſſes, and the common cauſe of vntimely death? yea, who ſeeth not that theſe carnall delights are not only accompanied with miſeries, but in themſelues miſerable? for to ſay nothing of their common fellowſhip which they haue with ſinne, which aboue all things in the World maketh a man wretched, we find by continuall experience, that theſe pleaſures like ſweet and luſcious meates, grow preſently lothſome, vnleſſe our appetite be ſharpened by the ſowre ſawce of interchanged miſeries; that vntill we haue enough of them, wee are troubled with our owne concupiſcence, but no ſooner haue we ſatiety, but there followeth tedious lothing; and ſeldome or neuer is there ſuch a juſt equipoyſe and proportion, but that wee are vexed with too much or too little. Finally, we find that extremity of joy is an heauy burthen, of which the heart ſeeketh no leſſe to eaſe it ſelfe, by ſending out whole floods of teares, than when the weight of griefe lyeth heauy on it: yea, that being exceſſiue it bringeth, as a more pleaſant, ſo alſo more ſudden death, than the greateſt extremity of bitter ſorrow; the heart letting out the vitall ſpirits, whileſt it too much inlargeth and openeth it ſelfe, to let in pleaſure and delight.

Gen.45.14. and 57.29.

§. Sect. 3. That worldly things are not gotten without great labour.

But the miſeries which accompany theſe worldly things will better appeare, if wee more ſpecially conſider thoſe which are incident vnto them, in reſpect of their getting, keeping and loſing them: for they are gotten with labour, kept with care and feare, and loſt with griefe and ſorrow; or as it is in other words expreſſed; paines begetteth them, care nurſeth them, and ſorrow accompanieth them to their funerals. For firſt, howſoeuer theſe wordly things are of ſmall worth, yet they are attained vnto with no ſmall labour; neither is there any good thing in the earth to be bought and purchaſed without the Coine of continuall paines, and laborious induſtry: ſo the Wiſe man ſaith, that *all things are full of labour*, and that God hath giuen to the ſonnes of men to humble them thereby, great trauaile with little profit. Neither is it ſmall paines which men take in purſuing of theſe vanities, but ſo extreame and great, that euen they commonly conſume and tire them: for ſo the Prophet ſaith, *Behold, is it not of the Lord of hoſts, that the people ſhall labour in the very fire? the people ſhall euen wearie themſelues for very vanitie?* And ſurely who ſeeth not that worldly men doe take much more paines in attayning vnto earthly trifles, than Gods ſeruants take for heauenly treaſures? and that with more eaſe wee might furniſh our ſelues through Gods bleſſing, with all ſpirituall, ſanctifying and ſauing graces; than with a ſmall competency of worldly neceſſaries? and ſecure our ſelues of the fruition of our eternall inheritance, with farre leſſe labour, than is vſually taken in procuring of theſe worldly annuities, which laſt but for the ſhort time of a momentany life, and oftentimes are not with all this paines enjoyed, they flying the more from ſome, the more earneſtly that they are purſued? And yet ſo fooliſh we are that we neglect theſe rich treaſures of ſpirituall grace, and eternall joy, which God (to take away all excuſe) hath offered vnto vs freely and frankly without mony, and with little labour joyned with much comfort; and with all eagerneſſe purſue theſe worldly trifles which cannot bee obtained without much paines and toyleſome trauell; like little boyes who with great delight ſpend their ſweate in catching a Butterflie; but are ſtraight tired though they ſit eaſily at their bookes to get Learning; and neuer take the leaſt thought in ſecuring vnto themſelues the title which they haue to their inheritance.

Gigmuntur labore, nutriuntur curis, & ſepeliuntur dolore.

Eccleſ.1.8. & 3.9,10.

Haba.2.13.

§. Sect. 4. Theworldly men take th chiefe pai for ſuperflu ties.

The which folly is ſo much the greater, in that men doe not take theſe extraordinary paines for obtayning worldly neceſſaries, but for the moſt part needleſſe ſuperfluities, not ſuch as the neceſſity of our temporall life requireth; but ſuch as inſatiable concupiſcence deſireth & affecteth. For thoſe things which are neceſſary to nature, and to the preſeruation of life, as meate and drinke, clothing and lodging; Aire, Fire, Water, and the reſt, are giuen liberally by God to thoſe who take ſome moderate paines in their lawfull callings, & they lie out in common without incloſure, to be obtained with eaſe by thoſe that need them: but ſuperfluities are not ſo eaſily compaſſed, being either hid and not found without great ſearch, or incloſed about with ſo many difficulties, that men cannot approach them without great paines and danger. For example, the Mines of Gold and Siluer are hid in the ſecret cauernes of the earth; precious ſtones, in the Sea and Sands; gorgeous clothes bought at deare rates, and delicious meates with much coſt and paines procured, and with no leſſe cooked and prepared. And yet (as one ſaith) though gold be hidden by the Indian Emits, watched by the Griffins, deeply buried in the earth, and not without reſtleſſe labour, and extreame danger gotten and obtained; yet men willingly take all this paines, and boldly hazard themſelues to all theſe perils: But though grace be freely offered without mony, and Heauen opened to all that deſire, & but ſtriue to enter; yet the moſt neglect the one, as not worth the receiuing, & loſe the other, becauſe they had rather not haue it, than take the leaſt pains in trauelling to it. Yea ſo are men beſotted with the loue of worldly vanities, that they take all theſe paines and endure theſe reſtles labours with pleaſure and delight,

2.Pet.1.3.

Clemen.Al pædagog.li cap.12.

delight, which otherwiſe would be intolerable; and as it is ſaid of *Iacob* louing *Rachel*, they thinke many yeeres but a few dayes which are ſpent in compaſſing theſe things which they ſo fondly affect, that if this dotage ſupported them not, would bee irkſomely tedious. They are in ſuch haſt in running after their trifles, that though they tread vpon prickles and briars they feele no hurt; ſo greatly doe they thirſt after theſe worldly vanities, that though they bee made bitter with toileſome labour, yet they greedily ſwallow them with pleaſing delight; and as the oxe accuſtomed to draw in the yoke, doth after he is looſed, againe yeeld his necke vnto it of his owne accord, without compulſion; ſo theſe men being inured to the worlds ſlauerie, though they were ſet at libertie out of this thraldome, would againe voluntarily take vpon them the yoke of ſeruitude, and weare themſelues out with toileſome labour, to attaine the vncertaine poſſeſſion of theſe momentany vanities.

And thus doe ambitious men take infinite paines in attaining vnto worldly glory and preferments; for it is the ſeed of labour which bringeth forth the fruit of honour, and hee who will attaine vnto it muſt bee content to endure toileſome paines, and to runne himſelfe into deſperate perils, hee muſt ſpend the day in reſtleſſe trauels, and the night in carefull watching, plotting thoſe policies which the next day hee will put in practice, for the atchieuing or preſeruing of honour and aduancement; like a common ſeruant hee is wholly taken vp by other mens buſineſſes, his ſleepe is broken by ſuiters, if not by his owne cares; his recreations are interrupted with affaires of State, and whileſt hee becommeth other mens, hee ceaſeth to be his owne; hauing no ſparetime to enioy himſelfe, or to beſtow on his priuate affaires, vnleſſe hee will bee exclaimed vpon by his waiting clients, for their giuing too long attendance. He muſt in time of warre fight in the front, firſt enter the breach, and euen runne vpon the pike, and canons mouth, expoſing his body to maimes and wounds, and his life to the extreameſt perils, if he will haue honour. In the time of peace hee muſt vndergoe no leſſe perils, both of profeſſed enemies, and vndermining foes, the one ſeeking to cruſh him, the other to trip him whileſt hee is riſing; nor yet indure leſſe paines; for hee muſt labour whileſt others reſt, watch whileſt others ſleepe, and with a world of care vphold his ſtate, whileſt others liue at eaſe and take their pleaſure. So what paines and perils doe men vndergoe who will attaine vnto worldly riches? whileſt they riſe early, and goe late to bed, fare hardly, and goe barely, pinching both backe and belly, and withholding neceſſaries from themſelues and theirs, to increaſe the ſtocke. If they ſtay at home they toile themſelues in ploughing, and ſowing, running and riding, with innumerable other labours to attaine vnto wealth. If their calling be ſuch as imployeth them abroad, what miſeries doe they indure? what paines doe they take? what dangers doe they runne into? they muſt leaue their owne country, and runne into voluntarie baniſhment, (as it were) into another world; they muſt forſake houſe and friends, parents and children, yea they muſt be content to part with their wiues, making a temporarie diuorce betweene them whom God hath conjoyned; and (as it were) diuide themſelues, leauing halfe at home, when the other halfe muſt goe abroade to ſeeke for worldly pelfe. They muſt commit themſelues to the merciles waues, cruell pyrats, and barbarous people, and one while be in danger of drowning, and another while of ſpoiling, ſometime of ſtaruing on ſea, and ſoone after of betraying when they are come to land. And thus as the Pſalmiſt ſaith, *man walketh in a ſhadow, and diſquieteth himſelfe in vaine; he heapeth vp riches, and cannot tell who ſhall gather them.* The like alſo may bee ſaid of pleaſures, which haue more paine and griefe going before them, than joy and contentment comming with them: for what preparations are required to delightful ſhewes, reuels, and paſtimes? and what running and riding, toiling and moiling, catering and cooking, is neceſſary for the prouiſion of vnneceſſarie dainties? In ſo much as the epicure himſelfe who made a god of his bellie, and an idol of his pleaſure, preſcribeth to his diſciples for their chiefe diet, rootes, apples, and ordinarie meates, which might bee procured with greateſt eaſe; becauſe exquiſite banquets, and daintie fare, requiring for their preparation great care and labour, did bring vnto men more paine and trouble in their getting, than pleaſure and delight in their enjoying. In a word, whoſoeuer purchaſe any of theſe worldly vanities, they are faine to buy them at ſo high a rate, that if at the firſt view the price were ſet vpon theſe deceitfull wares, all would paſſe by them, and not once cheapen them.

Pſal.39.6.

Hieron.lib.2. aduerſ.Iouin. Tom.2.

§. Sect.6.

That mens paines in getting worldly things is commonly accompanied with ſinne.

And thus haue I ſhewed what miſeries accompanie theſe worldly things in reſpect of the paines which are taken in their getting. Now if we farther conſider that theſe wearisome labours of the body, are commonly ioyned with the ſin of the ſoule, and that as they bring to the one temporarie troubles, ſo to the other eternall torments, if they bee not preuented by ſerious repentance, we may iuſtly conclude that in this reſpect alſo they are truely miſerable. For what greater miſerie can bee imagined than to toile for that which is not worth our paines, and after all our labour to giue our ſoules to boot, for the procuring of theſe trifling vanities? to ſell our ſoules vnto ſin, and by ſinne vnto death, which the whole world cannot redeeme when they are once loſt? For if it will not profit vs by the loſſe of them to gaine the whole world, as our Sauiour ſpeaketh; then how wretched is their eſtate, who ſuſtaine by ſinning this vnrecouerable loſſe, for the obtaining of ſome ſmall pittance, and ſlender ſhare of the worlds vanities? But who ſeeth not that few of many compaſſe theſe worldly things by honeſt and lawfull meanes; but take indirect and ſinfull courſes for the atchieuing of their ends? Some wronging others by violence, oppreſſion, trecherie, and ſubtiltie, fraud and deceit; and almoſt all wronging themſelues with vnmeaſurable toyle, and carking care, ſpending their ſtrength, and haſtening their death, for the obtaining of theſe earthly trifles. Whereby alſo they grieuouſly ſinne againſt God, not onely by deſtroying his creature, but by diſhonouring the Creator, whileſt wholly reſting vpon their owne care and labour, and vſing their owne meanes, they denie his prouidence, and refuſe to bee ordred in their courſes by his directions preſcribed in his word; as though either he were ignorant and knew not their wants, or careleſſe and did not regard them; or inſufficient, and not able to relieue them; whereas in truth, he ſeeth all, ruleth all, and hath enough in ſtore for all that depend vpon him: ſo that as the Wiſeman ſaith, *in the feare of the Lord is an aſſured ſtrength, and his children ſhall haue hope*: ſeeing he neither wanteth knowledge, power, nor will to prouide for them. And thus do men draw vnto themſelues iniquitie with the cords of theſe worldly vanities, as the Prophet ſpeaketh, ſwallowing vnder theſe baites the hidden hookes of ſin, and receiuing theſe earthly trifles as the wages of wickedneſſe; whereby they eternally loſe themſelues, for the temporarie gaine of worldly vanities. And yet ſo fooliſh men are, that they conceiue not of this miſerable loſſe; but thinke onely thoſe things deare which are bought with money, and thoſe cheape for which they ſell their ſoules; that loſſe alone which diminiſheth their outward eſtate; and that aduantage, which addeth to their ſtocke, though it robbeth them of themſelues, and their owne ſaluation. And whereas they would refuſe many things which they deſire vpon the baſe price of ſome little mony, they will not ſticke to purchaſe it by ſin, wrong, iniurie, oppreſſion, lying and deceit, though thereby they hazard body and ſoule to hell and eternall death: whereby it appeareth how highly men prize theſe worldly trifles, and how meanely they eſteeme themſelues, ſeeing they are readie to make exchange vpon all occaſions; and to make ſale of their ſoules to buy theſe vanities.

Mat.26,26.

Pro.14,26.

Eſay 5,18.

§. Sect. 7.
Of the wic
courſes wh
ambitious an
couetous m
run into, to
obtaine ho-
nours and ri-
ches.

Pro regno ve-
lim patriam,
penates, coniu-
gem flammis
dare imperio
pretio quolibet
conſtat bene.
Senec. in The-
baide.

Thus thoſe who are ambitious doe not onely toile themſelues with exceſſiue paines, but alſo are ready to run on in any wicked courſe, which doth but promiſe to lead them vnto honour and preferment. They care not to breake the Lawes of God and men, they neither regard pietie nor humanitie, ſtranger nor familiar, kindred nor countrie, but are willing to confound all, to ouerthrow all, and to defile their conſciences with blood, murthers, conſpiracies, treaſons and rebellions, rather than they will faile to attaine their proud hopes, thinking a kingdome well bought, which may be had at any price. They are euer plotting machiauellian policies, and thinke they are beſt aduanced, when they riſe to their deſired height by treading vpon others, whom by their fraud & treachery they haue ſupplanted; they make no account of lying, diſſembling, ſwearing, forſwearing, infidelitie and falſhood, if by all, or any of them they can ſerue their owne turnes. Finally, hauing nothing in them worthie praiſe, they are ready to commend themſelues by diſpraiſing others, and hauing nothing ſimply good in them, they would appeare good in compariſon, by making others ſeeme worſe than themſelues. Thus alſo couetous men are readie to commit all manner of wickedneſſe to increaſe their riches, as oppreſſion, extortion, crueltie, iniurie, briberie, vſurie, and all manner of fraud and deceit; yea they will not ſticke with *Ahab* to murther innocents, that they may make a prey of their goods; with *Demas* to forſake Chriſt and follow the world; with *Iudas* to betray their maſter, and with *Demetrius* to ſtirre vp perſecution againſt the diſciples of our Lord and Sauiour, if they ſpeake againſt that whereby they haue aduantage; yea in truth they are worſe than *Iudas*, for hee would not ſell Chriſt vnder the price of thirtie ſiluer pieces, whereas they are daily ready to part with, and forfeit that right and intereſt which they haue in him by lying, ſwearing and deceiuing, for the baſe offer of a groat or penie. Yea when they haue ſold their ſoules vnto ſin, for the purchaſe of this worldly pelfe, they are ready (as the Wiſe man ſpeaketh) to tranſgreſſe Gods Law for a piece of bread, and that euen when they abound with wealth, and haue no ſpurre of neceſſitie to pricke them forward; hauing full bellies, with rauenous greedineſſe they hunt after euery prey; and like the fiſh which *Peter* caught, though they haue money in their mouth, yet are they nibling at euery bait, and ſo as rich theeues, they double their fault in ſtealing when they haue no need. Thus the

Act.19,

Pro.

Wiſe man bringeth in couetous worldlings reſoluing vpon any wickedneſſe for the obtaining of riches: *Come, ſay they, we will lay wait for blood, and lie priuily for the innocent without a cauſe, we will ſwallow them vp like a graue, euen whole, as thoſe that goe downe into the pit; we will find all precious riches, and fill our houſes with ſpoile.* And leſt wee ſhould thinke that this is the caſe of of ſome few only, he concludeth, that *ſuch are the wayes of euery one that is greedy of gaine, and that he will take away the life of the owners thereof.* So the Lord complaineth by his Prophet; *among my people* (ſaith he) *are found wicked perſons, that lay wait, as he that ſetteth ſnares, they haue made a pit to catch men: as a cage is full of birds, ſo are their houſes full of deceit, and thereby they are become great and waxen rich, they are waxen fat and ſhining, they doe ouerpaſſe the deeds of the wicked, they execute no iudgment, no not the iudgement of the fatherleſſe, &c.* And the Prophet *Michah* complaineth, that the couetous oppreſſors of his times *did hate the good and loue the euill, plucke off the skinnes of the poore people from them, and their fleſh from their bones, that they did eate alſo their fleſh, flay off their skinne, breake their bones, and chop them in pieces as for the pot, and as fleſh within the caldron.* And elſewhere, that they did vſe ſcant meaſures, falſe ballances and deceitfull weights, that their actions were full of cruelty, and their mouthes full of deceit and *lies*: the which their ſin is redoubled vpon their ſinfull ſoules, becauſe by their crueltie and deceit they oppreſſe the poore, making choice to goe ouer the hedge where they find it loweſt, and treading thoſe vnder feet, who are not able to riſe or make reſiſtance. And in regard of theſe and many other ſinnes, which vſually accompany riches in reſpect of their getting, they are called by one wicked riches; and by our Sauiour Chriſt, the mammon of iniquitie: and in this regard alſo they are compared vnto thornes, becauſe as when they are haſtily catched they wound the hand, ſo theſe the conſciences of thoſe who greedily ſeaze vpon them; and vnto ſnares, which being couered with a bait, inthrall vs whileſt they allure vs; for he who greedily deſireth to obtaine riches, taketh no care to auoid ſinne, and being taken like a bird, when with an hungry eye he beholdeth the baite of earthly things, he is vnwittingly ſtrangled with the ſnare of ſinne. Hence alſo it is that couetouſneſſe by the Apoſtle is ſaid to be the roote of all euill; and by another it is called the metropolis, or mother citie of all vice and wickedneſſe, becauſe where it is intertained, thither alſo all manner of ſinne reſorteth, and (as it were) keepeth continuall tearme. In regard of which ſinnes vſually accompanying riches, in reſpect of the vnlawfull meanes which are ordinarily vſed in their getting, one doubteth not to affirme that a rich man is vnrighteous himſelfe, or the heire of one which is vnrighteous: which though it be not alwayes ſo, yet it ſeldome faileth in thoſe who immoderately louing wealth, reſolue with themſelues that they will bee rich; and making haſte to ſatisfie their greedie deſire with all poſſible ſpeed, doe in ſhort time accompliſh that they wiſh. For as ſudden fulneſſe and fatneſſe is an vndoubted ſigne of the ill diſpoſition of the body; ſo when as a man ſuddenly waxeth great, and (as I may ſay) fat in his ſtate, by ordinarie meanes, and by his owne induſtrie and labour, it is an argument more than probable, that his mind is full of the groſſe humours of ſinne. Of the former the Apoſtle ſaith, that *they who will bee rich* (that is, pitch and reſolue vpon it) *fall into many tentations and ſnares, and into many fooliſh and noyſome luſts, which draw men into perdition and deſtruction, becauſe the deſire of money is the roote of all euill.* And of the other, the Wiſeman telleth vs, that *he who maketh haſte to bee rich, ſhall not bee innocent*; and that he *who haſteth vnto riches, hath an euill eye*: for as the Author of the booke of Wiſdome ſaith, *they make their whole conuerſation to bee but as a market where there is gaine*; and they reſolue with themſelues and doubt not to ſpeake it, *that they ought to bee getting on euery ſide, though it be by euill meanes.* Yea this the Heathen man could diſcerne by the light of nature; There is no man (ſaith he) ſuddenly made rich liuing iuſtly; for a iuſt man increaſeth his wealth by little and little, through ſparing frugality; but he that treacherouſly lieth in wait for thoſe goods which others poſſeſſe, doth forthwith ſeaze on all, and all at once becommeth rich. Now what greater miſerie can there be, than to find that trifling gaine which bringeth with it the greateſt loſſe; in getting ſiluer to forfeit the ſoule, and (as one ſaith) whileſt wee gaine ſome gold to loſe our faith, and whileſt wee decke our ſelues outwardly with theſe worldly ornaments, to bee ſpoiled inwardly of all thoſe ſpirituall ornaments of grace and vertue? But this miſerie accompanieth ill gotten goods; for the couetous man by his ſinfull gaining loſeth himſelfe, and whileſt he deceiueth his neighbour of his ſiluer, the diuill coſoneth him of his ſaluation. Which howſoeuer for the preſent worldly men taſt not, being ouer ioyed becauſe they haue ſeiſed on their deſired prey; yet if euer they come to remember themſelues, and to feele the waight of their ſinne lying heauie vpon their conſciences, they will account theſe euill gaines the greateſt loſſe, and will take no more pleaſure in them, than *Iudas* in the ſight

Diues eſt iniquus, aut iniqui heres. Hieron. in Ier. 6.

1. Tim. 6. 9. 10.

Prou. 28. 20. 22.

Eccleſiaſticus 31. 5.

Wiſd. 15. 12.

Menander in Colar. apud Stobæum.

Vt accedat aurum perit fides, vt ſeris veſtiaris, intus exſpoliaris. Auguſt. ſerm. 8. tom. 10.

Auarus antequam lucretur, ſeipſum perdit, & antequam aliquid capiat, capitur. Auguſt.

Damnum appellandum cum mala fama lucrum.

Mat. 27.3.

ſighs of his thirtie peeces of ſiluer, when he ſaw alſo his ſinne in betraying his Maſter, which did but worke in him horrour of conſcience, & moued him in deſpaire to murther himſelfe. Or if God preuent them with his grace, their wealth will comfort them no more than it did *Zacheus*; and that was neither in reſpect of his getting or keeping it, but as it did inable him to make reſtitution; and in liberall ſort to relieue the poore. Let vs therefore take heed that wee doe not fall into this ſinfull dotage of worldly men, who deſire increaſe of their wealth though it bee by euill meanes, ſeeing riches thus gotten are not onely vaine and momentanie, but alſo hurtfull and pernicious: for as the Wiſe man ſaith, *the gathering of treaſures by a deceitfull tongue, is vanitie toſſed to and fro of them that ſeeke death.* And the Prophet *Ieremie* telleth vs, that *as the Partrich gathereth the young, which ſhee hath not brought forth; ſo he that getteth riches, and not by right, ſhall leaue them in the midſt of his dayes, and at his end ſhall bee a foole.* So alſo they are hurtfull and pernicious, ſeeing whileſt they treaſure vp wealth, they treaſure vp ſinne; and in treaſuring vp ſin, they alſo treaſure vp wrath, and hauing in heaping vp wealth, heaped vp ſin, they alſo prepare for themſelues an intolerable waight of condemnation and deſtruction. And therefore let vs not ſet our hearts vpon this mammon of iniquity, but vpon the rich treaſures of Gods ſpirituall graces, and heauenly ioyes; which as they are infinitely of more worth and value, ſo may we certainly attaine vnto theſe things purely good, by good and holy meanes; ſeeing our Lord and Sauiour of his free grace and mercy, *being infinitely rich, for our ſakes became poore, that we through his pouerty, might be made rich*, as the Apoſtle ſpeaketh.

Pro. 21.6.

Ier. 17.11.

2. Cor. 8.9.

§. Sect. 8.
That worldly pleaſures are ſeldome procured without ſinne.
Delitiæ ſunt ianua peccati.
Ambroſ. in Timoth. 1. cap. 5.

Finally, worldly pleaſures are ſeldome compaſſed but ſin accompanieth them; they being the diuels ordinarie baites which hee caſteth before men, when he indeauoureth to catch them in the ſnares of deſtruction, and (as one calleth them) the very gate of ſinne, which leadeth vs to the committing of all wickedneſſe. More ſpecially men ſin in getting of their pleaſures, whileſt they purſue them with immoderate loue, farre eſteeming them aboue their worth and value; when as they are at exceſſiue coſt in compaſſing them, ſpending thoſe rich talents which God hath lent them, in theſe ſuperfluities, which they ought to imploy in releeuing the poore members of Ieſus Chriſt. When as they take vp the greateſt part of their care and paines, and not onely their owne, but many others alſo which are at their command; who ſpend a great part of their life in preparing ſhewes, ſports and paſtimes, and in trauelling ſea and land to make prouiſion of delicious drinkes, and daintie meates, which may delight their curious palates, cauſing a number to ſweate many dayes for the procuring of that which bringeth but a momentanie delight, laſting no longer than their dainties are in ſwallowing downe; and in paſſing that ſhort iourney betweene the mouth and ſtomacke. Finally, when as they raiſe their delights out of others torments; and maintaine their pleaſures by oppreſſion, cruelty, deceit, wrong and iniurie, making many heauie and ſorrowfull their whole liues, that they may delight themſelues with a few houres mirth. All which vnlawfull pleaſures let euery Chriſtian carefully auoide, and thinking it *ſufficient for vs that we haue ſpent the time paſt of our liues after the luſt of the Gentiles, walking in wantonneſſe, luſts drunkenneſſe, in gluttonie, drinkings, and in abominable idolatries*: let vs paſſe the remainder of our time in holineſſe and feare, labouring to take all our delight in thoſe ſpirituall pleaſures, which may be lawfully obtained, and being once inioyed, ſhall neuer be taken from vs.

Ciborum uolu-
tas, quibus uen-
tris mensa,
& animus
quaſi quibuſ-
dam compedi-
bus degrauatus
in terra
qui
Hieron. lib.
contra Io-
uinian.

1. Pet. 4.3.

§. Sect. 9.
Of the miſe-
ries accom-
panying world
things in re-
ſpect of th
poſſeſſion.
Chryſoſt. in
1. Corinth.
Homil. 23.
Eccleſ. 1.14.
and 2.11.

And thus haue I ſhewed ſome of thoſe many miſeries which accompanie theſe worldly things in reſpect of their getting and obtaining. Now further let vs conſider of thoſe which are incident vnto men in reſpect of their keeping and poſſeſſion. For as they are gotten with great toile and labour, ſo are they kept with much care and feare, in regard whereof they are no leſſe troubleſome in the inioying than they were in the obtaining; like herein vnto wild and ſauage beaſts, which cannot bee taken without great paines and perill; and being in hold, bring no leſſe labour and danger to reſtraine them from doing miſchiefe. And in this reſpect the Wiſe man paſſeth this ſentence on all worldly things, that they are not onely vanity, but alſo vexation of ſpirit, troubling and moleſting men both in their purſuit and poſſeſſion. So hee ſaith elſewhere, that *the houſe of the righteous hath much treaſure, but the reuenewes of the wicked is trouble*; where if hee had fitted the antitheſis, he ſhould haue ſaid, that as the one had *much* treaſure, ſo the other much trouble; but to note the great moleſtation and anxiety of mind, which waiteth on the eſtate of worldly men, he is not contented to ſay, that it is troubleſome, but trouble it ſelfe, or in it ſelfe trouble. The which trouble and reſtleſſe vexation the Prophet *Eſay* expreſſeth, by comparing wicked worldlings to *the raging ſea that cannot reſt, whoſe waters caſt vp mire and dirt.* Now the cauſe of this care and feare in the keeping of theſe worldly vanities, is the immoderate loue which their owners beare vnto them; for as we ſecurely poſſeſſe thoſe things which we

Pro. 15.6.

Eſa. 57.20.

little regard: ſo if once wee ſet our heart vpon any thing though neuer ſo vaine, wee are preſently tormented with a iealous care in keeping it, and feare of loſing it. And as little children are neuer at quiet when they are fond of any body in the familie, but crie after them as ſoone as they ſee them, and when they haue their companie, crie as much if they but ſeeme to ſtirre, for feare of loſing them: ſo if wee once waxe fond of theſe worldly vanities, wee poſſeſſe them with ſuch care and feare, leſt they ſhould bee taken from vs, that they bring vs much more diſquietneſſe and griefe, than comfort and contentment in their fruition. Neither can we euer ſecurely enioy any worldly thing, or take delight in it without moleſtation, vnleſſe louing it leſſe than we loue our Creator, and poſſeſſing it with a deſire moderated by his will, we be content to retaine it as long as it pleaſeth him, and can part with it willingly, when it is his pleaſure to take it away. For when we loue the world or any thing in it with vnlimited affection, and affect the creature, more than the Creator, it is iuſt with the Lord, that this exceſſiue loue ſhould be puniſhed with exceſſiue cares and feares, and that by immoderate louing wee ſhould loſe the comfort of our loue. Now if any ſhall ſay that they feele no ſuch torment or moleſtation through theſe cares and feares; let them know that it is not the want of a burthen which procureth their eaſe, but their madneſſe of affections which maketh them ſenſles in feeling the waight: it is not for want of trouble that they are ſo well contented, but becauſe their fooliſh loue cauſeth them to miſtake croſſes for comforts, and turneth torments into delights. Like thoſe who are well pleaſed to haue their backs almoſt broken, whileſt they are loaded with gold; or vnto ſuch as being diſeaſed with the dropſie, take their chiefe pleaſure in drinking, though it be the chiefe cauſe of their paines and torments.

But how many miſeries accompanie theſe worldly vanities it may more plainly appeare, if we inſiſt in the ſpeciall inſtances: for firſt as honours are begotten, borne and bred by perils and labours; ſo are they by the ſame nurſed and preſerued; neither can glorious fame bee long maintained, vnleſſe it be vpheld by watching care, and painefull labour. And as thoſe who climbe vp the high and ſteepe rocke of honour, muſt before they can get vp ſpend much ſweate, and be euen tired with their laborious trauell, ſo being come to the top, they ſhall ſtand (as it were) vpon a narrow ridge, and find but tickle and ſlipperie footing, whereby they ſhall bee in danger of falling, vnleſſe they haue a good braine, and a carefull eye. And this cauſeth thoſe who are aduanced to high places, to be iealous and ſuſpicious of all that ſtand about them, not thinking what they will doe, but what they can doe, nor what preſently they vndertake, but what they may attempt in time to come; making their power of infringing their glorie, to be vnto them a continuall terror, as if already they were aſſaulted. They feare thoſe who are vnder them, leſt they pull them downe, that themſelues may more eaſily aſcend; thoſe that are their equals, and (as it were) on euen ground, leſt they ſhould juſtle them out of the path of honour, and croſſe or ouerthrow them by competition, as being corriuals in the ſame loue, and much more doe they ſtand in feare of thoſe who are aboue them, leſt they ſhould cruſh and tread them vnder foot, hauing the aduantage of the vpper ground. So that the ambitious man hauing with great paines aſcended to the ſteepe top of honours hill, findeth himſelfe not exempted, from the ſtormie tempeſts of troubles and dangers, but rather expoſed to them; and theſe high Cedars are more often blaſted, and ſhattered with thunders and lightnings, than the loweſt ſhrubs. Which perils howſoeuer many eſcape, yet few or none the feare; for as the thunderbolt ſtriking but one or two, doth affright and terrifie all thoſe who ſtand about them; ſo when thoſe who are highly aduanced, haue their greatneſſe ruined and ouerthrowne, by thoſe who are higher than they, or by the furie of popular rage, or becauſe it is no longer able to beare its owne weight, thoſe haue their part in the feare, though not in the danger, who are of the ſame qualitie and eſtate. Moreouer, adde vnto theſe feares and cares the manifold moleſtations, and fretting griefes, which are incident to thoſe who are of honorable condition, whileſt they vindicate their reputation, vpholding and preſeruing thoſe honours which alreadie they haue receiued, or aſpire vnto new preferments, being diſtracted betweene hope and feare of riſing; whileſt they enuie their ſuperiours, emulate their equals, and magnifie themſelues to their inferiours. Euery checke of their Soueraigne woundeth their heart, euery repulſe or diſgrace cruſheth & breaketh it: they are vexed with euery ſalutation which they giue vnto their equals, if they be not reſaluted; they are tormented if their inferiours faile in dutifull reſpect; and if any outſtrip them who was behind in this glorious race, they ſincke downe with ſorrow, and eate their hearts with griefe. They are tormented if they doe not ouer-top all in height and greatneſſe; and though they bee too high already, they haue little ioy in their aduancement, vnleſſe they can riſe to the full pitch of their proud hopes. Often they deſire to doe euill, and yet are fearefull that it ſhould bee diſcouered; and louing thoſe courſes of pride, inſolence and tyrannie, which expoſe them to the enuie and iuſt hatred of all, they are neuertheleſſe fretted and vexed, when they are reputed to be ſuch as indeed they are, and when they find that they haue no more loue and reſpect than they haue deſerued. They would be lords ouer all, raigning and ruling at their owne pleaſure, and yet their pride abaſeth them to a ſeruile condition, ſetting ouer them ſo many maſters as they haue familiars and acquaintance, whom they often, euen vnwillingly obſerue and pleaſe, becauſe they would not haue them diminiſh their fame and glorie, by detracting their praiſe and commendations. In a word, innumerable be the griefes and diſcontents accompanying this eſtate, many whereof are in their owne nature grieuous and very burthenſome, and many in themſelues but light, made heauie and intolerable, by the great ſpirits and ſmall patience of thoſe that beare them. Whereby it appeareth that theſe worldly honours, though they make outwardly a glorious ſhew, yet inwardly they are full of miſeries; and therefore when the world offereth, and beſtoweth them vpon its friends and fauourites, it dealeth with them, as the ſouldiers with Chriſt; for it giueth them glorious robes, but it is to mocke them; it putteth a ſcepter into their hands, but it is of reed, which breaketh in the managing, and moſt faileth when it is moſt reſted on; it beſtoweth vpon them crownes indeed, but they are of thornes, which being often ſmitten to their heads with the cruel ſtroakes of aduerſe accidents, wound in ſtead of comforting, and bring in the place of expected ioy, innumerable moleſtations and bitter griefes. Or though they be of pure gold, yet their worth is ſo much exceeded by their waight, that none will care to weare them, but onely ſuch as cannot ſafely lay them aſide, or thoſe who are ſo wholly carried with the furie of ambition, that they take pleaſure in their paine, and loue that which is their torment which being the caſe of many, gaue iuſt occaſion to one of making this exclamation: O ambition (ſaith he) which art the croſſe and torment of the ambitious, how doſt thou torment all, and yet pleaſe them in their torments, nothing more bitterly vexeth, nothing more grieuouſly diſquieteth, and yet nothing among miſerable mortall men is more magnified and extolled.

Approbatio vulgi quanto clariorem quempiam facit, tanto maioribus curis ſolicitudine, atq; periculis vexat: nec enim reſpirare, qui dominatui populi ſeruit, nec in re aliqua firmiter ſtare poteſt, &c. Chryſoſt. in Matth. 12. hom. 41. tom. 2. 366.

Mat. 17, 28. 29.

O ambitio ambientium crux, quomodo omnibus torquens, omnibus places? Bernard. lib. 3. de Conſiderat. cap. 1.

§. *Sect.* 12. Of the miſeries which accompanie riches when they are in poſſeſſion.

The like or greater miſeries accompany riches, whileſt they are in cuſtodie and poſſeſſion, both in reſpect of that care and labour of body and mind, in keeping and diſpoſing them; and alſo in regard of the feare of loſing them, and of many miſerable effects which accompany them both. For as they are gotten with intolerable labours of the body, ſo they are poſſeſſed with infinit cares and perturbations of the mind, either whileſt they who haue them are troubled in diſpoſing and imploying them ſo, as may returne vnto them the greateſt increaſe; or in ſharing them with ſome indifferencie to thoſe who are of their family and charge (for when goods encreaſe they alſo are increaſed that eate them, as the Wiſe man ſpeaketh) or finally (if at leaſt they be poſſeſſed with a good conſcience) in watching ouer themſelues, that they be not corrupted with their abundance, and that their plenty of gold doth not make them poorer in godlineſſe. In which reſpect riches are compared to thornes, which being griped wound the fleſh, but be harmeleſſe if they lie in the open hand. So if they, being exceſſiuely loued, be (as it were) griped with immoderate cares, they pricke and wound the heart with many griefes and troubles; but if wee careleſly keepe them, and ſlightly hold them, being ready to part with them vpon all good occaſions, and to ſuffer them to take their flight like an Eagle, when God calleth for them, they will become to their owners not onely harmeleſſe, but alſo profitable. To which purpoſe one demandeth: Who (ſaith he) would beleeue me, if I ſhould interpret thornes to be riches? eſpecially ſeeing they pricke, and theſe delight; and yet in truth they are no better than thornes, becauſe by their pricking cares they rent the mind, and when they intice vs vnto ſinne, they make it bloody with the wounds of wickedneſſe. And as they are continually vexed with theſe cares in keeping them; ſo alſo with feare of loſing them; for as before they had them, they purſued them with burning deſire, ſo being poſſeſſed of them, they keepe them with quaking feare. No ſooner haue they gotten riches, but preſently they loſe their ſecuritie, and now they are in feare of that wealth which before they wiſhed, ſicke of injoying their owne deſires; and fall into trauell, as ſoone as they haue their longing: for as *Eliphas* ſpeaketh, *A ſound of feare is alwayes in their eares, leſt in their peace and proſperitie, the deſtroyer ſhould come vpon them.* If the couetous rich man ſeeth one ſtronger than himſelfe, he feareth violence and robberie; if one wiſer, fraud and deceit; if one richer and mightier, then he is afraid of being ſpoiled by oppreſſion; if one poorer and weaker, by theft and ſtealth; abroad he feareth theeues and robbers, at home hee ſuſpecteth his owne ſeruants; in time of warre he is afraid of common ſpoilers, in time of peace, of enuious and ſpitefull ſlanderers, which are ready to make him faultie becauſe he is rich, and an enemie to the common wealth, becauſe he hath too much for his owne particular. Finally, the couetous rich man is afraid of all

Origen. in Rom.

Eccleſ. 5. 10.

Prou. 23. 5.

Homil.

things, ſauing Gods diſpleaſure; and of loſing all, except it be his owne ſoule, and the ioyes of Heauen: and ſuch is his folly, that whileſt he feareth to loſe his Gold, Riches, Lands & Poſſeſſions, he is in no fear of loſing himſelfe, as though (excepting his owne perſon) he had nothing in his cuſtody vnworthy the keeping. Hence it is that he keepeth ſuch a narrow watch ouer his wealth, and hauing incloſed and ſhut it vp vnder the ſure cuſtodie of many bolts, Iron bard Cheſts, and ſtrong lockes, which neither picking nor breaking can indanger, he addeth alſo to his aid ſo many ſeruants, as his couetous minde will ſuffer him to mayntaine, that they may the better keepe the watch, and bring ſecuritie; but all in vaine, for within a while he groweth jealous of his Guard, and ſuſpicious of his Aſſiſtants; and the more able they are to keepe out outward violence, the more ſtronger he thinketh them to breake open his Cheſts, and to ſpoyle him of his Treaſures. And therefore thinking no knowne ſtrength ſufficient to keepe his Gold and Siluer from force or fraud, he hideth it in the groũd, being ready to ſuſpect his eyes & heart, as priuy to his ſecrecy, leſt imparting it to his tongue, it ſhould reueale it at vnawares either waking or ſleeping. And as one of the Ancients noteth, ſuch is the madneſſe of theſe greedy Muck-wormes, that after they haue with ſweating paines, ſearched for their Treaſures in the bowels of the earth, they are ready with ſhiuering feare to hide and couer them in the earth againe; like the Adders young, which being newly come out of their Dams belly, glide and returne into it for ſafety, when as they are frighted with any danger. Yea, and as though notwithſtanding all this, it were not ſafe enough, they are ready (as one ſaith) to lie ouer the place in which their Gold is hid, and to bury their hearts together with their Treaſures, that it may be the better watched. In a word, as they neuer thinke their mony free from danger, ſo are they neuer free from feare, they neuer ſecurely eat or ſleepe, but as the holy Martyr ſaid, they ſigh at their Banquets, although they drinke in the richeſt plate; and after their Feaſts, when they haue laid downe their bodies made leane with cares, and euen hid them in their beds of downe, they watch and can take no reſt in their ſoft Lodgings; and when but a Mouſe ſtirreth, they are ready to buſtle vp, ſuſpecting a Theefe; not vnderſtanding, wretches that they are, that all their wealth doth but bring vnto them glorious puniſhments, that they are fettered with their Gold, and poſſeſſed of their riches, whileſt they thinke they poſſeſſe them. The which folly of ouer carefull keeping their wealth, as it is in all fooliſh and abſurd, ſo it is moſt ridiculous, and yet moſt common in olde men; which though they haue already one foote in the Graue, yet doe they in this kind ſhew their fooliſh feare more than any other; burying their Treaſures in the earth, not long before themſelues are buried, as though howſoeuer they neuer had any good of them in this life, yet they were in ſome hope to haue it in the life to come. The which dotage befalleth men through the juſt judgement of God; for when as they neglect the loue of their Creatour, who is loued without any labour, hee giueth them ouer to dote vpon the creature which they loue with laborious paines, and enjoy with many griefes; being ready at the command of their concupiſcence to endure all labours and dangers for the obtayning of it; and to what purpoſe? Surely that they may fill their Cheſts with Treaſures, and empty their mindes of peace and ſecuritie; gaine Gold, and loſe their ſleepe. To which purpoſe one ſaith, that couetouſneſſe deſireth Gold, ſorrowfull labour findeth it out, and carking care keepeth it: It is the matter of labours, perillous to the poſſeſſours, a weakener of vertue, an ill Maſter, and treacherous Seruant; no man thinketh that he hath it ſafe, vnleſſe hee alwayes hide it, becauſe it ſhineth to the owners deſtruction; in darkneſſe it is ſought, and it is kept in darkneſſe. And the reaſon of all theſe miſeries is, becauſe men make Idols of their wealth, and loue it out of meaſure; neither can that be ſecurely poſſeſſed which is exceſſiuely ouer-ualued; whereas if louing God aboue all, they could in all eſtates be content with that which pleaſeth him: if in the time of proſperity and plenty, they woud learne the vanity of abundance, and make pouerty familiar vnto them, not onely by meditation, but by accuſtoming and inuring themſelues to indure ſome want, they would enjoy their riches with much more ſecurity, and entertaine pouerty if it happen to ſeize vpon them, with much more patience and Contentation.

Auguſt. Serm. 26. In Acts 3. Tom,10.

§. Sect. 12. That riches depriue their bodies of reſt, & their minds of peace which too much loue them.

And thus haue I ſhewed the care and feare which accompany riches in their poſſeſſion. Now let vs conſider of ſome miſerable effects which iſſue from them both; as firſt through this care and feare they depriue their bodies of reſt, and their minds of peace and quietneſſe. For as the Wiſeman ſpeaketh, *the abundance of the rich will not ſuffer him to ſleepe.* Whom the ſonne of *Syrach* imitating, ſaith, that *waking after riches pineth away the body, and the care thereof driueth away ſleepe; this waking care breaketh the ſleepe, as a great ſickneſſe breaketh it.* For their concupiſcence keepeth them waking, whileſt it forceth them to tire their thoughts in plotting how they may keepe their owne ſtore, or get other mens, and ſo turne their ſufficiency into abundance, no leſſe vexing their ſoules with enuy when they ſee other mens

Eccluſ. 5.11.

Eccluſ. 31.1,2. *Aurea rumpunt tecta quietem vigileſq; trahit purpura noctes O ſi pateant pectora ditum quantos intus ſublimis agit fortuna metus.* Senec. in Herc. Oetæo.

Idiota inter Orthodoxogr. lib.1,cap.32.

Hab.2,6.

Eſay 59.5.

mens ſtate haſtily increaſe, than with ſorrow becauſe their owne ſtandeth at a ſtay, or goeth backward. One while ſorrowing becauſe the earth not yeelding fruitfull increaſe nor ſufficient plenty, they haue not enough; another while no leſſe grieuing at the great abundance of all commodities, becauſe the Market falling, they cannot ſell their owne at their owne rates, bewayling all that as loſſe wherein they come ſhort of their greedy expectation. In which reſpect one truly ſaith, that when the loue of riches is exceſſiue and vnſatiable, they much more torment the ſoule with greedy deſire, than they doe refreſh it with any comfortable vſe; and whileſt a man too much leaneth towardes them in loue, they failing him, hee ſlideth and falleth into griefe and ſorrow. He who findeth them loſeth his reſt, for when he waketh he thinketh of increaſe, and when hee ſleepeth he dreameth of Theeues; hee is afflicted in the day, fearefull in the night, and alwayes in want and beggery, continually robbing himſelfe of reſt, for feare leſt at any time hee ſhould bee robbed of his riches. So alſo they load themſelues with vnſupportable burthens; and as the Prophet ſpeaketh, *with thicke clay*; and as Birds of heauy bodies cannot flie though they haue wings, being preſſed downe with their owne waight; ſo though worldly Miſers haue ſoules and minds which might carry them into Heauen in ſpirituall meditations; yet the burthen of their wealth, and their worldly concupiſcence, will not ſuffer them to riſe, but preſſeth them downe groueling vnto the earth. Which burthen (as one ſaith) is now more vnſeaſonable, in that it being the time of warfare, and our enemies ſtill in field, it is altogether vnmeet before the battell be ended to load our ſelues with ſpoyles, which will make vs vnfit to continue the fight; but after we haue obtained the victory, then may we ſecurely enjoy our Treaſures. Moreouer, with their cares, feares, and reſtleſſe watching, they weaken their ſtrength, and bring vpon themſelues ſickneſſe, and vntimely death, and all for the obtayning of ſuch trifling vanities as are not worth the labour in ſeeking and trouble in keeping them. In which reſpect their earneſt endeuours, are fitly by the Prophet compared to the weauing of the Spiders web, in making whereof ſhee conſumeth her owne intrailes, and being finiſhed, it is good for nothing but to catch Flies: ſo couetous men weare out themſelues with cares and labours, for the obtayning of Gold and Siluer, and when they haue them, breake their reſt, and oftentimes their hearts in keeping them, hauing for all their paines, cares, and feares no returne of true profit; nor any more good by all their trauels, than their Bags and Cheſts wherein they keepe their mony, which are but worne out, and ſometime broken open for the Siluers ſake which they keepe in cuſtodie. Finally, by their cares and feares they make themſelues of Maſters and Owners, Keepers and Iaylours of their riches, or rather in truth fellow priſoners; for not the limbes but the heart is bound with theſe Golden Chaines, and whileſt they locke vp their Gold in their Iron-bard Cheſts, their minds alſo are impriſoned with it.

§ Sect. 1

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1.Pet.5.7.

Iob 20.15.

Luke 16.9.

And thus haue I ſhewed that thoſe who keepe their riches with immoderate loue, do together with them harbour many miſeries. The which ſhould ſerue as an effectuall perſwaſion to weane our hearts from the exceſſiue loue of theſe miſerable vanities, and to make vs affect with our heartieſt deſires the rich Treaſures of Gods ſpirituall graces, and heauenly joyes, which bring comforts without cares; becauſe all our cares are caſt vpon God, who careth for vs, and true happineſſe without the mixture of any miſery; To make vs loath theſe vaine and worldly riches, which (as *Zophar* ſpeaketh) filling vs with abundance, fill vs alſo with paine; and to be more in loue with thoſe heauenly Treaſures, which wee ſhall ſecurely enjoy without any perturbation of our reſt. Or if our affections cannot be withdrawne from this earthly Mammon, let vs as our Sauiour Chriſt exhorteth vs, labour to make friends of it, which we may doe if we vſe it friendly, and loue it truly, as it ought to be loued, and we to loue. Now riches are truly loued when we vſe them in their kind, and according to their owne nature, helping them forward to the attaining of their chiefe and beſt end, for which they were created; euen as we are ſaid to loue Bookes beſt, when wee euen weare them out with ſtudying; and meate beſt, when with a good ſtomacke wee feed vpon it; and our Neighbours beſt, when we moue them to glorifie God in their ſaluation; becauſe theſe are the mayne ends for which they were made. But the chiefe end of riches is that wee may glorifie God in their vſe; as when we imploy part of them to the neceſſary and ſufficient mayntenance of our ſelues, and thoſe who are committed to our charge; and that which remayneth, to the releeuing, feeding and clothing of the poore members of Ieſus Chriſt, which is the mayne end of our plenty and ſuperfluity, from which end alſo they haue their name, being called goods, becauſe they inable vs to doe good, and are the inſtruments of well doing. And therefore they who hinder them of theſe ends, and will not vſe them according to their owne nature, which is to doe good, by being communicated to thoſe who ſtand in need, but keepe them faſt locked vp (as it were) in cloſe priſon, not ſuffering their Gold and Siluer to be at liberty, which were created and ordained to be (as wee alſo call them)

them) currant monie paſſing from man to man, as need requireth, they can neither be ſaid to loue their riches, nor yet themſelues; becauſe altering their vſe and nature, they make them to degenerate, and ceaſing to be good & profitable, they cauſe them through their abuſe to be hurtfull and pernicious. In which reſpect they are compared to band-dogs, which are moſt fierce when they are tied vp, but gentle when they are ſet at liberty; and to Riuers, which if they be ſuffered to haue their naturall courſe in their owne current, they runne quietly and doe much good to the whole Country, but if any will ſtop their courſe, as deſiring to ingroſſe them to his owne vſe, they rage and ſwell, breake downe their bankes, and drowne all that are about them: or vnto ſpringing fountaines, which if they may purifie and cleanſe themſelues by ſending out their pirling ſtreames, they continue cleare and ſweet, but if their iſſue be dammed vp, and they made a ſtanding poole, their water putrifieth and corrupteth: ſo if wee ſuffer riches to haue their naturall courſe, like ſtreames iſſuing from vs, by communication and Chriſtian liberalitie, and to fill the empty places which are in their way, they will retaine their naturall puritie and perfection, being vſed in their kind; but if we impriſon and hoard them vp, they will corrupt and become vnprofitable, yea, in truth noyſome, hurtfull and pernicious. Thus Cloathes laid vp become Moth-eaten, Corne reſerued ouer-long, becommeth muſty and vnſauoury; meate kept paſt due time putrifieth and ſtinketh, and Coine it ſelfe being hoarded vp and not vſed, loſeth its beauty and brightneſſe, and is fretted with ruſt and canker. And that which is worſt of all, theſe Moth-eaten Garments, corrupted riches, and cankered Gold and Siluer, ſhall be a witneſſe againſt thoſe who thus abuſe them, eate their fleſh as fire, and for their falſe and wrongfull impriſonment, ſhall caſt them into the priſon of vtter darkneſſe, as our Sauiour Chriſt and his holy Apoſtle haue plainly taught vs.

If therefore wee truly loue riches, or our ſelues, let vs not by hording them vp increaſe our owne cares and feares, and hinder them of their right vſe and end; but let vs ſo diſpoſe of them, as they may be moſt ſafe, and wee moſt ſecure, they preſerued in their naturall perfection, and we benefited by their fruition. Now this we ſhall doe if wee enjoy part of them to our owne comfort, and communicate the ouerplus to the good of others, feeding the hungry, clothing the naked, and relieuing thoſe who any way ſtand in need. For wee loſe theſe earthly riches in keeping them, and keepe them in beſtowing them; if we giue them we ſhall euer enjoy them; if wee reſerue them wee ſhall ſurely loſe them, ſeeing wee cannot long continue with them; for either they ſhall be taken from vs, or we for them, carrying nothing with vs out of the World, but returning naked as we came into it. So that if wee would haue theſe periſhing things permanent vnto vs, wee muſt giue them that we may alwayes haue them; and leaue them for a time, that we may enjoy them for euer. For as the Wiſe man ſaith, if wee caſt *our bread vpon the face of the waters, after many dayes we ſhall find it*; if *wee giue vnto the poore, wee lend vnto the Lord, and hee will recompence and repay vs that which we haue giuen*. So our Sauiour telleth vs, that if wee giue to the poore wee ſhall haue heauenly Treaſures. And the Apoſtle teacheth vs, that thoſe who *be rich in good workes, and ready to diſtribute and communicate, doe lay vp in ſtore for themſelues a good foundation againſt the time to come, and obtaine eternall life*. If therefore wee ſo loue our riches, as that wee would eternally poſſeſſe them, let vs not hoard them vp in the earth, where we are ſure to leaue them, carrying nothing with vs but the canker of our Coine, which ſhall beare witneſſe againſt vs at the day of judgement; but let vs ſend them before vs vnto Heauen, deliuering them to the poore who are Gods Factors and Receiuers; and ſo hauing conueyed and made ouer our goods (as it were) by bils of exchange, wee ſhall find the Lord a ſure and all-ſufficient pay-maſter, who will giue vs more than double vſance, and yet pay vs at the firſt ſight. If wee would haue our Corne continue ſweet and good for a great ſpace, let vs know that there are for this purpoſe no Garners comparable to poore mens ſtomackes, which will preſerue our Graine for our vſe vnto life eternall: if wee would haue our Clothes preſerued from Mothes, and to laſt long, the backes of the naked are our ſafeſt Wardrobes: if we would keepe our Gold aud Siluer from ruſting and cankering, let vs commit it to the cuſtodie of the poore, and they will not only keepe it bright, but become our Porters to carry it before vs vnto Heauen; whereas whatſoeuer they beare not for vs wee ſhall ſurely leaue behind vs. In a word, if wee would be rich truly and eternally, let vs as our Sauiour Chriſt counſelleth vs, *not lay vp our treaſures vpon the earth, where the Moth and Canker corrupt, and where Theeues digge through and ſteale, but let vs lay vp our treaſures in Heauen*, whereas they ſhall be ſecurely ſafe from all theſe dangers. And as elſewhere he exhorteth vs, *let vs ſell that we haue, and giue almes, and ſo make vs bagges which waxe not old, lay vp a treaſure in Heauen which can neuer faile, where no Theefe commeth, nor Moth corrupteth*. And if wee looke to finde rich treaſures when wee come to our heauenly Country, wee muſt not giue it pinchingly and with a ſparing hand, but

Eccleſ.11.1.

Prou.19.17.

Matth.19.21.

1.Tim.6.19.

Matth.6.19,20

Luke 12.33.

ſend

ſend it before vs in great plentie; if wee will there be rich in glory, we muſt be heere rich in good workes, imitating our bountifull God, who giueth vs abundantly all things to enjoy, as the Apoſtle ſpeaketh; if we will find there a fruitfull harueſt of joy and happineſſe, our ſeed time muſt not be niggardly and ſparing, for as the ſame Apoſtle ſaith, *he which ſoweth ſparingly ſhall reape ſparingly; and he that ſoweth liberally, ſhall reape alſo liberally.* The which liberalitie is not to be meaſured according to the greatneſſe of the thing giuen, ſimply conſidered; but as it is compared to his eſtate that giueth it, and proceedeth from a free and bountifull heart, in which reſpect the poore Widowes mite, and the cup of cold water giuen by him that hath no better thing to beſtow, ſhall haue as rich a reward, as hee that giueth much out of his abundance. But as our almes are fully in proportion to match our eſtates, ſo they are not to exceed them; for the Apoſtle giueth vs this rule, that we muſt lay vp for theſe charitable vſes, according as God proſpereth vs; and not whileſt we relieue others, bring our ſelues and thoſe who depend vpon vs to want and beggery. And as wee are to moderate our almes with Chriſtian wiſdome and diſcretion, leſt we lauiſhly powre out, in ſtead of liberall giuing; and by our preſent profuſeneſſe in waſting the ſtocke, diſable our ſelues for the time to come; ſo wee are much more carefully to take heed, that we doe not with-hold from the poore that which our ſtate will well beare, nor giue leſſe than our abilitie will preſently afford, for feare of wanting our ſelues in time to come; ſeeing this were but to bewray our diffidence and diſtruſt in Gods bountifull prouidence, yea, and after that he hath giuen vs a pawne and pledge of his liberall loue in prouiding for vs ſufficient ſtore: from whence wee might conclude, that as God hath already furniſhed vs with neceſſary and conuenient plenty, ſo (as the Apoſtle ſaith) *hee is ſtill able to make all grace to abound towards vs, that wee alwayes hauing all ſufficiencie in all things, may abound in euery good worke.* To ſay nothing of their extreame folly, who vpon a cauſeleſſe ſuſpition, and diffident feare, neglect theſe workes of mercy, ſeeing hereby they certainly depriue themſelues of the eternall joyes of Heauen, vpon an vncertaine feare of wanting hereafter theſe temporary trifles; and without all doubt caſt themſelues into the torments of Hell: for as true, as truth it ſelfe hath ſpoken it, thoſe who haue not fed the hungry, giuen drinke to the thirſtie, clothed the naked, and lodged the harbourleſſe, ſhall at the day of judgement heare that fearefull ſentence paſſing on them; *Depart from mee you curſed into euerlaſting fire prepared for the Deuill and his Angels; for I was an hungred, and yee gaue mee no meate, &c.* Euen as contrariwiſe thoſe who haue performed theſe deeds of Charitie, ſhall with infinite comfort heare their Iudge and Sauiour pronounce that joyfull ſentence; *Come yee bleſſed of my Father, inherit the Kingdome prepared for you, from the foundations of the world, &c.*

1.*Tim.*6.17,18

2.*Cor.*9.6.

Non eſt multum quod facis, cum facis quod multi.

1.*Cor.*16.2.

2.*Cor.*9.8

*Mat.*25,

§.*Sect.*3

An exh

on to Alm

deeds.

And therefore if we will eſcape this curſe, and be partakers of this bleſſing, let vs not with carnall Worldlings take all our delight in poſſeſſing abundance; and (as it were) in burying our ſelues vnder an huge heape of this worldly droſſe, hiding theſe lent talents, and not imploying them to the glory of our Maſter, and good of our fellow ſeruants; but let vs liberally communicate of our ſtore to thoſe that ſtand in need. Which that wee may doe with more cheerefulneſſe, let vs further conſider that herein we ſhal approue our ſelues to be children of our heauenly Father, ſeeing wee reſemble him in his bountie and liberalitie, giuing abundantly according to our ability to the reliefe of all that want our helpe; and that wee take hereby the beſt courſe to rid our ſelues of carking care, and vnquiet feares of loſing theſe things which wee ſo much loue, ſeeing wee haue laid them vp in Heauen, where they ſhall ſafely be kept for vs (as it were) out of the gunſhot of any danger. Let vs call to mind that it is a more happy thing to giue than to receiue, and that thoſe who are moſt liberall in beſtowing almes, doe hereby obtaine farre greater benefits than they vpon whom they are beſtowed; for they giue tranſitory trifles, but ſhall be recompenſed with eternall treaſures, *as it is written, he hath ſparſed abroad, and hath giuen to the poore, his beneuolence remayneth for euer: his horne ſhall be exalted with glory.* They beſtow ſingle benefits, but they ſhall haue them returned an hundred fold, and haue euerlaſting life to boot. And therefore if wee truly loue our money, and be wiſely couetous, let vs fall into the practice of this Chriſtian vſury, which will not onely bring vs in for gaine ten in the hundred, but an hundred for ten, yea, an hundred for one; ſo as wee may well ſay with the ſonne of *Syrach*, that if *wee beſtow our treaſures after the commandement of the moſt high, it ſhall bring vs more profit than our gold.* Neither is there any cauſe why wee ſhould ſuſpect our payment, ſeeing hee who hath promiſed it, is true and al-ſufficient, and neuer failed of his word. If therefore men be willing to commit their ſeed to the ground in hope of a fruitfull Harueſt, though there bee many accidents often happening which fruſtrate their expectation; if they can bee content in hope of a little gaine to truſt out their wares and goods to ſuch as they thinke ſufficient, though they are often miſtaken and deceiued of all; how intolerable is their diffidence, who dare not giue credit vnto the

*Act.*20.35.

*Pſal.*112.9.

2.*Cor.*9.9.

*Mat.*19.29.

Eccluſ.

Lord, promiſing them to repay that which they lend him with ſuch infinite increaſe, but rather let their ſeed waxe muſtie in their Garners, than they will imploy it in this ſpirituall husbandry, and repoſe more confidence in vnable and deceitfull men, than in the moſt true and al-ſufficient God?

Sect. 16.
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s in their
ion.

And thus haue I ſhewed the cares, feares, and manifold miſeries which accompany riches in their poſſeſſion, as alſo ſome meanes whereby wee may be vnburthened of them. It followeth that I adde briefly a word or two of worldly pleaſures, which as they are gotten with labour and paine, ſo they are kept with much trouble and feare. For what care doe they bring to thoſe who ſet their hearts on them to continue them ſo, that they may neither be wanting to their appetite, nor their appetite to them? How curiouſly doe they diet themſelues one day, that the day following they may be more able, and (as it were) better breathed, to run on in their voluptuous courſes? How diſcontented are they when hauing pleaſures they can take no pleaſure in them, becauſe they are cloyed, and haue already ſurfeited of their delights? How are they vexed if they doe not anſwere their expectation, nor pleaſe their wanton palate, when as oftentimes there is no want in their pleaſures, but becauſe they being glutted with ſatiety cannot relliſh them? How are they turmoyled whileſt they feele an inward conflict betweene voluptuouſneſſe, and deſire of Honour, and ſtand in feare leſt by enjoying their pleaſures, they loſe their credit and reputation, when either they are in themſelues vnlawfull, or in their vſe immoderate? What inward pangs feele they, when their conſciences tell them that their voluptuous courſes will not agree with Religion, and the feare of God, no nor yet with ciuility and common honeſty? and what remorſe, and ſtings of repentance doe they endure, when the ſweetneſſe of their pleaſures are ouer-paſt; though they are ſo bewitched with theſe pleaſing ſorceries, that with the Drunkard in the *Prouerbs*, after they haue found themſelues ſicke, and ſurfeited of their delights, and euen beaten with the ſcourges of many miſeries, they continue in their voluptuous courſes, and with no leſſe fondneſſe than before dote vpon their pleaſures? Finally, whereas the temperate man who hath learned to abound and to want, doth ſecurely enjoy his delights, as not greatly valuing them, becauſe he can as well bee without them as with them; contrariwiſe hee that is voluptuous, hauing ſet his heart vpon theſe bewitching vanities, and made an Idoll of his pleaſure, is in continuall feare of loſing that which he ſo much loueth; and when hee aboundeth with thoſe things which his heart deſireth, his rejoycing is not ſo great in their fruition, as his feares, jealouſies, and ſuſpitions, leſt in time to come he ſhould be depriued of them. And howſoeuer theſe carnal pleaſures are but baſe vanities and childiſh toyes; yet men ſetting their hearts vpon them, they become great, not in themſelues, but in opinion, which is the chiefe meaſure of worldly excellencie. Which opinion as it maketh them to enjoy them with loue; ſo it cauſeth them to keepe them with feare; like little children, which with no leſſe care watch ouer their worthles trifles, than if they were the moſt precious jewels, and richeſt treaſures.

§. Sect. 17.
The miſeries which accompany worldly things when they are loſt.

But hauing ſufficiently ſhewed the miſeries which are incident vnto theſe worldly things, whileſt they are in cuſtodie and poſſeſſion; let vs now in the laſt place conſider, that as they are gotten with labour, and kept with care, ſo they are loſt with ſorrow and bitter griefe. For men hauing aduanced them infinitely aboue their worth, both in their judgement and affection, and made them their Idols, vpon whom they haue wholly ſet their hearts; when they are depriued of them they bewayle their loſſe no leſſe, yea, in truth much more bitterly, and with farre greater paſſion, than if they had loſt all part and intereſt in God himſelfe, his Sonne Ieſus Chriſt, and all thoſe glorious joyes in his heauenly Kingdome. And hauing repoſed in them all their joy and comfort, their hope and confidence, when with *Laban* they are robbed of their Idols, they lament their loſſe with more true griefe, and ſuſtaine this burthen with much more impatiencie, than if they were at once ſpoyled of their wife, children, and all their frends; becauſe they are together with them robbed alſo of their hearts, which are faſt nailed, and inſeparably affixed to them. Neither in this caſe is the worth of the thing loſt to be conſidered, but the affection & eſtimation of him that loſeth it; for thoſe things which are poſſeſſed with immoderate loue, are loſt with immoderate griefe, although in themſelues they are vaine and worthleſſe: euen as we ſee little children lamenting with no leſſe true ſorrow the taking away of their childiſh and contemptible trifles, than if they were depriued of their inheritance. So in like manner, worldly men ouer-ualuing earthly vanities aboue their worth, are more tormented with griefe when they are forced to forgoe them, than for loſing the glorious inheritance of the Saints, and the eternall joyes of Heauen. Yea their ſorrow is ſo intolerable oftentimes, that to eaſe their griefe, they murther themſelues; as thinking leſſe torment, in death, yea, in Hell it ſelfe, than in liuing to ſuſtaine ſo great a loſſe. For the greater they conceited their happines in the fruition of their vaine deſires, the more miſerable they thinke themſelues when they are depriued of it; and now they heartily

Gen. 31.

wiſh that they had neuer enjoyed theſe pleaſures, becauſe at the laſt they are ſpoyled of them. Though in truth with great folly, for they hauing had formerly the fruition of their deſires, might, were it not for their owne peeuiſhneſſe, ſtill delight themſelues with the remembrance of it, and when they are moſt deſtitute and forſaken of the things they loued, they are (ſetting paſſion and opinion aſide) in no worſe caſe, than before they had them. Yea, ſometime men are thus afflicted with bitter ſorrow, when as they are depriued but of ſome ſmall part of theſe worldly things, though they haue ſtill the greateſt ſhare left behind; neither can their great remaynder ſo much delight them, as their little loſſe grieueth them, as though their joy and comfort were bound joyntly to all, and ſeuerally to euery part of theſe vanities, ſo that if any part be wanting, a forfeiture muſt preſently be made of the whole ſumme. Wherein they may fitly be compared to little children, who though they haue twentie trifles wherewith they play, yet if but one of them be taken away without their conſent, doe preſently fall a crying, and in a moody diſcontent caſt away all the reſt, taking no delight in many, vnleſſe they may ſtill haue all. Yea, oftentimes it commeth to paſſe, that though they make but meane account of a thing whileſt they haue it, yet they value it when they muſt forgoe it, beginning then onely to loue it, when they loſe it, and highly to eſteeme it, when they can keepe it no longer. And as their damage indeareth their affection, ſo anſwerably it increaſeth their ſorrow; and the arguments which they gather to amplifie the greatneſſe of their loſſe, are ſo many quarrels againſt their owne quietneſſe, and ſo many motiues to augment and aggrauate their impatiencie and griefe. In all which reſpects worldly men haue much more ſorrow for the loſſe of theſe earthly vanities, than euer they had comfort in enjoying them, and after their falſe and counterfeit joyes, ſuſtaine true and piercing griefe. And that which is worſt of all, this worldly ſorrow hath no comfort attending on it, but as the Apoſtle telleth vs, it bringeth death, and that not only of bodie, but of ſoule alſo, vnleſſe they haue grace to bewaile this griefe, and be heartily ſorie, that they haue ſo ſorrowed.

Stultus quod perdidit, tantum amat.

2.Cor.7.10.

§.Sect.18.
Of the miſeries which are incident to men for the loſſe of honours, riches and pleaſures.

And as theſe things are of vndoubted truth in all other worldly things: ſo eſpecially in Honours, Riches and Pleaſures; for how vncomfortably doth the ambitious man grieue, and with what impatiencie doth he ſuſtaine his loſſe, if hee bee depriued of his Honours and Preferments? How much more bitterly and heartily doth he bewaile it, than the death of his firſt-born or neereſt friends? Yea, how much rather had hee die himſelfe, than to liue diſgraced, though it be but in the opinion only of his owne conſorts? And though hee haue many Preferments, and much glory in the World, what comfort doth he take in all the reſt, if he be depriued but of one, yea, if hee come ſhort of his hopes where hee thought to obtaine; loſing that which he neuer had, but only in conceit? So the couetous man bewaileth his loſt riches, as if he had loſt himſelfe; and that not out of paſſion only, but out of an ill grounded judgement, which maketh him ſo to eſteeme them, as though all his good and happineſſe conſiſted in hauing them, and all ill and miſerie in their want. And hence it is that in their vſuall phraſe of ſpeech they ſay when wealth is conferred on them, that they are made, and when it is taken away that they are vndone, or (as it were) vnmade againe; judging, that in hauing, or not hauing riches, their making or marring chiefly conſiſteth. Yea, ſo faſt hold doth their immoderate loue of this earthly Mammon take of them, that they can more eaſily part with their ſoules than part with it, as wee may ſee in the example of the rich man in the Goſpell, who when hee could learne of our Sauiour no other meanes to be ſaued, than by parting with all and following him, he went away ſorrowfull for the loſſe of his ſoule, but yet reſolued to keepe his wealth. And ſuch as their loue is whileſt they haue it, ſo ſuch is their griefe when they are forced to leaue it, and that not only when they loſe all, but alſo ſome ſmall part or portion of it; in regard whereof, hee who hath the greateſt riches, hath alſo moſt plentifull matter of ſorrow and griefe; becauſe in ſuch abundance, and ſo many particulars which are all caſuall, ſome things muſt of neceſſity euery hand-while miſcarry, the loſſe whereof ſo much and often troubleth him, that it were much better for him, that he had neuer had them, than to ſuſtaine ſuch griefe in loſing them. Neither can the greatneſſe of their eſtates leſſen their ſorrow when any loſſe befalleth them: for as one ſaid wittily; An hairie man doth with no leſſe paine ſuffer his haire to be pulled off, than hee who is almoſt bald; and a wound bringeth as much griefe to a Giant, as to a Dwarfe; and ſo in like manner it is all one, whether a couetous man hath much or little, becauſe his heart adhearing, and being (as it were) faſt glued to his wealth, the paine is all alike when it is pulled from him. And this maketh men ſo impatient to thinke of parting with their riches, that they are readie with the Heathen, when they make their will, to make themſelues their owne heires, and to bequeath vnto themſelues their owne poſſeſſions. The like alſo may be ſaid of voluptuous pleaſures, which howſoeuer they bee but childiſh toyes, and of ſmall worth; yet thoſe who ſet their hearts vpon them, are vexed with

Ec. Ser. 5.

Math.19.2

Bion apud Se-
necam, de
tranquil. ani-
mi, cap. 8.

Hermocrates
apud Sto-
bæum de in-
iuſt. Serm.

with no ſmall ſorrow, when they are depriued of them; and howſoeuer they had neuer any good by them in their fruition, either in reſpect of ſoule or body; yet being inured to them, they bewaile the loſſe of their company with bitter griefe: and whereas men remember their croſſes, dangers, and troubles, with great comfort and contentment, when they are once paſt; contrariwiſe the greater their paſſed pleaſures haue beene, the more bitter ſorrow they bring to their hearts when they thinke vpon them.

Sect.19.

And thus haue I ſhewed not onely that worldly things are mixt with, but alſo in themſelues full of miſeries. The conſideration whereof, as it ſhould weane our hearts from the immoderate loue of theſe vanities, which howſoeuer at the firſt they ſeeme ſweete and pleaſant, yet their after-taſte is full of bitterneſſe; and though they bee cruſted ouer with a thinne rinde of ſugred delights, yet that being preſently melted away, as ſoone as it is relliſhed, the whole body and ſubſtance that remaineth, is no better, or more pleaſing to our taſte than gall or wormewood: ſo on the other ſide it ſhould moue vs highly to eſteeme, and chiefely to affect, and ſeeke Gods ſpirituall graces in this life, and heauenly glorie in the life to come, ſeeing the former in themſelues are free from miſeries, and leaue no after-tang behind them; but howſoeuer at the firſt taſte they ſeeme a little bitter to fleſh and blood, yet the more wee feed vpon them, the more ſweete they will bee vnto vs, vntill at laſt hauing made them the ordinarie diet of our ſoules, they will taſte more ſweetely and delicately, than the hony or the hony combe, as the Prophet *Dauid* ſpake by good experience; and ſo they will not only delight vs in themſelues, but relliſh our mouths when they are diſtaſted with the bitterneſſe of worldly miſeries. And for the other they are not onely in themſelues ſweet and pleaſant, but alſo free from the mixture of all worldly euils, not tainted with the leaſt trouble, nor diſtaſted with the ſmalleſt griefe; for then all teares ſhall be wiped from our eyes, and all matter of mourning ceaſing, wee ſhall be repleniſhed with fulneſſe of ioy, and be euen rauiſhed with thoſe happy pleaſures which are at Gods right hand for euermore. Which if wee would truely ſeeke, wee ſhould ſurely find, and attaine vnto them with farre leſſe labour, than we ſpend in compaſſing worldly vanities; and hauing obtained them, wee ſhall ſecurely poſſeſſe them without trouble, care or feare; and neuer haue cauſe to bewaile their loſſe, becauſe they are eternall, and ſhall neuer be taken from vs.

Chap. XXVI.

That though with all our endeauours we ſeeke for worldly things, wee are not ſure to obtaine them.

§.Sect.1. That worldlings often faile in their deſires, and loſe all their labour.

HAuing ſhewed the manifold miſeries which accompany worldly things: it followeth that according to my generall order propounded, I come to the next maine argument, which may diſſwade any from the immoderate loue of the world and worldly vanities; which is their great vncertaintie in reſpect of thoſe who deſire, and ſet their hearts vpon them. For though it were imagined, that the things of the world which then hunt after with ſuch hungrie appetites, were in themſelues truely good, and of great worth and excellencie; profitable to thoſe that haue them, ſo long as they keepe them in their poſſeſſion; and exempted from all the former miſeries; yet were there great reaſon why wee ſhould contemne and deſpiſe them, in compariſon of Gods ſpirituall graces and heauenly ioyes; and why wee ſhould giue theſe the preeminence farre aboue them in our iudgements, and in our affection and practice with much more feruencie and earneſtneſſe loue and ſeeke them; ſeeing theſe are certaine and permanent, and the other moſt vncertaine and fickle, and that both in reſpect of getting and keeping them. For though wee ſhould vſe all indeauour, and ſpend all our ſtrength in ſeeking and ſearching for theſe worldly things, wee are not ſure with all our labour to obtaine them: And though wee ſhould get them into our poſſeſſion, yet haue wee no aſſurance to retaine and keepe them. Concerning the former, we find by continuall experience that the ſweat of worldlings is not alwayes fruitfull, but after that they haue beaten their braines, wearied their bodies, and conſumed their ſtrength with working, watching, and continuall carking and caring; yet are they oftentimes at the end of their liues, as farre from the end of all their labours, as when they firſt began. We ſee many daily like greedy kites, ſnatching and ſtriking continually at the prey, and yet miſſe of it after all their earneſt indeauours, howſoeuer many times they pierce themſelues vpon the pikes of tentations and ſinne, which Satan like a cunning fowler hath hidden vnder theſe worldly baites for their deſtruction. And howſoeuer theſe worldly prodigals being poore, beggerly, and emptie of heauenly riches and ſpirituall grace, doe deſire to fill their bellies, and appeaſe their raging hunger, by feeding vpon the draffe and maſt of worldly vanities, yet no man giuing them, they loſe their longing.

Wiſd.9.14.

Luk.15.16.

Neither is this any great wonder: for all in the world is nothing neere ſufficient to affoord plentie of theſe things ſo much deſired, to all that ſeeke them; and therefore the ſame thing hauing many competitors, it muſt of neceſſity fall out as it doth in hunting, that one ſtarteth the game, and another catcheth it; and as the prouerbe is, a man cannot thriue for throng of his neighbours. Yea in truth, themſelues doe croſſe themſelues, their deſires being contrarie one to another, as affecting things which will not ſtand together; for at once they would take their pleaſures, and heape vp riches, and be glorious in the world for their bountie and liberality, and ſo griping more than they can hold, oftentimes they retaine but little, and ſometime loſe all. And as when diuers contrarie winds meete, they cauſe a whirlewind, whereby all is ſcattered and diſperſed: ſo they entertaining deſires, the one croſſing and conflicting with another, they ſcatter thoſe things which they deſire to gather. Thus the voluptuous man would inioy his pleaſures, and his riches too; but as the Wiſe man ſaith, hee *that loueth paſtime ſhall be a poore man, and he that loueth wine and oyle, ſhall not bee rich:* and loſing his wealth hee commonly alſo loſeth his delights, hauing nothing left to maintaine his pleaſures. But the chiefe reaſon of all is, becauſe they making idols of their owne wit, prouidence, induſtrie, and labour; truſting in them more than in God, and ſacrificing vnto them the chiefe praiſe of all their welfare; the Lord iealous of his owne glory, croſſeth them in their courſes, and bringeth all their counſels and indeauours to nought. And this reaſon the Prophet *Haggai* yeeldeth why the Iſraelits laboured in vaine, and failed of all their hopes, becauſe the Lord would not ſuffer them to proſper in their enterpriſes. *Yee haue ſowne much* (ſaith he) *and bring in little; yee looke after many things, and yet attaine vnto few; for that which yee did bring home, I did blow vpon it,* &c. The which God doth ſometime in iuſtice, not ſuffring wicked men who haue forſaken him to enjoy either the things of this life, or the life to come: And ſometimes in mercy he cauſeth theſe huskes and draffe of worldly vanities, to be withheld from his prodigall children, that very penurie and hunger may enforce them to returne to their heauenly father, and wanting this ſwines meate of earthly traſh, they may deſire and long after that ſufficient food wherewith hee feedeth his owne family, euen his ſpirituall graces, and eternall ioyes.

Pro.21.17.

Pro.11.28.

Hag.1.6.9.

Luk.15.17.18.

§. Sect. 2
That the world and the prince thereof abuſe their fauourites with promiſes.

It is true indeed that the world like a bad paimaſter promiſeth moſt, when it performeth leaſt; and the prince of the world making a muſter of many worldly vanities, ſaith vnto men as he ſaid to our Sauiour, all theſe will I giue thee, if thou wilt fall downe and worſhip mee: but when the worke being finiſhed, the wages is expected; at the day of paiment, either they haue a come againe, or a flat deniall; either they are beaten and puniſhed as not hauing well performed their worke; or when there is no ſuch exceptions to bee taken, they muſt bee content to take their wages with great abatements, or receiue for currant ſiluer, counterfait ſlippes and copper money. For ſometimes the world and the prince thereof vſe their ſeruants as they vſe the ſilly Indians, cruelly whipping them, when with great ſuperſtition they haue performed vnto them their blind deuotions; or as the Egyptians vſed the Iſraelites, vnmercifully beating them at night, when they had tired themſelues with their dayes labour. And though when they ſet them a worke they promiſe them good things, yet when it is finiſhed they pay them with euill. For example, they promiſe long life, and continuall health, when as oftentimes there follow grieuous diſeaſes, and immature death; they promiſe reſt, and behold diſquietneſſe; they promiſe them honours, and pay them with diſgraces; they promiſe riches and abundance, and reward them with penurie and want; they vndertake that they ſhall leade their life in all joyes and pleaſing delights, when as they find nothing but griefe, trouble, and vexation of ſpirit. In a word, when they hire them into their ſeruice, they promiſe that if they will bee at their command, there ſhall no wages part them, that they ſhall leade their life in a golden age, and haue in all things contentment, and their deſires fully ſatisfied; when as notwithſtanding all theſe faire promiſes they ſpend all their dayes in ſorrow and diſcontent. Sometimes they delude & abuſe them, giuing ſhadowes in ſtead of ſubſtances; and (as it is ſaid of ſome witches) they giue them ſiluer in ſhew, but leaues in deed. Or as cunning ioglers, hauing offered them ſomething which they thinke worth the hauing, when deliuerie is to be made, they nimbly conuey it away, and chop into their laps ſome baſe trifle. Dealing herein with their ſeruants; as *Laban* with *Iacob*, who hauing vndertaken ſeauen yeeres painfull ſeruice for his beloued *Rachel*, receiued loathed *Leah*, for the reward of his labour; for after all that ſlauiſh ſeruice which they performe for them, euen to the hazarding of body and ſoule to eternall deſtruction, they haue for their wages either contemptible trifles, or burthenſome gifts. In which reſpects as Satan and the world are to bee accounted deceitfull paimaſters; ſo their wages are iuſtly called falſe and deceitfull vanities, which make ſome ſhew of good when they are offered, but

O munde immunde, ta
ta promittis
pauca reddis,
imo ſit falla
es, & decipi
ſim, vt quam
tu diuitijs ex
collis, in ſin
mundus dimit
&c. Idiota in
Orthodox
de contem.
confic. cor
& anima.
cap.1.

but are nothing worth when they are receiued. So the Pſalmiſt ſaith: *I haue hated them which giue themſelues to deceitfull vanities, for I truſt in the Lord.*

31.6.

Sect.3.
though
be often
ceiued, yet
more
Satan
the world,
God
ſelfe.

And yet though Satan and the world doe commonly abuſe men with theſe falſe rewards, and draw them on with deceitfull hopes to doe them ſeruice; and though they haue often found their fraud by their owne experience, and haue euen daily been deluded by their faire promiſes, and diſappointed of their expected rewards; yet are they more ready to beleeue them ſtill vpon their often falſified word, than the Lord himſelfe who neuer failed of his promiſes, and is almightie to performe, though he hath committed his couenant and promiſes to writing, confirmed them by his ſeales, and further ratified them by his neuer deceiuing oath; and are more ready to doe ſeruice to theſe deceitfull maſters, vpon a vaine hope of theſe vncertaine rewards, than vnto the King of Heauen and earth, who offereth to aſſure them of the eternall ioyes of Heauen, though hee bee as farre from deceiuing, as from being deceiued. Yea in truth ſo doe wee naturally dote vpon theſe earthly vanities, becauſe they are ſubiect to our ſenſes, and put vs in ſome hope of preſent poſſeſſion, that wee need not Satans ſorceries, nor the worlds witchcrafts to deceiue vs, ſeeing we are ready without their helpe to abuſe our ſelues with vaine hopes, and to bee ſtill in loue with the world and worldly vanities, not for that we had, or preſently haue, but for that wee expect in time to come. And thus are we content to ſpend our liues in hoping well, and feeling euill, ſtill expecting better, though wee find it daily worſe, vntill death comming, depriueth vs of our worldly hopes, together with our liues. And that which ſeemeth vnto me (if it were not ſo common) like vnto a miracle, men ſtill entertaine theſe deceiuing hopes, not onely againſt reaſon and ſenſe, but euen againſt the common experience which they haue had in others, both which haue gone before them, and now liue with them; yea which they haue had in themſelues from time to time; ſtill hoping for better, till they ceaſe to be. And though hauing paſt a great part of their life they haue found no cauſe why they ſhould deſire to liue; yea haue injoyed ſo ſmall comfort and beene turmoiled with ſo many miſeries, that if it were put to their choice they would not care to liue, if they might liue no better; yet in hope of amending their eſtate, and of attaining vnto ſome new happineſſe, which they haue not yet injoyed; they are in loue with life and the world ſtill; though commonly they neuer obtaine the things hoped for; or if they do, yet they haue their new hopes ſo attended on with new miſeries, that when they come they bring little comfort. For vpon the acceſſe of new benefits which they haue long deſired, either they loſe the old, which were more in number and better in worth; or elſe are ouertaken with ſome vnthought-of euils, which diſwelcome their new-come gueſts, and turne all their ſweet into gall and bitterneſſe. And as thoſe who trauell, though they haue found the wayes which they haue already paſſed, foule and vncomfortable, and thoſe in which they preſently are, no more faire and pleaſant, yet caſting their eyes a good diſtance before them, and ſeeing the fields greene and plaine in ſhew, conceiue hope of amendment, and imagine that they ſhall end their iourney with more delight; but all in vaine: for when they come vnto it, they find the ground wet and rotten; and many ſlowes and lakes which before they approached them, they could not diſcouer: ſo wee trauailing in our pilgrimage, and hauing in our trauell experience of the miſeries which we haue found in our childhood and youth; ſeeing before vs riper and elder age ſeemingly pleaſant, in reſpect of that plentie and authoritie which doth accompanie them, together with the comforts of wife and children, and ſuch other benefits; doe preſently conceiue a deceiuing hope of ſome future happineſſe, when wee ſhall enjoy thoſe things which ſo long before wee did expect: but often we are altogether fruſtrate of our deſires, or if wee attaine vnto them, we find the faire field in ſhew to be nothing in proofe but bogs and mariſh grounds; and that the life which wee ſo much liked, is ſo full of cares and feares, troubles and diſcontents, infirmities and aches, ſickneſſes and diſeaſes, that wee are ready vpon triall to couclude, that wee haue but exchanged the frying-pan for the fire, and that as in a quagmire, whileſt wee haue gotten one foot out of the dirt, the other is faſter and deeper in. Now what reaſon there is why men ſhould after this manifold experienoe both in themſelues and others ſtill deceiue themſelues with vaine hopes, I can render no other, but that they for their owne parts are willing to bee thus deceiued, aud dare not expect that which in truth they are to find, leſt their life ſhould be altogether vncomfortable and miſerable before the time, when as they haue not ſo much as hope to aſſiſt them, and make their burthens tolerable. And therefore rather than they will haue no hope to beare them company in their miſeries, they are ready to admit of ſuch as are deceiueable and ill grounded; that theſe falſe hopes may bring vnto them ſome true comforts, and ſmall refreſhings though they continue onely for the preſent. And God for his part is contented to let them continue in this blindneſſe or wilfull winking; and to haue theſe falſe and deceiuing hopes alwayes attending on them; that wicked men abuſing themſelues with their owne ſophiſtrie, may go on in their courſes to their perdition; and whileſt they hope to attaine vnto theſe worldly things which they ſo dotingly loue, neuer labour to attaine vnto better hopes, nor to aſſure themſelues of euerlaſting happineſſe. And partly that they might not hurt humane ſocietie, nor in deſpaire lay violent hands vpon themſelues, when as they ſhould be forſaken of all hope to receiue contentment, either in things appertaining to this life or the life to come. Yea and whereas Gods deareſt ſeruants being partly fleſh and partly ſpirit, as they haue the ſpirituall part cheered and comforted in the time of their pilgrimage, with the aſſured hopes of future happineſſe, ſo the fleſhly part admitteth of no refreſhing or contentment, but that which is receiued from things preſent; therefore God thought it fit to ſuffer them alſo to entertaine ſome worldly hopes, leſt the fleſh being vtterly fruſtrate of its chiefe deſires, might with exceſſiue murmuring, repining and diſcontent, bee too heauie a clog to the ſpirituall man, and too much diſcomfort him in his way to heauen, being to trauell as in a deſolate wilderneſſe, and hauing no hope of conuenient lodging, and comfortable entertainment as hee is going on his iourney. Whereas hauing for the preſent but an ill welcome to the world, and many an hungrie meale and hard lodging, yet ſtill being in hope of better, it leſſe ſtruggleth & reſiſteth, but ſuffereth him to goe on, if not with more patience and agreement, yet with leſſe impatiencie and oppoſition.

§. Sect. 4.

That worldlings do often by their too earneſt labouring loſe the fruit of their labours.

And thus you ſee that though we ſhould ſet our minds vpon theſe worldly things, and purſue them with all our endeauours and deſires, yet wee are not ſure to attaine vnto them. But I may adde further, that thoſe who earneſtly labour after theſe vanities, do not onely many times faile of their hopes, but doe therefore faile moſt commonly becauſe of their too great earneſtnes, their too much deſire hindering their obtaining the thing deſired, and their ouermuch haſte in running after the things they dote vpon, making them to haue but the worſe ſpeed, whileſt either they fall for want of taking heed, or runne paſt the goale at vnawares, whileſt with vnprouident eagerneſſe they thinke to preuent all others. Wherein wee may ſee the Wiſe mans obſeruation verified, *I returned* (ſaith he) *and I ſaw vnder the Sunne, that the race is not to the ſwift, nor the battaile to the ſtrong,* &c. For thoſe who graſpe moſt greedily theſe wateriſh vanities, doe hold leaſt of them in their hands; and they who ſerue the world with all paines, and laborious induſtrie, are oftentimes by this vnthankfull maſter puniſhed for their ouermuch diligence, and loſe their reward, becauſe they haue beene too earneſt in their buſines, and ouer laboured themſelues in doing their worke, hauing now onely their labour for their paines, and in ſtead of their wiſhed wages, nothing elſe but griefe and miſerie. Others there are whom the world ſeemeth to vſe with more fauour in the beginning, not onely giuing them intertainment with a ſmiling countenance, but alſo putting earneſt into their hands, and after ſome ſeruice done vnto it, paying them liberally (as it were) their firſt quarters wages: but after they (being incouraged with this liberall pay) doe with more diligence performe their buſines, in hope of greater reward, for their greater labour, it quite fruſtrateth them of their hopes, and not onely denieth to giue them more, but alſo taketh from them that they haue. For how many are there, who by their moderate labours hauing gotten many things, doe in more eager ſeeking after more, loſe that which they already haue? How many doe wee ſee daily before our eyes, who loſe their certainties, whileſt they labour for vncertainties, and not thinking that they haue enough, when they haue too much, doe in ouer-reaching catch a ſpreine, & whileſt they greedily ſeeke after ſuperfluities, doe loſe not their ſufficiencie alone, but euen neceſſaries? And this commeth to paſſe, not onely becauſe the world is vnfaithfull and vnthankfull to thoſe that ſerue it, but alſo becauſe it is impotent and inſufficient: for howſoeuer it is ready (like Satan the prince thereof) to vndertake great matters, and to make large promiſes, that it may moue men to leaue the Lord, and leane vnto it, yet the truth is, that though it were willing, yet it is altogether vnable to performe; for *the earth is the Lords, and all that therein is*, and hee giueth to the ſonnes of men, as it ſeemeth beſt to his infinite wiſdome. So that though the world brag neuer ſo much of its poſſeſſions, and great abilities; and proudly arrogating vnto it ſelfe Gods royall priuiledges, doth what it can to rob him of his right, yet the truth is, that it hath not the worth of a penie at abſolute command, becauſe euen the leaſt matters are gouerned and diſpoſed by diuine prouidence; neither is it the painefull indeauors of greedy worldlings, that can compaſſe the things which they ſo much deſire; ſeeing they wholly proceed from the bleſſing of God; for as the Pſalmiſt hath taught vs, *Except the Lord build the houſe, they labour in vaine that build it; and except the Lord keepeth the Citie, the keeper watcheth in vaine.* And therefore the world oftentimes (like a needy and bare maſter, who notwith-

Voluntas nimia effectum necat,

Vehementius tentata ſegnius ſuccedunt. Eccleſ. 9.11.

Certa amitti mus, dum in certa petim

Pſal. 24.1.

Pſalm. 127.

withſtanding his pouertie, ſtandeth much vpon his credit and reputation) dodgeth and paltreth with his ſeruants, when in truth it hath nothing to pay, and deceitfully picketh quarrels with them, after long ſeruice ſending them away emptie handed, becauſe by reaſon of its pouertie, it is not able to giue them their wages. Where, by the way, wee may note the miſerable ſeruitude of a wretched worldling; for God will not reward him becauſe hee hath renounced his ſeruice, and the world cannot, hauing nothing to diſpoſe of; onely it coſoneth him with baſe ſhifts, and with alluring promiſes inticeth him to ſpend his ſtrength in vaine, hauing after all his painefull ſeruice nothing to beſtow vpon him.

Sect.5.
he vncer-
y of ob-
g world-

But the vncertainety of obtaining of worldly things will better appeare, if wee briefly conſider ſome ſpeciall inſtances; for how many ambitious men haue we read of, and in our owne experience obſerued, who haue moſt hungerly hunted after honours and preferments; and for reward of all their labours, haue receiued nothing but contempt and diſgrace? How many haue earneſtly ſtriuen to enter the gate of honour, whereof ſome haue beene troden vnder foot in the preſſe, others thruſt backe by ſome more ſtrong than themſelues, others haue ſtucke faſt in the gate by reaſon of the crowd, & few haue entred, beſides ſuch as haue climbed ouer other mens ſhoulders, making themſelues high by the downefals of other men, and erecting Trophees to their owne prayſe, vpon the ruines of other mens fame? Will you haue examples? The old world would needs build a tower reaching to heauen, that they might get them a name; but it was rightly called Babel, bringing in the end nothing but confuſion to them, and their proud building. *Abſolon* whileſt he deſired to bee exalted into the throne, was hanged in a tree; *Adoniah* aſpired to the crowne, but becauſe God had not appointed it to bee ſet on his head, he loſt both it and his life too: yea our firſt parents themſelues whileſt they deſired a ſtate aboue the condition of men, and equall with God himſelfe, they loſt their preſent excellency and made themſelues vaſſals and ſlaues to the wicked ſpirits. Others make ſome little progreſſe in their wiſhed way to honour and preferment, but yet neuer come to the goale, nor abtaine the garland, being either croſſed in their courſe, or fainting for wearines, or tripped vp by thoſe that come next after them, who as ſuddenly fall, as riſe, and no ſooner make ſome glorious ſhew, but preſently they are againe obſcured; like vnto falling ſtarres, which in the ſame inſtant appeare and vaniſh. And that either becauſe they ambitiouſly haſten, and vnſeaſonablie aſpire to theſe honours before their time, deſiring to reape the fruit of glory and preferment, before they haue ſowne the ſeeds of vertue and true deſert; whereby they expoſe themſelues to the danger of many oppoſitions, euery one being ready to hate their pride and to enuie their preferment, and to vſe all meanes to ſtop their courſe in this ouer great haſt: in which they fitly reſemble haſtie fruits, which blooming before the ordinarie time, doe ſeldome come to maturitie and ripeneſſe, becauſe either they are nipped with the froſts, or blowne off with the tempeſts. Or elſe becauſe they aſpire to greater preferments than is befitting their gifts, whereby they ſuddenly burſt, becauſe they ſwell themſelues bigger than their skins will hold; and wanting true worth and good parts to ſupport their greatneſſe, they ſuddenly fall and come to ruine: like vnto thoſe who will climbe higher than the bowes will hold them; or vnto ſuch as being weake and feeble, doe take vpon them heauie burthens. Others deſire honour and glory in the world, but yet neuer attaine vnto it whileſt they liue, becauſe preſence is an enemie to fame; and therefore many whom the world ſcarce tooke notice of whileſt it had them, are magnified and extolled when it hath loſt them. In which reſpect honour is fitly called the ſhadow of vertue; for as the ſhadow ſometime goeth before a man, ſometime ſide by ſide, ſometime followeth after him, and ſometime doth not appeare at all, as when the ſunne is ſet, or obſcured with the clouds: ſo ſometime a man is honourable and not vertuous, his glory and fame running before true deſert; ſometime it accompanieth vertue, and euen whileſt a man liueth he hath deſerued prayſe; ſometime he neuer heareth in the whole courſe of his life, that he hath done any thing worthy fame, and yet after his death hee hath the prayſe of all; and ſometime the beſt deſerts doe neuer in this world come to light, but either being done in obſcurity, or obſcured through others enuie, or the meanneſſe of the agent; they for euer lie hid, till at the day of iudgement the God of light doth open and diſcouer them. Now (as one ſaith) what is fame after death, but a good gale of wind after ſhipwracke? Or what good doth it a man to haue ſpent his whole time in painefull labour, & in well deſeruing; when the vnthankfull world in his life hath paid him with enuy & detraction, though it magnifieth him after his death, ſeeing hee hath not the ſenſe, much leſſe the comfort of his commendations.

Præſentia inimica famæ.

Fama poſt mortem aura poſt naufragium.

Sect.6.
That too earneſt ſeeking honors maketh men to loſe them.

But howſoeuer the world conferreth honour vpon few, and that moſt commonly when it is too late, yet it promiſeth it ſeaſonablie vnto all; and maketh them beleeue, that if they will but ſet their hearts vpon it, and ambitiouſly affect it, they ſhall ſurely attaine vnto it: whereas in truth they who moſt ſwell with pride, and aſpire vnto honours with all their indeauours, doe moſt commonly miſſe of it, and ſeeking for glory find diſgrace; the world vſing their ambition as the meanes of their deiection and abaſement, which it promiſed ſhould be the meanes of their aduancement. | Wherein as the world ſheweth its trecherie and deceit towards thoſe that faune vpon it; ſo alſo impotency and inſufficiencie, in that it is vtterly vnable to aduance men to that glory and dignity which it promiſeth. For howſoeuer poſſiblie the world would bee willing and forward enough to giue prioritie to his forward children, and to aduance thoſe into the ſeate of honour, which make moſt ſuit, and take the greateſt paines to riſe; yet it cannot helpe and raiſe them as they would, becauſe God croſſeth them in their courſes, and will not ſuffer them to aſpire vnto their proud hopes, but becauſe they will *riſe* of themſelues without his helpe, and attaine vnto the height of honour by their owne meanes, therefore he meeteth them in the mid way, caſting them downe againe, when they thinke themſelues neereſt to aduancement, and glorifying his owne power and iuſtice, in their ruine and vtter diſgrace. And this is that which is often threatned againſt the proud ambitious in the Scriptures. So the Prophet *Eſay* ſaith: *The high looke of man ſhall be humbled, and the loftineſſe of men ſhall bee abaſed, and the Lord onely ſhall bee exalted in that day. For the day of the Lord of hoſts is vpon all the haughtie, and vpon all that is exalted, and it ſhall be made low.* And our Saujour Chriſt threatneth, that *whoſoeuer will exalt himſelfe, ſhall bee brought low, and whoſoeuer will humble himſelfe ſhall be exalted.* And the Apoſtle telleth vs, that *God reſiſteth the proud, and giueth grace to the humble.* So the Virgin *Mary* ſpeaking out of her owne experience, ſaith, that *God hath put downe the mightie from their ſeats, and hath exalted them of low degree.* Whereof we haue manifold examples in the booke of God, as of *Corah* and his companions; [a]*Athaliah, Haman, Herode, Nebuchadnezer* and many others. So that greedy ambition and hungrie hunting after honour, is not the meanes of attaining to it, but rather the high way to diſgrace and ſhame: for as the Wiſe man ſaith, *the pride of a man ſhal bring him low, but the humble in ſpirit ſhall enioy glory.*

Eſa.2.11.12.

Mat.23.12.
1.Pet.5.5.

Luk.1.52.

Pro.29.23.

§. Sect. 7.
The right way to ſeeke and find true honour.

If therefore we would ſeeke true honour and be ſure to find it, let vs not (no leſſe fooliſhly than ambitiouſly) begge it of the world, who hath it not to giue, but deſire to haue it of the Lord, who alone hath it at his diſpoſing. Neither let vs ſeeke it of our ſelues, and by our owne ambitious courſes; for the Wiſe man teacheth vs, that *to ſearch our owne glory, is not glory*: and euen our Sauiour (who might challenge this priuiledge better than any man,) affirmeth, that *if he honoured himſelfe, his honour was nothing worth. And that it was his father that that honoured him*: But let vs ſeeke it of God to whom all honour belongeth, and from whom alſo it proceedeth. For hee it is, as *Hannah* ſpeaketh, *that bringeth low and exalteth; he raiſeth vp the poore out of the duſt, and lifteth vp the begger from the dunghill, to ſet them among princes, and to make them inherit the ſeate of glory, his is greatneſſe and power, glory, victorie, and prayſe; his is the kingdome, and riches, and honour come from him*, as *Dauid* acknowledgeth.. So elſewhere he affirmeth, that *preferment, commeth neither from the Eaſt, nor from the Weſt, nor from the South; but God is the Iudge, who maketh low, and maketh high.* Yea euen *Cyrus* though an heathen confeſſeth, that *the Lord God of heauen had giuen him all the kingdomes of the earth.* And contrariwiſe *Balaac* affirmeth, that hee was ſurely purpoſed to haue promoted *Balaam* vnto honour, but that he could not, becauſe the Lord had put him backe, and kept him from it. And therefore ſeeing it is the Lord alone which both helpeth and hindreth, exalteth and abaſeth; of him alone let vs ſeeke it, from him let vs expect it, and not from the world or worldly men, who though they would, yet cannot beſtow it. And if wee would ſeeke it from God with hope of obtaining, let vs returne all glory from our ſelues vnto him, ſeeing thoſe who honour him hee will honour. Let vs if we would haue honour from men, be truly honorable in our ſelues, being fully repleniſhed with the ſubſtance of vertue, pietie and good deſerts, and ſo honor like a ſhadow, euen though we be vnwilling, will attend vpon vs. And howſoeuer we be acquainted with our own good parts, and be full fraught with the rich treaſures of vertue and goodneſſe, let vs not exalt our ſelues, nor wax proud of our gifts, remembring that whatſoeuer wee haue, it is not our owne, but receiued from God, and therefore the richer we are, the greater are our debts, the greater alſo our reckoning and account, but *let vs humble our ſelues vnder the mightie hand of God, that he may exalt vs in due time*: for the [a] *Lord will make the meeke glorious*; and if [b] *wee caſt downe our ſelues before him, he will lift vs vp.* An example whereof wee haue in our Sauiour Chriſt, who becauſe *he* [c] *humbled himſelfe, therefore God did highly exalt him, and gaue him a name aboue euery name, that at the name of Ieſus euery knee ſhould bow*, &c. So that if we would haue honour to follow, we

muſt

Pro.25.27.

Iohn 8.54.

1.Sam.2.

1.Chron.29.
11.12.

Pſal.75.6.

Ezra.1.2.

Numb.24.11.

1.Sam.2.30.

Gloria vm
virtutis eſt, eti
am inuitos co-
mitatur. Sene
epiſt.79.

1.Pet.5.6.

a Pſal.149.4.

b Iames 4.

c Philip.2.8.

muſt let d Humilitie goe before; if wee would be glorious in the ſight of others, we muſt with e *David* bee vile in our owne eſteeme, and low in our owne eyes; and if we would be highly aduanced in the Kingdome of Heauen, wee muſt become humble like f little children, as our Sauiour hath taught vs. Yea, in truth this is the way of becomming Honourable, not only in the ſight of God, but alſo in the ſight of men; for as they are ſloweſt in prayſing thoſe, who moſt affect it, and are ready to detract from thoſe who are high in their owne conceit: ſo they magnifie them moſt, who hauing greateſt vertues, haue alſo the greateſt humilitie; and they hold them in greateſt admiration, and moſt willingly attribute vnto them the frankeſt prayſes, who hauing well deſerued, content themſelues with the approbation of God, and teſtimonie of their owne conſciences, and doe not ambitiouſly affect Glory and Commendations. As for example, it is not ambitious *Cæſar*, proud *Pompey* nor *Alexander*, greater in his own conceit, than in his conqueſts, that the World now magnifieth, becauſe it plainly perceiueth that they aimed at this marke in all their actions, and made glorie the mayne end of all their enterprizes; but it is the contemned Prophets, poore Fiſhermen, and deſpiſed Carpenters Sonne (as they diſdainfully termed the moſt glorious and eternall Sonne of God) whom it now prayſeth and admireth; as plainly diſcerning that in all their good and vertuous actions, they ſought not their owne glory, but the glorie of God, and the eternall good of Mankind. By all which it appeareth that the way of attaining true honour, is not greedily to deſire it, but worthily to deſerue it, neither doth it alwayes happen vnto them who moſt deſiring it, doe alſo beſt deſerue it; but rather vnto them who beſt deſeruing it, doe moſt auoid it. In which reſpect Honour may fitly be compared to the Meteor which is called *ignis fatuus*, or the going fire, which flieth the follower, and followeth the flier; or vnto a mans ſhadow, which can no otherwiſe be catched than by falling downe vpon it.

Sect. 8.

And thus haue I ſhewed the great vncertaintie of obtaining worldly Honours, although they be ſought with all earneſtneſſe. The like alſo may be ſaid of riches; for howſoeuer many worldly men doe wholly ſet their hearts vpon them, and purſue them with all their deſires and endeauours, riſing early, and going late to bed, toiling and moiling, deceiuing and circumuenting, wronging and oppreſſing one another, yea, defrauding and pinching their backes and bellies, that they may compaſſe great eſtates, and gather riches in abundance; yet how few of theſe many doe attaine vnto them? Yea, how many are there who making this Mammon of iniquitie the Idoll wherein they chiefly truſt, doe make vnto it many a weary pilgrimage, vndertaking painfull journeyes, ſuſtaining much penury and miſerie, and hazarding themſelues to innumerable dangers both by Sea and Land, and all to haue their Idoll fauourable and propitious; and yet are turned away with a frowning countenance, and loſe all their labour, ending their dayes in want and pouerty? And whereas almoſt all men ſpend their whole time and trauell in finding out theſe rich Mines, and ſaile to theſe Golden Indies, for the multiplying of their Treaſures, yet how few find that they ſeeke? How many in their Voyage running themſelues on the rocks of aduerſe accidents, doe make ſhipwracke of their whole eſtates? And how many hauing gotten that they ſought, are robbed of all when they are returning, and thinke of nothing but of ſetling their eſtates, and of ſpending the reſt of their time in peace and quietneſſe? So that it is not all a mans care and labour that can aſſure him of theſe vncertaine riches, as the Apoſtle calleth them; ſeeing many want them who haue ſacrificed all their ſtrength and endeuours vnto them; and ſome obtaine them with eaſe and moderate labour, all their great expences which ſeeme ſo much loſſe turning to their aduantage, and like ſeed, which though in outward ſhew it ſeemeth to be caſt away, to rot and periſh, yet it returneth a fruitfull Harueſt of plentie and increaſe. And this the Wiſe man obſerued: *There is* (ſaith he) *that ſcattereth and is more increaſed, but hee that ſpareth more than is right ſhall ſurely come to pouertie. The liberall perſon ſhall haue plentie, and hee that watereth ſhall haue raine.* Yea, the greater care and paine that a man taketh, and the more eagerly hee haſteth to be rich, the further oftentimes he is from his deſire, and the neerer to want and miſerie. So the Wiſe man alſo ſaith, that *with a wicked eye a man haſteth vnto riches, and knoweth not that pouerty ſhall come vpon him.* And who obſerueth not that many hauing gotten into their poſſeſſion ſufficient ſtore, if they could bee content with that which is enough, and yet not being ſatisfied, doe whileſt they labour after more, loſe that they haue, and like the Dogge in the fable in greedy ſnatching after a ſhadow, forgoe the ſubſtance? In which reſpect the World oftentimes abuſeth and cooſeneth men, like thoſe who keep great lotteries; for whileſt it incourageth them by propounding hope of great and exceſſiue gaine, to hazard thoſe ſmall matters which already they poſſeſſe, it deceiueth them of all, there being an hundred blankes for one good prize, and therefore an hundred to one that hee who ventreth, faileth of his deſire, and that if he purſue his great, but yet fooliſh

1.Tim.6.9.

Prou.11.24,25.

Prou.28.22.

liſh and ill grounded hopes, hee will in the end bring his ſomething to nothing, and in coueting that he hath not, loſe that which he alreadie hath. And yet ſo are mens eyes dazled, and their concupiſcence ſet on fire with the glorious ſhew of ſome few rich booties, that though not one of a thouſand can poſſibly haue them, yet euery one is poſſeſſed with a vaine hope, that he ſhall be the man who ſhall draw the rich Lot, and carrie away the coſtly prizes from all the reſt.

§. Sect. 9. Of the vncertainty of obtaining worldly pleaſures.

And thus alſo though men, like worldly Epicures ſet their mindes wholly vpon voluptuous pleaſures, and more heartily affect, and earneſtly ſeeke theſe carnall delights, than thoſe neuer fading pleaſures, and eternall joyes in Gods Kingdome, yet doe they often faile of their deſires, and howſoeuer like ſweet ſinging Birds, they allure and inuite them with their melodious harmonie to come vnto them, yet no ſooner doe they approach to ſeize vpon them, but preſently they hide themſelues, or flie away; leauing their admirers and ſeekers in the Thickets and Buſhes, where they oftentimes prick themſelues in their purſuite, and find nothing but Thornes and Briars which rent and ſcratch them, in ſtead of thoſe ſweet delights which inticed them vnto them. For how many are there who aboue all things deſire to ſolace themſelues with theſe worldly pleaſures, and yet are forced, whether they will or no, to ſpend the greateſt part of their life in griefe and miſerie? How many ſeeke to delight themſelues with ſports and paſtimes, games and recreations, who being croſſed in them, when as they doe not ſucceed according to their deſire, doe find torment, in ſtead of pleaſure, and change all their mirth into fretting and fuming, curſing and ſwearing, as though becauſe they can take no joy in the pleaſures of men, they would trie whether they could find it in the delights of the Deuill, and (as I may ſay) in the exerciſes of Hell? How many are there who ſeeking to pleaſe their daintie palate, with delicate drinkes, and curious cooked meates, take a ſurfet and drinke their bane greedily like a ſweet poyſon, falling into dangerous diſeaſes, which often bring with them vntimely death? How many ſeeking their chiefe delights in the pleaſures of the fleſh, do thereby waſte their ſtrength, conſume their bodies, and receiuing contagious infection, caſt themſelues into many deſperate and intolerable diſeaſes, no leſſe ſhamefull than full of torment?

§. Sect. 10. That wee may be aſſured to obtaine ſpirituall graces & heauenly ioyes, if we truly ſeeke them.

And therefore ſeeing wee may ſpend all our liues and labours in ſeeking theſe worldly things, and yet neuer find them, nor attaine vnto our earthly ends, after wee haue with our whole indeauours ſought to compaſſe them, which notwithſtanding (as before I haue ſhewed) are ſo vaine, worthleſſe, and vnprofitable, that though they might be gotten with eaſe, yet they were ſcarce worthy our labour; let vs not ſet our hearts vpon theſe vncertaine vanities, which if we ſhould obtaine, neuer come vnaccompanied with certaine miſeries: but rather affect and deſire Gods ſanctifying and ſauing Graces, and the eternall joyes of Gods Kingdome, which if we truly ſeeke, wee ſhall ſurely find, and bee at no hazard at all of loſing our labour. And this argument of not ſpending our paines in vaine, the Apoſtle vſeth to encourage the Corinthians in the conſtant profeſſion and practice of Chriſtianitie. *Therefore my beloued brethren* (ſaith he) *be ye ſtedfaſt, vnmoueable, abundant alway in the worke of the Lord; for as much as ye know, that your labor is not in vain in the Lord.* For though the World be ſo ſcanted in theſe earthly things, and ſo full of inhabitants, that if it had the diſpoſing of them all (as in truth it hath not) yet hath not ſufficient to giue content to the tenth ſuter; yet it is not ſo with the Lord, and with our ſpirituall riches of grace and ſaluation; for he hath of theſe ſuch infinite ſtore, that hee can giue vnto euery one abundance without impairing of his ſtocke, or making one more empty, by anothers fulneſſe. And beſides he hath freely bound himſelfe by his gracious promiſes, confirmed with his Oath and Seales, that if we [a] hunger after his ſpirituall Graces, he will ſurely ſatisfie vs; if we [b] ſeeke them, we ſhall vndoubtedly find them; and if feeling our wants wee doe but begge them at his hands, in the [c] Name of Ieſus Chriſt, he will without faile giue them vnto vs. Neither is there leſſe certainty of the other, to thoſe who ſeeke for that eternall happineſſe; for firſt, that there is that euerlaſting joy, and heauenly glory prepared for Gods Saints and Seruants, it may be proued by diuers arguments; for it is written in the hearts of men by the finger of God, and reuealed by the light of nature, that after this life there are joyes prepared for the good and vertuous, and puniſhments for the wicked and vicious, which euen while wee continue in the World, refreſheth the one with comfort in all their miſeries, and affrighteth the other with terrours and feares, in all their pleaſures and proſperity. Againe, the immortalitie of the ſoule being acknowledged by both Diuine and Heathen Writers, it followeth hereupon that there is alſo an euerlaſting life, wherein it immortally liueth, either in joy or miſery. Furthermore there is a naturall deſire imprinted in mans heart and minde, to enjoy his happineſſe and chiefe good, which neuer any man attained vnto in this life, and therefore moſt certainly it is reſerued for thoſe who ſeeke it in the life to come. Or elſe this naturall deſire ſhould bee in vaine, as neuer attaining vnto its end. Finally, if wee know that there is a God, then muſt wee alſo acknowledge that hee is iuſt, as being the chiefe Iudge of Heauen and Earth; and conſequently that hee adminiſtreth righteous iudgement, rewarding the godly and vertuous, and puniſhing the wicked and euill doers; but this he doth not doe in this life, ſeeing for the moſt part, here the wicked flouriſh, and the righteous are afflicted; and therefore theſe rewards and puniſhments are chiefly reſerued for the life to come. And this argument the Apoſtle vſeth: *If* (ſaith he) *in this life onely wee haue hope in Chriſt, we are of all men moſt miſerable*: from whence wee may aſſume, that it will not ſtand with Gods Iuſtice, that thoſe who faithfully ſerue him, ſhould bee more miſerable, than they who oppoſe and rebell againſt him; and therefore of neceſſitie it followeth, that after this life they who feare and ſerue the Lord haue better hopes, and more rich rewards reſerued for them. Vnto theſe reaſons wee may adde thoſe teſtimonies of Truth it ſelfe, which can neuer deceiue or faile. The Prophet *Daniel* ſaith, that *thoſe who ſleepe in the duſt ſhall awake, ſome to euerlaſting life, and ſome to ſhame and perpetuall contempt.* Our Sauiour Chriſt affirmeth alſo, that *the wicked ſhall goe into euerlaſting paine, and the righteous into life eternall*: and in another place hee promiſeth that *hee will giue vnto his ſheepe euerlaſting life.* So the Apoſtle *Paul* telleth vs, that *after our earthly houſe of this Tabernacle is deſtroyed, wee haue a building giuen vs of God, an houſe not made with hands, but eternall in the Heauens.* And *that we haue heere no continuing Citie, but we ſeeke one to come.* And the Apoſtle *Iohn* ſaith, that this is *Gods promiſe which he hath promiſed vs, euen eternall life.* Yea, this wee alſo confeſſe in the Articles of our Faith that God hath prepared for all that in this life obtaine remiſſion of ſinnes, life euerlaſting; and therefore they are worſe than Pagans and Infidels, who continually with their mouthes confeſſing this truth, doe not in their hearts beleeue it; and worſe than fooles and mad men, who doe not aboue all things in the World with all their endeuours ſeeke to obtaine it.

II.

And as it is certaine that there is life eternall: ſo haue wee no leſſe certaintie that wee alſo ſhall obtaine it, if we ſet our hearts vpon it, and before all things ſeeke it: for firſt God hath in many places promiſed it to all the faithfull who feare and ſerue him. So the Prophet *Daniel* ſaith, that many *who ſleepe in the duſt ſhall awake to euerlaſting life.* And our Sauiour promiſeth, that he will giue *vnto all his ſheepe life eternall*: and that whoſoeuer are ready for his ſake to leaue any thing in the World which they dearely loue, *ſhall haue euerlaſting life.* And the Apoſtle aſſureth vs, that godlineſſe ſhall *haue the promiſes, not onely of this life, but alſo of the to come.* All which promiſes being apprehended by a true and liuely faith, doe certainly aſſure vs that wee ſhall be inheritours of this eternall happineſſe: for he *is faithfull that hath promiſed, and his promiſes in Chriſt are yea and Amen*; and though *Heauen and earth may paſſe away, yet not one iot or tittle of his Word ſhall fall to the ground vnperformed*: for He is Truth it ſelfe and cannot lie, and immutable and vnchangeable, ſo that what hee hath decreed, ſhall ſurely come to paſſe. And therefore in the aſſurance of faith, reſting it ſelfe vpon theſe vnfallible promiſes, we may euen in this life be certainly perſwaded that wee ſhall be heires of life eternall; yea, ſo infallible is this aſſurance, that our Sauiour Chriſt ſaith, that hee who beleeueth hath already euerlaſting life; and his beloued Apoſtle affirmeth, that *we know that we are tranſlated from death to life, becauſe wee loue the brethren.* And this aſſurance of faith the Apoſtle *Paul* had, vndoubtedly concluding, that *a crowne of righteouſnes was laid vp for him, which the righteous Iudge would giue, not onely to him, but alſo to all them that loue his appearing.* Yea, we haue not only Gods promiſes to aſſure vs of theſe eternall joyes, but alſo a reall pledge and pawne of them, euen his holy Spirit, which is *the earneſt of our inheritance, and hath ſealed vnto vs the truth of the Goſpell after we haue beleeued*, as the Apoſtle ſpeaketh. By which holy ſpirit working in our hearts ſanctifying and ſauing graces, wee haue euen in this life, life eternall begun in vs; as when thereby our minds be enlightened with the true knowledge of God, and our Sauiour Chriſt, whom it is eternall life to know, as himſelfe ſpeaketh; when it worketh in vs faith, by the aſſurance whereof we are entred into the poſſeſſion of life eternall; when being iuſtified thereby we haue peace with God, being aſſured of his loue, and our reconciliation; and by reaſon hereof haue peace of conſcience, and joy in the Holy Ghoſt: and when in loue and thankfulneſſe towards God, who hath ſo dearely loued vs, wee loue him againe, performing cheerefull and willing obedience vnto his Commandements, and taking our chiefe delight in doing thoſe things which are pleaſing vnto him; for ſo the Apoſtle ſaith, that *the Kingdome of God is not meate and drink, but righteouſneſſe, peace, and ioy in the Holy Ghoſt.* So that whoſoeuer they are that find theſe graces of God dwelling in them, they may certainly be aſſured, that the Kingdome of God, and eternall life is begun in them: whereof it is that the Apoſtle ſaith, that *hee doth not liue now, but Chriſt liueth in him; and that whileſt he liued in the fleſh, he liued by the faith in the Sonne of God.* And whoſoeuer haue this life eternall begunne in them, they may certainly be aſſured, that it ſhall

2.Cor.1.18,20.

Apoc.1.5.
Mal.3.6.

Iohn 3.36.
Iohn 5.24.
1.Iohn 3.14.

2.Tim.4.8.

Epheſ.1.13,14.

Iohn 17.3.

Rom.5.1,3.

Rom.14.17.

Gal.2.20.

Rom.1.30.

Justa verò vita cum volumus adest, quia eam ipsam plenè velle, justitia est, &c. August. Epist.45. ad Armentarium. Tom 2.

*Matth.*11.30. *Psal.*119.14, 32,130.

be perfited and accompliſhed vnto them, and that they hauing begun it in the life of grace, ſhall finiſh it in that euerlaſting life of glory: whereas contrariwiſe, thoſe ſhall neuer liue in that glorious happineſſe eternally, who haue not in this World made an entrance into it, by liuing this life of Faith and Grace. Now vnto this certainty let vs adde alſo the facility of obtaining; for howſoeuer theſe heauenly treaſures are infinitely of more value than this earthly traſh, yet wee may not only attaine vnto more certaine aſſurance of them, but alſo compaſſe them with much more eaſe; for though wee haue neuer ſo great a loue and deſire of obtaining theſe worldly vanities, it helpeth vs not much to their fruition; yea (as I haue ſhewed) oftentimes too much deſire after earthly things, fruſtrateth our hope, and hindereth vs from attaining vnto the things deſired; But (as one ſaith) *a iuſt life, which is the way that leadeth to life eternall, is alwayes preſent when wee will; becauſe it is juſtice it ſelfe, if wee effectually deſire it, neither is there any thing more required to the perfecting of righteouſneſſe, than to haue a perfect will to embrace it; and therefore what great labour is in that, where to will is alſo to obtaine?* For whereas it may be objected that our Sauiour ſaith, that the way to life eternall is ſtrait, and the gate that entreth into it narrow; this difficultie is to be vnderſtood in reſpect of fleſh and bloud, which indeed is too groſſe for this narrow paſſage; but if wee lay aſide the old man, with the groſſe corruptions thereof, and become ſpirituall and holy in our minds, affections and actions, wee ſhall haue roome enough to enter. Again, this difficultie and ſtraitnes is only at the firſt ſight when we behold this way afar off, without any deſire to goe into it; whereas if we come neerer hand, with a full reſolution to enter into this narrow paſſage, wee ſhall finde it open, eaſie and large enough; euen as when being in a broad way, and looking farre before vs vpon a narrow lane, we thinke it quite cloſed vp, and are ready (if experience helped vs not more than ſight) to turne backe, as being hopeleſſe in finding any paſſage; but when we ſtill goe forward and come neere vnto the place, wee finde an eaſie entrance for foure or fiue together, which wee ſuppoſed was not large enough for one: ſo although the way to Heauen ſeemeth ſtrait to thoſe who looke vpon it with carnall eyes, yet this is not ſo much in the narrowneſſe of the paſſage it ſelfe, as in the errour of our ſight; for they who approach vnto it find an open paſſage, and being once entred, doe trauell forward with great delight. And therefore ſeeing this way is certaine, aſſuredly bringing vs to our journies end of eternall happineſſe, and eaſie alſo to thoſe who trauell in it, let vs leaue our earneſt purſuite of worldly vanities, which if they were not to be forſaken, becauſe they are contemptible, yet becauſe after great paines and care taken, wee can haue no aſſured hope of obtaining them; and wholly ſet our hearts and affections vpon theſe heauenly excellencies, purſuing them with hearty deſire, and earneſt endeauour; ſeeing they are not only in themſelues of infinite more worth and value, but alſo may be enjoyed with much more certaintie and facilitie.

Chap. XXVII.

That the World and worldly things are momentany and corruptible.

§.Sect.1.
That the world is cor-ruptible, a shall end.

HAuing ſhewed that theſe worldly things are not much to be eſteemed or deſired, yea, to be contemned and deſpiſed, in compariſon of Gods ſpirituall graces and heauenly joyes, in regard that they are moſt vncertaine in obtaining, though we ſhould ſet our hearts vpon them, and purſue them with all our endeuours, and theſe moſt certaine and aſſured, to all that loue and ſeek them: Now let vs further conſider, that if by our great care and labour wee doe obtaine them, the poſſeſſion is no leſſe vncertaine than the ſuit. And that both in reſpect of the things themſelues, and alſo in reſpect of vs, who are poſſeſſed of them. For firſt, all worldly things are moſt vncertaine when they are poſſeſſed, becauſe they are momentany and mutable: momentany in regard of themſelues, as being in their owne nature corruptible, and ſubject to diſſolution; and mutable in regard of vs; as being changeable, and ſubject to alteration. In reſpect alſo of vs they are vncertaine, becauſe wee are mortall, and our liues momentany; and therefore though they ſhould not be taken from vs, yet wee cannot long continue together, becauſe wee ſhall in ſhort time be taken from them. Concerning the momentany continuance of theſe worldly things, it may euidently appeare, if wee conſider that the whole World it ſelfe generally, and ſpecially all that is contained in it, are but of ſhort continuance, and ſubject to corruption; for ſuch as are all the parts of the Word, ſuch alſo is the whole, but experience teacheth, that all the parts of the World are ſubject to corruption and diſſolution, and conſequently this whole vniuerſe cannot be incorruptible and eternall; but ſhall in the appointed time bee diſſolued and come to ruine. And this the Scriptures alſo plainly teach vs, that as the World had a beginning; ſo alſo it muſt haue an ending. To this purpoſe the Apoſtle *Iohn* ſaith, that *the World paſſeth*

1.Pet.3.1

1.Iohn 2.1

paſſeth away and the luſts thereof; but hee that fulfilleth the will of God abideth euer. And the Apoſtle *Peter* plainly affirmeth, that the *Heauens and Earth are reſerued vnto fire againſt the day of iudgement, and of the destruction of vngodly men*: and that *the day of the Lord will come as a Thiefe in the night, in the which the Heauens ſhall paſſe away with a noyſe, and the Elements ſhall melt with heat, and the Earth with the works that are therein, ſhall be burnt vp.* Now as we are certaine that the World is corruptible, and ſhall haue an end; ſo are we vncertaine how ſoone this end ſhall bee, but for ought wee know, it may be this yeare, as well as the next, and ſure wee are that it cannot be farre off; ſeeing we liue in the latter times, of which the Apoſtle ſpeaketh; yea, in the latter end of the laſt houre: for the Apoſtle *Iohn* making the whole age of the World in reſpect of Eternitie, to be but of a few houres continuance, ſaith, that all were ſpent ſauing the laſt, in which he liued; and therefore if the whole time from Chriſts Incarnation, to his ſecond comming to judgement, were but one houre, it is not probable that we are farre from the houres end, ſeeing ſo great a part is already paſt.

Now who would fix his heart and ground his hopes vpon ſuch a rotten foundation, as cannot poſſibly long ſtand, and may for ought we know preſently fall? Who would build his houſe in ſuch a Citie as he certainly knew would within a while bee conſumed with fire, being vncertaine in what part of this ſhort time, it would come to this expected ruine? What Wiſe man will build his houſe vpon the ſinking ſands, where it is either ready to ſinke with them, or to be beaten downe at the next high floud, and not rather vpon the firme Rocke, where it ſhall remaine vnmoueable? But the Scriptures teach vs that the World is but a bog or ſandy ground, ſubject euery day to fleeting and fading, and to be carried away with a floud of fire; and why then ſhould wee labour with ſuch paines to build abiding places vpon a foundation ſo deceitfull and vnſure; and not rather bend all our ſtudies to be admitted into thoſe manſion houſes, and eternall habitations, which Chriſt hath prepared for vs in the Heauens? If a ſkilfull Carpenter, in whoſe knowledge and truth we repoſe much confidence, ſhould certainly aſſure vs, that all the principals of our houſe were ſo olde and rotten, that they would within a yeere at the furtheſt faile, and the whole building come to ruine, who would not flit out of ſuch an houſe, in which he cannot one night ſleepe ſecurely, and vſe all meanes to place himſelfe in a ſurer habitation? Who would not thinke him a foole that would ſo fondly loue this ruinous building, as that by ſtaying ſtill in it, he would be contented to indanger himſelfe, to be ouer-whelmed and buried in its ruines? But the Lord our God the skilfull Builder of this great frame of Heauen and Earth, whoſe cunning cannot be deceiued, nor truth deceiue; hath plainly told vs that this great building ſhall within ſhort time fall; and therefore who would heere ſeate his hopes? Who would not change his dwelling, eſpecially ſeeing wee are proffered the fee-ſimple of that goodly Building not made with hands, but eternall in the Heauens? yea wee are aſſured of the Worlds approaching ruine, not only by the Word of God, but euen alſo by our owne experience; for wee our ſelues doe ſee its rottenneſſe, wee daily behold how the ſtrength thereof decayeth, and that all the creatures doe waxe more feeble, being much abated in their naturall powers and vertues, and ſhewing by their weakneſſe and ſickneſſe that they approach neere their end. The Heauens haue not that vertue in their influences as in ancient times; the heate of the Sunne is much abated, and his vitall operation in ſublunary and terreſtriall bodies greatly weakned, and though (as the Learned haue obſerued) this life-giuing fire be lower and neerer vnto vs, yet his vertue being decayed, we haue leſſe comfort and feeling of his heate. The earth alſo which is the mother and nurſe of all inferiour creatures, being come to to old age, and weary and ſpent with much bearing, hath not her ancient vertue and vigour in bringing forth her fruits for the vſe and nouriſhment of man; by reaſon whereof he is much leſſened in growth, enfeebled in ſtrength, and obnoxious to many more infirmities and diſeaſes than were his Anceſtours. All which ſhew that the World is in its old and decrepit age, and not farre from death. For as in the little World of Man, ſo alſo in this greater World and large Vniuerſe, there is a time of youth, and full ſtrength, and a time of old age, and decrepit weakneſſe; a time of life, and a time of death. And as man in his youth is luſty and ſtrong, hauing his bones full of marrow, and his ſinewes of ſtrength; his skinne full of fleſh, his whole body full of naturall heate and moyſture, and quickned with vitall ſpirits: but when age commeth, his ſtrength is abated, his backe crooked, his ſpirits ſpent, and all parts ſo full of infirmities and weakneſſe, that they are not able to performe their naturall functions and actions, till at laſt the limbes being altogether vnable to ſupport the ſtaggering body, it ſtumbleth and falleth at the threſhold of death: ſo the World had its time of youth wherein it flouriſhed in beauty, health, and ſtrength, and was able to propagate a poſterity like it ſelfe, and to nouriſh and make it fat with all delights; but now it is come to old age, wherein all the powers thereof are ſo weakned and enfeebled, that it cannot be

2.Cor.5.1.

Quantum illi laudandi atque prædicandi, qui dignati non ſunt, etiam cum mundo florente florere; tantum increpandi & accuſandi ſuat, quos perire cum pereunte delectat, Aug. ad Armentarium, Epiſt.45.

but the death thereof neere approcheth. And therefore let vs not ſet our hearts vpon that which is ready to vaniſh; let vs not now fooliſhly dote vpon the World in its withered old age, wherein it hath loſt all its beautie, and is ſo full of wrinkles, infirmities, diſeaſes, and manifold miſeries, that ſetting our dotage aſide, it hath not ſo much as a ſhew of comelineſſe to allure vs, nor any baite of beauty to entice vs. For looke how much thoſe great Worthies of ancient times, the Patriarches and Prophets are to bee commended for contemning it, in its greateſt brauery, refuſing when it chiefly flouriſhed to flouriſh with it; ſo much are wee to be blamed and condemned, for eſteeming and louing it, when all excellency being vaniſhed, and it now being full of blemiſhes and miſeries, hath nothing in it, worthy ſo much as carnall loue.

§. *Sect.*3. That all worldly things are momentany & corruptible.

And as the World is momentany and corruptible; ſo much more are al the things therin contained, eſpecially if we conſider them in our vſe and fruition; for whereas all things in the World are paſt, preſent, or to come; that which is paſt is periſhed, and as though it were not; that which is to come, is vncertaine, hauing not yet its being; and therefore wee can truly be ſaid onely to enjoy the preſent, which is momentany and ready to vaniſh. In reſpect of which momentany continuance of worldly things, they may fitly be compared to fiery Meteors, which make for the inſtant a glorious ſhew, but are inflamed and extinguiſhed in the ſame moment; to the vncertaine windes, which ſuddenly blow, and ſuddenly ceaſe; to deceitfull dreames, which bring a ſeeming ſhort pleaſure, but vaniſh when one awaketh; and to the Houſes, Caſtles, and Characters which Children in their play do make in the ſands, which either are ouerthrowne and defaced with euery blaſt of winde, or waſhed away with the next tide. The authour of the booke of *wiſedome* likeneth the riches, pompe and glory of the World, to the paſſing away of a ſhadow, or poſt, and to the paſſage of a ſhip which glideth ouer the waues, and being gone by, leaueth no trace or path behinde it in the flouds, or to a Bird that flieth in the aire, and no man ſeeth any token of her paſſage, or finally to an arrow ſhot at a marke, and parting the aire, which immediately commeth together againe, ſo that no man can know where it went thorow. Another demanding what humane things are; anſwereth, that they are as duſt and aſhes before the face of the winde, a ſmoke and a ſhadow, flowers and falling leaues, a dreame, and tale told, a winde and ſoft aire ſuddenly vaniſhing, flying wings, and running water, or ſome other thing yet more momentany and vncertaine. And in truth who ſeeth not that theſe worldly things doe flow and reflow like the Sea, there following preſently after a full tide of proſperitie, a low ebbe of aduerſitie; after a bright day of joy, a darke night of ſorrow; after faire weather, and a pleaſing calme of comfort, a bluſtering ſtorme, and turbulent tempeſt of croſſes and afflictions; after a bright full of mirth and delight, the darke waine of ſorrow and diſcontentment; in regard whereof there is no more conſtancie to be found in the World or worldly things, than in the Moone, the Sea, or Aprill weather. And therefore hee is no leſſe fooliſh who imagineth that he can hold ſtedfaſtly this ſlippery Eele, than hee who would incloſe the Winde, or keepe the Sea in continuall calmeneſſe. For when this ſwelling of proſperitie is fulleſt, it is neereſt to breaking; and when we thinke our worldly eſtate ſecureſt, our downfall ſuddenly approcheth. And yet there were ſome indifferencie if theſe worldly things were as ſoone gotten as loſt, and that our eſtate were as quickly repaired as it is ruined; but contrariwiſe experience teacheth vs, that the aſcent to the obtaining our worldly deſires is by little and little, and the deſcent head-long; that we are long in gathering that which in a moment is ſcattered; and loſe that in an houre, which with great care and inceſſant labour, we haue hardly attained vnto in our whole liues.

Nazianz. de pauperum amore.

Wiſd.5.8,9,10,11,12.

Chryſoſt. in Hebræos 6. Homil.9.

It is true indeed that howſoeuer theſe worldly things bee in themſelues alike momentanie and vncertaine, yet with ſome they make a longer, and with others a ſhorter ſtay, as it pleaſeth our great Lord and maſter to diſpoſe of them. For ſome are long in obtaining them, and in a moment are ſpoiled of them, and haue no time to enjoy the fruit of their tedious labours, theſe worldly things whoſe company they ſo long deſired, ſaluting them and bidding them far-well in the ſame day. The which the Wiſe man ſignifieth, when as hee ſaith, that *the deceitfull man roſteth not that hee tooke in hunting*. In which caſe worldlings haue no good by theſe things whereupon they haue ſet their hearts, hauing onely a taſt of them to increaſe their longing, and long laſting griefe, for their loſt delights. Sometime they make a longer ſtay, and giue ſome little comfort by their fruition: But though they preſently periſh not, yet are they alwayes as periſhing; and though they haue ſome ſhort reprieue, yet the ſentence of mortality, and momentany mutability being paſſed, they can giue vnto vs no aſſurance of their abode. In reſpect of which vncertainety the wiſe man willeth vs, *not to boaſt our ſelues ſo much as of to morrow; becauſe wee doe not know what a day may bring forth.* To which purpoſe another ſaith, that euery man who entruſteth thoſe things which hee gathereth to the earths cuſtodie, is vtterly ignorant to whom hee gathereth them, whether to the conſuming moath, or to the vndermining theefe, or ſpoyling enemy, or deuouring fire. In regard whereof howſoeuer wee may for ſome time be poſſeſſed of theſe earthly things, yet we cannot haue the fruition of them with any quietneſſe of mind, or peaceable comfort; for as one ſaith, *the ſoule enioyeth nothing with liberty, vnleſſe it enioy it with ſecurity, and no man can be ſecure in the fruition of thoſe things which hee eſteemeth good; if hee may loſe them whether he will or no.*

Seeing therefore theſe worldly things are momentanie and vncertaine, from hence wee gather that they are not truely good, nor of any great worth or excellencie; for that which is truely good, as it cannot bee receiued vnwillingly, ſo neither can it bee vnwillingly loſt, but remaineth with the owners to their perpetuall comfort; whereas theſe worldly vanities are but of momentany continuance, and may euery day, whether we will or no, bee taken from vs, leauing behind them a proportionable ſorrow, according to the quantity of their ſuppoſed goodneſſe; ſo that though a mans joy were neuer ſo great in their fruition, it ſhall at their laſt fare-well bee matched, if not ouermatched with bitter griefe. In reſpect whereof when this day of parting commeth, a man would willingly deſire, that his comforts and delights in thoſe things which hee formerly affected had beene leſſe, that now alſo he might haue leſſe ſorrow. Wherby it appeareth that there can bee no great happineſſe in any thing which is but of momentany continuance, and that nothing is much to bee deſired which is mortall and muſt end: becauſe when the time is once paſt, though it haue beene neuer ſo long, it will appeare to thoſe who looke backe vpon it, but as a moment; and the greater ioy it hath brought in the fruition, the greater griefe will it alſo bring, becauſe at laſt they are depriued of it. Againe, ſeeing theſe worldly vanities are momentany and vncertaine, from hence it neceſſarily followeth that the hope, confidence, and comforts of worldly men, which are built vpon this weake and rotten foundation muſt alſo bee vncertaine and deceitfull. So *Bildah* ſaith, that *the hypocrites hope ſhall periſh, his confidence alſo ſhall be cut off, and his truſt ſhall be as the houſe of a ſpider; he ſhall leane vpon his houſe, but it ſhall not ſtand; he ſhall hold him faſt by it, yet ſhall it not endure.* And the Author of the booke of Wiſdome affirmeth, that *the hope of the vngodly is like the duſt that is blowen away with the wind, and like a thinne foame, that is ſcattered abroad with the ſtorme, and as the ſmoke which is diſperſed with the wind, and as the remembrance of him paſſeth, that tarieth but for a day.* And in regard of momentany vncertaintie of earthly vanities, the Prophet *Eſay* compareth the indeauours of worldly men, in ſeeking to obtaine and poſſeſſe theſe mutable and vnconſtant things, to the weauing of the ſpiders web; for as to this idle worke there is required great induſtry and labour, and being made, it is of no continuance, becauſe euery blaſt of wind is ready to breake it, and euery beeſome to bruſh it downe: ſo theſe worldly vanities are compaſſed with great paines, and when with carefull toile we haue obtained them, euery blaſt of aduerſe caſualty, euery bruſh of outward violence is ready to blow them away, and breake them downe. And in the ſame reſpect the world by others, is fitly compared to the Moone, who in her chiefe brightneſſe hath her ſhining mingled with ſpots and is alwayes mutable: ſo the world, though it make a glittering ſhew, is ſpotted in his greateſt glory, with miſeries, and aduerſities, and this ſhining brightneſſe in the ſpace of a few dayes is turned to blacke and vncomfortable darkneſſe. And therefore how glorious ſoeuer it ſeemeth, the wiſe Chriſtian will not ſet it on his head, nor at his heart, but with the woman in the Reuelation, will tread this vnconſtant Moone vnder his feet, and contemne theſe momentany vanities, which though wee could ſtay with them, are continually in readineſſe to flie from vs. Eſpecially he who truly conſidereth this momentany vncertainty of theſe earthly trifles, will carefully take heede that he doe not with the leaſt ſin compaſſe the greateſt good, and thereby hazard his eternall ioyes, and indanger himſelfe to perpetuall puniſhment; for what folly is it for any, to buy theſe momentany and vnconſtant vanities at the high price of euerlaſting torments, and for a ſhort and falſe ioy, to hazard body and ſoule to neuer ending puniſhments? And when with theſe worldly baits he is allured vnto ſin, he will be ready to ſay with that godly Father: *The eternall God hath promiſed me eternall ioyes; and if I beleeue him, I alſo of a mortall man, ſhall bee made eternall: why then O impure world, why then doeſt thou mutter in mine eares thy bewitching charmes? why doſt thou ſeeke to ſeduce me out of the right way? thou wouldeſt for loue of thee withhold mee from eternity, and yet thy ſelfe art ready to periſh. O what wouldeſt thou doe if thy ioyes were permanent? if thou wert truly ſweet, whom wouldeſt thou not deceiue; when as being bitter, thou counterfeiteſt pleaſing nouriſhment?* And yet though the world were ſincerely ſweete, without the mixture of any gall of miſerie, there were little reaſon, why wee ſhould match it in our loue with our gracious God, ſeeing it were all but a drop in compariſon of this infinit

Eſay 59. 5.

Apocal. 12. 1.

Cur ea quæ ad vſum diuturna eſſe non poſſunt, ad ſupplicium diuturna depoſces? Ambr. in Luc. 4. tom. 5.

Æterna promiſit æternus. Si credidero, ex mortali fiam æternus, &c. Auguſt. Tom. 10. Serm. 29. in Luc. 18.

ocean of ſweetneſſe; if this creature ſhould endure for euer, yet how much more ſhould we loue the Creator, from whom it hath receiued all its goodneſſe, as a little ſparke from a great fire? how much more then ſhould wee now neglect it in compariſon of that infinit goodneſſe, ſeeing its ſweetes are bitterneſſe? and if in reſpect of him, wee might well contemne it though it were permanent, let vs now much more contemne it, becauſe it is tranſitorie. And ſeeing as the Apoſtle ſpeaketh, hee that *ſoweth to his fleſh, ſhall of his fleſh reape corruption, let vs ſow to the ſpirit, that of the ſpirit wee may reape life euerlaſting.*

Galath.6.8.

§.Sect.6. That worldly honors are momentanie and vncertaine.

But let vs conſider the vanity of worldly things in the ſpeciall inſtances. And firſt, what can bee more vncertaine and momentanie than honours and preferments, which though they ſtand againſt the violence of outward accidents, yet oftentimes fall with their owne waight? For how many are there, who hauing with great paines climed vp ſtep by ſtep the ladder of honour, are in a moment caſt downe by a ſuperiour power into the loweſt degree of diſgrace and contempt? How many hauing with much ſweat and labour aſcended almoſt to the higheſt top of the ſteepe craggie rocke of honour and glorie, doe miſſe their footing, and ſo tumble downe into the loweſt bottome of a deſpiſed condition? Looke vpon the example of our firſt parents, who not content with the glorious condition of the moſt excellent creatures, but climing higher, and aſpiring to the glorie of their Creator, got a fall as low as hell it ſelfe, and made themſelues equall to the damned ſpirits, had not God in mercie raiſed them vp. Looke vpon the example of *Haman*, who in the middeſt of all his glorie was vtterly diſgraced, and adiudged to die a ſhamefull death. So *Nebuchadnezer* whileſt hee would be more than a man, and worſhipped as a god, was ſuddenly depoſed from his regall throne, and became equall with the brutiſh creatures. In reſpect of which momentany vncertaintie of worldly honour; it hath (as one obſerueth) its name of vaine glorie giuen vnto it, and is called vaine, becauſe it vaniſheth, and hath nothing firme and ſtable in it, but is onely a deception of the ſight, flying away before it fully appeareth. In which regard it may be compared vnto a flaſh of lightning, which for the inſtant filleth the whole aire with glorious brightneſſe, but preſently is turned into groſſe and more than vſuall darkneſſe; or to a bubble, which commonly is no ſooner made than broken; becauſe it is ſuddenly blowne vp (as it were) with the breath of the vulgar people, and with the ſame as ſuddenly broken. Others compare it to the duſt or chaffe carried aloft by the violence of the wind, which of it ſelfe falleth downe to the ground, when its accidentall helpe ceaſeth; to the ſmoake, which the higher it is aduanced the more eaſily it is diſperſed, and the ſooner vaniſheth; to a cloud, which by the ſame Sunne, and in the ſame day, is drawne vp, and diſſolued or conſumed; to the dew, which falleth ouernight, and the next morning vaniſheth; and to a bladder, which the more it is blowne, the more it ſwelleth, and the neerer it is to burſting. But moſt fitly is the momentany continuance of an honourable condition, by the Prophet *Eſay* expreſſed, when hee compareth the glorie of man to the flower of the field, which one day flouriſheth more gloriouſly than *Salomon* in all his royaltie, and the next withereth and fadeth away: one day it is worne in the boſome of Princes; and the day following careleſſely neglected, and caſt vpon a dunghill. Neither doth this worldly honour take as great leaſure in departing, as it doth in approaching, but (as one ſaith) it commeth haltingly and ſlowly, (as it were) on lame legs; but all at once it flieth away, and poſteth from vs with winged haſte. Nor doth greatneſſe of aduancement in this caſe giue any priuiledge, or yeeld any ſupport, yea rather the higher men are extolled and lifted vp, the greater and more vnrecouerable is their downefall; euen as he who falleth off a low ſtoole, receiueth no great hurt, and eaſily riſeth againe, and recouereth himſelfe, whereas hee who falleth from an high ſteeple, or the top of a loftie tree, is mortally bruiſed, if not diſmembred and ſhattered in pieces. And thus (as one obſerueth) *Adam* had the more grieuous downefall, becauſe hee fell in Paradiſe, from a moſt high and glorious condition: for to be ouerthrowne from an high place is an head-long downefall, whereas it is but a ſlip or foile to fall on plaine ground. The reaſon hereof is, becauſe the more highly men are aduanced, the greater commonly is their pride; and the more full they are of the wind of vaine-glory, the neerer they are to burſting; becauſe the Lord oppoſing againſt the proud man aboue all other ſinners, by reaſon of all others he moſt oppoſeth againſt him, doth caſt him ſuddenly downe, and bringeth him to nought, when he is moſt ſecure, and ſtandeth ſtrongeſt, and out of danger of falling in his owne conceit. So *Zophar* ſpeaking of the wicked man, ſaith, that *though his excellencie ſhould mount vp to the Heauen, and his head reach vnto the clouds; yet ſhall hee periſh for euer like his dung; and they which haue ſeene him ſhall ſay, where is hee? hee ſhall flie away as a dreame, and they ſhall not find him, and ſhall paſſe away as a viſion of the night.* And the Wiſe man affirmeth that all which are *proud in heart are* ab-

Gloria vana dicitur quia euanida eſt, & nihil habet ſtabile neq; firmum. Chryſoſt.in Gen.6.hom.22

Auguſt. To
10.Serm.

Gregor.Mo
lib.26.cap.

Honor munda-
nus claudus
pedetentim
cedit, ſed
ſemel
Ambroſ.in
Pſalm.4.

Grauius Ada
in Paradiſo
cidit, quia ſ
ceciſſe
ra. De
cadere
tione
nis
tur Ambroſ.
Pſalm.43.
Tom.4.

Iob 20.6.7.8.

Prou.16.5.

abomination vnto the Lord, and though they ioyne hand in hand, yet they ſhall not be vnpuniſhed: and conſequently, that *pride goeth before deſtruction, and an high mind before the fall.* Yea ſo doth the Lord abhorre the proud, that hee contenteth not himſelfe to haue brought them to ruine, but ſubuerteth and deſtroyeth their houſe and family, as elſewhere he ſpeaketh. And therefore ſeeing worldly honours are momentanie & vncertaine, begetting in vs pride, & pride deſtruction, let vs not fooliſhly affect, and ſet our hearts vpon them, ſeeing men are but thus aduanced that they may catch the more grieuous downefall, the world vſing them herein like a cunning wraſtler, who lifteth them vp higheſt, to whom it meaneth to giue the moſt dangerous ouerthrow; but rather let vs eſteeme and ſeeke the true honour of vertue and godlineſſe: *for* (as one ſaith) *the glory of the world doth not deſcend with the ſinner; but the glory of goodneſſe will aſcend with the vertuous.* And if wee will bee wiſely ambitious, let vs deſpiſe theſe earthly honours, and aſpire to that excellent dignitie and aduancement, of being the ſonnes of the glorious king of heauen and earth, brethren to the ſonne of God, and heires apparant to the crowne of glory; which honour all ſhall certainely obtaine, which doe loue and ſeeke it, and being obtained, ſhall eternally enjoy it.

But as earthly honours are momentanie and tranſitorie, ſo there is no more conſtancie or perpetuitie in worldly riches; for when with great labour they are obtained, there is no certainty in their poſſeſſion, ſeeing within a ſhort time they ſhall be taken away from vs, or wee from them; either they ſhall haue their end, or we our end, they ſhall leaue vs, or wee them. And in the meane while they are ſubject to innumerable caſualties; for the moth may eate them, the ruſt may conſume them, theeues may ſteale them, fire may burne them; yea oftentimes of themſelues they melt away like butter in the ſunne; or are taken away by outward force and violence. For the world vſeth men like ſpunges; ſometime it filleth them full, and ſoone after ſqueeſeth all out againe: one day it maketh them to ſurfet of ſatiety, and within a few dayes after pineth them with want. In regard of which vnconſtancie and corruptibility of riches, they are called by the Apoſtle *vncertaine riches*, in which we may repoſe no truſt and confidence. And by the Wiſe man, *the riches of vanity*, becauſe they are continually ready to vaniſh, & to come to nothing. Neither are they in truth ſubſtance, as they are called, or true and ſubſtantiall riches; but rather ſhadowes, and dreames, which ſeeme ſomething whileſt we ſleepe in ſinne, but vaniſh away as things of no worth, when we are awakened by Gods ſpirit. To which purpoſe one ſaith: *Call not theſe riches which are not ſo in truth, ſeeing they are full of pouerty, and obnoxious to innumerable caſualties. For what kind of riches are theſe, for whoſe ſake thou ſtandeſt in feare of the thiefe, yea of thine owne ſeruants, leſt they kill, robbe thee, and runne away? If they were true riches they would bring vnto thee ſecurity, and when thou once haddeſt them, thou couldeſt neuer loſe them. As long as they are in the earth, they are not true riches. And therefore when the world calleth them riches, our Sauiour Chriſt addeth, of iniquity.* Call them then by what names you will ſtile them as you pleaſe, with the glorious titles of inheritances, fee ſimples, and perpetuities, yet in truth they are but vncertaine vanities, and momentanie moueables, which are ſtill flitting from vs, or wee from them. So the Wiſe man telleth vs, that *riches remaine not alway, nor the crowne from generation to generation.* Yea oftentimes they ſuddenly depart, and forſake vs without giuing warning, or taking leaue; in which reſpect they are not onely current, as we call our coine, haſting away as faſt as their legs will beare them, but volant alſo, as the Wiſe man maketh them, where hee giueth them the wings of an Eagle to expreſſe their haſt in flying from vs: *Wilt thou* (ſaith he) *caſt thine eyes vpon that which is nothing? for riches taketh her to her wings as an Eagle, and flieth into Heauen.* So our Sauiour Chriſt ſheweth this corruptibility of riches, where he exhorteth vs, not to *lay vp treaſures for our ſelues vpon the earth, where the moth and canker doe corrupt, and where theeues digge thorow and ſteale.* And the Apoſtle expreſſeth it, where hee attributeth vnto gold, the epithete of periſhing, and calleth it and ſiluer things corruptible. Neither in truth is there any kind of riches which are not ſubject to this corruptibility, or exempted from continuall danger of periſhing. For if wee are rich in treaſures, the theeues may ſteale them; if in ſhips and merchandiſe, the ſea may ſwallow them, or pirats ſpoile them; if in apparell and goodly furniture, the mothes may conſume and eate them; if in corne fields, the blaſting and mildewes may deſtroy them; if in cattell and ſheepe, they are in danger of the rot and murraine; if in gold and ſiluer, the ruſt and canker may fret them, or they may bee taken away by violence or deceit; if in buildings, the fire may conſume them; if in lands and poſſeſſions, the title may bee called into queſtion, and indangered by euery vnconſcionable lawyer, or contentious perſon. Nor can our care and diligence preuent theſe dangers, or ſecure vnto vs the things wee enjoy; yea rather (as the Wiſe man telleth vs) *riches doe often periſh euen*

by

August. Serm. 35. tom. 10.

Prou. 27. 24.

Pro. 23. 5.

Mat. 6. 19.

1. Pet. 1. 7. 18.

Eccleſ. 5. 13.

by our trauell: and the more wee labour to hold them, the ſooner they forſake vs; like water in the hand, which is loſt with griping. And the reaſon hereof is, becauſe wee are not abſolute owners of them, but our great Lord and Maſter which hath chiefe right vnto them, doth diſpoſe of them according to his owne pleaſure, giuing, and taking away, enriching, and making poore, whom, and when he will. So that though wee haue neuer ſo great an heape of this ſhining duſt of gold and ſiluer, yet if hee but blow vpon it, it will preſently flie away, as himſelfe ſpeaketh by his prophet. In which reſpect the Wiſeman ſaith, that the *treaſures of wickedneſſe profit nothing, becauſe God caſteth away the ſubſtance of the wicked.* An example whereof wee haue in the whore of Babylon, who being rich in fine linnen, purple, and skarlet, gold, precious ſtones, and pearles, is ſaid to haue all her riches in one houre brought to deſolation. In regard of which vnconſtancie, and momentanie continuance of wealth and worldly treaſures, they are fitly compared to fugitiue ſeruants, who will not ſtay long in any place, but runne from maſter to maſter. Whereof it is that worldlings hauing no aſſurance of them, and yet doting in their loue, doe keepe them vnder the ſafeſt cuſtodie of bolts and barres, locke and key, and watch ouer them continually with vigilant and carking care, for feare they ſhould make an eſcape, and ſo depriue them of their ſeruice.

Hag. 1.9.

*Pro.*10.2.3.

*Apoc.*18.16.17.

Chryſoſt. de pœniten. Homil.7. tom.5.

§.*Sect*.8. That riches are daily in danger of loſing; and that the greater loſſe brings the greater griefe.

And yet ſuch is the folly of worldly men, that though they are taught by continual experience of others loſſes, that their riches are alſo momentanie, yet doe they dreame that their own will be permanent and perpetual, and that they ſhall long enjoy their wealth themſelues, & after leaue it to their children for many generations. Which vaine hopes whenas they faile, and their riches contrary to their expectation are taken from them; they torment themſelues with bitter griefe, and the greater their riches haue beene, the greater is their ſorrow for their loſſe, vexing themſelues the more, by how much the more they haue abounded. And thus the griefe of a loſt kingdome, pierceth the heart with farre greater ſorrow, than he who hath loſt but a ſmall lordſhip. Thus the merchant more bewaileth the wracke of his rich ſhip, than the poore fiſherman his little boate; and the rich man being robbed of all his treaſures, taketh his loſſe much more heauily, than a poore man who is ſpoiled of ſome worthleſſe trifles, though they be his whole ſubſtance. In which reſpect riches are right runawayes, which are kept with great care, and alwayes doe their maſters more hurt at their parting, than they haue done them good in their whole ſeruice. And therefore ſeeing theſe earthly riches are alwayes momentanie, and oftentimes harmefull, let it be farre from any Chriſtian from fixing his heart vpon theſe vnconſtant and fickle vanities, which like the waues of the Sea riſing and falling, will toſſe it vp and downe in the reſtleſſe motion of hope, care and feare. Farre be it from vs who profeſſe godlineſſe, either to compaſſe or keepe theſe vncertaine and flitting trifles, by vnlawfull meanes, and for their ſake by ſinne to hazard the eternall joyes of heauen, and to caſt our ſelues headlong into hell: ſeeing the things wee gaine are tranſitorie, and the things wee loſe permanent and perpetuall; the pleaſures which wee take in our earthly treaſures vnconſtant, and momentanie, and the torments which attend vpon their ſinfull fruition endleſſe and euerlaſting; in which reſpect the Apoſtle *Iames* thus ſpeaketh to couetous miſers; *Goe to now yee rich men, weepe and howle, for your miſeries which ſhall come vpon you. Your riches are corrupt, and your garments motheaten. Your gold and ſiluer is cankred, and the ruſt of them ſhall bee a witneſſe againſt you, and ſhall eate your fleſh as it were fire. Yee haue heaped vp treaſure for the laſt dayes; euen the treaſure of wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God,* as the Apoſtle *Paul* expoundeth it. And therefore let vs not ſet our hearts vpon theſe momentanie and flitting vanities, but rather vpon thoſe ſubſtantiall treaſures, Gods ſpirituall graces and heauenly ioyes; which as they are infinitely of more worth; ſo are they eternall and euerlaſting, and ſhall neuer be taken from vs, or we from them. For when wee haue enioyed them ten thouſand times the age of a man, there ſhall not the leaſt moment of our time be ſpent, but at the end of ſo many yeeres, our ioyes ſhall bee ſo farre from ending, as they were in their firſt beginning. When therefore the world calleth and allureth vs, to ſeat our affections vpon theſe moueable and momentanie vanities, let vs ſtop our eares againſt his bewitching inticements, and hearken vnto the call of ſauing wiſdome and true godlineſſe, promiſing vs long-laſting treaſures, and an heauenly inheritance which ſhall neuer haue end. *Riches* (ſaith ſhe) *and honour are with mee, euen durable riches and righteouſneſſe: my fruit is better than gold, euen than fine gold, and my reuenewes better than fine ſiluer; I cauſe to walke in the way of righteouſneſſe, and in the middeſt of the pathes of iudgement, that I may cauſe them that loue mee to inherit ſubſtance, and I will fill their treaſures.*

Cum dulcia ſint caduca, pœna perpetu eſt Ambroſ. in Luc.

*Iac.*5.1.2.

*Rom.*2.5.

*Pro.*8.1

§.*Sect*.9. The beſt w to preſer riches fro loſing.

Or if our hearts be ſo fixed on our earthly riches, that wee will not heare of leauing them, let vs learne at leaſt to loue them wiſely, and ſo as wee may euer injoy our loue;

the which wee cannot doe by keeping them in earth, where they are ſubiect to corruptibilitie, as our Sauiour teacheth vs; but by laying them vp in Heauen, *where neither the moth nor canker corrupteth, & where theeues neither digge thorow, nor ſteale.* Let vs vſe them as comfortable helpes in our iorney to our owne countrie, and as meanes to aſſure vnto vs the fruition of our heauenly ioyes; and as our Sauiour exhorteth vs, *Let vs make vs friends with the riches of iniquitie, that when we ſhall want, we may be receiued into euerlaſting habitations.* And if wee would for euer poſſeſſe neuer decaying riches, let vs, as our Sauiour counſelleth vs, *ſell that we haue, and giue almes, make vs bags which wax not old, a treaſure that can neuer faile in heauen, where no theefe commeth, nor moth corrupteth.* For keepe them long we cannot, ſeeing they are vnconſtant and ſtill flying, and wee mortall and daily dying; but the beſt way for euer to enjoy them, is to ſend them before vs by the Lords factors, the poore members of Ieſus Chriſt, into our heauenly countrie, where they ſhall for euer bee reſerued for vs. For howſoeuer our goods are momentanie, our good deeds ſhall bee euerlaſting, though our riches bee corruptible, yet our Chriſtian liberalitie, mercie, and righteouſneſſe ſhall remaine for euer; according to that, *he hath diſtributed and giuen to the poore, his righteouſneſſe remaineth for euer, his horne ſhall be exalted with glory.* And therefore the ſureſt way to keepe our treaſures for euer, is to beſtow them vpon the poore, and vpon charitable and Chriſtian vſes, for whileſt we thus lay them out, we eternally keepe them, and in thus parting with them, we for euer reſerue them: whereas if wee locke them vp we loſe them, if wee keepe them in our owne cuſtodie, though it be vnder locke and key, bolt and barre, wee ſhall ſurely bee ſpoiled of them, if not by theeues, yet at leaſt by death. If wee giue not a peny to the poore, wee ſhall not find a peny of all our rich treaſures which wee had in earth, in the world to come: and they who with the rich glutton will not giue the crummes of their tables, to the reliefe of thoſe who are in penurie and miſerie, crying out for hunger, and begging their almes; ſhall with him crie out in hell torments, for a drop of cold water to coole their tongues, and ſhall not receiue it. Let vs learne of husbandmen to caſt away our corne that wee may keepe it, and ſow liberally, that we may reape a plentifull harueſt: yea let vs learne of rich miſers in the generall, to chuſe the ſureſt and ſafeſt place for the keeping of our treaſure, though not in the particular, to make their choice of the earth, where there is no treaſurie vnto which wee may ſecurely commit it; but let vs lay it vp in heauen, and deſire to haue it reſerued in Gods owne cuſtody, where it ſhall not onely remaine ſafe for our vſe, but be increaſed vnto vs a thouſand fold, and of momentanie moueables become an euerlaſting and moſt glorious inheritance. And this counſell an ancient Father giueth vs; *If* (ſaith he) *worldly riches be wanting, let vs not by euill works ſeeke them on earth; if they doe abound, let vs by good workes reſerue them in heauen.* For (as he ſaith in another place) if we couetouſly hoord them vp, and will not part with them to good and charitable vſes, wee may be ſaid indeed to loue our riches, but it is fondly and fooliſhly, killing and deſtroying them with ouermuch kindneſſe, whileſt wee hugge them too hard in our boſomes; but not truly and wiſely, for by euill keeping, we make them to periſh in our hands, and by fond louing them wee eternally loſe them: whereas if we loued them aright, wee would ſend them before vs into heauen, whither wee ſhall ſhortly follow after, and they remaine with vs, and we with them for euermore.

th.6.19.20

e 16.9.

12.33.

am.39.
ap.9.

ap.16.23.24.

Diuitiæ ſeculares ſi deſunt non per mala opera quærantur in mundo; ſi autem adſint, per bona opera ſeruentur in cœlo. Auguſt. ad Bonifac. epiſt. 205 Tom. 2.

Auarus non eſt verus amator theſauri ſui, malè tenendo perdit, multùm diligendo amittit. Auguſt. Serm. 245. Tom. 10.

§. *Sect.* 10. That worldly pleaſures are ſhort and momentany.

Finally, as worldly honours and riches, ſo alſo worldly pleaſures and delights are ſhort and momentanie; like vnto delightfull dreames, which pleaſe for the preſent, but vaniſh away when one awaketh: for when men with great paines and labour haue procured for themſelues theſe worldly pleaſures, they are ready to forſake them, as ſoone as they ſalute them, and to end in their fruition, dying (as it were) in the very birth. Thus doe the pleaſures of eating and drinking preſently vaniſh, as ſoone as the meate and drinke is ſwallowed into the ſtomacke; thus ſports and paſtimes are inioyed and ended in the ſame moment; thus ſweet muſicke delighteth onely whileſt it is in hearing, the pleaſure and ſound at once leauing vs; and finally, thus goodly maskes and ſhewes, giue onely delight whileſt they are looked vpon, and like apparitions no ſooner appeare, than vaniſh. In a word, though we ſhould enioy all worldly delights euen our whole life, ſome few dayes excepted, all that are paſſed would not miniſter any comfort, to cheare and vphold vs in this ſhort time of their abſence; and ſo is all the joy of pleaſures tied to their preſence, that though we ſhould enjoy them the age of *Methuſelah*, one houres aduerſitie would make them all to be forgotten, vnleſſe they be called to mind, as arguments to aggrauate our preſent vnhappineſſe, becauſe now when wee neede moſt comfort, wee are forſaken of all our former delights. And this momentanie continuance of pleaſures, is by *Zophar* plainly expreſſed, where he obſerueth, *that of old, and euer ſince God placed man vpon the earth, the reioycing of the wicked hath beene ſhort, and that the ioy of hypocrites hath laſted but for a moment.* And the Wiſe man

Eccleſiaſticus 11.27.

Iob 20.4.5.

man familiarly explaineth it, by comparing theſe worldly delights to the noiſe of thornes vnder the pot, which howſoeuer for the inſtant they make a great crackling, and a glorious blaze, yet euery one knoweth, that as they are ſuddenly kindled, ſo alſo they are as ſuddenly extinguiſhed. For howſoeuer they delight for the inſtant, yet they periſh in the very taſting, and paſſe away as ſoone as they are come, leauing behind them nothing but griefe and ſorrow, either becauſe they were at all enjoyed, or are ſo ſoone departed. So another doth moſt liuely expreſſe the ſhort tarriance of theſe worldly pleaſures, by comparing them to letters written in the waters, which in the ſame moment are made and defaced, no print or impreſſion of them being left behind: for as in that, the paine is no leſſe, than if a man did write in laſting in parchment, but the continuance of the letters written no longer than they are in making: ſo there goeth as great paine to the obtaining of theſe worldly delights, as of thoſe which are heauenly and eternall, and yet the fruition laſteth no longer than the very act and operation, and being once paſt, no print or impreſſion of them remaineth after them. And therefore ſeeing theſe worldly pleaſures are ſo momentanie, and of ſhort continuance; let vs not ſet our hearts vpon them, but rather affect and ſeeke for thoſe which are ſpirituall and heauenly; for if we delight our ſelues in the Lord, & in the fruition of his mercies, vouchſafed vnto vs in his Sonne Chriſt, our Sauiour himſelfe hath aſſured vs, that this ioy ſhall euer laſt, and no man ſhall be able to take it from vs; and the Pſalmiſt telleth vs that thoſe heauenly pleaſures which are at Gods right hand, endure for euermore. Eſpecially let vs take heed that we do not compaſſe vnlawfull pleaſures, or by vnlawfull meanes, or immoderately loue thoſe which in themſelues are lawfull; for what folly and madnes were it, to hazard by ſin the loſſe of much more excellent pleaſures which are eternall, for the fruition of theſe which are no leſſe vaine than momentanie? yea to indanger our ſoules to euerlaſting torments, for the preſent enioying of theſe fading delights?

Eccleſ.7.8.

Gregor. Nyſſen. in Eccleſ. Hom. 5.

Iohn 16.22.

Pſalme 16.11.

Pſalme 92.6.7.

Chap. XXVIIII.

Of the mutability and vnconſtancie of all worldly things.

§. Sect. 1.
That al things in heauen and earth are ſubiect to change & alteration.

I Haue ſhewed that all things in the World are momentany and corruptible: Now wee are alſo briefly to ſhew, that as they are momentany in themſelues, ſo they are mutable and vnconſtant in reſpect of vs. For though they be but of ſhort continuance, yet if they were friends for life, and would not forſake vs till either they periſhed, or wee died, they might bee thought more worthy our loue, if not for their vtilitie and profit, yet at leaſt for their fidelitie and conſtancie; whereas now they are not ſo momentany as they are mutable, being ready to leaue and forſake vs euery day of their ſhort continuance, like fickle flatterers, of whoſe fauour and loue there can be no certainty or aſſurance. And no maruell that theſe earthly things vpon which men dote are ſo ſubiect to change, ſeeing all things in the World are obnoxious to mutabilitie: the Heauens themſelues are not free from alterations; the Sun and Moone haue their Elypſes; the times varie and change one with another; the day with night, and night with day; Winter with Summer, and Summer with Winter, and neuer ſtand at a ſtay; the Elements haue continually their tranſmutations one with another, and by maintayning continuall warre among themſelues, procure a peacefull harmonie, and well agreeing temperature in ſublunary and inferiour bodies, vntill one of them hath vanquiſhed and ouercome all the reſt, with whoſe victorie their peace and harmonie endeth. Thus alſo Monarchies and States, cities and townes haue their changes & alterations, the ſame Nation one while imperiouſly commanding, and another while ſeruilely obeying; and the ſame City at one time flouriſhing in ſtately buildings, profitable merchandiſe, and abundant riches; and at another time diſpeopled, decayed, burned, and buried in its owne ruines. Thus you ſhall ſee the Aſſyrian and Babyloniſh monarchy for a time ouertopping all, and then ſtouping to the monarchy of the Medes and Perſians; and this for a while welding the ſcepter ouer all the neighbour countries, and ſoone after caſting it downe at the feet of the Grecian monarchie; and this alſo after it hath had its turne and commanded in its courſe, conquered and ouerthrowne, and the Romane monarchie raiſed out of its ruines. And finally, though this were ſtronger and more durable than all the reſt, yet it had its period as well as its beginning, and though it had none ſtronger to ouercome it at once, yet it was at length ouerthrowne by its owne power, periſhed piece-meale, and came to ruine, not becauſe it wanted ſtrong props to vphold it, but becauſe it ſelfe was ouer burthenſome. Thus alſo wee ſhall ſee a change in Cities and townes: as for example, in famous Babylon, Niniue, Tyre, Carthage, Athens, Sparta, Corinth, Epheſus, yea in Ieruſalem it ſelfe the glory of the world.

§. Sect. 2.
That we c
municate w

And therefore if theſe great alterations are to be obſerued in things more durable, there is no maruell if they be more frequently ſeen

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eſtates
ubiect.

in humane eſtates and conditions, which are innumerable times more fickle and vnconſtant in themſelues, and are alſo ſubject to partake with all the reſt in their changes and alterations. For when the Sunne and Moone are Eclypſed, we ſuffer in their defects; when they goe their journey from the Eaſt to the Weſt, we alſo trauell with them towards the ſetting of our life; onely this difference there is, that they goe and returne againe; but after our Set there is no riſing, vntill by the power of our Iudge wee riſe to judgement: So time though winged cannot haſte ſo faſt away, but we either by a voluntary or forced motion, equall its ſpeed, and beare it company till we reſt at death. The Elements are ſubject to continuall change, and we are partakers with them in their alterations: and when in the conflict which they hold in our bodies the naturall fire hath deuoured, and (as it were) conquered the airy water, it ſelfe alſo, hauing no other food but its enemies prouiſion, is ouercome in conquering, and we with them both do fall in the battell, and die of their wounds. And finally, there can be no change in States, Monarchies and Cities, where we inhabit, but we likewiſe haue a ſhare in their alterations, laughing in their mirth, and weeping in their mourning. No maruell therefore if the eſtate of man bee changeable, ſeeing he hath a great part in the alteration of all other creatures, and beſides hath in himſelf innumerable internal cauſes of variable mutation. In regard whereof one ſaith, that none of vs are the ſame in our age that we were in our youth; no man is the ſame to day that he was yeſterday; but our bodies are carried in a continuall motion, like vnto Riuers, and all we looke vpon doth run away with time, nothing remayning the ſame to morrow as wee now ſee it; yea euen I (ſaith he) whileſt I ſpeak of changing, am my ſelfe changed. Neither are our bodies more mutable than our Eſtates, which through the whole courſe of our liues are daily ſubject to alterations, and nothing continueth firme and permanent in them, but as the Traueller is ſometimes on the high Hils, and ſometime in the low Vallies, and ſometime walking on euen ground: ſo we in our pilgrimage are one while aloft in the Mountaines of proſperitie, and ſoone after in the low dales of aduerſitie, and ſometimes in a mean and euen condition between both. or like vnto thoſe that are ſailing on the Sea, who are one while lifted (as it were) to the Clouds, and in an inſtant buried in the deepe; one while becalmed ſo as they cannot goe forward, and by and by hurried with a boyſterous tempeſt; now in danger of ruſhing one againſt another, and ſoone after of daſhing againſt a Rocke; ſometimes ſuffering ſhipwracke, and alwayes fearing it; neither are they euer ſecure, and at reſt, till they be arriued in the Hauen: for ſo in this life we are ſometime aduanced, and ſomtime abaſed, one while ſluggiſh with too much proſperity, ſo as we cannot moue in any good and Chriſtian courſes; and another while toſſed and turmoyled with the bluſtring ſtormes of aduerſity, whereby though wee make a more ſpeedy progreſſe, yet not without many troubles, and much danger. In regard whereof the ſaying of the Sonne of *Syrach* is verified, that *no man is to bee iudged happy before his death*, becauſe a pleaſant beginning, hath often a ſorrowfull progreſſe, and a worſe ending; yea, ſometime hee who hath acted his part well in the reſt of his life, ſpoyleth all in the laſt Scene, concluding an happy life in reſpect of worldly proſperity, with a ſhamefull and miſerable death.

*Ecclus.*11.28.

Neither in truth is it any maruell that our worldly eſtates ſhould be ſo variable and vnconſtant, ſeeing the ground whereupon they ſtand is ſo mooriſh and deceitfull; for euen the World it ſelfe is fickle and falſe; and therfore as it is impoſſible to ſtand firmely on a dancing Quagmire, or ſteadily and immoueably in a tottering Ship, when it is toſſed with ſurging waues in a tempeſtuous ſtorme: ſo is it alike impoſſible to ground an vnchangeable eſtate on this mutable World, or not to be moued with this worldly earthquake. Yea, euen thoſe things in the world which chiefly intitle proſperity are moſt variable and ſubject to change, and like vnto the duſt raiſed by the winde, they are toſſed to and fro, and from one to another, as it pleaſeth Gods prouidence to diſpoſe of them; or vnto ſhadowes and apparitions, which vaniſh away and ſlip betweene the hands, when a man thinketh to take ſureſt hold. So that this Idoll of worldly proſperity when it doth moſt glorioully ſhine muſt needs be continually in danger of falling and breaking, ſeeing both the matter thereof is (as it were) of brittle glaſſe, and the baſe or foundation whereon it ſtandeth rotten and vnconſtant.

Omnia mundana fluxa ſunt, & tempore peritura; & velut in calculorum ludo alijs ad alios iactantur tranſeuntq́, Greg.Nazian. de pauperum amore.

And yet ſuch is the folly of worldly men, yea, ſometimes alſo of Gods deareſt ſeruants, that when they haue this Eele in their hand they thinke they can hold it faſt, and are ready to ſay in their proſperitie that they ſhall neuer bee mooued. And as *Eue* thought that her ſonne *Cain* would haue bin a ſure poſſeſſion, though he proued a runnagate; ſo they imagine that theſe births of their carefull braines, and fruits of their labours, will bee conſtant and permanent; whereas the euent ſheweth, that (like beggers Brats) they will not ſtay long in any place; and that like run-away ſeruants almoſt euery moneth they change their maſter.

*Pſal.*30.6.

*Gen.*4.1.

In which reſpect the conſtancie of humane affaires is fitly compared to the mouing of the Cart-wheele; the loweſt part being within a while vppermoſt, and ſoone after as low as it was before. So that they who

Plutarch.Conſol.ad Apol.

Mundani tantò magis in profundum merguntur, quanto magis videntur eſſe fœlices: fallax enim fœlicitas ipſa eſt maior infœlicitas, Auguſt. in Pſal. 129.

who thinke to find ſure footing on this vnſtable ground, are like vnto thoſe who hauing no commandement or promiſe, will preſume by ſole vertue of a miraculous faith to walke vpon the waters; who (as one ſaith) are ſo much the deeper plunged into the gulph of miſery, by how much the more ſecurely they preſumed of their permanent proſperitie, there being no greater miſery than a falſe happineſſe. For there is no conſtancie or ſtedfaſtneſſe in theſe worldly things, but they are continually ready to remoue themſelues from one to another, at the leaſt beck of the great Creator, & to alter the eſtates of worldly men by their comming and departure, as *Hannah* in her Song notably obſerueth: *The Lord* (ſaith ſhe) *is a God of knowledge, and by him enterprizes are eſtabliſhed: the bow and the mightie men are broken, and the weake haue girded themſelues with ſtrength. They that were full are hired out for bread, and the hungry are no more hired, the barren hath borne ſeuen, and ſhe that had many children is feeble: the Lord killeth and maketh aliue, bringeth down to the graue, and raiſeth vp, &c.*

1.*Sam*.2.3,4,5.

§. Sect. 3.
Of the mutabilitie and vnconſtancie of honours and preferments.

But let vs briefly conſider the mutability of worldly things in the ſpeciall inſtances. And firſt, what can be more vnconſtant and variable than Honours and preferments? ſeeing thoſe who are thus aduanced, doe continually walke in ſlippery places, where they are ſtill ready to catch a fall; and borrowing their glory in a great part from the vnconſtant opinion of the fickle multitude, which like the Weathercocke turneth with euery wind, their fame and reputation muſt needs be exceeding variable, reſting it ſelfe vpon ſuch an vnſtable ground. In which regard worldly men are fitly compared to ſhel-fiſh, which depending vpon the Moone, are ſubject to all her changes, increaſing as ſhee increaſeth, and decreaſing, as ſhe inclineth towards the waine; for ſo their Honour ſtanding at the deuotion of the vnconſtant multitude, altereth and changeth, riſeth and falleth, according to the full or waine of their variable conceits. The World promiſeth indeed perpetuitie of Honours to thoſe who will ſet their hearts vpon them, and preferre them before the glory of God, and the ſaluation of their owne ſoules, but hee dealeth ſometime vnfaithfully with his Fauourites, treacherouſly betraying them vnder ſhew of loue, and lifting them vp, whom he meaneth to ouerthrow with the greateſt downefall. Wherein the World and the Prince thereof, vſe ambitious men as the Crowes the ſhel-fiſh, carrying them aloft vnto the higheſt places, that from thence caſting them down, they may bruiſe them with the fall, and ſo more eaſily prey vpon them. But as they deale thus with their owne friends, ſometime becauſe they will not, and ſometime becauſe they cannot preferre them; ſo much more falſly and vnconſtantly with thoſe who neglect and contemne their deceitfull Honours, being ready to magnifie and diſgrace them with the ſame breath, when as they cannot allure them to bite at their bewitching baits. An example whereof wee haue in *Paul* and *Barnabas*, whom the vulgar people (admiring their miracle) would needes deifie; which honour when they had refuſed, and perſwaded them to returne all the glory vnto God, they preſently vpon a groundleſſe information, laid violent hands vpon them and ſtoned them, now thinking that they deſerued capitall puniſhments, whom ere-while they eſteemed worthy diuine Honour. Thus others ſhewed the like vnconſtancy, whileſt one while they condemned *Paul*, as a malefactour, and preſently after were ready to adore him as their Idoll. But moſt notably doth the mutabilitie, and fickle vnconſtancy of the variable multitude appeare in their carriage towards our Sauiour Chriſt; whom one day they ſought after to make him a King; and ſoone after rejecting him, preferred before him an Heathen, yea, a hated Monarch: one while they flocked about him, to giue him all louing and reſpectiue entertainment, ſtrewing greene boughes in his way, and (becauſe they thought them not good enough) ſpreading alſo their garments, euen vnder his Aſſes feet; and another while mocking and reuiling him, buffeting and ſpitting vpon him, whipping and crucifying him, and in ſtead of beſtowing their garments vpon him, they take from him his owne: this day they meet him with joy, and ſalute him, ſaying, *Hoſanna the Sonne of* Dauid, *bleſſed bee hee that commeth in the Name of the Lord, Hoſanna in the higheſt*; but within a few dayes after they cry out with an vniuerſall conſent, *Away with him, away with him: crucifie him, crucifie him.* Which as it notably ſheweth the mutabilitie of Honours, and the vnconſtancy of the common people, ſo alſo the malice of Satan, who would (as one ſaith) haue his Proceſſion goe immediately before his Paſſion, theſe Honours before thoſe diſgraces, and this high exaltation before his loweſt downfall, that by this ſudden alteration he might be the leſſe prouided, and his Paſſion made more bitter and intolerable: although the Lord who diſpoſed of all had another end, namely, that the Scriptures might be fulfilled which teſtified of his Son, to the further conuincing of the Iewes, and the juſt condemnation of all, who would not beleeue: and therefore if our Sauiour Chriſt who was worthy of all honour, found this ſudden and vndeſerued alteration, what conſtancy can they hope for, who come infinite degrees ſhort of his excellencies?

Act.14.11,
19.

Act.14.

*But in truth howſoeuer this vnconſtancy of Honours may be attributed to the mutability and treachery of the World, and the Prince thereof, in regard that they promiſe it to their followers, and faile in performance; and as they are made the inſtruments of God, both in the conferring and taking away of Honours; wherein they take occaſion to ſhew their fawning in the one, and their malice in the other; yet the ſupreame and chiefe cauſe of theſe alterations in honours and preferments, is the wiſe prouidence of Almighty God, who would haue theſe worldly honours variable and vnconſtant, chiefly for his owne childrens ſake, both for their triall and chaſtiſement, and becauſe hee would not haue them to ſet their hearts too much vpon them, and ſo neglect that eternall glory of his heauenly Kingdome; and ſecondarily for the iuſt puniſhment of the wicked, from whom hee taketh away theſe honours after hee hath aduanced them, becauſe they abuſe them to pride and tyrannie. And thus *Adonibezek* of a great Conquerer of Kings, became worſe than a ſlaue, and equall to a Dogge, eating the offals vnder the Table; wherein the Lord meaſured iuſtly vnto him, according to that meaſure by which hee had meeted vnto others. Thus *Haman* was one day the chiefe Fauourite in Court, and the next day hanged on his owne Gallowes; becauſe he had abuſed his greatnes to the ruine of Gods Church: and thus Gods owne Church and people after they had receiued many teſtimonies of his loue, and were by him exalted aboue all other Nations; for abuſing of theſe ſpeciall fauours, were dejected and brought vnto a baſe condition: for ſo the Prophet complaineth; *Ieruſalem hath grieuouſly ſinned, therefore ſhee is in deriſion; all that honoured her, deſpiſe her, becauſe they haue ſeene her filthineſſe.* No maruell therefore if the World be vnconſtant in conferring theſe Honours, ſeeing in truth it hath no power to continue them, more than that which it receiueth from God, who as he is the chiefe Authour of theſe Honours, ſo hee giueth and taketh them away at his owne pleaſure. Thus *Hannah* confeſſeth, that *the Lord bringeth low and exalteth; hee raiſeth vp the poore out of the duſt, and lifteth vp the begger from the dunghill, to ſet them among Princes, and to make them inherit the ſeate of glory.* So the Pſalmiſt maketh this the chiefe cauſe of the ruine of the wicked, when they were in the top of all their proſperity, becauſe the Lord *had ſet them in ſlipperie places, and caſt them downe into deſolation.* But whether we conſider the chiefe or inſtrumentall cauſes of this vnconſtancie, ſure wee are that honours are moſt mutable and flitting, vncertaine to winter where they haue Summered, or to lodge where they haue reſted all day. And this mutable inconſtancie the Wiſe man obſerued; *I haue* (ſaith he) *ſeene ſeruants on horſes, and Princes as ſeruants walking on the ground.* To which purpoſe alſo the Sonne of *Syrach* noteth, that *many mightie men haue beene brought to diſhonour, and the honourable haue beene deliuered into other mens hands.* The which mutabilitie commonly happeneth when men are moſt ſecure, and are puffed vp in pride, in regard that they aſſure themſelues of the conſtant continuance of their honours and preferments; their proudeſt hopes yeelding nothing vnto them but ſhame and diſgrace. For ſo the Wiſe man ſaith, that *pride goeth before deſtruction; and an high minde before the fall:* and againe, *when pride commeth, then commeth ſhame, but with the lowly is wiſdome.* And therefore ſeeing theſe worldly honours are ſo mutable and vnconſtant, ſo hardly gotten and eaſily loſt, let vs not too much eſteeme them, nor immoderately loue and ſeeke them, but rather let vs ſet our hearts vpon ſauing wiſdom and true godlineſſe; for as the Wiſe man ſaith, *Exalt her, and ſhe ſhall exalt thee, ſhe ſhall bring thee to honour, if thou imbrace her; ſhe ſhall giue a comely ornament to thy head, yea, ſhe ſhall giue thee a crowne of glorie.* And this honour ſhall be moſt conſtant and permanent, laſting as long as life, yea, after death, for the *memoriall of the iuſt ſhall be bleſſed; but the name of the wicked ſhall rot.* Yea, this honour of grace ſhall be but a ſtep to aduance vs to the honour of heauenly glory, the which ſhall continue not for a few yeeres onely, but for euer and euer, as being eternall and euerlaſting; for ſo the Apoſtle telleth vs, that *the God of grace hath called vs to his eternall glory, by Ieſus Chriſt.*

*Ecclus.*11.6.

*Prou.*16.18. *and* 18.12. *and* 11.2.

*Prou.*4.8,9.

*Prou.*10.7.

1.*Pet.*5.10.

§. *Sect.* 5.

Of the mutability and vnconſtancie of riches.

The like mutabilitie and vnconſtancie is in riches. For though our riches corrupt not, nor we die, yet there is no certaintie in their poſſeſſion, they are ſo flitting and mutable. For who ſeeth not that they do often change their maſters; he who ere-while wanted, abounding, and he who not long ſince abounded, being now brought to want and penurie? Looke but to Houſes, Lands and Coine, and conſider how often they haue new Owners, this day being in the poſſeſſion of one, and to morrow of another, and not many many moneths after, both being ſtripped of them, they are deuolued vnto a third. In which reſpect *Zophar* compareth riches to the waters of Riuers, which make no long ſtay in any place, and paſſe from Land to Land, and field to field, till at laſt they are ſwallowed vp of the Sea. *The increaſe* (ſaith he) *of his houſe ſhall goe away, and it ſhall flow away in the day of Gods wrath.* For ſo riches runne from one to another, till in the end they loſe their name, being corrupted, and (as it were) ſwallowed in the gulfe of deſtruction. In the ſame regard one of the Ancients likeneth them to allurіng Harlots,

Iob 20.28.

Origen. in Mat.6.18. Homil.4.

which make loue to many, keepe faith with none. And to the ſame purpoſe another ſaith; that there is nothing more falſ & trecherous than riches; & that like a fugitiue & vngrateful ſeruant, they haue no honeſty or fidelity; for though thou bind them with innumerable bonds, they will goe away, and draw their chaine after them. And for this cauſe oftentimes, they are kept and faſt locked vp vnder the cuſtodie of ſtrong bolts, and faſt barred doores, hauing beſides many ſeruants as Iajlours attending on them; but they oftentimes intice their keepers, and flee away together with them. So that there is nothing more vnconſtant than theſe earthly moueables, which are euery day ſubject to change and alteration: in which reſpect one wittily ſaith, that Money moſt fitly is ſtamped round, to ſignifie by the very figure that it is truly current, not ſtanding ſtill, but rolling and remouing from one to another. The which inconſtancie and mutabilitie of riches, as it proceedeth inſtrumentally from the World, who is vnconſtant in its fauours, aduancing thoſe to wealth whom ſoone after it is ready to impouerish; ſo chiefly and principally from the Lord, who in his gracious prouidence made earthly riches mutable, becauſe wee ſhould not fix our hearts vpon ſuch changeable vanities, but vpon thoſe heauenly treaſures which are immutable, and not ſubject to any alteration; and that ſeeing euery day they are ready to leaue vs whether we will or no, wee might be the rather willing to part with them to ſuch good & charitable vſes, as may glorifie God, and further aſcertaine vs of our eternall treaſures. Whereas if hee had made them immutable and permanent, whome would they not haue bewitched with their loue? For if now men hauing no ſecuritie or aſſurance, to keepe them in their poſſeſſion but one onely day, do notwithſtanding dote ſo much in their loue, that by right & wrong they lay violent hands vpon them, & wring them vnjuſtly out of others cuſtodie, hazarding euen their ſoules to increaſe their wealth; what would they haue done if they had beene conſtant and faithful friends, that doe all this, they being treacherous and deceitfull flatterers? What Widow would they not haue robbed? What Orphane would they not haue ſpoyled? What weake and poore man would they not haue oppreſſed, to get theſe perpetuities into their poſſeſſion? To conclude, ſeeing theſe riches of the World are ſo mutable and vnconſtant, let vs not ſet our hearts vpon them; and (as one ſaith) let vs not runne a madding after theſe falſe fugitiues; for there is nothing more deceitfull, nothing more perfidious. To day they are on our part, but to morrow againſt vs; arming enuious eyes againſt our ſafety; and ſtrengthening malicious hands to vndermine our peace; ſo that they who haue them, are beſet on euery ſide with familiar and chamber foes, and inuironed with domeſticall enemies: but rather let vs fix our minds on thoſe firme treaſures reſerued for vs in Gods Kingdome, which are permanent and perpetuall euen to eternitie.

Chryſoſt. ad pop. Antioch. Hom. 2. tom. 4.

Quid tam incertum quam res volubilis? nec immeritò ipſa pecunia rotunda ſignatur, quia non ſtat, Auguſt. in Pſal. 83.

Chryſoſt. ad pop. Antioch, Hom, 2. tom. 4.

Finally, there is no more conſtancie or leſſe mutability in worldly pleaſures; for though there be alwayes worldly men and worldly delights, yet are they neuer aſcertained the one to the other; but as men change their pleaſures, ſo pleaſures change men, and euery hand-while leauing the old, they are ready to betake them to new Maſters. Some waite not ſo much vpon men themſelues, as vpon their age: as for example, ſome attend vpon infancy, and leaue them in their youth; ſome delight them in their youth, and forſake them when they come to full maturitie, and ſome accompany them in their full ſtrength, and will by no meanes ſtay the approach of old age. Others are tied to ſeuerall times of the yeere, as to Spring, Autumne, Summer, Winter, and bring great delight when they are vſed in their ſeaſon; but failing herein they change their nature, and become irkſome and tedious. And as for thoſe pleaſures which are vſuall and daily, delighting all perſons, and at all times, we ſee vnto what common mutation they are ſubject, laſting no longer but for the preſent, and then degenerating into tedious moleſtations and cumberſome burthens. Thus meates and drinkes delight for the inſtant, but after ſurcharging the ſtomacke, they recompence an houres pleaſure, with a whole dayes paine. And thus pleaſures of the fleſh are but of momentany continuance, and ſuddenly impaire the ſtrength, and bring the bodie to many infirmities, and much weakneſſe. Beſides which loſſe of ſpeciall delights, how many doe wee daily ſee, who abounding in all manner of ſenſuall pleaſures, are ſoone after abandoned of them all, and ſpend the remainder of their dayes in miſery and mourning? And though they remayne in their judgement and affection Epicures ſtill, making their belly their God, and the World their Paradiſe, yet find their Idoll whom they ſerue, ſo auerſe towards them, that of neceſſitie, whether they will or no, they are robbed of all pleaſures, and paſſe their time in griefe, and ſharpe affliction? And thus it appeareth that all theſe worldly things which men ſo fondly affect, are mutable and vnconſtant. The conſideration whereof ſhould moue vs lightly to eſteeme, yea, careleſly to contemne theſe changeable and fickle vanities, in compariſon of Gods ſpirituall graces and heauenly joyes. For what is this mutability, but a certaine kinde of mortality, ſeeing though they die not in themſelues, yet they die vnto vs? Yea, in truth what is the continuance of theſe world-

§. Sect. 6.
That world
pleaſures
vnconſtan
and ſubie
change.

Mutabilitas
quaedam mort
litas: dum
aliquid de p
ſpiritu in ſ
rum mor
quaſi praet
moritur,
de cognit.
ra vitæ
Tom.5.

ſy things, but a kind of vnobſerued corruptibility? For whilſt any thing paſſeth from the preſent to the time to come, that which is paſt dieth and periſheth, God onely is immutable, becauſe nothing paſt taketh from him, nothing to come addeth to him, but whatſoeuer was, is, or ſhall be, is with him all preſent. And therefore deſpiſing theſe vnconſtant and periſhing trifles, let the Lord be our glory, treaſure, and delight, in whom there is no change or ſhadow of change; and let vs ſet our hearts and affections vpon his ſpirituall and ſauing graces; for theſe *gifts of God* (as the Apoſtle telleth vs) *are without repentance*; neuer wholly or finally failing thoſe to whom they are once giuen. For being placed on this ſure Rocke of Grace, wee may ſecurely contemne the daſhing waues of boyſterous malice, which in the Sea of this World, are by turbulent men raiſed againſt vs, ſeeing they ſhall be all broken into the ſome of their owne ſhame, and wee in the meane time remayne vndamnified; for theſe immutable graces, giuen vnto vs by the immutable God, will make our peace and ſecurity alſo immutable. And let vs chiefly affect and ſeeke thoſe Honours, Riches and Pleaſures reſerued for vs in Gods Kingdome, which cannot be altered by any accident, nor impaired by any enemy, but ſhall eternally remayne to our infinite joy and comfort, firme and permanent.

CHAP. XXIX.

Of the momentany continuance and frailty of mans life.

HAuing ſhewed that the things of the World are in themſelues momentanie, and in reſpect of vs mutable: wee are in the next place to ſpeake of our mortalitie, which may ſerue as another mayne argument to make vs contemne theſe worldly vanities; for though they were eternall, yet we are momentanie; though they were conſtant and permanent, yet our liues are fraile and flitting; though they had not their end, yet wee ſhall haue our end; and though they would for euer continue with vs, yet ſhall wee but a while continue with them, becauſe our liues are but ſhort, and with their ſhortneſſe, ſo fraile and vncertaine, that this momentany time, is only ſure of ending, and in nothing elſe certaine, but in its owne vncertaintie. For we are continually ſailing towards the hauen of death, and wee neuer want the winde of winged time to ſet vs forward; ſometime in the way we periſh by the leakes of our own intemperance, ſometimes we ſplit our ſelues vpon the Rockes of dangers, or vpon the ſands of careleſſe ſecurity; ſometime wee are caſt ouer-boord by Pirats and Enemies, and ſometime carrying all our *lofty* & *proud* ſayles, wee are ouer-ſet and ſunke with the boyſterous blaſts of aduerſe accidents; and though wee ſcape all theſe dangers wee ſhall not be long in comming to our hauen of reſt; ſeeing we are neuer becalmed nor ſtand ſtill, but night and day goe forward with a proſperous wind. It is true that the World, yea our owne deceitfull hearts, doe promiſe vnto vs long life, yea, dreame of a kind of eternity which hath neuer end; for there is ſcarce any ſo olde who thinketh not to liue a day longer, and when that is ſpent, another day after that, and ſo continueth day after day in the ſame minde, and by conſequence frameth to his hopes an imaginary perpetuitie; eternitie being nothing elſe but a conſtant continuance of time without any ending. And that men haue this inward conceit, it may eaſily appeare by their outward practice: for if they were throughly perſwaded that their liues were momentany and vncertaine, what ſhew of reaſon had they by deferring their repentance, to hazard their eternall ſaluation? Why ſhould they ſet their hearts vpon the things of this life, and preferre them before euerlaſting happineſſe? Why doe they who thinke it folly to beſtow great coſt in building vpon a leaſe of one and twenty yeeres, grow exceſſiue in theſe charges, and erect ſtately Houſes, hauing no poſteritie vnto whom they may leaue them? Why do they not prepare themſelues to meet the Lord, and take ſome paines to ſet ſtraight their accounts; if they thought that euen this day they might die, and be called to a reckoning? But the true cauſe of all theſe errours and negligence is this, because they dreame of long life, and put the euill day farre from them.

The breuitie of mans life prooued by plaine teſtimonies of Scripture.

Now as this opinion and vaine hope of long life is an vſuall cauſe of impenitencie, and of the committing and liuing in al manner of ſinne, ſo eſpecially of the loue of the World, and worldly vanities: for becauſe men thinke to continue long with them, they accordingly eſteeme and ſet their hearts vpon them; whereas if they beleeued and remembred that not only the things which they ſo affect are momentany and mutable, but alſo that they themſelues are mortall, and of ſmal continuance vpon the earth, and that euen this ſhort time is moſt vncertain; they would neuer preferre theſe tranſitory trifles before their eternall patrimonie. And therefore ſeeing it is a forcible argument to moue all men to the contempt of the world and worldly vanities, becauſe our liues are ſo momentany and fraile (for though they were neuer ſo conſtant and permanent, yet wee cannot long enjoy them, ſeeing we are mortall, and of ſhort abode on earth) let vs a little further conſider of this point; and ſhew the momentany ſhortneſſe of mans life both by teſtimonies of Scripture; and alſo by experience and reaſon. The Holy Ghoſt in the Scriptures doth amply and plainly ſet forth, the breuity and vncertainty of mans life, and that by ſimple affirmation, and alſo by compariſons. For the former the teſtimonie of *Iob* is plain, who affirmeth, that *Man who is borne of a woman hath but a ſhort time to liue, and is ful of trouble.* So the Patriarch *Iacob*, ſpeaking of his owne life, which much ſurmounted the vſuall age of men in theſe dayes, ſaith, that his *dayes were few and euill*: and it is ordinary in the Scriptures, to reckon mens liues by dayes, and not by yeeres, to note their breuity: yea, comparing them with eternitie, they make them not ſo much as a minute; for ſo the Apoſtle *Peter* ſaith, that with the Lord, a thouſand yeeres are but as one day. And thus the Apoſtle *Iohn* calleth all that time, from the firſt comming of Chriſt in the fleſh, vnto his ſecond comming to iudgement, the laſt houre, whereby hee would intimate vnto vs, that the worlds continuance being compared with eternity, is but of a few houres ſtanding, and that all the reſt being ſpent, we are now come to the laſt: and therefore if all this time being thus compared, is in reſpect of eternitie but a ſhort houre, then ſurely a mans life according to the ſame proportion is ſcarce a minute.

Iob 14.1.
Gen. 47.9.
Pſal. 90.10.
2.*Pet.* 3.8.
Pſal 90 4.
ἐσχάτη ὥρα ἐστί
1.*Iohn* 2.18.

§. *Sect.* 3.
The breuity of mans life illuſtrated by ſimilitudes.

The ſimilitudes alſo which are vſed to expreſſe the breuity of mans life, are very ſignificant, and fit for our purpoſe, for it is compared to a [a] pilgrimage, which is not long in trauelling; to a [b] warfare, which is ſhort and full of trouble; to the dayes of an [c] hireling, which as they are commonly but few, ſo by reaſon of their paines and labour, irkeſome and tedious: to the [d] wind, which ſeldome ſtands long in one place, and euery day is in ſome likelihood of changing, that which now bloweth paſſing away without returning; to the flower of the field, which one day flouriſheth and the next day withereth: to the [e] graſſe, which in the morning groweth in its full ſtrength, and is cut downe before night. All which ſimilitudes imply, that mans life is but (as it were) of one dayes continuance; like vnto thoſe creatures neere Pontus, whereof *Plutarch* maketh mention, whoſe life and the day begin and end together; for at morning they are bred, at noone they come to their full growth, and at euening die with olde age; for what is our childhood, but a morning, our youth and ripe age the mid day, and our olde age the ſun-ſet and night of life. The which proportion holy *Iob* ſeemed to ayme at, where hee ſaith, that *wee are but of* [f] *yeſterday*, and ſcarcely full out of two dayes ſtanding. But becauſe wee are ready to flatter our ſelues with a vaine hope of long life, and to imagine that euery day is many yeeres, the Holy Ghoſt compareth our liues to many other things which are leſſe than of a dayes continuance; as vnto [g] *a vapour that appeareth for a little time, and afterwards vaniſheth away*: to a [*] dreame, which vaniſheth as ſoone as a man awaketh: to a [h] Poſt, which paſſeth by in all haſte, and maketh no ſtay till he come to his iourneyes end; to the moſt ſwift [*] Ships, and to the [*] Eagle, which flying to ſeize vpon the prey, doubleth her ordinary ſpeed: to a [i] cloud which is ſuddenly blowne away with the winde, or elſe diſſolued or dried vp with the Sun: to the [k] ſmoke, which whileſt it aſcendeth vaniſheth; to the ſwift paſſage of a [l] Weauers ſhuttle, which in a moment paſſeth from hand to hand; to a [m] ſpan in length, which is meaſured in an inſtant. And as though theſe reall things were not ſufficient to expreſſe the ſhortneſſe and vanity of mans life; it is compared alſo to a [n] ſhadow, which hath neither ſubſtance nor continuance; and to the ſwiftneſſe of a [o] thought, which farre exceedeth in ſpeed all other motions: yea, as if any thing were too ſubſtantiall to expreſſe ſufficiently the momentany ſhortneſſe of it, it is compared to vanitie, which is nothing; for ſo *David* ſaith, that [p] *man is like to vanity, his dayes are like a ſhadow which vaniſheth*: and it is not only ſaid by way of ſimilitude, that mans life is like to vanity, but that it is vanitie it ſelfe; for ſo *Iob* ſaith, that he [q] *had as an inheritance the moneths of vanitie*; yea not only mans life, but alſo himſelfe in regard of his vnconſtancy and mortality is called vanity, and that when hee is in his beſt condition; for ſo the Pſalmiſt ſaith, that [r] *euery man in his beſt eſtate is* (not only in part, and in ſome reſpects, but) *altogether vanitie*: and as though this nothing were yet too much, hee contenteth not himſelfe to ſay, that the children of men are vanitie, but that if vanitie and they were laid vpon the balance, vanitie it ſelfe would ouer-poyſe them: [s] *The children of men* (ſaith hee) *are vanity, the chiefe men are lies, to lay them vpon a balance, they are altogether lighter than vanitie.* The which vanitie, euen an Heathen man being deſirous to expreſſe, thought it not enough to call the life of man, a ſhadow or a dreame, but ioyneth both together, and calleth it a dreame of a ſhadow. Now if a thouſand yeeres in compariſon of eternitie, be as the Pſalmiſt ſpeaketh, but as yeſterday, and as a watch in the night; and as a few drops of raine to the Sea, and a grain of grauell, in compariſon of the ſand, as the Sonne of *Syrach* likeneth them; then how ſhort and momentany is the life of man being thus compared, which is ſo vaine, and of ſuch ſhort continuance?

a *Gen.* 47.9.
1.*Chron.* 29.15.
b *Iob* 7.1.
c *Verſe* 7.
d *Iob* 14.2.
Pſal. 103.15,16
e *Pſal.* 90.5.
Eſay 40.6.
Plutarch. Conſol. ad Apollon.
f *Iob* 8.9.

But if we would adde to this momentanie ſhortneſſe of mans life, the frailty and vncertainty of it, whereby we haue no aſſurance to enioy it ſo much as a minute of this ſhort time, the vanity thereof would more euidently appeare. And of this wee need no other proofe but our owne experience, which daily teacheth vs, that as men haue but a ſhort paſſage from the birth, to the vtmoſt confines of an aged life; ſo they ſeldome goe thorow to their iourneyes end, but are cut off in all parts of this ſhort way, with vnexpected accidents. In which reſpect the life of man may fitly be compared to a candle, which whileſt it ſhineth, conſumeth; and as the candle is ſometime waſted with the wind, ſometime quite blowne out, before it bee halfe burned, and ſometime burneth to the end: ſo mans life is waſted with griefes and miſeries, ſometime extinguiſhed by immature or violent death; and though it laſt as long as the naturall heate hath moiſture to feed vpon, yet that being conſumed, like a candle it goeth out of it ſelfe for want of nouriſhment. For how many haue wee knowne in our owne experience who haue beene intombed in their mothers belly, before they did euer ſee the light of the ſunne, and ſo withered in the bud? How many doe wee daily ſee, who ſeeme to enter into the world (as the heathen man vpon the ſtage) that they may goe out againe; as though they came onely to take their leaue, and ſo to bee gone? How many wither when they are in their flouriſhing prime of their infancie and childhood, and (as it were) rot before they bee ripe? How many are taken away in their perfect maturity, death getting the victorie of them in their full ſtrength? and how few are they that attaine vnto old age, which notwithſtanding all doe hope for, though againſt all reaſon in regard of themſelues, and experience in reſpect of others? For would men conſider the manifold ambuſhments, which death daily laieth to indanger our liues; would they but remember how many by-paths leade to this common way, they could not but confeſſe the ſhortneſſe of mans life, and their vncertaintie to continue this ſhort time. For I pray you how many, yea how innumerable bee the cauſes which produce this one effect, ſome whereof are internall, and ſome externall? For ſuppoſe that we were exempted from all outward dangers, which notſtanding doe in whole troups beſiege mans life, yet we continually carrie death in our owne boſomes. For looke how many kinds of diſeaſes there are whereunto mans life is ſubiect, and ſo many ſecret enemies doe wee harbour in our ſelues, which fight againſt our liues, and giue death an eaſie entrance. Wee are not too cold, or too hot, without danger; hunger and exceſſe are alike pernicious, ſeruing both as harbingers to prouide death a lodging in our hearts; yea euery ſmall crumbe going a wrie, maketh a breach whereby death may enter and ſurpriſe vs. So that wee cannot ſaue our liues by fighting, becauſe wee nouriſh ſo many in vs which are daily ready to betray vs; nor eſcape by flight, vnleſſe wee could flee from our ſelues, ſeeing whether we will or no, we continually carrie the enemies of our liues about, vs yea within vs.

§. Sect. 5.
Of the innumerable dangers vnto which mans life is daily ſubiect.

But let it bee ſuppoſed that there were peace at home; let vs imagine that there were within vs no ſecret foe to ſupplant vs, yet how many open and outward enemies are there, which are hourely ready to aſſault our liues; if the great Commander doe but giue ſigne of battell? For to ſay nothing of common calamities, which hang ouer whole common-wealths, as famine, ſword, and peſtilence, which are Gods publicke heralds to denounce againſt vs warre and deſtruction, how many priuie wayes are there wherby death commeth vnto vs, yea we vnto death? For which way can wee turne vs, what action or enterpriſe can wee take in hand, but that there is ſome danger, that death will encounter vs? If wee take ſhip, we are but a few inches diſtant from death, the immoueable rockes, and the mutable winds, the ouerflowing waues, and ſwallowing ſands, the tempeſtuous ſtormes, and ſpoiling pyrats haue our liues at their mercy and command. If we ſtay on the land, wee are daily obnoxious to no fewer perils; if we take horſe, our liues are in danger euery time he ſtumbleth; if wee goe in the ſtreets, looke how many carts and coaches wee meete, yea how many tiles be on the eaues of houſes which wee paſſe vnder, and to ſo many dangers are we ſubiect. If wee walke in the countrie, wee are in hazard to bee incountered with brutiſh creatures, and with theeues and robbers more cruell than they. If we retire our ſelues into our well fenced gardens, wee are not there ſecure, for among the ſweeteſt flowers oftentimes lieth hid the moſt hideous ſnake. If we reſt in our houſes in the night, we are in perill of cutthrotes and robbers; or though wee were ſafe from theeues, yet we are in danger of all-deuouring fire. If we walke abrode in the day, euery one that hateth vs hath our liues at his command; and as one ſaith, whoſoeuer contemneth his owne life, is maſter of ours. In a word, be we on ſea or land, in Citie or Countrie, at home or abrode, waking or ſleeping; death ſtill like a ſergeant waiteth vpon vs, till he bee commanded by the Lord chiefe Iuſtice of heauen and earth, to arreſt, impriſon, and bring vs to iudgement. Now if any will obiect, that there are many which eſcape the forenamed dangers, and going through them all vnhurt and vntouched, doe ſafely come to old age and naturall death: I anſwere, that many more doe fall into them;

Quiſquis ſuam contempſit vitam tuæ dominus eſt. Senec.

and why may not wee thinke to bee in the greater number? many eſcape them, but all are ſubject vnto them; and that which is incident to all, may happen vnto any: finally, many eſcape ſome of theſe perils, but yet fall into others, and though to day they are free from them all, yet to morrow they may be obnoxious to many. By all which it appeareth, that our liues are not only in themſelues momentany, but alſo in reſpect of outward accidents, and inward infirmities, vncertaine, and full of frailty; in regard whereof the Apoſtle calleth our bodies earthly houſes, which wanting ſolid matter, and ſtrong principals to ſupport them, are eaſily ouerthrowne, or of themſelues, in ſhort time moulder away; and in the ſame place hee calleth them tabernacles, which ſtand not long any where, but are ſtill flitting and remouing. And another maketh them much more fraile and brittle than glaſſes, which though they bee ſubject to many caſualties, yet may they outlaſt the longeſt liuer. What (ſaith he) is more brittle than a glaſſe? and yet it may bee ſo reſerued, that it may continue for many ages; for though it bee indangered to a fall or knocke, yet not to a feauer, or old age, whereas we are more fraile, as being ſubject to the fals and knocks of outward caſualties, and though we were free from them, yet time and age weakeneth and waſteth vs; though we could ſhun outward blowes, yet we cannot auoid our end; though we ſhould be free from outward dangers, yet wee can neuer eſcape inward diſeaſes. And howſoeuer ſome may laſt longer, and ſome a ſhorter while, yet all in their appointed time come to their end. Wherein men are fitly compared to the leaues of trees, of which ſome are blaſted in the bud, euen in the ſpring, ſome are blowne off with the wind in the middeſt of ſummer, and thoſe that continue ſo long on the tree, doe when autumne and winter commeth, fall of themſelues. To this purpoſe one demandeth: Shall we not all (ſaith hee) in a little while be the ſame duſt? doe wee not by the addition of a few more dayes gaine this alone, that wee partly ſee, partly ſuffer, and partly act the more euils? and ſo wee at length alſo ſhall pay to nature the common and certaine tribute; by our death following ſome, and going before others; now bewailing our friends departed, and ſoone after our ſelues departing leaue them to bewaile vs; and receiue the kind gift of teares in as bountifull maner from them, as we haue in our liues beſtowed it vpon thoſe who haue gone before vs, &c. For wee are all but a vaniſhing dreame, an apparition that leaueth no ſigne behind it; duſt, a vapour, the morning dew, and a flower of the field, which quickly groweth, and more quickly withereth.

2. *Cor.* 5. 1.

August. Serm. 1. Tom, 5.

Homer, apud Plutarch. ad Apollon.
Eccleſiaſticus 14: 18.

Gregor. Naziant, in laudem Cæſarij.

§. *Sect.* 6.
That euery
man more
cleerely ſ
other men
mortality th
his owne.

But howſoeuer vaine man be ſo mortall, fraile and momentanie (as I haue ſhewed) yet is he ſo blinded with ſelfe-loue, and bewitched with deluding hopes, that though hee acknowledge all this in the general, yet hee ſeldome applieth it to his owne particular; though he can ſay we are all mortal, yet hee dreameth of his omne immortality; and howſoeuer hee can in his politicke bargaines reckon three of his neighbours liues, at no longer time than one and twentie yeeres, yet doth hee flatter his too credulous heart with this fooliſh conceit, that his ſingle ſelfe ſhall continue to old age, and fill vp the reckoning of three or foureſcore yeeres; and that hee continueth long in the ſame condition, though hee ſeeth others haſting away, and euen now arriued at the gates of death. As when two boates meet, they which are in the one imagine that themſelues moue not; and the other that paſſeth by them goeth ſwiftly; whereas in truth they both make alike ſpeed; ſo men are ready to thinke that though others run towards death with poſting haſte, yet they in the meane time ſtand at a ſtay, and remaine immoueable: than the which nothing can bee more abſurd, ſeeing wee are all caſt in the ſame mould, and are of the ſame nature and condition, in ſo much as there cannot be a more liuely and perfect looking glaſſe wherein wee may ſee our owne frailtie and mortality, than other men which are of the ſame quality. So that if wee bee not made blind, deafe, and quite ſenſeleſſe, we cannot daily want examples, and (as it were) ſchoole-maſters which may teach vs this leſſon; for who can walke in the Church or places of burial, and not thinke that he alſo muſt bee buried? who can ſee anothers funerals, who is of the ſame nature and condition, and not conclude his owne mortalitie? who can heare the knels and paſſing peales for his neighbours, who were ſome of them yonger, and much ſtronger, and not thinke them heraulds ſent of God, to ſummon him by death to make his appearance?

§. *Sect.* 7.
The
birth
death, o
liues are i
continual
conſum
Nemo id
vnit
ſemel
nec in
ſuret.

But though it were ſuppoſed, that wee could now liue the age of *Methuſelah*; and were exempted from all outward accidents, and inward infirmities, which might ſhorten our dayes; yet all this were nothing in compariſon of eternitie; in regard whereof that cannot truly bee ſaid to be long, which one day ſhall haue an end; neither doe wee ſlowly attaine vnto that end, from whence wee ſhall neuer returne, when we are once come vnto it: for how can that bee truly long, which is continually in ſpending, and the more dayes are added vnto it, the more it is ſhortened? what firmeneſſe is in that, which in holding ſlippeth out of our hands, and is loſt in keeping? But ſuch is mans life, from which ſo much is detracted, as is added vnto it, and the longer it hath laſted, the more it is waſted, and the neerer it approcheth to its end. Now what can bee called long, which by its continuing and being, waſteth and ceaſeth to be? or how can our dayes be many, which grow fewer and fewer by daily multiplication? how can our liues bee ſlow in paſſing, when that time which ſeemeth to ſtay them, driueth them forward to their iorneyes end? In which reſpect mans life is fitly compared to a weauers web; for as the wouen web continually encreaſeth by the addition of threeds, ſo our age by the addition of dayes; but as the more is added to the cloth, the leſſe is vpon the beame, and the more the one increaſeth, the neerer the other approcheth to its end, and cutting off; ſo the more is added to our age, the more is detracted from our life, and the more time paſt is increaſed, the more time to come is ſhortned and diminiſhed. Thus the time of infancie periſheth, when childhood approcheth; and childhood dieth when youth beginneth; and youth paſſeth, when ripe age commeth; and all is loſt & vaniſheth, when old age and death ſeazeth vpon vs. Whereby it appeareth, that our continuance in the world cannot truly bee called a life, ſeeing it is but a continuall paſſage, wherein wee like pilgrimes trauell vnto death; ſo that whileſt wee liue, we daily die, and neuer ceaſe dying till we ceaſe to liue; our life being nothing elſe but a paſſage from life, and a neerer approching vnto death. For from the day of our birth, to the day of our death, our liues are in a continuall conſumption, and no ſooner doe we begin to liue, but we alſo begin to die; for daily ſome part of our liues are taken away, ſeeing all which is paſt, is periſhed, and whileſt our bodies grow and increaſe, our liues decreaſe and are diminiſhed. They therefore are much deceiued, who account the laſt day onely, the day of their death, ſeeing wee die (as it were) piecemeale, and the longer wee liue, the more death ſeazeth on vs, all the time which is already paſt, being loſt and conſumed. And ſo likewiſe they abuſe themſelues, who feeling no decay of health or ſtrength, doe imagine day after day that they are equally diſtant from death, becauſe the alteration which is in their liues, comming by degrees and by little and little, is not ſo eaſily diſcerned. For as their folly were ridiculous, who not ſenſibly perceiuing the going forward of the ſhadow in the diall, or hand of the clocke, would therefore bee perſwaded that it ſtandeth ſtill; for though they ſee not the motion, yet euery houre they may plainly diſcerne, that it hath moued: ſo alike fooliſh are they, who not ſenſibly perceiuing, how far they haue trauelled towards death, doe conclude with themſelues that they ſtand at a ſtay; ſeeing the more dayes are added to their liues, the neerer they approch to their death, though their paſſage cannot palpably be diſcerned. For as thoſe who ſaile in a ſhip, whether they ſleepe or wake, ſit or ſtand, goe forward with ſome deſire to arriue at the hauen, or backe as farre as the ſhip will ſuffer them with a contrary motion, as deſirous to returne, yet they are ſtill going on, and caried whether they will or no, with the motion of the ſhip whither the skilfull pilot ſitting at the ſterne doth giude and conduct them: ſo we being placed in the world, as in a ſea of mortality, are ſtill ſailing towards the hauen of death, and whether we ſleepe or wake, ſtand ſtill or walke, willingly goe forward, or deſire to continue in the ſame place, both when we are in ſicknes, and when we enjoy perfect health and ſtrength, in the lengthening of the ſeaſons of the yeere, as well as when they ſhorten, wee are daily going on as our great maſter doth appoint and guide vs, and whether wee will or no, we muſt ſtill goe forward; and though our motion may bee ſometime inſenſible, yet in truth wee alwayes make alike haſte, and neuer reſt till we arriue at the hauen of death.

Baſil. Orat. 24. de Morti

§. Sect. 8. The breuitie of mans life ſhewed by a ſpeciall conſideration of the parts thereof.

Now if we would further conſider (as the truth is) that our liues are nothing in compariſon of theirs who were before the floud, and that they are now limited to the ſhort ſtint of three or foure ſcore yeeres, wee may more ſenſibly conclude, that they are leſſe than a moment, in compariſon of eternitie: eſpecially if wee would account of ſo much time onely of this ſhort age, as deſerueth to be entitled with the name of life: for almoſt halfe a mans life is ſpent in ſleepe, which is nothing elſe, but (as it is called) the elder brother of death; and therefore cannot fitly be added in this our diuiſion, to the tearme of life. Now if out of this halfe that remaineth, wee would ſubduct ſo much time as is ſpent in ignorant and vnprofitable childhood, wherein wee neither glorified God, nor did any good to Church or Common-wealth; ſo much as is conſumed in ſickneſſe of body, and diſcontent of mind; ſo much as is ſpent in doing nothing, or in doing that which is ill; ſo much as is croſſed, and made miſerable, by the ſenſe or feare of ſome outward afflictions, or ſome inward griefe; and then looke onely on that part of time remaining which is ſpent in ioy, peace, contentment & a good conſcience, the which in truth only deſerueth to be tearmed a life, all the other being but branches and degrees to death, wee ſhould eaſily perceiue that our liues might bee meaſured with the ſhort ell of a few dayes. But if we will not enter into this conſideration of the ſhortnes of our liues, whileſt it is paſſing, nor learne this leſſon of our mortalitie, and momentany continuance, neither by reaſon nor experience; yet ſhall wee hereafter (when perhaps it will be too late to make any good vſe of our knowledge) eaſily both ſee, and ſeeing acknowledge it; for howſoeuer time to come may ſeeme long in approching, and when it is come, ſomewhat long in ſpending; yet if wee looke backe vpon it when it is once paſſed, it vaniſheth in the view, and appeareth as nothing. Neither in this regard is there any great difference, betweene that age or time which is long, and that which is ſhort, if we looke vpon them when they are both paſſed; for as we can take no faſter hold on a great ſhadow, than on a leſſe, both alike in a moment vaniſhing out of our ſight; ſo the lougeſt life, when it is once ſpent, is all one with the ſhorteſt: neither doth it profit or content vs any more, or afford vnto vs better hold for our further continuance, than if we had liued onely to the time of childhood. Now the reaſon why man, Gods moſt excellent creature on earth, and created after his owne image, ſhould bee ſubject to this mortality, and of ſo momentanie and ſhort continuance, is not originally in the Lord that made him, who being infinit in all eternity, could haue giuen to his creature an euerlaſting being; but in man himſelfe, who hauing the free choice of death and immortality, choſe the worſer part, and preferred the path of death, before the way of life. For the Lord hauing threatned man, that in the day which he tranſgreſſed his Commandement, he ſhould die the death; he notwithſtanding ſinned, and ſo ſinning died. And (as one ſaith) becauſe ſinfull man would not ſtay in the place of true happineſſe where hee was created, God would not ſuffer him to remaine long in the place of his ſuppoſed happineſſe, where he was fallen: and becauſe he willingly loſt his countrey, which he ſhould haue loued, he is vnwillingly drawne out of this place of his pilgrimage, which (though vndeſeruedly) he loueth too much.

Quod tam diu vixerat, quid profuiſſet ei, ſi Adam hodiè mortuus eſſet? Quid diu eſt, vbi finis eſt? Auguſt. ſerm. 42. Tom. 10.

Gen. 2. 17. and 3. 19.

Quia peccator homo illic ſtare noluit vbi conditus fuit, hic verò vbi cecidit diu eſſe prohibetur, &c. Greg. Morla. lib. 12. cap. 4.

§. Sect. 9.

That by reaſon of the ſhortnes of our liues, all things are momentany and vncertaine vnto vs.

And thus haue I ſhewed that theſe worldly things are not mnch to be deſired; becauſe though they were permanent, and would for euer ſtay with vs, yet we are mortall and momentany, and therefore cannot ſtay long with them: for though men ſeeke to eternize their houſes, and labour to multiplie their pleaſures, ſo as the matter of them may continue for many ages; and though they turne all their coine into laſting gold, and furniſh their houſes with moſt durable ſtuffe, and haue all their lands in free-hold, fee-ſimple, and as inheritances for euer; yet all theſe are but names and titles, wherewith they delude themſelues, and the Worlds witchcrafts whereby he intangleth his fooliſh followers, with ſottiſh loue of theſe earthly vanities: for though we may prouide laſting lands, yet not enduring liues; though our poſſeſſions would remaine for euer, yet our ſelues are but of momentanie and ſhort continuance, euery day ready to be taken from them; and though the world would make vs beleeue, and our owne deceiuing hearts are apt to perſwade vs, that our poſſeſſions are fee-ſimples, and our lands and houſes inheritances for euer, yet the truth is wee are but tenants at will, holding all wee enjoy at our great Landlords pleaſure. And when we haue gotten the beſt aſſurance that we can, yet we are more ſure, that we ſhall hold nothing longer than only for tearme of life; for as we brought none of theſe things with vs when wee were borne, ſo wee ſhall take nothing with vs at our buriall, but as wee found them all in the world, ſo when we depart, to the world we muſt leaue them. And this holy *Iob* confeſſeth; *Naked* (ſaith hee) *came I out of my Mothers wombe, and naked ſhall I returne againe*: to which the Apoſtle alluding ſaith, that *we brought nothing into the world, and it is certaine that we can carrie nothing out*: and the Preacher ſpeaking indefinitely of all men, ſaith, that *as man came forth of his Mothers belly, hee ſhall returne naked to goe as he came, and ſhall beare away nothing of his labour, which hee hath cauſed to paſſe by his hand.* And howſoeuer there is great difference in mens eſtates whileſt they continue here, ſome liuing in proſperity, and ſome in aduerſitie; ſome in plenty, and ſome in want; yet (as the authour of the booke of Wiſedome affirmeth,) *all men haue one entrance vnto life, and alike going out.* And this wee may cleerely perceiue in the looking glaſſe of common experience: for how many houſes and lordſhips doe wee ſee, that haue (themſelues remaining) turned their owners out of doores, and changed them for others, not onely of the ſame kindred and poſteritie, but for ſtrangers to the former family? How many haue wee (with the Pſalmiſt) obſerued who haue beene ſtrong in their proſperity, ſpreading themſelues like a greene bay tree, who are now gone, and though we ſhould ſeeke them, yet wee cannot find them? How many haue wee ſeene honoured, and in high places, who are now laid low in the graue, and troden vnder their feet, who not long ſince bowed vnto them, yeelding them at the firſt ſight the reuerence of cap and knee? How many, who haue before time abounded in gold and ſiluer, houſes and lands, who are now ſtripped of all? and whereas formerly they ioyned houſe to houſe, and land to land, as though they could not indure a neighbour, but would (as the Prophet ſpeaketh) dwell alone in the middeſt of the earth; yet are they now contented with leſſe than ſeuen foot of ground; and to haue a multitude dwel-

Iob 1. 21.

1. Tim. 6. 7.

Eccleſ. 5. 14.

Wiſd. 7. 6.

Pſal. 37. 35. 36.

Eſa. 5. 8.

dwelling with them in a little plot. How many haue wee ſeene paſſing their time in pleaſures and delights, eating and drinking delicate and coſtly meates and drinkes, in curious and more coſtly veſſels and plate, ſpending their dayes in hunting and hawking, laughing, and ſporting, dancing, and reuelling, who are now by death ſtripped of all their ioyes, and in all likelihood haue changed them for torments and miſeries, weeping and gnaſhing of teeth, eternall woe and the ſorrowes of hell? How many haue pampred their bodies, that now are the meate of filthie wormes; and glorioſly adorned their backes in rich apparell, that are now couered with rottenneſſe and corruption, and that haue filled the ſtreets with their ſweete ſmelling perfumes, that now would fill them with a greater ſtench? And finally, who exceeded all their neighbours in all manner of worldly proſperity, who being now dead together, are all ſo alike, that no difference at all can bee made betweene them. Looke (ſaith one) into the graues of theſe worldlings, and ſee if you can diſcerne any print of their paſſed pride, or any ſigne remaining of their riches and luxuriouſneſſe. Enquire now where is their glorious apparell, their eaſterne odours, their delightfull maskes and ſhewes, their great retinue, and many ſuters; their coſtly banquets, loud laughter, game-ſome mirth, and immoderate and vnbrideled delights? whither are they now all gone, and what is become of them? where is all their worldly proſperity, and where are they themſelues? What end is there now of both? Come neere and ſearch their ſepulchres, and behold there is nothing but duſt, and the filthy reliques of the wormes feaſt: for this is the end of all humane bodies, as well of thoſe who haue lead their liues in pleaſure and delights, as of thoſe who haue paſſed their dayes in painfull labour. In which reſpect the world is fitly compared to a ſtage, and the life of man to a play, laſting a little longer than the ordinarie time. For as in them one acteth the part of a king, another of a begger; one of a wiſe counſellor, and another of a naturall foole; and great difference there is betweene them whileſt the comedie continueth; but when the play is ended, they are ſtripped of all their apparel, and hauing acted their parts, & come off the ſtage, they are all fellowes, and of equall quality and condition: for euen hee who is greateſt in the world, hath but a ſhort part to act, and when it is done, hee muſt lay aſide all his glory, and become equall to him who is of baſeſt degree. And therefore ſeeing theſe glorious worldlings haue not much greater or longer happineſſe, than hee who acteth his part vpon the ſtage; let none bee proud of ſuch momentany felicity; let no man too much loue riches, or hate pouerty, becauſe men are but perſonated in theſe worldly habites, and when the enterlude is ended, they will be all alike.

§. Sect. 10.
That the things we poſſeſſe are not our owne but the worlds heire-loomes.

Neither are theſe worldly things we poſſeſſe our owne, but the worlds heire-loomes, which when we are gone, muſt remaine vnto poſterity; for if they were truly our owne, then might we when wee goe, carrie them with vs; but now the world whoſe indeed they are, when we depart (whether we will or no) will haue them all left behind, and keepeth them ſtill in ſtore to deceiue with them the following poſterity, as before they haue deceiued their abuſed progenitors. In reſpect whereof the Prophet *Habakkuc* ſaith, that the faithful ſeeing the folly of wicked worldlings, *ſhall take vp a parable, and a taunting prouerbe againſt them; ſaying, woe bee to him that increaſeth that which is not his, (how long?) and to him that in abundance heapeth vp to himſelfe thicke clay.* For death like a Porter ſtandeth in the gate, when men are to paſſe out of the world, and cauſeth them whether they will or no to leaue all behind them; ſauing their ſinnes which they haue committed in compaſſing theſe vanities. For well were it with wicked worldlings, if they could as well leaue their ſinne behind them as their ſinfull poſſeſſions; but this is their miſerie, that when their gold forſaketh them, their guilt accompanieth them, and when they are plucked vnwillingly from the things of the earth, whereupon they haue ſet their hearts, (which goeth as neere them as if their body were pulled from their ſoule, or their heart out of their body) their ſinnes and the gaules of an euill conſcience, which they haue gotten in compaſſing them, by wicked and vnlawfull meanes, doe attend as inſeparablie vpon their ſoules, as their ſhadowes vpon their bodyes, and will neuer leaue them, till they haue brought them to the fearefull tribunall of Gods iudgment, and haue there by accuſing them, cauſed the Iudge of Heauen and Earth, to pronounce againſt them the ſentence of eternall condemnation.

Habac. 2.6.

§. Sect. 11.
The ſhortneſſe of their liues who are aduanced vnto honours.

And thus haue I ſhewed that all men are of momentanie and ſhort continuance. Now let vs more ſpecially conſider of the breuitie and ſhortneſſe of their liues who abound in all worldly proſperity; for ſo farre are theſe worldly things from prolonging our liues, and from eſtabliſhing them againſt their their naturall frailty, that they rather cut them off and ſhorten them, as being the meanes when they are abuſed by ſinne, to bring vpon vs Gods heauie iudgements, and to haſten our death, when wee too much ſet our hearts vpon them. And hence it is that in the Scriptures, there is not onely mention made generally of the frailty and momentany continuance of mans life, but more eſpecially of theirs, who abound in all worldly proſperity. So it is ſaid of thoſe who are in honourable place and calling, that their aduancements ſhall not preſerue them from the encounters of death; yea rather it is more ready to ſhoot at them before others, as being the faireſt marke, and greateſt conqueſt. So *Eliphaz* vſeth an interrogation, the more to aſſure and conuince vs of this truth, *Doth not* (ſaith he) *their dignitie goe away with them? doe they not die, and that without wiſdome?* And the Pſalmiſt telleth vs, that *man ſhall not continue in honour* (or as the word ſignifieth, ſhall not ſtay in his eſtate all night) *hee is like the beaſts that die. This their way vttereth their fooliſhneſſe*, &c. And though in reſpect of their honourable calling, hee aduanceth them to the glorious title of Gods, yet hee will not attribute immortality vnto them, but telleth them, that *though they were Gods they ſhould die like men, and though they were children of the moſt high, yet they ſhould fall like other men*: and elſe where he exhorteth vs, *not to truſt in princes, becauſe their breath departeth, and they returne to their earth.* So the ſonne of *Syrach* telleth vs, that which we alſo learne by common experience, that *hee who is to day a king, to morrow is dead.* And therefore ſeeing all our policie, power, and endeauours, cannot continue vs in this honourable condition (for though honours ſhould remaine for euer, yet wee are mortall and of ſhort continuance; ſo that when with all our labour and care wee haue aduanced our ſelues, and by our proud ambition, haue mounted aloft vnto the higheſt pitch of worldly glory, wee haue in this ſtate no manner of ſtay, but when death commeth, and clippeth our ſoaring wings, we preſently fall into the loweſt condition, and become inferiour to the meaneſt liuing creature; *for a liuing dogge is better than a dead lyon*, as the Wiſe man ſpeaketh) therefore, I ſay, let vs not ſet our hearts on that, with which wee cannot ſtay, nor yet when wee muſt leaue it, haue the power to bequeath it to our poſterity: for as *Iob* ſpeaketh, when as hee who is aduanced in the world *paſſeth away, hee knoweth not if his ſonnes ſhall bee honourable, neither ſhall hee vnderſtand concerning them, whether they ſhall be of low degree:* But let vs ſet our hearts and affections vpon thoſe heauenly honors, and eternall glory, which as they will neuer leaue vs, ſo ſhall we neuer be taken fró them.

Iob 4.21.

*Pſal.*44.12.13.

Pſal 82,6.7. and 146.2,3.

Eccleſiaſticus 10.11.

Eccleſ. 9:4.

Iob 14.21.

§. *Sect.* 12.

That the rich mans life is ſhort and vncertaine.

*Luk.*12.19,21.

And this alſo is the condition of them who abound in all worldly wealth; for howſoeuer rich men truſting in their idoll the earthly mammon, promiſe vnto themſelues long life, and ſay with the foole in the Goſpell, *ſoule thou haſt much goods laid vp for many yeeres, liue at eaſe, eate, drinke, and take thy pleaſure*, yet in the ſame night God is ready to take away their ſoules, and to place their ſubſtance in other mens poſſeſſions: Howſoeuer they imagine, that their *houſes and habitations ſhall continue for euer, euen from generation to generation, and therefore call their lands by their owne names; yet they ſhall not continue in their eſtate, but ſhall bee like the beaſts that periſh*, as the Pſalmiſt ſpeaketh. So *Ieremie* ſaith, that *hee who getteth riches and not by right, ſhall leaue them in the middeſt of his dayes, and at his end ſhall be a foole.* And in this reſpect the Apoſtle *Iames* compareth rich men, to *the flower of the field, which vaniſheth away; for as when the Sunne riſeth with heate, then the graſſe withereth, and the flower falleth away, and the beautie of the faſhion of it periſheth: euen ſo ſhall the rich man fade away in all his wayes.* And this *Baruch* obſerued in the experience of his times; *Where* (ſaith hee) *are the princes of the heathen, that hoarded vp ſiluer and gold wherein men truſt, and made none end of their gathering? They are come to nought, and gone downe to hell, and other men are come vp in their ſteads.* Whereby it appeareth that worldly wealth is no true riches, for then it would make vs eternally happy; nor wee true owners of the things wee poſſeſſe; for if they were ours, wee might take them with vs, whereas now we leaue them behind vs, to become for a time other mens, as before they were ours; and that which is truely our owne we take away with vs; that is, either our vertues and graces, to be crowned and rewarded; or our faults and ſinnes, to be condemned and puniſhed. Neither will they though they abide with vs, preſerue vs from death, that wee alſo may ſtay with them; for death will not bee bribed, and the God of life and death will take no price for the redemption of our liues; for wee haue nothing to giue but that which is his owne; and though all wee poſſeſſe were ours, yet it were not a price ſo ſufficient as would be accepted. And therefore let vs not with worldly men *truſt in our goods, nor boaſt our ſelues in the multitude of our riches; for a man can by no ſuch meanes redeeme his brother, he cannot giue his ranſome to God, that he may liue ſtill for euer, and not ſee the graue. So precious is the redemption of their ſoules, and their continuance for euer; for wiſe men die as well as fooles, and leaue their riches for others;* as the Pſalmiſt ſpeaketh. Let vs not greedily gape after abundance, ſeeing a little will ſerue vs for our momentanie liues; for why ſhould wee ouerburthen our ſelues in carying ſuch great prouiſion, for ſo ſhort a iourney? and our liues being ſhort, why ſhould wee looke after long hopes? Why ſhould we be ſo eager in gathering, when as wee cannot ſtay by it when it is gathered?

And

Pſal. 49.11.
*Ier.*17.11.

*Iam.*1.10,

Baruch 3.1
17.19.

*Pſal.*49.6.

Longa nobis
deſideria
pat via breu
in cuſtum
ta portamus
cam iuxta
and peregrin
Greg. lib.
breuitatem

And ſtore vp abundance in a ſtrange Country, where we haue no aſſurance of abiding ſo much as a day? If (as the Heathen man well obſerued) wee were aſſured to liue the long age of an Hart or Rauen, our greedineſſe in gathering were the more to be pardoned; but ſeeing wee are mortall men, who ſpeedily haſten to old and decrepit age, it is folly and madneſſe to dote vpon abundance, ſeeing we ſhall conſume our hearts with intolerable ſorrowes, in ſcraping that together, which others when we are gone wil riotouſly ſpend. How much better were it to part with our riches freely for the loue of Chriſt, than to be forced whether we will or no, to leaue them by death? how much better were it, ſeeing we cannot ſtay with them long on earth, to ſend them by the hands of the poore before vs to Heauen, where wee ſhall remayne for euer? For if we keepe them ſtill in our owne cuſtodie, wee ſhall haue no further comfort in them when the day of death approacheth; for as *Iob* ſaith, *What hope hath the Hypocrite when hee hath heaped vp riches, if God take away his ſoule?* Finally, if ſeruing God wee want theſe earthly riches and abundance, let vs not bee diſcontented in our ſelues, nor enuie wicked men who flouriſh with them, ſeeing the time is but ſhort, both of our want, and their plenty; for death is hard at hand, and ſeizing on vs both, will ſtrip them of all their ſtore, and further vs to the poſſeſſion of our eternall treaſures. *Be not thou afraid* (ſaith the Pſalmiſt) *when one is made rich, and when the glorie of his houſe is increaſed; for hee ſhall take nothing away when he dieth, neither ſhall his pompe deſcend after him.* The like incouragement another giueth to the godly man oppreſſed with pouertie. Doeſt thou ſee them (ſaith he) ſtrouting in the ſtreets, and drawing after them their long and rich traines, whereby they raiſe vp a cloud of duſt in the Aire? Let not theſe things moue thee, for all theſe they ſhal lay aſide at the hour of death, when as thy vertues and holines ſhal ſtill accōpany thee: they are not their own clothes which they weare: for when death commeth they muſt put them off, and leaue them behind them; neither ſhall their glorie deſcend with them. To the ſame purpoſe another exhorteth, Let vs not (ſaith he) afflict our ſelues when wee behold the vnexpected proſperitie of worldly men; ſeeing when we ſee rich men painted on a Table in all their brauery, & poor men in their rags; we neither admire the one as happy, nor pitie the other as being miſerable; & yet theſe dead pictures are oftentimes of longer continuance than liuing men repreſented by them. For a painted table may laſt aboue an hundred yeeres, when as rich men who pleaſe themſelues in their abundance, are often taken frō al in a few moneths.

Yea, but this is their comfort, that whileſt they liue they ſhall enjoy their wealth, and when they die they ſhall leaue it to their heires. It is true indeed that though rich men cannot promiſe vnto themſelues long life, yet they may be aſſured that they ſhall haue heires, but if they meane by heires their own children and poſteritie, they ground their hopes and comforts vpon a falſe and deceiueable ground; for howſoeuer men may prouide heritages, yet it is God who appointeth heires: and though they may rake and ſcrape together riches with a purpoſe to bequeath them to their friends, when themſelues can keepe them no longer; yet oftentimes God with his ouerruling hand ſo diſpoſes of them, that they neuer enjoy them. For ſome outliue their heires, and hauing loſt their poſteritie and kindred, are forced whether they will or no, to leaue vnto ſtrangers the fruits of their labours. Others haue heires vnto whom they leaue their goods, but they are not ſure that they ſhall enjoy them; for the Children doe not alwayes roſt that which their Fathers caught in hunting; but as many enjoy thoſe goods which were neuer bequeathed them, ſo many vnto whom they were bequeathed neuer doe enjoy them, it being onely in their power to giue their riches, and bequeath Legacies to whom they will, but not to maintaine their gift when they are gone, nor to vphold that right vnto which they haue intitled them. And this the Pſalmiſt plainly affirmeth: *Doubtleſſe* (ſaith he) *man walketh in a ſhadow, and diſquieteth himſelfe in vaine; he heapeth vp riches, and cannot tell who ſhall gather them.* To the ſame purpoſe *Iob* ſaith, that *though the children of wicked men be in great number, the ſword ſhall deſtroy them, and his poſteritie ſhall not be ſatisfied with bread. His remnant ſhall be buried in death, and his widowes ſhall not weepe. Though he ſhould heape vp ſiluer as the duſt, and prepare raiment as the clay, he may prepare it, but the iuſt ſhall put it on, and the innocent ſhall diuide the ſiluer.* Yea not onely ſtrangers doe often become heires, but ſometimes alſo enemies, and thoſe whom a man in his life moſt hateth, after his death make a prey of his riches, and ſcornfully inſult in his ſpoyle. In which reſpect one ſaith, that the couetous mans labour is certaine, but the fruit of his labours vncertaine. For hee taketh paines and conſumeth himſelfe with cares in gathering riches, and after his death his inheritance and poſſeſſions come into the hands of his enemies, who haue circūuented him with innumerable treacheries, and taking onely with him his ſins, hee leaueth his ſubſtance to other men. Now what can be more miſerable, than to tire and ſpend a mans ſelfe with pains, that his enemies may reape all the profit? And to with-hold euen neceſſaries from ones own vſe for the increaſing of that wealth which his enemies will

ſpend

That the hope of worldlings is vaine & vncertaine, who thinke to leaue all to their heires and children.

Pſal.39.6.

Iob 27.14,15, 16, & 20,16.

Chryſoſt. ad pop. Antioch. Hom. 2. Tom. 4.

ſpend it in ſuperfluitie and exceſſe? In which reſpect one juſtly much preferreth the riches of faith and a good conſcience, before the wealth of the World. Faith (ſaith he) laboureth for God, and couetouſneſſe for the tempter; that gathereth ſuch things as profit a mans ſelfe, this heapeth vp thoſe which profit others. And what more vaine, than to labour for other men, and not know who ſhall be his heire? For who can tell whether his owne Sonne, or Nephew ſhall ſuruiue him? Seeing the Heire oftentimes goeth before the Teſtator to the buriall; or out-liuing him, riotouſly deuoureth the inheritance, or luxuriouſly ſcattereth it; or being fooliſh cannot defend it; or loſeth it by confiſcation, yea, oftentimes their enemie is their Heire, and the Succeſſour inſulteth ouer the deceaſed, perſecuting thoſe whom he loued, and ſelling for ſlaues thoſe whom he tenderly loued. But though he knew who ſhould inherit his labours, and bee ſure to haue an Heire of his owne chuſing, yet how can hee tell what he will proue? Whether a Wiſeman or a Foole; a frugall Sauer, or a waſtfull Spender; one who will thankfully remember his Predeceſſour and Benefactour, or one that will forget him, vnleſſe it be to cenſure his infirmities? Finally, whether ſuch an one as will ſhed gratefull teares at his Funerals, or ſmile vnder his cloſe Hood? And this the Wiſe man noted as a great vanitie, which made euen his life bitter vnto him. *I hated* (ſaith he) *my life, and alſo my labour wherein I had trauelled vnder the Sun, which I ſhall leaue to the man that ſhall be after me. And who knoweth whether he ſhall be wiſe or fooliſh? Yet ſhall he haue rule ouer all my labour, wherein I haue trauelled, and wherein I haue ſhewed my ſelfe wiſe vnder the Sunne, this is alſo vanitie, &c.* But if theſe momentany riches, which are thus bequeathed to poſterity, haue beene defiled with ſinne, either becauſe they haue beene vnlawfully gotten, as by greedie couetouſneſſe, fraud, deceit, cruelty and oppreſſion; they will not proue greatly beneficiall, either to Heire or Predeceſſour: for as he leaueth vnto his child his wealth, ſo alſo euile, becauſe he is the offſpring of ſuch a Father, and (as it were) a young one of the old Serpent, which though he haue done no hurt hitherto by reaſon that he is young, yet it is feared he will doe, when he commeth to age, not onely becauſe hee is likely to reſemble his Fathers nature, but alſo hath beene poyſoned with his precepts of couetouſneſſe in his very youth. For as one obſerueth, when rich Miſers ſee that they can keepe their goods no longer than for tearme of life, they confirme and ſtrengthen their Heires, by reading vnto them Lectures of auarice, making them to become impregnable Caſtles, wherein their riches may be reſerued after their departure. Yea, oftentimes with their wealth they leaue vnto them Gods heauy anger for their injuſtice, and wicked getting, or keeping their riches, which burneth againſt ſinners vnto the third and fourth generation, and often conſumeth their Houſe and whole Poſteritie; and with their ſin they leaue their ſhame and puniſhment; as the Prophet ſpeaketh: *Woe vnto him* (ſaith hee) *that is giuen to the getting of vnlawfull gaine for his houſe, that hee may place his neſt on high, and be deliuered from the power of euill. Thou haſt conſulted ſhame to thy houſe, by deſtroying many people, and haſt ſinned againſt thine owne ſoule.* In which reſpect the couetous man, as he is not much beneficiall to his Heire, ſo leſſe vnto himſelfe; for what will it profit him after his momentany fruition of the Mammon of iniquitie, when being caſt into Hell fire, and there tormented with intolerable torments, hee ſhall remember, that hee hath left abundance of wealth to his poſteritie? Seeing neither hee nor they, can with all this riches releaſe him from his paine, nor procure ſo much as a drop of cold water to allay a little his burning heate. For if when wee haue all theſe goods in our owne poſſeſſion, they will not eaſe or comfort vs in the extremitie of the Toothake only, what conſolation or refreſhing can bee expected from them, being in the keeping of others, when body and ſoule ſhall ſuffer for euer the wrath of God, and the grieuous tortures of the damned ſpirits?

Ambroſ. in Pſal. 118. enarrat. Tom. 4.

Fletus heredis ſub perſona riſus eſt.

Eccleſ. 2. 17, 18, 19.

Plutarch. de cupidit. diuitiarum.

Habac. 2. 9.

Finally, though voluptuous men abound in all delights, yet ſhall they not long enjoy them; for though they were conſtant, yet themſelues are fugitiue, though their pleaſures are many, yet their yeeres being few, they cannot long rejoyce in them. So *Iob* ſpeaking of voluptuous wicked men, ſaith, *that they take the Tabret and Harpe, and rejoyce in the ſound of the Organs; they ſpend their dayes in wealth, and ſuddenly they goe downe to the graue.* Neither can pleaſures, though they neuer ſo much delight vs, make our joyes immortall, or any whit prolong our liues; yea, contrariwiſe (as I haue ſhewed) being immoderately vſed, they are the ordinary meanes to ſhorten life, and to bring vntimely and immature death. But howſoeuer theſe pleaſures of the World are moſt momentany, both in reſpect of themſelues, and alſo in reſpect of vs, yet their puniſhment when they are abuſed is not of ſo ſhort continuance; for when voluptuous men ſhall leaue their delights, oftentimes in the middeſt of their dayes, that fearefull woe denounced by Sauiour Chriſt ſhal accompany them for euer: *Woe be vnto you* (ſaith he) *that now laugh, for yee ſhall waile and weepe.* So the Apoſtle *Peter* ſaith, that thoſe who are led *with ſenſualitie, are made to be deſtroyed; and ſhall receiue the wages of vnrighteouſneſſe, as they which count it pleaſure*

§. Sect.
That the
of volup
men are
and full of
frailtie.

Iob 21. 1

Luke 6. 2

2. Pet. 2.

to liue deliciouſly for a ſeaſon. And therefore ſeeing theſe worldly pleaſures are ſo ſhort & momentany, both in reſpect of themſelues and vs, and ſeeing alſo their fruition is temporary, and their puniſhment eternall; let vs not ſet our hearts vpon them, but rather on thoſe heauenly joyes, which ſhall be eternall to vs, and we to them; and hauing with Moſes *reſpect vnto the recompence of reward, let vs chaſe rather to ſuffer aduerſity with the children of God, than to enioy the pleaſures of ſinne which ſhall laſt but for a ſeaſon.* For who would ſettle his loue on theſe flitting vanities? Who would place his affections on worldly pleaſures, chambring and wantonneſſe, ſurfeiting and drunkenneſſe, delightfull ſports and daintie fare, ſweete ſmels and coſtly rayment, wherby this lumpe of fleſh is pleaſed and pampered; if he conſider, that within a while his bodie ſhall bee the meate of Wormes, his ſweet perfumes turned into lothſome ſtinke, his rich attire into a poore winding ſheet, his tender fleſh, and faire skin, into rottenneſſe and putrefaction; and not rather on thoſe heauenly and vnſpeakable joyes, in which wee ſhall euer joy, they continuing with vs, and wee with them for euermore?

And thus haue I ſhewed, not only that the World, and the things thereof are momentany and vncertaine, but that wee alſo are mortall, and our liues of ſhort continuance: by reaſon whereof nothing can bee vnto vs firme and durable, becauſe our ſelues, whileſt we continue in theſe earthly Tabernacles are ſtill flitting, and altogether vncertaine of our abode; for nothing is ſtedfaſt to him who is vnſtedfaſt, nothing eternall, to him who is fraile and mortall. And therefore ſeeing we haue no ſure hold of the things of this life, let vs not ſet our hearts vpon them; for though we be called their Maſters and Owners, yet wee haue in them but a momentany intereſt, and though they be with vs, yet they are not ours; ſeeing we are daily readie to leaue them. Let vs build in earth Tabernacles, and not Manſion houſes, ſeeing wee are ſtill remouing, and cannot long ſtay. We are Pilgrimes here, and therefore we ſhould not ſet our affections on the earth, and earthly things, where we ſhall reſt (as it were) but one night, and then be gone; but on the joyes reſerued for vs in our owne Country, where we ſhall remaine for euer. We are now Souldiers in the Campe, and therefore there is neither time nor place heere to build vs Houſes, to purchaſe Lands, to ſow, plant, or play the Merchants, with a purpoſe of continuing here ſtill; only Tents are fitteſt for vs, till hauing gotten the victory, wee ſhall with triumph be receiued into our heauenly City: if wee place our treaſures heere, we may die in the battell and ſo loſe all, and therefore let vs make that our treaſurie, where we ſhall liue for euer. And as the Apoſtle exhorteth vs, *If wee bee riſen with Chriſt, let vs ſeeke thoſe things which are aboue, where Chriſt ſitteth at the right hand of God; and ſet our affections on things which are aboue, and not on things which we haue on the earth; for wee are dead* (in the World) *and our life is hid with Chriſt in God.* And for as much as our life is momentany, let vs labour to improue it to the beſt purpoſes; and eſpecially before we die, let vs take care that our ſins may die before vs. If wee were ſure that wee ſhould liue but one yeere, no man would deferre his repentance, but forſaking his former wicked wayes, would betake himſelfe to the ſeruice of God with all zeale and deuotion; what folly therefore and madneſſe is it, to deferre our repentance and amendment, ſeeing we haue no aſſurance of liuing a moneth, no not a ſhort minute or the leaſt moment? Why ſhould wee be ſo frugall of the time which is certaine, and ſo prodigall of that which is vncertaine? If wee were certainly aſſured of continuing a yeere longer only, yet wee might with much more ſafety deferre our repentance to the latter end; but now that our liues are ſo momentany and vncertaine, that we are not aſſured of liuing one day longer, what frenzie ſhould ſo poſſeſſe vs, which ſhould cauſe vs to make any delay of our amendment, vpon which the eternall ſaluation of our ſoules dependeth? Let vs therefore whileſt this ſhort and vncertaine time laſteth, forſake and mortifie our ſinnes and corruptions, that when death taketh vs away, they may not accompany vs to judgement. Let vs ſet our hearts vpon Gods ſpirituall graces, and in compariſon of them contemne the World, and worldly vanities; for theſe will either leaue vs or we them; but they will neuer forſake vs, no not in death; but departing from the World, we ſhall carrie with vs theſe rich treaſures, and hauing theſe precious jewels in our hands, wee ſhall with joy and comfort meete the Bridegroome, and preſent our ſelues in Gods preſence, offering vnto him his owne gifts and graces, to bee rewarded and crowned with glory and euerlaſting happineſſe. Finally, ſeeing our life is but a ſhadow, let vs haſten to the Sunne of righteouſneſſe, that hee with his vitall heate may preſerue vs from the cold of this ſhade: let vs ſet our hearts vpon him with all loue and affection, and ſo ſhall wee be ſure for euer to enjoy our loue, and in him to find eternall happines and endleſſe glory, ſeeing hee being life it ſelfe dieth not, and with his quickening Spirit will make vs immortall, and to liue eternally with him who is eternall. Whereas contrariwiſe, if with the fiue fooliſh Virgins, we haue not the pure Oile of Gods ſanctifying graces ſhining in our Lamps, we ſhall be ſhut out of the bridall Chamber, and when we would moſt be

Coloſſ.3.1,2.

Morieris? Hoc vnum citra diem mortis præſta morian-tur ante te vitia; Senec.

Eccleſ.3.14.

Vmbra eſt vita hæc: feſtina ad ſolem iuſtitiæ, vt te defendat ab vmbra huius frigore; & calorem tibi profundat æſtiuum, Ambroſ. in Pſal.118.Ser.5.

knowne, wee ſhall heare that fearefull ſentence, *Depart from me I know yee not*: if we deferre our repentance, and doe not vſe the meanes appointed by God whereby wee may be aſſured of our ſaluation. If wee doe not hunger and thirſt after Chriſt and his righteouſneſſe; and ſetting our loue and affections vpon our heauenly Countrie, ſeeke and endeauour with all our powers, to bee enfranchiſed, and made free Burgeſſes of the new Ieruſalem; theſe gracious offers will once be pulled backe, and the acceptable time and day of ſaluation will within a while be paſſed, neuer again to be recalled. Whileſt the vnfaithfull Steward waſteth his Maſters goods about his owne pleaſures, ruffling it out in his Silkes and Veluets, and reuelling in all delightfull ſports & pleaſing paſtimes; eating and drinking, maſquing and dancing, commanding and ouer-ruling all his fellow ſeruants, euery one enuieth his happineſſe, and wiſh in their hearts that they were like him; but when the day of reckoning commeth, that hee muſt leaue his place, and giue an account of his Stewardſhip to a juſt and powerfull Maſter, then all his former pompe and pleaſure vaniſheth like a dreame, and the meaneſt of his fellow ſeruants, which is aſſured of his owne integritie, and his Maſters loue, would not now change with him eſtates, becauſe his glory is paſt, and his reckoning to come: And ſo howſoeuer Gods poore Seruants may for a while enuie the proſperitie of wicked Worldlings, when they ſee their brauery, abundance and great authoritie and command; yet when the day of their death being come, they are turned out of all, and readie to be haled to the barre of Gods judgement, to giue an account of his miſ-ſpent talents, and to anſwere for their cruel tyrannizing ouer their fellow ſeruants; then they ſee how much a good conſcience is better than earthly treaſures, and the aſſurance of Gods loue and their ſaluation, to be preferred before the vaniſhing glory of the World; and now they would not change condition with them, whom not long ſince they enuied, though they might haue the Monarchie of the whole earth to boot. For alas, what will their paſſed pleaſures, honours and riches, now profit them, when being ſtript of all, they muſt giue their account at the Tribunall ſeat of Gods judgement, for their often abuſing theſe rich gifts? yea, what miſery will it now bee, that they haue beene ſo happy, when as they ſhall be forſaken of all, and change their eſtate, hauing no hope nor comfort of bettering themſelues in the alteration? yea, what trembling and feare ſhall then poſſeſſe them, when they leaue that eſtate which they know, and muſt change for one which they know not? And when being abandoned of all their delights, they ſhall haue only their ſinnes attending on them; not now diſguiſed and gilded ouer as heretofore, but in their owne vgly ſhape, and horrible deformitie as lothſome as the Deuill, and as black as Hell? O what would they not now giue to haue their *quietus eſt*, and Gods Debt-booke cancelled? At what price would they refuſe a good conſcience, if it were offered them to ſale? how would they now with readines ſtrip themſelues out of al, to procure the rich Robe of Chriſt Ieſus his righteouſneſſe, that therein they might with comfort appeare before their Iudge? Or if they die of a ſpirituall lethargie, and be rocked aſleepe of the Deuill in the cradle of ſecuritie, and ſo carried quietly into Hell, ſo as they haue no leaſure to thinke of theſe things, or time to entertaine theſe fearefull Meditations; yet how much more helliſh horrour haue they when they are awakened out of their deepe ſleepe, with thoſe intolerable tortures? O how doe they then befoole themſelues, for hauing preferred Temporalties before Eternities, and made ſale of their ſoules, for earthly vanities? What paines would they now refuſe, to free themſelues out of this damned condition, if they might liue againe? How many Worlds would they now giue, for one houre of that acceptable time, which they haue formerly miſ-ſpent in whole yeeres with careleſſe neglect; that they might therein repent of their ſinnes, and ſo eſcape that purſuing wrath of God, and thoſe helliſh and eternall torments? But all too late, for now the time is paſt, the ſentence pronounced, the gate of Heauen ſhut, and condemnation, and the fearefull execution thereof begun, which ſhall neuer find terme or time to end. O let vs therefore now whileſt wee haue ſpace, preuent theſe after-reckonings; and becauſe our liues are momentany and vncertaine, let vs not deferre the day of repentance, vpon which dependeth our ſaluation, but ſo ſpend this vncertaine time, that we may be certaine to eſcape theſe euerlaſting puniſhments, and to inherit thoſe heauenly joyes, which being once begun ſhall neuer end, but bring all glorie without miſerie, and felicitie with eternitie.

Chap. XXX.

Of the great hurt which worldly things bring to their Owners, when they ſet their hearts vpon them, and firſt by weaning their hearts from God, and making them Idolaters.

§. Sect. I
That worl
things are
hurtfull to
thoſe who
moderatly
loue them.

HAuing ſhewed in the former part of this Booke, that though wee much eſteeme, ſet our hearts vpon, and ſeeke theſe worldly things, yet wee cannot by all our loue and labour, bee aſſured that they will bring vnto vs any good: It now followeth, that according to my order propounded, I alſo proue that they bring vnto vs much euill; not in themſelues, and in their owne nature; for ſo (as I haue ſhewed) they are good, and the bleſſings of God: but through our corruption, whereby wee are moſt prone to abuſe them vnto euill. Neither vnto all men (for vnto Gods children, who haue a right vſe of them, they are both good, and alſo inſtruments and furtherances of well doing) but vnto carnall Worldlings, who ouervalue, & ſet their hearts vpon them, ſeeking them with greater labour and loue, than either Gods ſpirituall graces, or heauenly ioyes: whereby they turne theſe bleſſings of God into curſes, and his gracious benefits, into cumberſome burthens, and pernicious euils; as being vnto them the cauſes and occaſions of much ſinne and wickedneſſe. For as God by his infinite goodneſſe, doth bring good out of euill; ſo contrariwiſe Satan, and our corrupt nature, being oppoſite vnto him, are readie through their ſinfull abuſe, to bring euill out of good, and to make thoſe things which in their own nature are helpes and furtherances to all holy duties, and to the aduancing of Gods glory and our ſaluation; to become prouocations vnto ſinne, and the meanes of Gods diſhonour, and our deſtruction. That therefore I may not be miſtaken in the following diſcourſe, I would pre-admoniſh the Reader once for all, that whereas I ſhew the manifold miſchiefes which accompany the fruition of theſe worldly things, it is not my meaning to derogate any whit from theſe bleſſings of God, or to aſcribe theſe euils vnto them, in their owne nature; or finally to proue that they are abſolutely vnlawfull in their vſe and poſſeſſion vnto all men indefinitely; but only to ſhew that they degenerate from their owne nature, and become the occaſions of all the enſuing euils to carnall Worldlings alone, when as they eſteeme, loue, and ſeeke them, more than the rich treaſures of ſpirituall graces, and eternall glory. And of theſe I may truely ſay with the Prophet, that they doe not *only truſt in vanitie*, ſetting their hearts and affections vpon things which are of no worth, but alſo that in thus doing, *they conceiue miſchiefe, and bring forth iniquitie.* In the former reſpect he compareth the painfull indeuours of carnall Worldlings to the *weauing of the Spiders web*, which is a worke of great pains, and ſmall profit; for as hee ſaith, *their webs ſhall be no garment, neither ſhall they couer themſelues with their labours*; and in the latter, to the *hatching of the Cockatrices egs*; which is no leſſe painfull, than full of danger: for as the brooding Hen ſitteth cloſe vpon theſe Serpents egges, and depriueth her ſelfe willingly not only of libertie, but alſo of food, that ſhe may bring forth her yong; and after all this labour doth hatch a pernicious brood, who begin their miſchiefe with the deſtruction of her, which hath taken all this paines in bringing them forth: ſo Worldlings are very laborious in hatching their deſires, and in bringing forth the brood of worldly vanities, depriuing themſelues of their liked libertie, yea, euen of neceſſaries for backe and belly; and when all is done (not by reaſon of any poyſon in the things themſelues, but only that which they communicate vnto them, whileſt they houer ouer them with their greedie deſires) they become vnto them deadly ſtinging Serpents, as being occaſions and motiues vnto ſin, which will wound them to death, and bring them to eternall deſtruction of body and ſoule. For as meate it ſelfe being moderately vſed becommeth wholſome nouriſhment, whereby the body is refreſhed, and the life preſerued; but if it be eaten with a greedy appetite, and in exceſſiue meaſure, it oppreſſeth the ſtomacke, and becommeth the Mother and Nurſe of all diſeaſes: ſo if wee ſeeke theſe things with moderate loue, and in temperate meaſure, they will refreſh and comfort our hearts and ſoules, ſo as they will be more cheerefull and ſtrong in performing the duties and workes of godlineſſe; whereas if with a greedy deſire wee hunger after them, and not contenting our ſelues with ſufficiencie, labour after ſuperfluitie, our ſoules wil be ſurcharged with a ſpirituall ſurfet, and the diſeaſes of ſin which bring with them eternal death, will abound in vs to our deſtruction.

§. Sect. 2.
That worldly honours bring much hurt to thoſe who dote vpon them.

Thus howſoeuer Honours and earthly Preferments are (as before I haue ſhewed) good and lawfull, profitable and to be eſteemed with due reſpect, yet if they be exceſſiuely ouer-ualued aboue their worth, and preferred in our judgement and affection before ſpirituall graces and heauenly glory; they preſently become not onely vain and vnprofitable to them that thus haue them, but alſo hurtfull and pernicious. Becauſe ouer-prizing them in their judgement, and ouer fondly doting on them in their affection, and in both preferring them before thoſe ſpirituall and heauenly excellencies; they will be accordingly ready at all times, to hazard the loſſe, yea, to make a voluntarie forfeiture of thoſe things, which in truth are infinitely better, ſo they may either gaine or retaine theſe worldly trifles, which in their deluded judgment, and corrupted affection, they imagine to be of greater worth. For who ſeeth not that ambitious men immoderately louing, and exceſſiuely prizing Honours, and the glory of the World, are ready to run headlong into all manner of ſinne, and by ſinning, to hazard the loſſe of grace and glory, all opinion of vertue, and hope of happines, either for the compaſſing or maintayning of their reputation and preferment? For thus they are ready to raiſe themſelues by others ruines; to honour themſelues by diſhonouring God; to aſpire vnto preferments, by Machiauellian policies; to play the Hypocrites in making a ſemblance and ſhew of thoſe vertues and good parts which were neuer in them, and a thouſand ſuch like wicked courſes, whereby when they haue attained vnto their deſired Honours, they are now readie to repeate their leſſon againe, and againe, and to renue, yea, adde vnto their former wickedneſſe, as oft as occaſion is offered, to maintaine their reputation, and preſerue their honour from impeachment. In regard whereof one exhorteth vs to flee vaine glory and ambition, as being a ſweet robber of ſpirituall riches, a pleaſant enemy of our ſoules, the moth of vertue, a flattering ſpoyler of all our goods, a couerer and colourer of deceitfull poyſon, vnder the ſhew and taſt of the ſweeteſt honey, reaching out to the minds of men, theſe impoyſoning cups of ſinne, whereof if they drinke they eternally periſh. To which purpoſe another ſaith, that vain glory flieth lightly about as being vain, and of no waight, and lightly and eaſily pierceth into mens hearts; & yet it inflicteth no light wound, but ſuddenly killeth, and deſtroyeth at vnawares.

Baſil.Conſtit.
Monaſt.cap.11

Vanagloria leuiter volat, leuiter penetrat, ſed non leue infligit vulnus: Citò interficit. Bernard. in Pſal. qui habitat. Serm.6.

§.Sect. 3.
That riches hurt thoſe who immoderately deſire them, by drawing them into all ſinne.

Thus alſo riches are hurtfull and pernicious to thoſe who ouer-value their true worth in their judgements, and ſetting their hearts vpon them, doe with all greedineſſe deſire & ſeeke them, more than Gods ſpirituall graces and heauenly glory; ſeeing vnto ſuch they are not onely the Cauſes and Occaſions, but alſo the inſtruments and meanes of all ſinne and wickednes. For they who ſet their hearts vpon this earthly Mammon, are ready (to obtaine their loue) with *Iudas* and *Demas* to ſell all their part in Chriſt and his ſaluation, to make ſhipwracke of a good conſcience, and of all ſpirituall graces, to forgoe their right in our heauenly inheritance in Gods Kingdome, and to expoſe their bodies and ſoules to temporall and eternall puniſhments, by vſing all ſinfull and wicked meanes to get, keepe, or increaſe their wealth. In reſpect whereof the Prophet *Dauid* maketh couetouſnes, and obedience vnto Gods Law flat oppoſites, which will by no meanes be reconciled and ſtand together: *Incline my heart* (ſaith he) *vnto thy teſtimonies, and not to couetouſneſſe*. And the Apoſtle *Paul* doubteth not to affirme, that the immoderate *deſire of money is the root of all euill*; becauſe if men haue it not, they are readie to vſe all vnlawfull meanes to get it; if they haue it, they vſe the like wicked meanes to keepe it. So that (as one ſaith) it is a matter of great difficultie to haue riches dwelling with vs, and not to be corrupted with their acquaintance and neighbourhood. The which as it is true of al wealth immoderatly loued, ſo eſpecially when in reſpect of quantity it is grown to abundance and ſuperfluitie; for as the Ship when it is ouer-loaded cannot bee kept from ſinking in the leaſt tempeſt, by all the care and cunning of the skilfull Pilot, vnleſſe it be vnburthened of ſome part of its lading: ſo when our minds are ſurcharged with theſe worldly ſuperfluities, it is almoſt impoſſible with all our care and vigilance to keepe our ſoules from ſinking into the gulph of ſinne, vnleſſe we vnburthen our ſelues of this abundance, by beſtowing our ſuperfluities on charitable vſes, and in the relieuing of our poore Brethren. In regard whereof one truly ſaith, that he who addeth to the wealth of a couetous man, giueth Wine to him who is ſicke of a burning Feuer, Honey to a cholericke man, banqueting diſhes to a ſicke and ſurfeited ſtomacke; which though they may pleaſe the taſte, yet they increaſe the diſeaſe, and hurt in ſtead of helping. For they who abound in riches doe commonly keepe them like the vnprofitable ſeruants Talent, doing no good with them to themſelues or others; or elſe imploy them in ſuch ſinfull ſeruices, that they were better to haue lien hid ſtill, than to become the inſtruments of wickedneſſe, and furtherances vnto ſinne. As for example, when they are abuſed to ſurfeiting and drunkenneſſe, and ſpent vpon Harlots and Paraſites, in gaming and reuelling, in exceſſiue brauery, or in furthering reuenge, oppreſſion and crueltie: for then they become the Harbingers of Hell, and like Pioners, ſmooth and lay open the way which leadeth to deſtruction. In reſpect of which ſinfull abuſes, the Wiſeman ſaith, that he had obſerued, riches reſerued to the Owners thereof for their euill: and the ſonne of *Syrach* affirmeth, that *many are deſtroyed by reaſon of gold, and haue found their deſtruction before them.* And in regard of this harmefulneſſe of abuſed riches, they are by one compared vnto thornes, as our Sauiour Chriſt alſo himſelfe likeneth them: for as Thornes are barren of fruits, ſo they of good workes; as they pricke the hands that touch thē, ſo theſe the hearts that are ſet vpon them; as they are eaſily caught with the fire, and are hated of the Husbandman, ſo theſe being hated of God, are eaſily conſumed with the fire of his diſpleaſure; and finally, as in them harmefull Beaſts, Vipers, and Scorpions doe hide themſelues, that they may doe a miſchiefe at vnawares; ſo in theſe lurke many ſinnes and corruptions which daily wound and ſting the ſoule to death eternall. So elſewhere he asketh what happineſſe there is in the poſſeſſion of riches? Vnleſſe (ſaith hee) we account them happy which keepe wilde and ſauage beaſts, who dare not come neere, nor cannot touch them without feare and trembling: for ſo couetous men keeping riches, receiue from them, as from cruell Beaſts,

*Pſal.*119.36.

1.*Tim.*6.10.
Multum eſt non corrumpi diuitiarum contubernio, Senec. Epiſt.20.

Plutarch.

*Eccleſ.*5.1

*Eccluſ.*31.

Chryſoſt.in
Ioan.Hom.

Chryſoſt.in
1.Cor.Hom.

Beaſts, many hundred wounds in their ſoules and conſciences; although in a diuers maner: for wild beaſts doe hurt when they are brought abroade; but theſe when they are kept within, kill their keeper, and become harmleſſe when they are ſet at liberty. Vpon which manifold harmes happening through the abuſe of riches, another groundeth an affectuall diſſuaſion from louing or ſeeking them ouermuch. How long (ſaith hee) will you ſpend your liues in getting gold, which is nothing elſe but a ſnare of ſoules, the hooke of death, and baite of ſinne? How long will yee greedily gape after riches, the vſuall cauſes of warre and diſcord? for for their ſakes kinsfolkes neuer thinke what nature requireth; brethren behold one another with froward and crabbed countenances; and thirſt after one anothers blood; for their ſake the Woods harbour theeues, and Cities ſycophants and ſlanderers: who but they are the parents and patrons of lying, and the inuenters and framers of falſe accuſations? what other author is there of periurie and trecherie? and yet they were giuen vs of God, for helpes to preſerue life, and not as cauſes, occaſions, and meanes to help vs forward in the courſe of wickedneſſe.

Finally, thoſe who eſteeme voluptuous pleaſures aboue their worth, and ſet their hearts vpon theſe vanities, ſhall in the end find them, not onely vnprofitable, but alſo hurtfull and pernicious, as being the cauſes both of ſinne and puniſhment. For hee who ſetteth his mind vpon theſe worldly delights, is ready to runne any wicked courſe for the getting or continuing of them; and to hazard the loſſe of the joyes of Heauen, for the obtaining or keeping of his pleaſures on earth. Neither are theſe pleaſures vnto them cauſes onely of ſinne, but are alſo themſelues turned into ſinne, when as they vſe them in exceſſe, or without moderation; for ſeeing their goodneſſe wholly conſiſteth in their iuſt meaſure, therefore when this meaſure is exceeded they loſe all their goodnes, and become euill and wicked; to ſay nothing of them which are ſinfull, not onely in reſpect of their quantitie and exceſſe, but alſo in their owne nature and qualitie. And as they vſually are the cauſes and occaſions of ſinne, ſo alſo of puniſhment; for ſeeing voluptuous men abuſe Gods grace vnto wantonneſſe, therefore in his juſt iudgement, hee turneth their feaſts into mourning, and their ſongs into lamentation, as the Prophet ſpeaketh; & as the Wiſeman affirmeth, *euen in laughing, their heart is ſorrowfull, & the end of their mirth is heauines.* Neither in truth doe they onely cauſe after-puniſhments in the world to come; but alſo bring with them grieuous puniſhments euen in this life, as being exceedingly pernicious both to body and ſoule. For who ſeeth not that theſe immoderate pleaſures, being loued and imbraced; as ſurfetting and drunkenneſſe, chambring and wantonneſſe, Venery and filthineſſe, doe both deforme the body, and bring it to a monſtrous ſhape, making the eyes red, the cheeks puft vp, or vntimely wrinkled, the teeth rotten, the breath ſtinking, and the belly ſwollen; and alſo doe weaken the ſtrength and impaire the health; looſening the ſinewes, making the joynts and limbs lame, and filling euery ſeuerall part with grieuous diſeaſes? In which reſpect they are fitly compared to ſweet poiſons, which are pleaſant in the ſwallowing downe, but ſoone after they no leſſe torment, than they did before delight, either bringing immature death, or grieuous inward diſeaſes, & outward ſores: for ſo howſoeuer theſe pleaſures doe delight whileſt they are in taſting, yet ſometime they kill outright, and ſometimes bring tedious ſickneſſes, which torment to death, with grieuous tortures. And yet theſe euils are ſmall which they bring vpon the body, in compariſon of thoſe which they bring vpon the ſoule; for where they are entertained, they ſpoile the ſoule of all vertues and graces (neither will, as one ſaith, vertue long continue in the kingdome of pleaſure) and fill it full of all wickedneſſe; for as an ancient affirmeth, luxurious ſnes hath no end, nor obſerueth diſcipline, but is the ſeminary and fountaine of all vices. Neither doe I contradict the Apoſtle, who ſaith that couetouſneſſe is the root of all euill, becauſe luxuriouſneſſe is the mother of couetouſneſſe; for when a man with riot hath exhauſted his owne eſtate, hee greedily deſireth to ſeaze vpon other mens: to which purpoſe elſewhere hee ſaith, that gluttonie beginneth firſt with neceſſitie, and exceeding meaſure becommeth pleaſure, and proceeding from that which is lawfull, to that which is vnlawfull, it bringeth forth fooliſh mirth, filthy ſcurrilitie, much babling, heauines of the ſenſes, and dulneſſe of vnderſtanding, &c. and ſo whileſt it delighteth the eyes, and tickleth the eares, it inflicteth deepe wounds into the very ſoule. In reſpect of which manifold euils which they bring, both vnto body and ſoule, they are fitly compared to the locuſts in the Reuelation, which haue the beautifull faces of men, the haire of women, and on their heads crownes of gold; but withall they haue the teeth of Lyons ready to deuoure, and teare all in pieces; or like vnto Serpents, which whileſt with their beautifull colours they delight the eye, they are ready with their ſtings to conuey mortall poyſon to the heart. The conſideration whereof ſhould moue vs with all carefulnes to take heed of theſe bewitching cups; for though theſe pleaſant drinkes

In voluptatis regno virtus non poteſt conſiſtere. Cicer, de Seneſt.

Ambroſ.lib. de Helia. & ieiun. cap. 19.

Ambroſ. in Pſal.Dauid. præfat.

Oculos delectat, aures demulcet, ſed mentem inquinat. Ambroſ. de Cain. & Abel.lib. cap.5.

Apocal.9.7.8.

bee ſweet in taſte, yet ſhall wee find them deadly poyſons in operation; though they delight for the preſent, they will torment vs hereafter: yea, and that which is worſt of all, the pleaſure and puniſhment ſhall not bee of alike continuance; for that is but momentany, but this eternall; and as one ſaith, pleaſure killeth and vaniſheth, woundeth and preſently flieth, maketh men wretched, and departeth, bringeth them into miſerie, and ſo leaueth them.

Delectatio occidit, & præterijt; vulnerauit, & tranſiuit; miſerum fecit, & abijt; infælicem reddidit, & reliquit. Auguſt. ſerm. 7. tom. 10. *Sperne voluptates; nocet empta dolore voluptas.* Horat. lib. 1, epiſt. epiſt. 12

Let vs therefore take heed, that we doe not put this Serpent into our boſome; that wee bee not inticed with the hony, to drinke the poyſon; that wee bee not allured by the pleaſing notes of theſe ſweet ſinging Syrens, to plunge body and ſoule into eternall deſtruction. And finally, that we do not purchaſe theſe ſhort delights, with the loſſe of our eternall ioyes, or the ouer high price of tedious repentance, or euerlaſting ſorrow. It is now the time of our pilgrimage, and therefore vnfit to bee ſpent in pleaſures; wee are now in our warfare, and therefore wee muſt not be carpet Knights, pampring our ſelues with carnall delights, whereby wee arme our enemies, and make our ſelues ſluggiſh and vnfit to fight; for if earthly Kings thinke the campe vnfit for reuels, and liue in time of warfare frugally and painfully, making themſelues an example vnto others, to draw them on to the practice of their ſtrait diſcipline, and all for the getting or keeping of a worldly Monarchie; why ſhould wee, who are in the Chriſtian warfare, and continually aſſaulted with moſt puiſſant enemies, the diuel, the world, and our owne fleſh, thinke this a fit time to ſpend in ſurfetting and drunkenneſſe, reuelling and riot, exceſſe and wantonneſſe, ſeeing we fight not for a corruptible crowne, or earthly kingdome, but for one which is heauenly and eternall?

Hieroym. ad Lætam, tom. 1.

Now if we would flie theſe carnall pleaſures, wee muſt take heed that wee doe neuer embrace them, for if they catch hold of vs, they will hardly leaue vs; wee muſt if it be poſſible be vtterly ignorant of them, and not ſo much as know them, that we may not couet them; for howſoeuer it may bee thought a point of more Chriſtian valour to contemne pleaſures, when they allure vs with all their baits; yet it is more ſecure continencie, and a more ſafe victorie, if we doe not ſo much as take notice of them.

Auguſt. ad Paulinum, Epiſt. 34. Tom. 2.

If wee will not haue them defile vs, let them not touch vs; if wee will not ſuffer them to allure vs, let vs not admit of their acquaintance, nor hearken to their charmes. Finally, if wee would eaſily part with them, let vs not by cuſtome incorporate and turne them into our nature; for as an ancient ſaith, It is one thing not to incorporate thoſe things which are wanting, and another thing to pull them aſunder after they are incorporated; for thoſe, like meates, are eaſily refuſed; but theſe, like members, are not cut off without exquiſit torments, and intolerable paine.

§. Sect.
That wo
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God.

And thus haue I generally ſhewed, that theſe worldly things are very hurtfull and pernicious to thoſe who ouervalue them in their judgements, and dote vpon them in their affections, preferring them before Gods ſpirituall graces, and heauenly ioyes. Now for the better vnderſtanding of this point, let vs a little more inſiſt vpon it, ſetting downe more ſpecially the manifold euils which theſe worldly things thus immoderatly loued produce and bring forth; all which may ſerue as ſo many effectuall reaſons to diſſwade vs from this exceſſiue loue of the world and worldly things, ſeeing it is the mother of ſuch a monſtrous brood. And for orders ſake I will referre all theſe euils, either vnto thoſe ſinnes which hereby wee commit directly againſt God, or thoſe euils and miſchiefes which through this immoderate loue are cauſed, both to our neighbours, and our ſelues. Firſt therefore theſe worldly things ouer-priſed, and exceſſiuely loued, doe make vs to neglect all dutie towards God, and to diſhonour him diuers wayes with many grieuous ſins. For whereas wee ſhould cleaue vnto the Lord with all our hearts, louing, truſting, and hoping in him, wholly and ſolely, as being our chiefe goodneſſe, our omnipotent Creatour, our al-ſufficient preſeruer, and moſt gracious Father in Ieſus Chriſt; this exceſſiue eſtimation and loue of the world and worldly things, doth weane our hearts and affections from God, and fixeth them vpon theſe vanities: for as our Sauiour hath taught vs, that which wee eſteeme our chiefe treaſure, on that our hearts will bee fixed and ſeated.

Matth. 6. 21.

It is true that carnall worldlings would faine reconcile theſe two together, the loue of the world, and the loue of God, diuiding their hearts betweene them, howſoeuer it bee in very vnequall portions, ſeeing for euery dram of loue which they afford vnto God, they moſt willingly yeeld to the world a pound. But hereby they diſcouer themſelues to bee but meere hypocrites, which make ſhew of that which is not in them in truth; and thoſe double minded and double hearted men, of which the Scriptures ſpeake, who hauing, as the Pſalmiſt ſaith, an heart and a heart, one for God, and another for the World, one for the ſeruice of their Creatour, and another for the Tempter, are odious and abominable vnto God.

Iames 4. 8.
Hoſea 10. 2.
Pſalme 12. 2.

For as it is monſtrous in the ſight of men, to behold one looking with one eye vp to Heauen, and with the other eye downe vpon the earth: ſo is it no leſſe monſtrous in Gods ſight, to ſee the heart diuided, one part ſeruing him, and another the world and the Prince thereof. But let ſuch know that the loue of God, and the loue of the world are not onely diuers, but flat contraries the one to the other, which cannot possibly in any great degree, continue together in the same subiect; but as the loue of God increaseth, the loue of the world abateth; and as the loue of the world getteth strength, the loue of God is weakened and diminished. And as the same piece of wax will not receiue at once, two prints of diuers seales; but the putting in of the one, is the blotting out of the other; or if through a slight impression, the latter doe not quite doe out the first, yet there is no distinct picture, but a confused mingle mangle without forme or fashion: so the print of Gods loue, and of the loue of the world, will not at once remaine in the same heart, but the impression of the one blotteth out the other: or if there be an equall mixture of them both, it is an odious hotch-potch in Gods sight. To this purpose our Sauiour saith, that *wee cannot serue two masters*, being so contrary in disposition, *wee cannot serue God and Mammon*. So the Apostle *Iohn* telleth vs, that *if we loue the world, the loue of the Father cannot abide in vs*. Yea the Apostle *Iames* goeth further, and plainely saith, that *the loue of the world is enmitie with God*, and that when wee once are the worlds friends, we presently become Gods enemies. And another treading in their holy steppes affirmeth, that hee who is ouercome with the loue of the World, cannot by any meanes take delight in God; and by how much a man burneth in the heate of his desire after temporall things, with so much more damnable numbnesse he freeseth towards those which are spirituall and eternall. Yea let them further know, that though they could bee content to offer vnto God the halfe sacrifice of a diuided heart, he will not accept of it; for of all other parts the Lord is most iealous of the heart, and therefore is impatient to haue any sharing, or to admit any corriuals in his loue; but either hee will haue all, or leaue all to the world and the diuell. So that if we thinke God may be pleased with a diuision, and will quietly take his share and goe away, wee deceiue our selues; for seeing hee hath created all, and redeemed all, and preserueth all, hee will haue all or nothing; and therefore to denie vnto him a part, is to denie the whole; and to afford him onely some, is to grant and giue him nothing. For well doth the Lord know, that if we be once luke-warme, wee will soone after bee key-cold; if the riuer of our loue be diuided into many streames, it will within a while bee dried vp; and if the force of our affection be disunited, it will easily bee ouercome. Besides, it is the nature of loue to transforme the louer into the person beloued, and so to knit them together in a most neere bond, that he is no more his single selfe, but as it were a conioyned person, ruled by the same soule. No marueill therefore if (the loue of the world hauing transformed them into it, and made them worldlings) the Lord cannot indure to haue such a co-partner, or to haue his holy image conioyned with this misshapen monster, or to dwell in a corner of that house, whose fairest roomes are taken vp by Satan and the world. To this purpose one saith, that holy delight in the Lord doth shunne that heart which is prepossessed with worldly desires; neither can there bee any mixture of true substances with vaine shadowes, of things eternall with those which are transitorie, of spirituall things with corporall, and heauenly with earthly, that we may at once sauour those things which are aboue, and those which are beneath. So that if wee would tast how good the Lord is, we must first distast these earthly vanities; if wee would be delighted with his sweetnesse, we must first learne to loath the worlds bitternesse; for it is impossible that both should rellish well at once, or that our hearts and affections should adhere both to God and the world, who are so farre distant and different, yea opposite and contrary the one to the other.

Bernard. de Ascensione Domini. Serm. 6.

§. Sect. 6.

That honours, riches and pleasures withdraw our affections from God.

And as this is true of the world in generall, so also of the things of the world; for whosoeuer setteth his heart vpon any of them, they presently estrange it from God, so as it cannot cleaue vnto him and them too. Thus worldly honours being immoderately loued, doe take away all loue of God; and those who serue this idoll of vaine glory, they cannot bee the seruants of Christ, as the Apostle speaketh. For so much do they thinke of gracing themselues, that they neuer thinke of glorifying God; and so much doe they set their minds vpon their owne credit and aduancement, that they haue no heart to honour the Lord, further than it will stand with their owne preferment and reputation: yea so they may attaine vnto their owne vaine-glorious ends, they are ready to set the glory of God to sale, and to dishonour him, that they may honour themselues. So the earthly mammon if it bee affected with immoderate loue, will quickly weane our hearts from God; and if our treasures bee in the earth, it is not possible that our hearts should bee in heauen. For as our Sauiour saith, *there as the treasure is, there will the heart be also*; and if wee serue riches, which is the god of the world, we cannot serue the Lord, the God of Heauen and Earth. If wee set our hearts vpon money wee shall soone neglect our Maker, and bee ready to sell all our interest in Heauen, by committing knowne sinnes, if wee may but a little aduance our worldly profit.

Gal. 1. 10.

Mat. 6. 21. 24.

profit. Finally, if wee fix our affections vpon worldly riches, wee will bee at their beck, ſo that when they command one thing, and God another, wee will bee ready to caſt Gods commandement behind our backs, and to yeeld our obedience to our golden idoll; and that we beſt loue which we moſt obey: if wee put our affiance in riches, wee cannot truſt in God; and therefore the Apoſtle before hee would haue vs to reſt vpon God with ſweet content, and to relie our ſelues vpon his gracious promiſes, doth firſt will vs to lay aſide auarice, which maketh vs to truſt in the creature. *Let* (ſaith he) *your conuerſation be without couetouſneſſe, and bee content with that which you haue, for hee hath ſaid, I will not faile thee, neither forſake thee.* And therefore if wee would loue our God, wee muſt not immoderatly loue our gold; if wee would truſt in Gods prouidence, wee muſt not truſt in our owne prouiſion; and if we would ſet our hearts vpon our Lord and Maſter, we muſt make riches our ſeruants, and not ſuffer them to haue any rule ouer vs. Now being put to our choice, that our hearts may cleaue to the better part, let vs conſider the great difference that is betweene the excellencie of God and riches; this being but earthly traſh, and He the chiefe goodneſſe, infinite in all perfection; this impotent, and he omnipotent; this tranſitory, and he eternall. And if (as one ſaith) the Sunne, which is not the Creator, but a creature, doe ſo farre exceed gold in beautie and glory; how much more he, who made the Sunne, giuing vnto it (as it were) but the leaſt ſparke of his glorious brightneſſe, and that not from his eſſence, but by ſole vertue of his Word? Finally, if wee too much eſteeme and fixe our affections vpon the pleaſures of the world, we cannot take our delight in the Lord, if we be louers of pleaſures, wee cannot bee louers of God; for whereas they who loue him are carefull to pleaſe him by keeping his commandements; theſe chiefly intending to pleaſe their carnal appetites, will not ſticke to diſpleaſe God, to pleaſe themſelues, and by ſinne to prouoke his wrath, ſo they may procure vnto themſelues ſome carnall delight. And thus the voluptuous wanton ſo wholly ſetteth his heart vpon his harlot, that hee ſeldome or neuer thinketh on God, and ſticketh not to diſpleaſe him in any thing, wherein he may giue her contentment. And thus the glutton and drunkard onely mind their bellies, and ſet their hearts vpon pleaſing meates, and dainty drinkes; and ſo by withdrawing them from the Lord, the authour and giuer of all theſe bleſſings, they make in his place a God of their owne bellies, as the Apoſtle ſpeaketh. And becauſe where their idoll is, there alſo muſt bee their hearts; therefore it is ſaid, that the glutton (like the fiſh which the Philoſpher calleth the ſea-aſſe) carrieth his heart in his belly, and not in his breaſt like other creatures.

Heb.13.5.

Pulchrior eſt iſte ſol quàm pecunia tua; & tamen iſte ſol non eſt Deus tuus. Et ſi pulchrior eſt lux iſta quàm pecunia, quantum eſt pulchrior qui fecit hanc lucem? Auguſt. de diſciplina Chriſt. lib. cap.1.

φιλήδονοι *non poſſunt eſſe* φιλόθεοι. 2.Tim.3.4.

Phil.3.19.

Clemens Alexand. pædag. lib.2. cap.1.

Seeing therefore the world and worldly things being eſteemed aboue deſert, and loued out of meaſure, doe ſteale our hearts from the Lord, ſeparating them here from his grace, and hereafter from his glory, let this ſerue as an effectuall reaſon to moderate our affections: and ſeeing, if the loue of the world doe remaine in our hearts, the loue of God will not enter into them; let the better haue preeminence of place, diſlodging the loue of the world, that the loue of God may dwell with vs; for if wee draw our hearts drie of this worldly loue, Gods loue will ſpring vp in the place, and repleniſh vs with ſweet delights. We are veſſels naturally full of the liquor of carnall loue, and emptie of that which is diuine and ſpirituall, & therefore wee muſt powre out that we haue, that we may receiue that we haue not: naturally wee are carried downe the ſtreame with the loue of worldly things, and there is no ſtay, vnleſſe wee will catch hold of the true tree of life, and cling vnto him with a liuely faith, that ſo wee may not bee caried downe with this violent, or rather naturall motion. Which that we may doe, let vs conſider, that whatſoeuer goodneſſe, beautie, or excellency there is in the creatures, in ſome ſmall meaſure, and for ſome ſhort time, they are infinitely and eternally in the Creatour; and therefore though our hearts were inflamed with a whole world of loue, yet in compariſon of him, they could not deſerue the leaſt ſparke of our affection. Againe, let vs remember, that if wee ſet our hearts on theſe worldly things, we exceedingly abuſe theſe gifts of God, and himſelfe alſo who is the authour of them; for he gaue them vnto vs, not that our hearts ſhould cleaue vnto them, and our loue bee ſeated on them, but that as by his gifts and meſſengers hee might wooe our loue vnto himſelfe, who is ſuch a bountifull ſuter; not that wee ſhould reſt in them as in our paradiſe, but that they ſhould be comfortable companions of our iourney, and that receiuing them by faith, the hand of the ſoule, as well as with the hands of our bodies, they might bee vnto vs pledges of his loue, earneſt pennies of our heauenly inheritance, and as forcible arguments taken from the leſſer to the greater, whereby wee might be moued with all earneſtneſſe to deſire his glorious preſence, and the ioyes of his kingdome; thus concluding with our ſelues, that if there bee any thing on earth worthy our loue, how infinitely more excellent and amiable is God, the authour of all their goodnes, & thoſe ioyes which he hath prepared for vs in our owne Country? Or

§.Sect.

Preſer

againſt the

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Auguſtin. in

1.Ioh.Tr

if we cannot, being tied with our ſenſes vnto things preſent, ſeate our affections wholly in Heauen, nor altogether fixe our hearts and minds vpon God, the author of all our good, becauſe they are pulled downe from this hie pitch of heauenly meditations, with the weight of our worldly neceſſities; yet at the leaſt let vs imitate the Eagle, which taketh all her delight in ſoaring aboue the clouds, and in looking vpon the Sunne, and ſeldome ſtoopeth, but when hunger compelleth her to ſeeke after her prey: ſo let our conuerſation be wholly in Heauen, and let vs take our chiefe delight in contemplating the beautie and excellencie of the Sunne of righteouſneſſe, and King of glorie, neuer ſuffring our hearts and minds to reſt longer vpon earth, than the neceſſities of nature doe conſtraine vs. And ſeeing wee cannot leaue the world altogether, yet (as one perſwadeth vs) let vs ſo take hold of it, that it doe not take hold of vs, and ſo poſſeſſe the things of the world, that wee bee not poſſeſſed of them; let vs haue them vnder the rule, and at the command of our minds, that they doe not impriſon them on earth in the ſlauiſh bands of carnall loue. Let vs haue earthly things in our vſe, but heauenly in our deſires; let them ſerue as helps in our iournie, but let vs reſerue thoſe eternall ioyes, as our chiefe hopes for our iournies end; let vs looke vpon worldly benefits, onely on the one ſide, as paſſing by them; but let the eyes of our ſoules be firmely, and with all intention fixed before vs on our heauenly happineſſe, vnto which wee are trauelling. Finally, if the earth for a time muſt needs haue our bodies, yet let God haue our hearts and minds; and though we bee conſtrained to vſe the things of the world, yet let vs take heed (as the Apoſtle exhorteth) that wee doe not abuſe them vnto ſinne, by ſetting our affections more vpon them, than vpon God himſelfe, and the riches of his Kingdome.

The ſecond maine ſinne directly againſt the maieſtie of God, which theſe worldly things ouervalued, and immoderately loued, doe cauſe vs to fall into, is that capitall ſinne of idolatrie, wherby men as much as in them lieth, pull God out of his royall throne, and treaſonably ſet vp in his place another Lord and King, to whom they acknowledge their fealty and allegeance. For when worldlings exceſſiuely dote vpon the world and worldly vanities, they erect them for their idols in the ſhrines of their hearts, and giue vnto them diuine worſhip. And in this regard, the Apoſtle *Iames* calleth worldlings adulterers, and adultereſſes, becauſe they commit this ſprituall whoredome with the things of the world, adoring, louing and truſting in them, more than in God himſelfe. The which ſinne is committed by worldlings, either properly and groſſely, when as they worſhip idols of gold and ſiluer; an example whereof wee haue in the Iſraelites, of whom it is ſaid, that as they abounded in theſe rich gifts of gold and ſiluer, ſo they multiplied their images: or as they bee hired with this wages of iniquitie, to commit idolatrie with theſe abominable idols made with hands, chuſing rather to fall downe before them, and adore them with diuine worſhip, than they will bee depriued of their worldly profit and aduantage. An example whereof we haue in *Demetrius*, who worſhipped the idoll *Diana*, and ragingly perſecuted the Apoſtle *Paul*, not ſo much for loue to the image, or hatred to the Apoſtles perſon or doctrine, as becauſe his idolatrie was aduantageable to him, and brought in with it earthly gaine and profit. Or elſe worldlings commit this idolatrie more improperly and couertly, when they diſplace God out of the temple of their hearts, and in ſtead of him ſet vp their idols of the world and worldly vanities, by ſetting their affections wholly vpon them; in which reſpect this may bee fitly called, the idolatry of the heart and affection, as the former was the idolatrie of the mind and iudgement. And this idolatrie is committed by worldly men, when as they loue theſe earthly vanities more than God himſelfe, taking more care and paines both in getting and keeping them, and being more afraid of forgoing them, and more grieued for loſing them, than for the enioying or loſing of Gods fauour in this life, and his glorious and ioyfull preſence in the life to come. So alſo when they put their truſt and confidence in theſe worldly things, for the furniſhing of them with all things which they deſire, and for the freeing and deliuering them from all dangers, for howſoeuer theſe are rotten props to reſt vpon, and weake helpes in time of need, yet ſo willing are men by nature, in the pride and ſenſualitie of their hearts, to leaue their dependancie vpon God, and to depend vpon themſelues, and viſible meanes; that when they haue in plentie and abundance theſe earthly things in their poſſeſſion, they are readie to relinquiſh God, and to truſt in their owne prouidence and prouiſion, to bleſſe themſelues in the fruition of their ſtore, and thereby to thinke themſelues ſafe and ſecure from any dangers. The which idolatrous confidence, as it doth raigne, and wholy beare ſway in carnall worldlings, who ſo onely reſt in worldly things, that they are moſt confident when they haue them, and moſt deſperate when they want them; ſo it ſometimes tainteth Gods deareſt ſeruants; as we may ſee in the example of the Prophet *Dauid*, who being in proſperitie, ſo farre preſumed vpon the

Hoſ.10.1.

Acts 19.25.

Pſalm.30.6.

ſtrength of his ſtate, that he concluded with himſelfe, he ſhould neuer be mooued. The which vaine confidence God ſeuerely puniſheth, by breaking the ſtaffe of their affiance when they moſt reſt vpon it, and making their hopes to faile. According to the ſaying of *Bildad; The hypocrites hope ſhall periſh, his confidence alſo ſhall be cut off, and his truſt ſhall be as the houſe of a ſpider.* So holy *Iob* ſaith, that *the eies of the wicked ſhall faile, and their refuge ſhall periſh, and their hope ſhall be ſorrow of mind.*

Iob.8.14.
Chap.11.20.

§. *Sect* 9.
That ambitious couetous, and voluptuous men are idolaters.

*Pſalm.*10.4.
1.*Tim.*6.5.
*Pſalm.*10.3.
a *Epheſ.*5.5.
b *Col.*3.5.
Non pulegij odore Critan auarus, ſed numiſmate dichalco ſeipſum reficit, cum ſtomachus angitur. Lucilius apud Stobæum.
*Pſalm.*49.
*Prou.*18.11.
*Pſalm.*62.
1.*Tim.*6.17.
*Iob.*31.24.
Eccleſiaſt. 31.8,9.
*Prou.*11.2
*Ier.*48.8.
*Pſalm.*52.

But this idolatrie which worldlings commit, by ſetting their hearts too much vpon worldly things, may better appeare if wee conſider the ſpeciall inſtances. For who ſeeth not that the ambitious man loueth his honours and preferments better than his God? for he is readie ſo he may get them, to loſe his loue, and preferreth the fauour of men before the fauour of God; not caring how often he ſinneth againſt both his knowledge and conſcience, ſo he may hide his ſinnes out of the ſight of men, and by them compaſſe his ambitious deſignes. So alſo being aduanced to authoritie and power, in the pride of his heart he neglecteth God, and truſteth in his owne might and greatneſſe; for ſupply of all that is good, and deliuerance from all which is euill. According to that of the Pſalmiſt: *The wicked is ſo proud, that hee ſeeketh not for God.* So when men ſet their hearts vpon carnall pleaſures, they fall into this grieuous ſinne of idolatrie, louing their pleaſures more than God, and not caring to diſpleaſe him, ſo they may pleaſe themſelues. But aboue all other things, riches immoderatly loued plunge men into this ſinne, making them to commit ſpirituall whoredome with this earthly mammon, and vtterly neglecting the Lord who hath inriched them, and that ſeruice which they owe vnto him, they are ready to make their getting of riches their religion, gold their god, and gaine their godlineſſe, as the Apoſtle ſpeaketh. And this the Pſalmiſt plainely affirmeth, that when the couetous man hath gotten ſtore of riches, hee *bleſſeth himſefe in his abundance, and contemneth the Lord.* In which reſpect, the couetous perſon is called an [a] idolater, and [b] couetouſneſſe idolatrie. Yea of all other idolatrie, it is the moſt contemptible and baſe: for whereas other men adore the Sunne, Moone, and liuing creatures, or elſe ſome glorious image, of ſome excellent man; they adore a dumbe and ſenſeleſſe creature, which is their owne ſlaue, to be diſpoſed of at their command. And this idolatrie couetous men commit, when they ſet their hearts vpon riches, more than vpon God, or the riches of his kingdome; as when they loue them better than him, taking more pleaſure in their wealth whileſt they haue it, than in the Lord who hath inriched them, and more ſorrow when it is taken away, than for the loſſe of Gods loue and fauour. Or when they repoſe more confidence in it, either for the procuring of the good they want, or for deliuering them from the euill they feare, than in God omnipotent and al-ſufficient: a ſinne which is moſt commonly committed by carnall worldlings, as the Pſalmiſt alſo obſerued; *They truſt in their goods* (ſaith he) *and boaſt themſelues in the multitude of their riches.* So the Wiſe man ſaith, that *the rich mans riches are his ſtrong Citie; and as an high wall in his imagination.* Vnto which vaine confidence wee are ſo prone naturally, that the Pſalmiſt thought a caueat neceſſarie, that if riches did increaſe, wee ſhould take heed that wee doe not truſt in them; and the Apoſtle thought it needfull, that rich men ſhould haue this waightie charge laid vpon them, that they ſhould not *truſt in vncertaine riches*: Becauſe vnleſſe an extraordinarie meaſure of grace preſerue them from falling into this ſinne, it is impoſſible for men to abound in wealth, and not to put confidence in it. Whereof it is, that *Iob* in his great affliction comforteth himſelfe, in the aſſurance of his integritie and faithfulneſſe, by calling this to mind, that he had not *made gold his hope, nor ſaid to the wedge of gold, thou art my confidence.* And the ſonne of *Syrach* maketh it a note of a man ſo bleſſed and admirable, that hee is hardly to be found, but when he is found, much to be commended. *Bleſſed* (ſaith hee) *is the rich, who is found without blemiſh, and hath not gone after gold, nor hoped in money and treaſures. Who is he, and we will commend him? for wonderfull things hath he done among his people. Who hath bin tried thereby, and found perfect?* The conſideration whereof ſhould make rich men carefull, that by their abundance, they be not drawne to the committing of this idolatrie. To which purpoſe, let them remember that the Lord being diſhonoured hereby, is alwayes ready to fruſtrate their hopes, and to cauſe their confidence to faile: ſo the Wiſe man ſaith, that *he who truſteth in his riches ſhall fall.* Neither ſhall they ſteale this Fall vnſeene, but they ſhall bee caſt downe with ſhame and diſhonour in the ſight of the faithfull, and they who formerly enuied their proſperity, ſhall now laugh to ſcorne their deſerued miſerie. For ſo the Pſalmiſt ſaith, that the righteous beholding the deſtruction of the wicked, ſhall laugh at him, ſaying: *Behold the man that tooke not God for his ſtrength, but truſted to the multitude of his riches,* &c.

Chap.

Chap. XXXI.

Worldly things make men forgetfull of God, vnthankefull, proud, contemptuous, ſlothfull, and negligent in the duties of Gods Seruice.

Sect. 1.

THirdly, the World and worldly things, being exceſſiuely eſteemed, and ouer-fondly loued, doe worke in vs a careleſſe forgetfulneſſe of God; for howſoeuer Gods gifts ſhould put vs in minde of the giuer, and his manifold mercies vouchſafed vs in the fruition of theſe earthly benefits, ſhould ſerue as continuall remembrancers, to put vs in mind of him, who hath beene ſo gracious vnto vs: yet through our great corruption, the more of theſe temporall bleſſings wee receiue from God, the leſſe we thinke we need him, and the ſeldomer wee remember him: like the prodigall child, who all the while he was in proſperitie, and had money to ſpend in ſuperfluities, neuer remembred his bountifull Father, from whom he had receiued this rich portion; but when all was ſpent, and hee brought to want and penurie, then he commeth againe freſh vnto his memory, and hath a deſire to returne vnto him. An example whereof wee haue in the Iſraelites in the time of the Iudges, who when they had the World at will, forgot the Lord, and ſerued Idols; but when for their ſinnes, they were deliuered into the hand of their enemies, they againe remember, and returne vnto him. So afterward the Lord by his Prophet complaineth of them, *as in their paſtures, ſo were they filled; and their heart was exalted: therefore they haue forgotten me.* And hence it is, that the Lord foreſeeing that theſe would be the fruits of their proſperitie and abundance, is ſo carefull in giuing them warning of it, that they might not thus be ouertaken. *When* (ſaith he) *the Lord thy God hath brought thee into the Land which hee ſware vnto thy Fathers,* Abraham, Iſaac *and* Iacob, *to giue it to thee, with great and goodly Cities which thou buildeſt not; and houſes with all manner of goods, which thou filledſt not, and welles digged which thou diggedſt not, Vineyards and Oliues which thou plantedſt not; and when thou haſt eaten and art full, beware leſt thou forget the Lord, &c.* So elſewhere; *when thou haſt eaten, and filled thy ſelfe, thou ſhalt bleſſe the Lord thy God for the good land, which he hath giuen thee. Beware that thou forget not the Lord thy God, not keeping his Commandements, &c.* And thus worldly honours make men to forget the Lord, who hath aduanced them, and to ſay with *Pharaoh, Who is the Lord that I ſhould heare him?* And with *Nebuchadnezzar, Who is that God that can deliuer you out of mine hands?* Neither is it any [illegible] that they thus forget God in their ruffe and jollity, ſeeing their pride ſo ouerſhadoweth their memories, that they are ready to forget themſelues, aſpiring vnto Diuine Honours as though they were Gods, and neuer remembring, though their memories bee rubbed with ſo many frailties & infirmities, that they are but mortall men. Thus alſo abundance and ſuperfluity of riches doth make men ordinarily to forget God, as the Wiſe *Hagur* intimateth in that Prayer: *Giue me not riches leſt I be full and denie thee, and ſay, who is the Lord?* For ſo vnthankfull we are, that the maſt makes vs to forget the tree, & the pleaſant ſtreames the fountaine from which they come; neither are we longer mindfull of God, than whileſt our neceſſities conſtraining vs, wee implore his helpe. But aboue all other things in the World, carnall pleaſures are apt to worke in thoſe forgetfulneſſe of God, who doe enjoy them; for whoſoeuer drinke a deepe draught of theſe ſweet waters of carnall delights (as it were of the lethe of obliuion) their heads are ſo intoxicated with theſe bewitching cups, their ſenſes ſo benummed, and all the faculties of their ſoule, ſo ſtupified and deaded, that they neuer call the Lord to their remembrance, but like beaſts wallow in their delights, and haue their hearts and minds oppreſſed, yea, buried in their carnall pleaſures.

Prou. 30. 8.

§. Sect. 2. That worldly things abounding, make men vnthankfull towards God.

The fourth ſin againſt God, which theſe worldly things immoderately loued, doe commonly plunge worldly men into, is vnthankfulneſſe towards God for all his gifts and bleſſings; the which is a fruit of the former: for when men are forgetfull of their benefactour, they muſt needs be alſo vngratefull for his benefits; and that in the worſt kind; for ſo farre are they from returning thanks, that they neuer ſo much as thinke of him to whom they are ſo greatly beholding. Beſides (as I haue ſhewed) the more that wordly men abound with theſe earthly things, the more their concupiſcence is increaſed, & the more eager they are in ſeeking after more. The which is a notable hindrance vnto their thankfulneſſe; for they who haue their minds wholly ſet vpon that which they haue not, do not remember what they haue, much leſſe doe they thinke of returning thankes to their great benefactour; yea, they are ready rather to murmure for that they want, than to bee thankfull for that which they haue already receiued. Whereas contrariwiſe if wee ſhould but remember the bleſſings which we doe from God daily enjoy; there is no man in the World ſo poore in his gifts, who might not find rich matter of prayſe and thankſgiuing; eſpecially if hee would caſt his eye, not on thoſe who are preferred before him, but on thoſe to whom he is ſuperiour; not on the things which hee wants and others enjoy, but on thoſe which he

Non patitur auiditas quemquam eſſe gratum. Nunquam enim improbae ſpei quod datur ſatis eſt. Senec. Benefic. lib. 2. ca. 27.

he enjoyeth, and they want. But ſo vnthankfull our corrupt nature is, that wee haue alwayes our finger vpon our ſore, and our wants and grieuances in our memories, yea, and commonly the fewer they are, the greater is our repining, complaining that we haue nothing, if we haue not all; and the more rich wee are in Gods bleſſings, the poorer commonly we are in thankfulneſſe. And whereas in reaſon wee ſhould (reſembling golden veſſels) reflect from gratefull hearts, the beames of Gods ſhining benefits, with vnfained thankfulneſſe, and multiply our prayſes and thankſgiuing, the more God multiplyeth his gifts vpon vs: contrariwiſe wee are moſt gratefull when we receiue his benefits with a ſparing hand, and better eſteeme them, when wee enjoy them but ſome few dayes in the yeere, than if we had continuall vſe of them throughout our whole liues. And as our eyes doe worſe ſee thoſe objects which are cloſeſt to them, and thoſe better which in a conuenient diſtance are remoued from them; ſo wee are moſt blinde in ſeeing and acknowledging thoſe benefits which wee hold cloſe in our poſſeſſion, but better ſighted when they are a little remoued from vs. By reaſon of which our groſſe ingratitude, the Lord is faint to pull from vs ſome of his gifts, that wee may be thankfull vnto him for the reſt; to withdraw them for a time, that wee may learne better to eſteeme them for euer afterwards; and to depriue vs altogether of ſome of his benefits, that wee who neuer thought of them, whileſt we had them, may giue them deſerued prayſe at parting; and that wee who were not thankfull for that which we eſteemed not whileſt wee had it, may by the want learne the value, and duly eſteeming it, may now be thankfull, if it be reſtored againe; or if not ſo, yet at leaſt becauſe once wee had it. And thus *Rehoboam* was more thankfull becauſe hee had two Tribes left vnto him, than when hee raigned ouer all the twelue. And *Manaſſes* returneth prayſe to God for his reſtoring, who neuer thought of Gods mercy before he was reſtrained. Yea, who may not obſerue in his owne experience, that the more men abound in all worldly proſperitie, the more vngratefull they are vnto God for his bleſſings; and that where hee ſoweth the moſt ſeed of his rich benefits, there hee commonly reapeth leaſt fruits of thankfulneſſe? Who ſeeth not that they who are in honourable callings, take leaſt care to honour God? And whereas they being aduanced aboue others, ſhould as much excell them in thankfulneſſe, as they doe in place: and in a liuely acknowledgment of his mercies towards them, ſhould confeſſe his goodneſſe before the ſonnes of men, and being ſet in theſe high places, ſhould like Lights, ſhine to the glory of God in their liues and conuerſations; they commonly are more vnthankfull than thoſe, who are in the meaneſt condition, and become examples and precedents of all ſinne, and in ſtead of acknowledging the mercy of God in their honour and preferment, are ready to rob him of his glory, and to attribute all, either to their Progenitours, the fauour of their Prince, or their owne wiſedome and well deſeruing. So who are more vngratefull vnto God, than thoſe who moſt abound in riches? For ſo farre are they for the moſt part from deſiring to ſhew their thankefulneſſe in diſpoſing of their riches to the glory of God that gaue them, in aduancing the meanes of his ſeruice, and in the workes of Charitie, that they ſeldome ſo much as in their hearts acknowledge him for the authour of all their welfare, but kiſſe their owne hands, *ſacrifice to their nets, and burne incenſe vnto their yarne; becauſe by them their portion is fat, and their meat plenteous:* attributing vnto their owne wits and indeuours the prayſe of all which they poſſeſſe, as though by them alone they had outſtripped others, and made themſelues owners of this plenty. Finally, who are leſſe thankfull vnto God, than they who enjoy moſt pleaſures, and euen wallow themſelues in worldly delights? For ſo wholly are they taken vp with their ſports and paſtimes, that they haue no time to conſider how gracious the Lord is, nor how in his mercies he doth abound towards them; & ſo are their minds, hearts, and affections fettered with their ſenſualitie, and belimed and clogged with theſe carnall pleaſures, that they are not able to lift them vp to Heauen in any holy meditation, or to returne true thankfulneſſe vnto God, as being the fountaine of all their good. By all which it appeares, that theſe worldly benefits doe rather hinder, than further vs in thankfulneſſe towards our benefactour, and conſequently remaining vngratefull debtors, who are not willing ſo much as to returne thankes for payment, wee deriue vnto our ſelues, the juſt diſpleaſure of our Lord and Maſter, and bring vpon vs a fearefull reckoning againſt the day of his appearance, of which wee might be diſcharged, if we would but thankfully owne the benefits which we haue receiued. In regard whereof one ſaith, that from theſe earthly good things when they grow great, there doe ariſe great euils, when as being preferred before others in the vſe of our Maſters talents, wee doe vſe his gifts, as not giuen, returning no glory to our benefactour. For ſo thoſe who ſeemed greateſt in reſpect of Gifts receiued, for not returning thankes, are reputed leaſt in Gods eſtimate, &c. Yea, in truth, by ſo much a man is worſe, by how much hee is better, if hee aſcribe vnto himſelfe that wherein hee excelleth, and ſo rob God of his deſerued prayſe:

euen

2.*Chron*.11.4. & 12.1,6.

2.*Chron*.33.12, 13.

Habak.1.16.

Bernard. Serm.4.

euen as he is the greateſt malefactour, and worthy of moſt puniſhment, who hath moſt goods in his poſſeſſion, if he hath compaſſed them by theft, and by defrauding others of that which in right belonged to them.

The fift ſinne againſt God accompanying proſperitie and worldly abundance, is pride, whereby men are ready to aduance themſelues euen againſt God, and to grace themſelues by his diſhonour: for whereas the more wee are inriched with Gods bleſſings, the more humble we ſhould be vnto him, as ſtanding indebted to his bounty in ſuch great ſummes (for what haue we that we haue not receiued? And what haue wee receiued, of which wee ſhall not one day giue an account?) yet ſo fooliſh we are, that the more we are indebted, the more we inſult in pride, and that not only towards thoſe, with whom we ſtand vpon equall tearmes; but euen towards God himſelfe who is our Creditour, and may euery houre call vs to a reckoning, and condemne vs for default of payment. Thus the Pſalmiſt obſerueth, that pride and plentie did commonly goe together. *They are* (ſaith he) *incloſed in their owne fat, and they haue ſpoken proudly with their mouth.* And elſewhere he ſaith, that becauſe wicked Worldlings were not in trouble like other men, but flouriſhed in all plenty and proſperitie, *therefore they put on pride as a chaine about their neckes*, eſteeming it no diſgrace vnto them, but a chiefe ornament: and not content to carry themſelues aloft in this high pitch amongſt men, they are ready (as hee ſaith) to talke preſumptuouſly againſt God, and to ſet their mouthes againſt heauen. The which practice wee alſo may obſerue in our times, among the ruffling gallants of the world, who hauing bin alwaies nurſed in the lap of proſperity, & had al things which their hearts could wiſh, are ready in lieu of thankfulneſſe towards God, to deſpite him (as it were) to his face, and to pull him out of his throne by their oathes, blaſphemies, and bitter execrations. Whereby it appeareth that pride bordereth vpon proſperitie, and that theſe worldly vanities, though they doe not truly nouriſh vs, and make vs grow in ſubſtantiall goodnes, yet they puffe vs vp, and make vs ſwell with the wind of vaine glorie; & the greater our earthly abundance is, the the greater commonly is our tumour, and conſequently the greater is our torment; this ſpirituall ſwelling being to the ſoule, like the ſwelling of wind to the bodie, which (as I haue ſhewed) tortureth, but doth not ſatisfie. Yea ſo forcible is this proſperitie, and abundance of earthly bleſſings in drawing men to this ſin of pride, that it preuaileth not only with Heathens, Infidels, and worldlings; but euen with Gods faithfull ſeruants and deare children. Of both which we haue many examples; as of *Pharaoh*, who in the pride of his heart oppoſed againſt the knowne will of God; and in *Nabuchadnezer*, who beholding all his pompe, glory and riches, attributeth the praiſe of all vnto himſelfe, and robbeth God of the glory due vnto him, vanting himſelfe in the pride of his heart, and arrogantly bragging; *Is not this great Babel, that I haue built for the houſe of the Kingdome, by the might of my power, and for the honour of my Maieſtie?* So it is ſaid of *Vzziah* that finding the Kingdome in a perplexed eſtate, he did vprightly in the ſight of the Lord, and ſought vnto him; for which when the Lord had made him to proſper, and to waxe ſtrong, his heart was lift vp to his deſtruction, and hee tranſgreſſed againſt the Lord his God. Yea, good *Ezechias* was thus ouer-taken, waxing proud of his great proſperitie, and vanting himſelfe in his rich treaſures: and holy *Dauid* himſelfe, who had profeſſed that his heart was not haughtie, nor his eyes loftie, but that hee was become humble like a little childe, was after this puffed vp with his great proſperitie, and in the pride of his heart numbreth the people. By all which it plainly appeareth, that worldly plenty is the Nurſe of Pride; for as fat commeth of the ſuperfluitie of nouriſhment, whereby the body is made bigger, but not better, either in health, ſtrength, or nimbleneſſe; yea, rather it is the Nurſe of many diſeaſes, and maketh the body purſie, vnweldie, and vnfit for action: ſo this ſwelling of pride riſeth from the ſuperfluous abundance of wordly benefits, and maketh a man greater in his owne conceit, but not in true worth; for the ſoule is not thereby ſounder in grace, or ſtronger and more actiue in the duties of pietie; yea contrariwiſe, this ſwelling of pride maketh way for all ſpirituall diſeaſes, and cauſeth him who is infected with it, to be more ſluggiſh and ſlothfull, vnweldie and impotent in all actions and duties of pietie and Chriſtianitie.

Dan.4.27.

2.Chron.26.16

Pſal.131.1,2.

2.Sam.24.

§.Sect.4.
That honours, riches & pleaſures puffe men vp with pride.

Thus the greateſt honors bring with them the greateſt pride; and though a man climbe neuer ſo faſt vpon the ladder of preferment, yet his proud heart will ſtill be one ſtep at leaſt aboue his eſtate; yea oftentimes theſe earthly aduancements make the pride of men to mount ſo high, that they doe not only in their ambitious conceits and deſires aſcend vnto the clouds, and touch the heauens; but euen preſume to approch vnto the throne of God, and to rob him of his glorie, that they may ſet the crowne vpon their owne heads. Thus *Clitus* magnified by the people for a proſperous expedition by ſea, wherein he had the victory ouer a few ſhips, magnified himſelfe much more in his owne conceit, & was content to be called the god of the ſea. So *Demetrius* being aduanced to a kingdome, would needs equall himſelfe with God, and

Plutarch. de fort. Alexandr. lib. poſteri.

be called *Iupiter*; neither muſt now Ambaſſadours come vnto him as vnto other Kings, to conferre of ſtate buſineſſe; but as vnto a God they muſt ſend to enquire of him, and take all his anſweres for Oracles. So *Alexander*, *Nebuchadnezzar*, and diuers of the Romane Emperours, arrogated vnto themſelues diuine Honours, and would needs haue their Statues worſhipped; being ſo blinded with ambition, and ſurfeited with pride, that they forgot their mortalitie; and became Corriuals with God himſelfe in his honour and glory. The like may bee ſaid of abundance of worldly riches, which are the bellowes of vaine glory, and the common cauſes of pride againſt God, who is the Author and fountaine of our wealth and welfare: whereof it is that the Lord ſo carefully admoniſheth the Iſraelites, that when they ſhould through his bountifull bleſſing abound in riches, they ſhould take heed that their hearts were not lifted vp with pride; and that the Apoſtle would haue rich men ſo ſtraitly charged that they ſhould not bee high minded. And this is the cauſe why pride is vſually called the worme of riches, which breeding in them, eateth out all their goodneſſe, and maketh them euill vnto vs, which are good in their owne nature; and hurtfull and pernicious, which in themſelues are profitable and beneficiall. So the Sonne of *Syrach* ſaith, that *riches lift vp the mind*; and *Salomon* telleth vs, that *the rich man is ſtill wiſe in his owne conceit, though a poore man of vnderſtanding can try him* and diſcerne his folly. To which purpoſe one ſaith, That there is nothing ſo much to be feared in riches as pride, and that wee are not to feare riches themſelues, but pride which is the diſeaſe of riches: for that mind is of great vertue and magnanimitie, which in the abundance of riches is not infected with this diſeaſe, and being in an high eſtate, is not alſo high-minded. Hee is a rich man truely great, who doth not therefore thinke himſelfe great, becauſe hee is rich, whereas hee who taketh all his worth from his wealth, may be truly ſaid to be full of pride, but empty of goodneſſe and deſert; a boaſter outwardly in his words and lookes, but inwardly a begger in his minde and heart; ſwelled and puffed vp with vaine glory; but not full and ſolide in vertue and true worth. And yet this empty pride ſwelleth and puffeth vp, as much as any other; and is full of inſolencie, though in reſpect of the ground and cauſe thereof, it bee in truth moſt baſe and contemptible. For as the pride ariſing from the bodie is more baſe, than the pride which is grounded on the gifts of the ſoule, ſo the pride of riches which are no part of the perſon, is more baſe than the pride of bodily gifts; becauſe being ſeated and grounded on thoſe things without a man, which are farre inferiour to the gifts either of minde or body, they who are proud of them plainely ſhew, that they haue nothing within, and in their owne perſons, worth reſpect; or elſe they would neuer be proud of thoſe things which are without, ſeeing a man alwayes groundeth his pride on thoſe things, wherein he thinketh he moſt excelleth. The which if men would duly conſider, they might well leaue this contemptible pride, if not becauſe it is a ſinne, yet at leaſt for ſhame, ſeeing it doth diſcouer their vanity and worthleſneſſe. For who would not bluſh to ſeeme proud of outward accidents, which may bee wonne and loſt, and (as one ſaith) bought and ſold on the Market Hill? Which, when we haue them, adde nothing to the perfection of our perſons, and being taken away, nothing is detracted from our eſſence, (yea, in truth) from our worth: neither is the minde made greater, or more magnanimous by deſiring or hauing, but by light valuing and contemning them as worthleſſe trifles, in compariſon of things deſireable and truly excellent. And yet nothing more commonly puffeth men vp with moſt inſolent pride, than riches and abundance; and though like empty bladders they haue nothing but skin, they are made full with theſe vanities; and ſwell in conceit, though they are as empty of any ſubſtantiall goodneſſe, as they were before. An example whereof wee haue in the Merchants of Tyre, who becauſe by their trading they had increaſed their riches, their hearts were lifted vp, and thinking themſelues more than men, they arrogated to themſelues the titles of God. But we ſhall not need to goe ſo farre to fetch examples, ſeeing wee haue many ſuch in our owne dayes, who meaſuring their worth according to their wealth, moſt proudly conceit of their own excellency, and inſult ouer all others as worſer, who are poorer; though they be vtterly diſfurniſhed of all gifts and good parts both in body and minde, and as farre ſhort of them in wiſdome and worth, whom they contemne, as they are before them in earthly abundance. Although in truth there is no ſhew of cauſe, ſeeing there is no compariſon betweene the gifts of minde and body, and the gifts of an outward eſtate. And beſides, if there be any excellency at all in theſe earthly riches, it is not in keeping and poſſeſſing them, but in their beſtowing and vſe: neither is he in the Church and among Chriſtians to be accounted rich, who hath much in keeping; but he who findeth much to beſtow on charitable vſes, and hath plenty for the poore: for it is not ſo much money, as the mind that maketh rich. Finally, thus worldly pleaſures cauſe pride, as they are the vſuall meanes to make vs forget God, and to forget our ſelues, cauſing vs like pampred Horſes to ſcorne our Maſter; eſpecially if our delights be of ſuch a na-

*Deut.*8.12,13,14.

1.*Tim.*6.17.

Ecclus 40.26.
*Prou.*28.11.

Auguſt. Serm. 112.Tom.10.

nature; as that therein we may ſhew our excellency, and commend to thoſe who are about vs the gifts of body or minde, which ſelfe-loue maketh vs beleeue, to bee eſteemable.

In all which reſpects theſe worldly things thus abuſed, may bee truly ſaid, not only, not to doe vs any good, but contrariwiſe much hurt, ſeeing they are the meanes to caſt vs into this hainous ſinne of pride, which aboue all others God deteſteth, as the Scriptures teſtifie. And as he doth hate the ſinne, ſo hee purpoſely oppoſeth, and ſetteth himſelfe againſt thoſe who are defiled with it, and becauſe the proud man oppoſeth againſt God, robbing him of his glory which is moſt deare vnto him; therefore the Lord alſo oppoſeth againſt him, and croſſeth him in all his courſes. So the Apoſtle *Peter* ſaith, that *God reſiſteth the proud, but giueth grace to the humble.* The which oppoſition and reſiſting of God who is Omnipotent, muſt needs bring them to ruine and deſtruction, ſeeing their policies cannot ouer-reach his infinite wiſedome, nor all their ſtrength defend them from being ouerthrowne by his mightie power; eſpecially ſeeing his will to bring them to confuſion, is ioyned with his abilitie, the Lord neuer more willingly ſhooting his arrowes of wrath and vengeance, than againſt the proud perſon. So the bleſſed Virgin in her Song ſaith, that God *ſcattereth the proud in the imagination of their hearts, and doth put downe the mightie from their ſeats, exalting them of low degree.* And our Sauiour teacheth vs, that *he who exalteth himſelfe ſhall be brought low, and hee that humbleth himſelfe, ſhall be exalted.* As therefore men lift vp higheſt thoſe earthen pitchers which they purpoſe to breake with greateſt violence, into moſt pieces; ſo the Lord intending to batter and bruiſe theſe fraile perſons puffed vp with pride, doth lift them vp on high, that he may giue them the ſorer fall. And howſoeuer the Lord who is chiefe Iudge of Heauen and Earth, is the puniſher of all vice and ſinne, yet becauſe he executeth this vengeance more certainly, and ſeuerely vpon proud perſons, therefore the Prophet *Dauid* maketh it one of Gods attributes and titles, whereby he will be knowne to be a puniſher of them; *O thou who deſtroyeſt the proud, and wicked, which erre from thy Commandements, take away from me ſhame and contempt, becauſe I keepe thy teſtimonies.* And as hee beareth an extraordinary hatred vnto this ſinne aboue others, ſo hee inflicteth on it extraordinary puniſhments, branding it as an hainous and capitall offence, by impoſing on it his greateſt plagues. For whereas proud men in their ambitious deſires would be equal with God, the Lord pulleth them downe in his fierce wrath, and maketh them leſſe than men. For he ſtriketh them commonly with frenzie and madneſſe, and thereby depriuing them of the vſe of reaſon, the eſſentiall forme of man, wherein chiefly his manhood conſiſteth, and whereby he is diſtinguiſhed from the brutiſh creatures, hee maketh them equall with beaſts, and ſo expoſeth them, how great ſoeuer they were in former times, to the contempt, deriſion, and iniuries of the baſeſt and meaneſt, who before held them in ſuch great reſpect, that they could not looke vpon them, or ſtand in their preſence, but with much feare and reuerence. A plain example whereof we haue in *Nebuchadnezzer*, who for his pride was driuen from his Palace and Regall Throne, into the wilde Woods, and made of a great Monarch and Ruler of men, a companion with Beaſts, and farre worſe than his baſeſt ſeruant. And the like we may obſerue in many in our owne times, who offending in this ſinne, are ouerthrowne with this puniſhment. For howſoeuer all exceſſiue pride is not thus puniſhed (for then there would not bee enow in their right wits to tend and rule thoſe who are mad) yet a man ſhall ſeldome ſee this puniſhment following, where exceſſiue pride hath not gone before. So that one may boldly affirme, that if pride onely be not plagued with this fearefull iudgement of frenzie and madneſſe, yet it is more often thus puniſhed than all other ſinnes beſides. The which fierce and ſudden vengeance of God, which he taketh on proud perſons, the Prophet *Malachie* expreſſeth, by comparing Gods wrath burning againſt them, to a burning Furnace, and proud men to ſtubble. *The day of the Lord* (ſaith he) *commeth, that ſhall burne as an Ouen; and all the proud ſhall be ſtubble; and the day that commeth ſhall burne them vp, ſaith the Lord of Hoſts, and ſhall leaue them neither root nor branch.* And therefore ſeeing theſe worldly things are the common cauſes of pride, and pride bringeth with it ſuch confuſion and deſtruction, let this ſerue as an argument to make vs contemne theſe harmefull vanities, not immeaſurably deſiring them when we want them; nor exceſſiuely eſteeming and immoderately louing them when wee haue them; and ſo if we want theſe things which we neglect, our minds will not be much deiected; or if wee haue them, they will not bee much exalted and lifted vp; neither can a man be proud of the poſſeſſion of that which he doth not ouer-value in his iudgement, and vnmeaſurably loue in his affection.

Dan.4.27, 28,30.

Mal.4.1.

§. Sect. 6. That worldly things bring with them contempt of God.

The ſixth ſinne againſt God, which theſe worldly things too much eſteemed, and immoderately loued plunge vs into, is either neglect or vtter contempt of God himſelfe, his ſpirituall graces, and heauenly ioyes; for our affections being finite are limited and reſtrained to their obiects, ſo that being conuerſant and exerciſed about ſome, they in the meane time neglect others. And therefore if they cannot with their full vigour and heate affect many things being diuers; how much leſſe can they at once loue God and the World, ſpirituall graces and earthly vanities, eternall ioyes, and theſe tranſitory trifles, ſeeing they are oppoſite and contrary the one to the other? And this our Sauiour Chriſt teacheth vs, where as he ſaith, that *no man can ſerue two Maſters; for either hee muſt hate the one and loue the other, or elſe he ſhall leane to the one, and deſpiſe the other; yee cannot ſerue God and riches.* So that there is no halting betweene the Lord, & this worldly *Baal*, for the ſeruice of one, is the contempt of the other, and the louing of the one, is the hating of the other. It is true indeed in reaſon that the more wee abound with theſe earthly benefits, the more wee ſhould loue, reuerence, and with all diligence and alacritie ſerue the Lord, they being his bountifull gifts and bleſſings whereby hee deſerueth at our hands loue and ſeruice; howbeit ſuch is the corruption of our hearts, that no ſooner are wee inriched with theſe worldly benefits, but we preſently loue the gifts better than the giuer; and laying herein aſide all reaſon, we become like beaſts, feeding vpon our prouender, and neglecting our feeder; and the more we are pampered and made fat, the more ready we are to kicke againſt him. An example whereof wee haue in the people of Iſrael, of whom the Lord complaineth, that whereas in reſpect of the manifold benefits which he had multiplied vpon them, they ſhould haue ſerued him in vprightneſſe of heart; they contrariwiſe by his gifts were made more rebellious: *But hee* (ſaith the Lord) *that ſhould haue beene vpright, when he waxed fat, ſpurned with his heele. Thou art fat, thou art groſſe, thou art laden with fatneſſe. Therefore he forſooke God that made him, and regarded not the ſtrong God of his ſaluation.* The like complaint the Lord maketh by the Prophet *Eſay; Heare O Heauens, and hearken O Earth, for the Lord hath ſaid, I haue nouriſhed and brought vp children, but they haue rebelled againſt me.* Yea, he maketh the herein more brutiſh than the beaſts, *Becauſe the Oxe knoweth his Owner, and the Aſſe his Maſters Crib; but* (ſaith he) *Iſrael hath not known, my people hath not vnderſtood.*

Luke16.13.

Deut.32.15.

Eſay 1.2,3.

§.Sect.7.

That worldly things bring contempt of ſpirituall grace and heauenly glory.

And as they who ſet their heates vpon theſe worldly things doe contemne the Lord himſelfe; ſo alſo his ſpirituall graces and heauenly ioyes: for ſo wholly are their hearts taken vp with the loue of theſe vanities, that they haue ſeldome or neuer leiſure to thinke of thoſe diuine excellencies; but like the Serpents brood, they take all their delight in lying groueling, and in creeping on the earth, hauing neuer ſo much as a thought of raiſing themſelues towards Heauen in any diuine and ſpirituall meditation. Or though they ſhould thinke of grace and glory with ſome deſire to compaſſe them, or would lift themſelues vp in any ſpirituall contemplation, yet as Birds with great bodies, though they haue wings cannot flie aloft, but when they attempt it, are pulled downe with their owne waight, and onely flutter vpon the earth: ſo though they haue ſpirituall ſoules, vnderſtandings, and iudgements as well as others, yet are their hearts ſo oppreſſed with the waight of worldly cares, and the loue of earthly things, that no ſooner doe they offer to raiſe them in heauenly meditations, but preſently they are preſſed downe againe, and (as it were) flutter and tire themſelues with worldly buſineſſe. But in truth ſeldome haue they ſo much as any ſuch deſire, ſeeing the World like a thicke cloud, being neere vnto them, doth ouer-ſhadow and hide that bright ſhining Sunne of heauenly glory out of their ſight, ſo as they cannot ſee it, and not ſeeing it, neuer deſire it, there being no deſire and loue of that which is not knowne. And as a little Pearle ſticking faſt vnto the eye doth blinde the ſight, and is ſufficient to hide from vs the whole Earth and Heauen, which are incomparably of greater quantie; ſo the World & worldly things like a Pearle ſticking cloſe to the eye of the ſoule, do make it ſo ſpiritually blinde, that it cannot diſcerne the Lord, infinite in all goodneſſe, nor the ioyes of Heauen, though without all compariſon, they are of greater excellencie. To which purpoſe one ſaith, that if wee deſire earthly things, we are wholly taken vp with the care of them; and ſo farre are we beaten back from heauenly contemplation, by how much wee are ouer-poyſed with the cares of earthly affaires. But ſay notwithſtanding this blindnes, they might haue ſome glimpſe of the ſhining brightneſſe of ſpirituall grace and heauenly glory, or wanting this, ſhould haue it by others deſcribed vnto them, ſo that ſome knowledge of theſe diuine excellencies, might by the paſſage of the eare, be deriued to their vnderſtandings; yet being wholly poſſeſſed with the loue of worldly things, they would little regard ſuch diſcourſes, and accounting theſe earthly vanities their chiefe treaſures, their hearts are ſo faſt fixed vpon thẽ, that no perſwaſion wil moue them to leaue them, or once to looke after thoſe ſpirituall and diuine excellencies. For as hee who loueth truly his God, doth not much loue his Gold, becauſe hee eſteemeth him his chiefe treaſure; and as he who highly eſteemeth heauenly happineſſe, doth preſently contemne theſe earthly vanities; ſo contrariwiſe they who dote on the Idoll of the World, doe not reſpect the Lord of Heauen; and they who ouer-value earthly traſh, doe contemne, and ſet light by thoſe heauenly and eternall treaſures. And this our Sauiour plainly teacheth vs in the Parable

ble of the gueſts inuited to the mariage ſupper; for they who were beſt diſpoſed framed excuſes, one that hee had bought a farme, and muſt needs goe out and ſee it; another that hee had bought fiue yoke of oxen, and muſt goe to proue them, and another that he had maried a wife, and therefore could not come; all which though they pretended faire excuſes, as though their deſire had beene to come, if their buſineſſes had not beene ſo vrgent, yet the true cauſe was, as our Sauiour telleth vs, becauſe doting vpon their earthly affaires, they were ſo wholly taken vp of them, that they made light of theſe heauenly offers, and went their waies. And thoſe who were worſe affected, and carried with greater violence in their loue towards worldly vanities, tooke it ſo ill, that the meſſengers of the great king ſhould preſume to diſſwade them from the loue of their chiefe jewels and moſt eſteemed treaſures, that they laid violent hands vpon them, ſharply intreated them, and cruelly murthered them. Thus thoſe who ſet their hearts vpon worldly honours, neuer thinke of eternall glory, but ſpend all their thoughts and labour in plotting the meanes whereby they may aſpire to earthly preferments; and if any ſhall perſwade them to leaue theſe courſes, and contemning the vaine-glory of the world ſeeke after heauenly honour which ſhall bee eternall, and to glorifie God by their holy liues, and humble cariage, that hee may glorifie them in his heauenly kingdome; they will plainely ſhew their neglect and contempt of theſe euerlaſting honours, by deſpiſing, if not deriding theſe Chriſtian admonitions and perſuaſions. So he who too much eſteemeth, and immoderately loueth earthly riches, doth neglect and contemne the Lord, and the vnualuable riches of his ſpirituall graces and heauenly treaſures; being ready with *Iudas* to ſell his Sauiour for a little money, and with *Demas* to forſake all communion with the Saints, to imbrace the world. So the Pſalmiſt ſaith, that the *couetous man bleſſeth himſelfe in his riches, and contemneth the Lord.* And as hee contemneth God, ſo alſo his ſpirituall gifts and heauenly glory; for as the heathen man could teach vs, where riches are highly valued, there all good things, as faith, honeſty, modeſty, ſhamefaſtneſſe, are contemptiblie cheape, and baſely eſteemed; and conſequently they are ſought, when as theſe are neglected, and the rather becauſe they are more eaſily compaſſed, and theſe with greater difficulty. For whereas vnto vertue there is but one way, and that hard to bee found, and painefull in trauelling; men find many wayes to get money, vſing all meanes both good and euill, that they may hereby obtaine their deſire. So another ſaith, that they who ſet their affections vpon earthly treaſures, and haue their hearts tied to the World with this golden chaine, they can neuer ſo much as thinke of the riches of Gods kingdome, their minds are ſo taken vp with thinking on their money, vſurie, gaine, bargaining, and ſuch other buſineſſes. And if any man ſhall perſwade them to alter their couetous courſes, and to lay vp their treaſures, not in Earth, but in Heauen, becauſe wee cannot haue a treaſurie in both places, nor ſerue God if wee ſerue Mammon, they are ready to laugh them to ſcorne, as the Phariſies did our Sauiour Chriſt; and euen to perſecute them to the death, if they too earneſtly inſiſt in this argument. The like alſo might bee ſaid of worldly pleaſures, which being ouerualued, and too much affected, make men in compariſon of them, to neglect the ioy in the holy Ghoſt, yea the ioyes of Heauen, and thoſe ſurpaſſing pleaſures which are at Gods right hand for euermore. And as the Hog feeding vpon the maſt and ſwill which hee naturally loueth, and wallowing himſelfe in the filthy mire, will not exchange his groſſe feed, for the daintieſt meates, nor his lothſome lodging for a bed of downe: ſo they being wedded to theſe ſenſuall and carnall delights, which are baſe and bruitiſh, are ready in compariſon of them to ſet light by, and contemne the ſpirituall ioyes of a Chriſtian, and the eternall ioyes of Heauen, as though they were not worth the ſeeking and deſiring. And therefore ſeeing the loue of God and theſe heauenly excellencies, and the loue of the World, and worldly vanities will not ſtand together, but hee who in his heart and affection imbraceth the one, doth preſently neglect and contemne the other, let this alſo ſerue as an effectuall reaſon to weane our hearts from theſe earthly trifles, ſeeing if we giue them entertainment, and vouchſafe them too high a ſeat in the Temple of our hearts, they will inſtantly thruſt out the loue of the Lord, and his inualuable benefits; and by our neglect and contempt make vs to loſe theſe incomparable treaſures, for this earthly traſh, and worthleſſe trifles.

Chryſoſt. in Mat. 6. Homil. 21.

Luk. 16. 14.

§. *Sect.* 8.

That worldly things immoderately loued make men ſlothfull in the duties of Gods ſeruice.

Laſtly, the world and worldly vanities, being too highly eſteemed and exceſſiuely loued, doe make vs ſlacke and ſlothfull in the duties of Gods ſeruice, and in vſing the meanes which hee hath ordained to attaine vnto the preſent poſſeſſion of his ſpirituall graces, and the aſſurance of his heauenly ioyes. And this ſinne is a neceſſarie fruit and effect of the former; for when we neglect the Lord, and contemne his ſpirituall and heauenly benefits, then are wee alſo careleſſe and negligent in vſing the meanes wherby we may obtaine thoſe things which we ſo little eſteeme and deſire. And as thoſe who haue drunke poyſons doe preſently wax ſtiffe and benummed, and ſoone after are ſeazed vpon by death, whereby they are made impotent and vtterly vnable to performe any humane action: ſo they who haue drunke of that benumming poyſon of cold contempt, deſpiſing God and his rich graces, ſpirituall, and eternall, are made firſt ſluggiſh, and ſoone after impotent and dead to all good duties. Neither is this rare and vnuſuall to ſee thoſe vpon whom the world fawneth, and who abound with earthly proſperity, to bee thus ſlacke and negligent in the ſeruice of God, and in vſing the meanes of their owne ſaluation; but ſo common and almoſt vniuerſall, that ſeldome ſhall one find a man in great proſperity, who alſo is indued with great piety; ſeldome ſhall one ſee any burning in zeale, and deuout and earneſt in religious duties, who hath the world at will, with plentie and abundance of all earthly bleſſings. It is true indeed, that in reaſon theſe temporarie benefits, ſhould as the Lords wages, incourage vs to doe his worke, and hauing a taſt of his bountie, of which we ſhall drinke our fill in the life to come, wee ſhould with more alacritie and cheerefulneſſe performe diligent ſeruice to ſo liberall a maſter: But contrariwiſe through our corruption and vnthankfulneſſe it commeth to paſſe, that wee are rather hindered than furthered in all good duties by wordly abundance; and like gluttons and drunkards hauing ſtore and plentie of theſe good bleſſings, wee feeding on them with a greedie appetite doe ſurfet, and drinking of theſe full cups with vnſatiable thirſt, are made drunken with exceſſe; and ſo thereby our heads are intoxicated, our minds beſotted, and our bodies enfeebled and diſabled, ſo as wee become ſlothfull and impotent to performe any good dutie of the ſeruice of God; whereas by their moderate vſe, we might haue beene made more ſtrong and cheerefull for theſe holy actions, and religious exerciſes. And thus this worldly proſperity and earthly abundance draweth men from performing vnto God, the duties of his worſhip and ſeruice, and from vſing the meanes of their owne ſaluation; either as it vtterly hindreth them from performing theſe Chriſtian duties, which is the caſe of prophane worldlings, who doting vpon theſe earthly vanities, are ſo wholly taken vp in buſineſſe and imployments about either the getting, keeping, or diſpoſing them, that they can find no leiſure at all, either to vſe in their owne families the exerciſes of prayer, reading, meditation; or to come vnto the congregation, to heare the word, receiue the ſacraments, or to call publickly vpon the holy name of God: or elſe if they formally performe theſe duties, it hindreth them, as it doth diſtract their minds in prayer, and hearing the word, and carrie away their hearts, ſo as they doe not attend at all to thoſe holy exerciſes which they haue in hand; or elſe careleſſely, lumpiſhly, wearily, and without all life and feeling; which is the caſe of temporizers, and formall worldlings, who, for ſome carnall reſpects make an outward profeſſion of religion. And not onely they, but euen Gods deareſt children are thus ouertaken, through the immoderate loue of theſe vanities; ſo as they ſometimes neglect theſe holy duties of Gods ſeruice, and meanes of their owne ſaluation; and ſometimes performe them with much diſtraction, dulneſſe, and wearineſſe, as appeareth in the example of *Martha*, who being cumbred with worldly buſineſſe, neglected to hearken vnto our Sauiour Chriſt. To which purpoſe one ſaith, that worldly pleaſures and abundance, doe make vs to neglect all good duties of piety towards God; and contrariwiſe, afflictions doe make vs holy, and moſt deuout in the exerciſes of religion. Which if any would clearely ſee, let him enter into the houſe of thoſe who marrie, and into the houſe of mourners, into the priſons and theaters, banquetting houſes, and hoſpitals of the ſicke, and obſerue the great difference betweene their ſeuerall carriages; what vanitie, lightneſſe, irreligion, prophaneneſſe, ſwearing and ribaldrie, he ſhall ſee, and heare in the one; and what prayer, deuotion, contempt of the world, holy conferences, and other religious exerciſes, he ſhall behold in the other. But as this confluence and abundance of worldly benefits doe commonly make vs vnfit to doe ſeruice vnto God, and to performe religious and Chriſtian duties; ſo eſpecially and aboue all, they hinder Chriſtian apologie, and profeſſion of Gods truth, in the time of danger and perſecution, and diſcourage men from ſuffering martyrdome for the teſtimonie of Ieſus Chriſt, and for his glorious Goſpell. For louing theſe worldly vanities, as well as they loue their liues, when the day of triall commeth, they haue a double conflict, as much fearing the loſſe of their highly valued trifles, as the vgly image of a torturing death. And this was one reaſon why our Sauiour Chriſt for the preaching and planting of the Goſpell, made not choice of honourable perſons, or of thoſe who abounded in wealth, and wallowed in worldly pleaſures, becauſe ſuch, in regard of their fearefulneſſe, to loſe their earthly loue and delight, were altogether vnfit to expoſe themſelues to dangers, and to beare the brunt of perſecution; but of poore and contemptible fiſhermen; whom alſo he inhibited the poſſeſſion of much gold, ſiluer, apparell, and the riches of the world, becauſe they ſhould

bee

Et rara fumant fœlicibus ara.

Luk

Chryſ
ad pop
Tom.

Mat. 10

bee no clogs or hinderances vnto them in their confeſſion of him, and his truth, and in ſuffering for his names ſake. And ſo accordingly wee ſee, that theſe men, who had little to loſe beſides their owne liues, were bold and couragious, euen to the death; whereas others, who notwithſtanding loued Chriſt, and beleeued his truth, injoying the proſperitie of the World, were thereby made cowardly and fearefull to indanger their great eſtates, by making an open profeſſion of their faith in Ieſus Chriſt. An example whereof wee haue in *Nicodemus*, a Ruler of the Iewes; who beleeuing in Chriſt, durſt not publickly be knowne of it; and therefore ſecretly ſtealeth vnto him by night. And ſo it is ſaid, that *many of the chiefe Rulers beleeued in him, but becauſe of the Phariſes, they durſt not confeſſe him, leſt they ſhould bee caſt out of the Synagogue.*

But how cold and ſlothfull, the world immoderately loued, doth make vs in the ſeruice of God, and in the performance of Chriſtian duties, it may further appeare in the ſpeciall inſtances of honours, riches and carnall pleaſures. For thoſe who are in honourable place, and much ſtand vpon, and eſteeme their dignitie and aduancement, are thereby made exceedingly prophane and negligent, or cold and ſuperficiall in religious exerciſes. For how many are there, who thinking it a great diſparagement to their honourable condition, if they ſhould come into the common aſſemblies, and ioyne with the vulgar people in the ſeruice of God, doe vtterly neglect the publicke miniſterie of the word, prayer, and ſuch religious exerciſes, which are to be performed in the congregation, contenting themſelues with their home deuotions, and with the miniſterie of their owne chaplaines; who for the moſt part dare not touch their ſeared conſciences, for feare of awaking the ſleeping Lyon, nor come neere the quicke for feare of loſing their fauour, and withall their owne preferment. Wherein they haue but a poore priuiledge, being like vnto the ſicke patient, whoſe body abounding with groſſe humours, hath no potion fit to purge them adminiſtred by his ſkilfull Phyſitian, for feare of diſtaſting his pallate, but is ſuffered to eate and drinke what beſt pleaſeth him, though it hindreth his recouerie, and increaſeth this diſeaſes. Or like vnto thoſe who are full of deep wounds, & feſtred ſores, whom the ſurgeon dare not touch for feare of putting them to paine, nor apply fit ſalues for the effecting of the cure, for feare of incurring their diſpleaſures, but either letteth them alone to rot & periſh for want of help, or applieth healing and gentle plaiſters, which may skinne the ſores, but leaue the core and corruption feſtring in the bottome. But ſuch ſhould remember, that when the Lord ordained congregations, and places of common aſſemblies, hee appointed not a Temple for the common people, & a Chamber or Chapell for the Nobilitie; but noble and baſe, yea King and ſubject, were commanded to meete together, becauſe by a mutuall conſent, and holy example, they might incourage one another, and performe the ſeruice of God with more alacritie. For howſoeuer there are diuers degrees amongſt men in ciuill gouernement, yet in reſpect of God, and in the duties of his worſhip, they are all alike the ſeruants of God, brethren and ſonnes of the ſame Father, fellow members of the ſame body, and of the ſame communion of Saints, of which, Chriſt Ieſus is the head and King. From which common order, though Princes may in theſe dayes be exempted, in regard that we are not ſtrictly tied to the Temple but may in all places offer vp pure hands vnto God; and becauſe of their great families ſufficient in themſelues to make a ſufficient congregation; and eſpecially becauſe the ſinfulneſſe of the times is ſuch, and mens minds ſo poyſoned with treacherie, and blood-thirſtie crueltie, that Kings and Princes cannot with ſafetie to their perſons and ſtates, come into common aſſemblies; in which reſpects, neceſſitie and charitie may well diſpence with circumſtances and ceremonies: yet I can ſee no reaſon, why Nobilitie ſhould pleade this priuiledge of exemption, or for ſtate ſeuer themſelues from the publicke congregation, and aſſemblies of God Saints, eſpecially, ſeeing it is vnto themſelues ſo hurtfull and pernicious. Againe, theſe worldly honours immoderately loued and eſteemed, doe puffe men vp with pride, the which hindreth them from profiting by the miniſtery of the word, though they ſhould heare it; and that both as it mooueth them to skorne the ſimplicitie of the Goſpell, and the fooliſhneſſe of preaching (as the Apoſtle ſpeaking in their language calleth it) and to contemne the miniſterie of the word, though neuer ſo powerfull, if it be not ſauced with worldly wiſdome, humane eloquence, and pleaſing conceits of wit, to refreſh and ſtirre vp their cloied appetites; and alſo as it cauſeth them proudly to pull backe their necks from the yoke of ſubjection, and holy obedience; refuſing to bee ruled by the ſcepter of Gods word, and putting backe all admonitions and reproofes, as though it would not ſtand with their honours to humble themſelues before God, or to ſtoope vnto his rebukes. An example whereof wee haue in *Diotrephes*, who would not receiue the Apoſtle *Iohn*, nor his doctrine, becauſe being puffed vp with pride, hee loued his owne preheminence. In regard whereof it is truely ſaid, that the ſmoke of honour and vaine-glory, doth ſmother and choake

1.Cor.1.21.

Ioh.Epiſt.3. verſe 9.

Ardua res eſt opibus non tradere mores: & cum Crœſos viceris, eſſe Numam. Martial. Epigram. lib. 11.

Matth. 13. 22.

Hoſea 7. 7.

choake the flame of pietie; both as it blindeth mens eyes, ſo as they cannot find the way to the publike aſſemblies; and as it hindreth them from performing the duties of Gods ſeruice with fruit and profit. The like alſo may be ſaid of riches, which commonly hinder thoſe who ſet their hearts vpon them, from performing either priuate or publicke ſeruice vnto God; wholly taking men vp in buſineſſes and imployments, ſo as they haue no leiſure to exerciſe themſelues in theſe religious duties: or as they diſtract and interrupt them, when they preſent themſelues before God to heare his word, or to call vpon his name; in which reſpect, our Sauiour compareth them to thornes, which choake the ſeed of the word, and make it fruitleſſe. And thus alſo pleaſures immoderatly loued, worke the ſame effects, cauſing men to ſpend that time in carnall delights, which is allotted to Gods worſhip and ſeruice; and euen on the Lords Sabbaths to forſake the communion of Saints, and the publike exerciſes of religion, that they may follow their recreations, ſports and paſtimes: or if they get leaue of theſe tyrannous maſters to ioyne with the faithfull, after a formall manner to ſerue God, yet it is onely with their bodies; for as for their minds they run a whoring after their delights, either thinking of thoſe which they lately enjoyed; or elſe of ſome new pleaſures which they purpoſe to enjoy in the time to come. And therefore ſeeing theſe worldly vanities hinder vs from the performance of Gods ſeruice, if they bee immoderatly loued and eſteemed; let this ſerue as another effectuall reaſon to diſſwade vs from ſetting our hearts vpon them, ſeeing they diſable vs for thoſe maine and chiefe duties, for which we came into the world, and making vs vnfit to glorifie God in his faithfull ſeruice, which was the chiefe end of our creation, they cauſe vs to ſpend our liues in vaine, in the fruitleſſe ſeruice of Satan and the world; and ſo making vs to neglect our ſeruice and dutie to our great Lord and Maſter, they alſo depriue vs of that wages which of his free grace hee hath promiſed as the reward of our labours, euen our heauenly inheritance, and the eternall crowne of glorie and ſaluation.

Chap. XXXII.

That worldly things immoderatly loued, are the cauſes of many euils in reſpect of our neighbours: as of iniuſtice, wrongs, pride, and inſolencie.

§. *Sect.* 1. That worldly things immoderately loued are the cauſe of all kind iniuſtice.

ANd thus haue I ſhewed that theſe worldly things, being ouerualued in our iudgements, and too much loued in our affections, are the cauſes of many ſinnes committed directly againſt God himſelfe: Now we are come to ſpeake of thoſe euils and miſchiefes which they cauſe, both to our neighbours, and our ſelues. And firſt for our neighbours, theſe worldly things are the chiefe cauſes and occaſions of all iniuſtice, wrongs, and iniuries which are offered betweene man and man; and (as it were) the diuels wages which hee giueth to worldly men to vndermine one anothers ſafetie, and to ſupplant their neighbours, that they may raiſe their ſtate by their fellowes fall, and build their owne greatneſſe out of others ruines. Theſe are the cauſes why Iudges and Magiſtrates peruert righteous iudgement, acquitting the guiltie, and condemning the innocent, calling good euill, and euill good; right wrong, and wrong right; namely, that they may hereby attaine their worldly ends, and aduance their proſperitie, and earthly eſtates. Theſe are the hire of all corruption, oppreſſion, and crueltie, which are exerciſed of ſuperiours towards their inferiours, rulers towards their ſubjects, and Landlords towards their tenants, that they may maintaine their greatneſſe, and increaſe their wealth, or carnall pleaſures. In a word, there is almoſt no vniuſtice committed, if it doe not proceed from malice, and deſire of reuenge; which is not cauſed and occaſioned by theſe worldly things immoderately loued: men not caring what they doe, nor what meanes they vſe, whether they bee good or euill, right or wrong, ſo they may maintaine the proſperitie of their eſtate, and encreaſe their worldly happineſſe. Neither is any man priuiledged in this kind from being thus wronged and oppreſſed by theſe vniuſt courſes; for if the wages of theſe worldly vanities bee offered for their hire, the true louers of them are ready to lay aſide all reſpect of perſons, and deſperately to breake all bonds of nature, countrie, kindred, friendſhip and common humanitie, dealing vniuſtly with all men, when by their vniuſtice they may gaine this wages of iniquitie. Thus for the attaining of worldly honours, Magiſtrates are ready to peruert iuſtice, to gaine the fauour of ſuperiour Powers; and to oppreſſe maligned innocencie, to get the applauſe of the common people. Neither is it their preſent greatneſſe that can ſatisfie them, and make them to hold on in a iuſt courſe; for the higher an ambitious man is, the more eager he is of riſing ſtill till hee come to the higheſt, and the more ready to vſe all vnlawfull meanes, to raiſe himſelfe to the height of his proud hopes. And as an image or building the higher it is, the more ſubject it is to falling, if it doe not ſtand vpright; ſo the higher a man is aduanced in place and dignitie, the more prone hee is to fall into any ſinne or euill, if his heart ſtand not vpright before God, when as by his wicked meanes he may aduance or ſtrengthen his eſtate and reputation: and the more haughtie a mans heart is, and the more ambitious and deſirous of glorie, the more eaſily is he moued to doe vniuſtly, as the Heathen Orator well obſerued. And the like vniuſtice is vſed by more priuate perſons, whileſt with immoderate deſire they ſeeke for aduancement, being ready to lie and diſſemble, ſweare and forſweare, backbite and ſlander, accuſe and betray all thoſe who ſtand in their way, and doe but ſeeme to hinder them in attaining vnto their deſired preferments, meaſuring all friendſhip and enmitie, not according to nature, familiaritie or deſert, but as they are helpes or hinderances in ſetting forward, or putting backe their proud deſires. Thus alſo voluptuous pleaſures immoderately loued and deſired, moue men to vſe all iniuſtice to their neighbours, making them to defile the mariage bed, to racke their inferiours, and out of their want and miſerie, to ſucke the ſweetneſſe of pleaſure and delight; to take away their neceſſaries, and to pinch their backes and bellies, that they may exceed in ſuperfluous dainties, and proud brauerie; and with *Ahab* to ſpoile thoſe poore *Nabothes* that dwell neere them, of their inheritances, to make them parkes of pleaſure and gardens of delight. But aboue all, worldly riches when men ſet their hearts vpon them, are the moſt ordinarie & powerful meanes & inducements, to aduance iniuſtice, & ſuppreſſe all law and right; for when men couet them with vnſatiable deſire, they become the meaſure of all their actions, accounting that iuſt which they find profitable, and nothing diſhoneſt that bringeth in gaine. To which purpoſe one ſaith, that whileſt men are greedy in increaſing wealth in multiplying their treaſures, and in getting the whole land into their poſſeſſion, deſiring to excell all others in riches and abundance; they lay aſide all iuſtice, and loſe common humanitie. For how can he be juſt which ſtudieth to take from another, that which hee deſireth to injoy himſelfe? This is the cauſe of all publike iniuſtice committed by Magiſtrates in ſuppreſſing right and maintaining wrong, defending the guiltie and ſupplanting the innocent: for when loue of money hath once ſeazed vpon their hearts, they become like a paire of ballance, not weighing the equitie of the cauſe in an vpright iudgement, but whether bribe is heauier, that they may in giuing ſentence incline to that ſide. So it is ſaid of the Sonnes of *Samuel*, that *they walked not in their Fathers wayes, but turned after lucre, and tooke rewards, and peruerted iudgement*. And thus corrupt *Falix* hoped to receiue a bribe from the Apoſtle *Paul*, but failing of his expectation, he left him ſtill in priſon, though hee knew the Iewes malice, and his innocencie. This is the cauſe of the Simonie of vnconſcionable Miniſters and Patrons, of the extortion amongſt officers, of the preuarication of Lawyers, of the oppreſſion of Land-lords, of vſurie fraud, lying and ſwearing, coſening and circumuenting, which are commonly vſed betweene man and man. And were it not for this greedineſſe of gaine, the Iudge would for the moſt part doe iuſtice, and execute righteous indgement; Officers would bee content with common fees; Lawyers would neither betray their clients cauſe, nor tire them with delayes; Patrons would giue their liuings freely, and make choice of the worthieſt perſons, and ſuch as beſt deſerue to bee preferred: then would vſurie be baniſhed, fraud and deceit be abhorred, ſimplicitie and truth be entertained and embraced. In a word, then ſhould wee haue another golden age, wherein all men would loue iuſtice, mercie, bountie, vpright dealing, and all other commendable vertues and good parts; whereas now through the immoderate loue of money, they are vtterly neglected of the greateſt number; and fraud, cruelty, oppreſſion, and all manner of iniuſtice is committed, and commonly practiſed, when they will bring in any gaine. And thus the Prophet ioyneth theſe together: *from the leaſt of them* (ſaith he) *to the greateſt of them, euery one is giuen vnto couetouſneſſe; and from the Prophet euen to the Prieſt, they all deale falſely.* The which vniuſtice and oppreſſion they doe not exerciſe againſt ſome few, or ſtrangers and enemies onely; but againſt all without exception, there being no bond ſo neere which couetouſneſſe will not breake and violate; no eſtate ſo pitifull and worthy of compaſſion, which they will not oppreſſe for their owne aduantage. To which purpoſe one ſaith, that the couetouſneſſe of rich men is vnſatiable; they are alwayes raking and neuer full, they neither feare God, nor reuerence men; they ſpare not their owne Father, nor acknowledge their Mother, nor regard their Brother, nor keepe their fidelity to their friend. They oppreſſe the widow, and ſpoile the fatherleſſe, they make free-men their bond-ſlaues; and for their profit giue falſe teſtimonie, &c. Now what madneſſe is this, to loſe life and deſire death, to get gold and loſe Heauen? But as they are vniuſt to all, ſo commonly moſt of all to the poore, both in taking away from them, that which is their owne, and alreadie in their keeping; and by withholding that which of right appertaineth to them. For as one ſaith, is he onely to be eſteemed a robber, and common ſpoiler, who taketh by violence other mens goods? and not hee alſo,

Act.24.27.

Nullum eſt officium tam ſanctum atq; ſolenne, quod non auaritia comminuere atque violare ſoleat. Cicer. Orat. pro Quintio.

Ier.6.13.

Auguſt. de verbo Domini.

Baſil. Serm.1. in Diuites auaros.

alſo, who appropriateth to himſelfe thoſe things, which he hath receiued to this end, that he ſhould diſpence and diſtribute them for the good of others? Is not the Almner to be accounted a theefe, who hauing receiued from his Soueraigne ſtore of money for the reliefe of the poore, doth put it into his owne purſe, and appropriate it to his owne priuate vſe? ſhall hee bee accounted a ſpoiler, who taketh away the poores garment; and ſhall hee bee acquitted, who doth not clothe the naked, if he haue abilitie? Thy ſpare bread is not thine owne, but belongeth to the hungrie; thou haſt no true right to thy ſuperfluous apparell, but they appertaine to to the cold and naked; thy moulded ſhooes belong to thoſe who goe barefoot; and thy hid and cankring ſiluer, to thoſe who want money to buy neceſſaries: and in a word, thou offereſt iniuries, and doeſt iniuſtice, ſo often to the poore, as thou doeſt neglect him, when thou art able to helpe him. And this our Sauiour Chriſt ſheweth in the ſentence of condemnation, which ſhall be pronounced againſt the wicked at the day of iudgement, whereby they are adiudged to Hell torments, not for ſpoiling the poore of that which they had, but becauſe they did not ſupplie their neceſſities, by giuing vnto them that which they wanted. And the Apoſtle *Iames* telleth rich men, that they had cauſe to howle and crie, not onely becauſe they had ſpoiled the poore of their money, but becauſe their owne corrupted riches, moath-eaten garments, and cankered gold and ſiluer, would be a witneſſe againſt them, eate their fleſh as fire, and bring vpon them many miſeries, ſeeing they ſhould not haue kept by them theſe ſuperfluities, but haue laid them out for the reliefe of the poore.

Matth.25.42.

Iames 5.1.2.3.

§. *Sect.*2.

That worldly things thruſt men on to the committing of outragious wrongs.

And thus haue I ſhewed that theſe worldly things being immoderately loued, are the cauſes of all iniuſtice, which comprehendeth vnder it all manner of ſinnes and offences, which are committed by one man againſt another: For not onely doth the exceſſiue loue of theſe earthly vanities make men to commit ſome kinds of legall iniuſtice, couered & coloured with ſome ſhew of right, or ſome ſlight and tolerable wrongs which greatly hurt not; but if men once ſet their hearts vpon them, they are the common cauſes of the moſt groſſe and grieuous iniuries, raging crueltie, open violence, treaſon and bloodſhed, whereby they conſume and deſtroy one another. In which reſpect the world is compared to a Sea, and worldly men to fiſh, which deuour one another, the greater feeding vpon the leſſe, and himſelfe againe becomming the prey of another which is greater than hee. For that which a man doth to one, hee ſuffereth of another; wickedneſſe rebounding vpon the authour, and the oppreſſor being oppreſſed by that example which himſelfe hath giuen. But this will better appeare in the ſpeciall inſtances: and firſt for honours; there is nothing more than they, being immoderately loued, which will thruſt men into all outragious, and pernicious courſes for the obtaining of them. For when the ambitious man wanteth true worth and lawfull means to aduance himſelfe into the ſeate of honour, he is ready to make ſteps, whereby he may aſcend, of any miſchiefe or villanie; betraying thoſe that truſt him, treading on their necks who helped him to riſe, falſly accuſing, ſupplanting, yea poyſoning, and ſecretly murthering thoſe who ſtand in his way, and hinder his preferments. To which purpoſe one ſaith, that nothing doth make men more madly and outragiouſly iniurious, than when by their proud ambition they are moued to deſire immoderately vaine glory and earthly aduancement; and contrariwiſe nothing doth make them more honeſt, reſolute, and like the adamant impenetrable by any vice, than when they doe neglect and deſpiſe it. Neither doth the ambitious man in this his outragious purſuit, ſuffer any thing to ſtay him; but runneth ouer friends and enemies, kindred and ſtrangers, acknowledging neither Father nor Mother, Wiſe nor the Childe of his bowels, but treadeth all vnder foot without difference, if they ſtand in his way, and hinder his proud march. Thus *Ioab* ſtabbed *Abner*, and *Amaſa* when he profeſſed greateſt friendſhip, that they might not bee preferred to his place of captaine general. Thus *Kaine* killed *Abel* becauſe he was preferred before him. Thus *Abimelech* murthered all his brethren that hee might reigne alone. This was the cauſe of *Corahs* conſpiracie againſt *Moſes*; of *Abſolons* rebellion againſt his owne Father; of *Athaliahs* murthering all the Kings ſeede; that hauing ſupplanted them, they might aduance themſelues into the royall throne, and weld the Scepter of the kingdome. So likewiſe theſe worldly riches are the cauſes and occaſions of all manner of miſchiefe and outragious iniurie to thoſe that ſet their hearts vpon them; in regard whereof the Wiſe man ſaith, that *as the labours of the righteous tend to life, ſo the reuenues of the wicked to ſinne.* Seeing there is no outrage or wickedneſſe which they are not ready to commit for the increaſing of their wealth. Thus by their hoording, they bring vpon the whole countrie a common dearth, and cauſe an vniuerſall pouerty, for the filling of their priuate purſe. Thus for their priuate gaine they are ready to offer all groſſe iniuries, and that without colour of reaſon, vpon meere will by tyranny and violence; as we may ſee in the example of *Hophni* and *Phinehas* the Sons of *Eli*,

Quod quiſque facit patitur; authorem ſcelus repetit, ſuoque premitur exemplo nocens. Senec. in Herc. furen.

Chryſoſt. in Mat. 12. Homil. 41.

Iudg. 9. 4, 5.

2. Kings 11.1.

Prou. 10.16.

Eſa. 3.14.

Iam. 2.6.

1. Sam. 2.13, 14.16.

Eli, who tooke by force what they liſted from the people, when they came to offer ſacrifice. As alſo to exerciſe groſſe deceit and extreame crueltie towardes inferiours, that they may increaſe their worldly wealth; as appeareth in the example of the Iſraelites, who vſed vnequall and wicked ballances, & the bagge of deceitfull waights, and in all their cariages were full of cruelty. Finally, this immoderate loue of ſiluer maketh men trecherouſly to betray euen thoſe vnto whom they are moſt beholding, with *Iudas* ſetting them out to ſale for a little money: yea, it is the cauſe of cruell murther and bloudſhed, couetous Miſers being ready to bring men to the ſhambles, and like cruell Butchers to cut them into gobbets, and ſell them peece-meale for a little gaine. So the Prophet *Ezechiel* complaineth that there were among the people ſuch, as *did take gifts to ſhed bloud.* And the Prophet *Micah* ſaith, that they *did pluck off the peoples skins, and their fleſh from their bones, and that they did eat their fleſh, breake their bones, chop them in pieces as for the pot, and as fleſh in the Cauldron.* And hence it is that in the Scriptures couetouſneſſe & bloudſhed are joyned together: *I haue ſmitten mine hands vpon thy couetouſneſſe which thou haſt vſed, and vpon the bloud which hath beene in the middeſt of thee.* And in another place: *Thy eyes and thine heart are but onely for thy couetouſneſſe, and for to ſhed innocent bloud, and for oppreſſion, and for deſtruction.* The like alſo might be ſaid of carnall pleaſures, which if they be immoderately loued, cauſe men to commit any injuries or outrage, and that euen to the taking away of the precious life of their Neighbours. For ſo the Apoſtle *Iames* ſaith: *Yee haue liued in pleaſure on the earth and in wantonneſſe: yee haue nouriſhed your hearts as in a day of ſlaughter; yee haue condemned and killed the juſt, and he hath not reſiſted you.* An example whereof we haue in *Dauid*, whoſe carnall pleaſure in the end brought him to the committing of cruell murther; as alſo in *Ahab*, who to get ground for a pleaſant Garden, procured the death of innocent *Naboth.*

And theſe are ſome of thoſe manifold wrongs and grieuous injuries, which men through the immoderate loue of theſe worldly vanities do vſually offer vnto their neighbours; which although many about them may eſcape, yet all haue juſt cauſe to feare, ſeeing in offering a wrong to one, they threaten it againſt all; eſpecially, if their power be anſwerable to their will, they being ſo mighty in themſelues, or ſo backed with their potent friends, that no man dare make reſiſtance, or once call their actions into queſtion. But if they be wanting in this power and ability, ſo as they cannot doe what they would; yet are their wils neuer wanting to doe what wrongs they can; and when they are able to doe no more, they ceaſe not to enuy and maligne thoſe who exceed them in worldly proſperity, hauing in their poſſeſſion thoſe things which they deſire, and inwardly they repine at them, becauſe they haue that which themſelues want, whom ſelfe-loue maketh them beleeue to bee much more worthy. And thus thoſe who dote vpon worldly Honours enuy and hate all thoſe who are preferred before them, deſiring nothing more, than that they may out-grow them in aduancements, or if not ſo, yet that the other may fall and ſo become equall vnto them. So alſo they who ſet their hearts vpon riches are filled with enuy and hatred, when they ſee others thriue faſter, and to abound in greater plenty. And though they haue no other quarrell againſt their Neighbour, yet this is cauſe enough of a deepe conceiued grudge, if they exceed them in wealth; which enuy and repining they cannot commonly take away by all the humanity they can ſhew towards them, neither is there any thing but their loſſes, want, and miſery that can giue them contentment, and worke a reconciliation. To which purpoſe one ſaith, that the couetous man, hateth all men both poore and rich. The poore, fearing leſt they will beg of him; the rich becauſe they haue that which he would poſſeſſe. For he thinketh that all men enjoy thoſe things which of right appertaine vnto him; and therefore as though he were hurt of euery man, hee is angry with all. The like alſo might be ſaid of worldly pleaſures, which are the common cauſes of this enuy and hatred; to thoſe that ſet their hearts vpon them. They being ready to grudge and diſdain if any exceed them in dainty fare, and full tables, or in more ſtately Shewes, Maſques, and Reuels, or in varietie of delightfull ſports and paſtimes.

Chryſoſt. in Math. 26. Homil. 81.

§. *Sect.* 4. That worldly things make men proud and inſolent towards their neighbours.

Laſtly, this earthly proſperity and abundance of worldly bleſſings being ouer-valued and immoderately loued, doe puffe men vp with pride, and make them carry themſelues inſolently and diſdainfully towardes their Neighbours; vying with their Superiours as though they were their equals, neglecting their equals, as though they were their inferiours, and proudly inſulting ouer their inferiours as abjects, and baſe vnderlings. And as wateriſh humours abounding in the body doe cauſe a Dropſie, which ſwelleth it much aboue the ordinary meaſure, & filleth it ſo full, that it is neere vnto burſting: ſo theſe worldly and wateriſh vanities doe make mens hearts and minds ſubject to this dropſie of pride, whereby they are ſo ſwelled and puffed vp, that they are much greater in their owne conceit, than they were before, and thinke all their gifts and good parts though neuer ſo meane and ſuperficiall, of ſuch worth and excellency, that no man may be compared with them. So that a man ſhall diſcerne a maruellous alteration in the ſame perſon, in reſpect of his different eſtate and condition; for whereas when he was but of meane qualitie, or touched with ſome affliction, hee was humble, affable, and full of courteſie; when the croſſe is remooued, and he aduanced flouriſhing in proſperity, and euen wallowing in his abundance; preſently his carriage and behauiour is quite changed; & now he ſwelleth with pride, ouer-looketh all that meete him, ſcarce vouchſafeth a ſide glance, or a complementall ſalutation vnto thoſe, with whom formerly he was moſt familiar; and will ſcarce know his beſt Benefactours, leſt his proud heart ſhould be diſquieted, whileſt hee is forced to remember that hee was beholding; or thoſe of his acquaintance, who were formerly much better than hee, leſt his pride ſhould receiue any checke, whileſt he is put in minde, that hee was an vnderling. Which as he would haue all men to paſſe by, without taking notice of it; ſo would hee faine (if it were poſſible) forget it himſelfe, and haue his memory in this as vnfaithfull and ſlippery, as his honeſty and friendſhip, that ſo his pride might goe with full ſailes, and without any occaſion of bluſhing, carry it ſelfe inſolently and diſdainfully in all his courſes. It is true, that all men are proud by nature, vntill grace doe ſubdue it, and bring humilitie; but yet there are many, who make no ſhew of it in a mean eſtate, wanting meanes and opportunitie, which might (as it were) ſet fire to the powder of their corruption. And as the Serpent may be ſafely handled when hee is ſtiffe and benummed with cold, though all his poyſon be ſtill in him; but beginneth to hiſſe when he feeleth the leaſt warmth, and is ready to ſting thoſe, when hee is throughly heated who for pitie tooke him vp and put him into their boſomes: ſo this poyſon of pride lurketh ſecretly and lieth hid in mens hearts, when it is pinched, and (as it were) benummed with aduerſitie; but no ſooner hath it had the feeling of the warmth of proſperity, but it beginneth to hiſſe in proud boaſting, & to ſting and empoyſon with many inſolencies, thoſe who were the firſt meanes of their welfare & aduancement. And howſoeuer in their low eſtate they might eaſily haue beene ruled and led, and like ſhips without ſailes and tackle, were readie to yeeld themſelues ouer to the ſtreame and tide of other mens deſires, and ouer-ruling perſwaſions; yet now hauing attained vnto proſperitie and worldly abundance (as it were) vnto their full ſailes; they are onely carried with the winde of their owne pride, going againſt the tide of reaſon, and croſſing the current of all other mens deſires; no man now being more inſolent churliſh and vntractable, than theſe who lately were ſo plyable and curteous, after they are once corrupted with worldly felicitie. An example whereof wee haue in *Hagar*, who carried her ſelfe as became a ſeruant, whileſt ſhee was in this baſe condition; but being made her Maſters Concubine, and hauing borne a childe vnto him, ſhee preſently begins to deſpiſe her Miſtreſſe, who was the onely cauſe of her aduancement. Neither do they now miſlike this pride, and deſire to be freed from it, as being an infirmitie or blemiſh, which ill beſeemes them, but as the Pſalmiſt ſpeaketh, their pride is a chaine vnto them, and they voluntarily put it on as a chiefe ornament. And as theſe worldly things bring them to this height of pride and inſolency when they abound with them; ſo when as they haue raiſed them to their higheſt pitch, if they then faile, and are taken away, they preſently fall downe againe, like a ruinous houſe, when the props that beare it vp are pulled from it, and become more abjectly baſe, and ſeruilely pleaſing than euer before, now ſcraping vp the old fragments of their before ſcorned acquaintance, ſoothing and flattering thoſe, euen in their contradictory ſpeeches, ouer whom not long ſince they proudly inſulted. So that theſe worldly vanities are the borrowed feathers and wings of pride, whereby men ſoare aloft in the high pitch of their owne conceits; which when they are pulled, or clipt by ſome aduerſe accident, they come tumbling downe againe, like a Bird, which in his high flight is ſmiten with a ſhot.

Nihil tam ſuperbum, intractabile ac moroſum eſt, quam homo quem ſulicitatis opinio corruperit, Plutarch comment. in princ. requir. doct. Tom.3.

Gen.16,4.

Pſal.73.6.

And thus are mens hearts lifted vp in pride with worldly Honours and preferments, inſulting ouer their inferiours, and inſolently diſdayning all thoſe, whom they haue out-ſtripped, and in this race of Honour haue left behind them. To which purpoſe one ſaith, that as ſoone as the ambitious man is aduanced to Honour, hee is puffed vp with pride, and letteth the raines looſe to arrogancy and inſolence. Neither doth hee care to profit, but glorieth that he is preferred, preſuming that he is ſo much better than others, as he is higher. Hee ſcorneth his old friends, and will not take knowledge of his ancient acquaintance, leſt he might ſeeme to haue beene their equall. Hee conſorteth himſelfe with ſtrangers, and contemnes thoſe who were his familiars before his aduancement; hee turneth aſide his countenance, ſtretcheth out his necke, ſheweth his haughtie heart, ſpeaketh bigge, and meditateth of high matters; hee is impatient of ſubjection, and aſpireth to Soueraigntie; to which when hee hath attained, hee is burthenſome, arrogant, ſterne, and inſolent to thoſe who are in ſubjection to him. An example whereof we haue in *Rehoboam*, who before he could haue the Crowne ſet vpon his head, inſolently tyrannized ouer his people. And in *Haman*, who being highly aduanced in the Kings fauour, was ſo puffed vp with pride, that he expected obeyſance and duty

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duty from all men, and could not indure that *Mordecai* alone ſhould neglect him in this height of glory. And hence it is, that the Lord feeling, like a skilfull Phyſician, the lofty beating pulſes of great Potentates, and finding them inclinable to fall into the frenzie of pride, appointeth Kings and Princes, for the tempering and abating of their proud ſpirits, to haue his Law continually before them, that when the greatneſſe of their place did lift them vp, they might be humbled by knowing, and continuall remembring, that burthen of dutie which did lie vpon them. *When* (ſaith hee) *The King ſhall ſit vpon the throne of his Kingdome, then ſhall hee write him this Law repeated in a Booke, by the Prieſts of the Leuits, and it ſhall be with him, and hee ſhall reade therein all the dayes of his life, that hee may learne to feare the Lord his God, and to keepe all the words of this Law, and theſe Ordinances for to doe them; that his heart be not lifted vp aboue his brethren.* So alſo there is nothing more than riches and abundance which puffeth men vp with pride, making them inſolent and intolerable to all that are about them: and whereas before they were adorned, or after they are ſtripped of theſe rich furnitures, euery one might rule and ride them; yet when they ruffle it out in their rich brauery, their hearts are ſo high and haughtie, that none but Kings and great Monarchs can haue them at command. And being filled full with theſe Golden ſpirits, they are ready to aduance themſelues aboue their betters, thinking that their worth exceedeth as much as their wealth; and to offer wrongs and inſolencies to all that are poorer, preſuming that they can keepe them vnder with the waight of their Gold, and hinder them from righting themſelues, when they haue theſe pleaſing Oratours to pleade againſt them. So the Pſalmiſt ſaith, that *they truſt in their goods, and boaſt themſelues in the multitude of their riches.* And the wiſe man ſhewing the humility of the poore, and the haughty pride of the wealthier ſort, ſaith, that *the poore ſpeaketh with prayers, but the rich anſwereth roughly.* Whereof it alſo is, that the Apoſtle ſeeing the neere affinitie and acquaintance betweene pride and riches, the one being the Mother and Nurſe of the other, would haue an eſpeciall charge giuen to rich men, that they ſhould not bee high-minded, becauſe, of all others, they are moſt prone to fall into this ſinne. The like alſo might bee ſaid of worldly pleaſures, which being enjoyed with immoderate loue, and in exceſſiue meaſure, doe make men wanton, proud and inſolent; like vnto pampred Horſes, which being fatted with prouender will ſtand on no ground, nor indure to be ruled with any rider; whoſe pride and brauery laſteth no longer than they are well fed: for ſo theſe voluptuous Wantons being pampered with carnall delights, grow proud of their pleaſures, neither knowing themſelues nor others: but when they are ſcanted of their full Tables, and are depriued of that wherein they moſt delight, they preſently ſtrike ſayle, and the creſt of their pride is taken downe, hauing its birth and death, riſing and ruine, with thoſe carnall pleaſures whervpon they haue ſet their hearts. And theſe, with many other, are the euils & miſchiefes, which theſe worldly things too much eſteemed and immoderately loued, cauſe men to fall into in regard of their Neighbours. The which ſhould ſerue as effectuall reaſons to weane our hearts from the loue of theſe vanities, and to moderate our affections towards them, ſeeing otherwiſe, they will become not onely diſhonourable to God, but alſo hurtfull and pernicious vnto our neighbours, whom wee ought to loue as our ſelues, and tender their good, as much as wee doe our owne.

CHAP. XXXIII.

Of the ciuill euils which worldly things immoderately loued, bring to their Owners.

§. Sect. I. That abundance of worldly things effeminate & ſoften the heart & mind.

HAuing ſhewed how ſinfull the loue of the World, and worldly things is in reſpect of God, and how many miſchiefes it cauſeth towards our Neighbours; it now followeth, that I alſo ſhew, that as it is hurtfull and pernicious vnto others, ſo moſt of all to themſelues, who are poſſeſſed of it, as being the cauſe of innumerable euils & miſchiefes, and thoſe both temporary and eternall. The temporary euils which theſe worldly things immoderately loued, bring to thoſe who dote vpon them, are either ciuill, and meerely humane; or elſe ſuch as are ſpirituall, reſpecting the ſoule, and the inner man. The euils of the former ſort are diuers: for firſt, the proſperity of the World, and abundance of earthly bleſſings, doe ſoften and effeminate the heart and mind, making men impatient in bearing the leaſt croſſe, and impotent in performing any thing, wherein is any difficultie and labour: for proſperitie and plenty cauſe wantonneſſe, and wantonneſſe waywardneſſe, if they be but touched with the leaſt cauſe of griefe: and hauing beene long inured to tread onely in the ſoft path of worldly happineſſe, their feete are made ſo tender, that the leaſt hardneſſe of aduerſe accidents putteth them to paine, and the leaſt paine maketh them to cry out, being made intolerable not in it ſelfe, but through their impatiencie in ſuffering it. Thus theſe worldly Honours weaken and ſoften the minde, making it impatient, in bearing the leaſt iniurie, or ſhew of wrong, yea, though it bee but the ſuſpicion of a ſmall neglect. Or if by ſuperiour powers by whom they were aduanced, and by whoſe grace they ſtand, they be but a little frowned vpon, they preſently fearing a downfall, or doubting that they ſhall riſe no higher, haue their hearts broken, or at leaſt fretted and conſumed with griefe; whereas others, who either neuer had theſe Honours or neuer much eſteemed them, hauing the comfort of a good conſcience within them, feare no frownes, and beare with patience vndeſerued diſgraces, and the loſſe of thoſe Honours, which they neuer highly valued. So alſo riches immoderately loued, ſoften the heart, and weaken the reſolution of thoſe that haue them, making them cowardly in attempting any thing which is good, if the leaſt ſhew of danger be in it, either to their perſon or eſtate; equally fearing the loſſe of their liues, and the hazard of their wealth, leſt either by the one, they ſhould be taken from their Idoll, or by the other, it ſhould be taken from them. The latter whereof is more grieuous vnto them than the former, becauſe by the prolonging of their life, after the loſſe of their riches, their ſorrow is continued, whereas the griefe which they ſuſtaine, for being taken from their wealth, is taken away by death, which maketh them ſenſleſſe in feeling their loſſe. By which feare and cowardize poſſeſſing their hearts, they are made altogether vnwilling to ſtand in any cauſe for Gods glory, the defence of iuſtice and truth, or for the common good of the Church or Commonwealth, if any ſuperiour powers doe oppoſe againſt them: yea, they are ready inſtruments, euen of thoſe miſchiefes, which their conſciences doe condemne and abhor, rather than they wil by incurring their diſpleaſure, hazard themſelues to bee fleeced of any of their wealth. Againe, they are hereby made ſo impotent, and impatient of bearing any loſſe, that many, who haue bin ſuddenly, and (as it were) vnſeaſonably (before they could prepare their minds, & gather their ſpirits) depriued of ſome ſmal ſhare of their abundance, & pruned of their ſuperfluities haue murthred themſelues, & like the vine, haue bled to death of theſe ſleight wounds, hauing no patience ſo much as to think of out-liuing their loſſe. For after that the loue of riches hath once ſoftned their hearts, they are made weake, cowardly, and vnable to indure any thing; and ſhew themſelues onely patient & ſtrong in induring the baſe ſeruitude of their riches, and in vndergoing all thoſe ſeruile and painfull offices, wherein they will imploy them. To this purpoſe one ſaith, that Chriſtian fortitude fleeth couetouſneſſe, as being a blot or blemiſh vnto vertue, which doth effeminate and weaken it; neither is there any thing ſo contrary vnto true fortitude and magnanimitie, as to be ouercome with gaine. Finally, voluptuous pleaſures being immoderately loued and affected, doe as much, if not more than any thing, eneruate vertue, and weaken the heart and minde; making them, though they be naturally couragious, ſoft and effeminate, when men too much are addicted to them. For when leauing labour and manly exerciſes, they betake them to carnall delights, inuring themſelues to daintie fare, and ſoft lodging, and ſpending their whole time in chambring and wantonneſſe, dancing and reuelling, ſports and paſtimes, theſe *Circes* cups bewitch and poyſon them, and cauſing them to lay aſide all manlineſſe, doe at beſt change them into weake women, or which is worſe, transforme them into filthy Swine, abhorring all paines and labour, and taking all their delight to wallow themſelues in the filthy puddle of carnall pleaſures. And theſe curſed *Dalilaes*, lulling them aſleepe in their laps with their ſweete and enchanting Songs, doe take away from them all their ſtrength, and ſo enfeebling them, make them to be eaſily ouercome of any vice or ſin, and ready to yeeld vnto any tentation of Sathan or the World. So one ſaith, that in pleaſures, the heart is made more ſoft and flexible; but in affliction and time of mourning, it contracteth it ſelfe, and gathereth all its forces together; and ſo returning to its ſelfe, it affecteth moderation, and being freed from the burthen and tyrannie of paſſions, it is made ſtronger and more nobly lofty. And hence it is, that politicke Conquerours, hauing with great danger and difficulty vanquiſhed and ouercome ſome warlike Nations, haue to keepe them ſtill vnder, deſpoyled them of their armes, and in ſtead of warlike exerciſes, drawne them to banquetting, gaming, and reuelling, that ſo their courage might be abated, and their hearts ſoftned and effeminated with theſe pleaſures and delights. And therefore if we make any account of Chriſtian fortitude and magnanimity, which chiefly defendeth vs againſt our enemies; if wee would not haue our manly courage changed into womaniſh weakneſſe, let vs not immoderately loue worldly proſperity, nor vnmeaſurably affect either Honours, Riches, or carnall pleaſures, which take away both our patience in ſuffering, and our ſtrength in performing, and ſo make vs vnable for any Chriſtian, yea, man-like employment.

Ambroſ. offic. lib. 2. cap. 39.

Chryſoſt. in Math. 12. Homil. 41.

Cyrus apud Iuſtin. lib.

§. Sect.

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A ſecond euill or miſchiefe which worldly proſperity, and abundance of earthly things bring vnto thoſe who enjoy them with immoderate loue, is, that by their plenty they bring vpon them a neceſſity, and make them to ſtand in need of many things (whereas nature is content with a few) the want of the leaſt whereof cauſeth vnto them ſorrow and diſcontent. For by the vſuall accuſtoming of themſelues to ſuperfluities, they alter the courſe of their natures, and make them to become neceſſary; and whereas thoſe who neuer vſed them, neuer need them, nature in it ſelfe being as well content without as with them; contrariwiſe thoſe who haue inured themſelues vnto them, hauing turned cuſtome into a ſecond nature, cannot want them without a mayme. In which reſpect worldly men abounding with theſe earthly things, are in a farre worſe condition than thoſe who neuer had them; for as he who by continuall vſe of Phyſicke, hath brought his body to ſuch a diſpoſition, that he can enjoy no health, vnleſſe he continually bee taking medicines, nor digeſt a meale without the helpe of hot waters, is in a farre worſe eſtate, though hee had the beſt Phyſicians to tend him, and a whole Apothecaries ſhop at his command, than a poore labouring man who needeth neither cordial, pill nor potion, but without theſe helps, eateth his meate with a good appetite, and well digeſting it, hath it turned into good nouriſhment, though he haue neither Phyſician to counſel, nor drugge to purge him, becauſe his nature and conſtitution is ſo ſtrong, that hee needeth them not: ſo is our eſtate farre better when wee haue few wants, than wanting much to haue many ſupplies (euen as it is better to bee in health without medicines, than to be weake and ſickly abounding with them) not only becauſe they bring trouble by their continuall vſe, but alſo being outward things, they are both prouided and kept with care and labour, and though they now abound, yet within a while they may be wanting vnto vs; whereas when we haue few wants, we alſo need few ſupplies, which commonly are hard at hand and eaſily compaſſed. There is no man but would thinke his eſtate much better, who being neceſſarily to goe a journey ſhould need but ſmall prouiſion by reaſon of his ſtrength and health; as bread and water, light clothing, and hard lodging; than another who though hee be but weake, yet is forced to carry a whole burthen of neceſſaries, both for Dyet, Phyſicke and Apparell: but we are all to trauell in our earthly pilgrimage towards our heauenly Country; and therefore how much better is their condition, who need feweſt neceſſaries, which are as eaſily prouided, as lightly carried; than theirs who hauing abundance of theſe earthly things, cannot goe without them, nor yet carrie them with them without toyle and labour; ſeeing their ſtore may faile, or by force bee taken from them, & ſo leaue them to pine in want and miſery?

But this will the better appeare, if we conſider the ſpeciall inſtances: for who ſeeth not that worldly Honours doe bring with them many neceſſities, and cauſe them who haue them to want innumerable things of which others haue no need? They cannot with their Honour goe alone in publike places, but muſt haue a retinue of ſeruants attending on them; they cannot viſit a friend without Horſes and Coaches, and (as one ſaith) they are ſo much carried with others legges, that they forget to vſe their owne, or at leaſt whatſoeuer need they haue, are not able to endure long trauell. They cannot remooue without Carts for their carriages, and Sumpter Horſes for their Apparell: finally, they cannot ſit downe to meate, but their ſtate requireth furniſhed Tables; whereas nature would bee better ſatisfied with one diſh. So likewiſe riches and abundance bring to their Owners many wants; from which the poorer ſort are priuiledged; for according to their ſtore and prouiſion, accuſtoming themſelues to the vſe of many things (whereas at firſt they were meere ſuperfluities) they are now by cuſtome become neceſſaries: for example, they haue diuers ſuites for the ſeuerall ſeaſons, and wearing that which fitteth the time of the yeere, they accuſtome their bodies to a juſt proportion or temperature betweene heate and cold; ſo alſo they carefully obſerue the weather, keeping themſelues warme within doores when the cold North winde bloweth, and onely walking abroad when the ayre is pleaſant, and of a fit temper for their bodies. Finally, they liue at eaſe, ſhunning labour and any painfull exerciſe which might cauſe wearineſſe, and doe all their buſineſſes by the miniſtery of their ſeruants. To all which when they haue by long cuſtome inured themſelues, they cannot endure any alteration: if they bee a little warmer than ordinary, they are impatient of heat, and complaine as if they were broyled; if the colde winde doe but blow vpon them, they are ready to ſhake as if they were ſtarued. If vpon ſome extraordinary occaſion they are forced to take any paines, they are preſently ſicke with wearineſſe, and ſoone after lame and vnable to ſtirre. Neither doe they take vpon them theſe things for the more ſtate, or counterfeit them for wantonneſſe, or are only ſubject to theſe infirmities through the impatiencie of their minds: but their niceneſſe, ſupplyed and nouriſhed with their abundance, maketh this tendernes and weakneſſe ſo habituall to their bodies, that they can in truth endure no hardneſſe; nor want any thing vnto which they are accuſtomed without imminent danger. If vnſeaſonably they leaue off any of their ordinary apparell, or ſtand but a little in the cold ayre, they hazard their health by taking cold; if the weather be but a little too hot, they are ready to faint; if they take a little extraordinary paines it is grieuous vnto them, and the abſence of their ſeruants whoſe miniſtery they vſe, is as troubleſome vnto them, as if they wanted their hands or feet. Whereas

honours, riches and pleaſures.

An illos beatos putas qui ſeruitiorum ſequentium ſtipantur cateruis? ſed qui aliena pedes requirunt, ſuis vti neſciunt Ambroſ. Hexamer. lib. 6. ca. 8.

the poore labouring man is not hurt either with the cold of Winter, or heat of Summer, but dareth the nipping winds and ſcorching Sunne with his vncouered head, bare face and open breaſt, being beſt at eaſe, and euen ſinging or whiſtling to expreſſe his inward joy, when hee is buſieſt at his labours: which when they are ended, he cheerfully and with a good ſtomacke feedeth on his courſe fare, and after ſleepeth quietly in his hard bed. And therefore ſeeing riches haue ſo many infirmities attending on them, and ſubject thoſe that haue them to ſo many wants, from all which the poore eſtate is priuiledged and exempted; there is no reaſon why we ſhould dote ſo vpon them with immoderate loue, and flie the other with ſuch feare and hatred; ſeeing in this reſpect the meane condition hath juſt pre-eminence: for though it bee good to haue much, yet it is better to want nothing; ſeeing herein wee come neereſt to the eſtate of the bleſſed Saints and Angels, not in poſſeſſing worldly abundance, but in little needing ſuch ſupplies. To which purpoſe one ſaith, that howſoeuer a rich man may ſeeme great and happy, becauſe hee hath Horſes, coſtly prouiſion, Seruants and Attendance; and though he may ſeeme to haue great power, becauſe hee hath many at command, appointing to euery one their ſeuerall buſineſſe; yet in truth theſe words of command, ſhew rather infirmitie and inſufficiencie, than abilitie and power; ſeeing that which they cannot doe themſelues, they are conſtrained to doe by the miniſtery of others: and their great ſtore and prouiſion doth but argue the greatneſſe of their want, and conſequently of their miſery; wee being then alone truely bleſſed when hauing all our ſufficiencie in God, wee ſtand in need of nothing. The like alſo may bee ſaid of voluptuous pleaſures, which whoſoeuer haue in abundance, and ſet their hearts on them with immoderate loue, they are ſo farre from being perfected by them, that they adde much to their imperfection. For though at firſt they were but meere ſuperfluities, yet being by cuſtome inured to them, they become ſo neceſſary, that they cannot want them without great griefe and diſcontent. Thus ordinary drinkes ſeeme to their taſte loathſome medicines; common fare, a tedious faſt; want of ſports and paſtimes, a diſcomfortable impriſonment; and ordinary ſocietie, an irkeſome ſolitarineſſe; neither doe they ſeeme to themſelues any longer to liue, than they enjoy their vſuall delights, ſitting downe at full Tables furniſhed with all dainties, enjoying the ſocietie of their pleaſant companions, and ſpending the day in gaming and reuelling, in ſeeing ſhewes and playes, and in following their ſports and carnall delights: wherein, as one ſaith, they are of all others moſt miſerable, becauſe they are come to that paſſe, that thoſe things which were ſuperfluous, are now become neceſſary, whereby they are made Slaues to their delights, not freely enjoying, but baſely ſeruing them; and that which is worſt of of ils, they loue their ſlaueries; for then our vnhappineſſe is compleate and perfect, when as filthy and diſhoneſt things, doe not only a little delight, but fully pleaſe vs, and there is no hope of amendment when vices become manners. In which reſpect (as hee ſaith elſe-where) it is the greateſt pleaſure, not to ſtand in need of theſe pleaſures, and to be (like the Apoſtle) free men, who can vſe them, and not bee brought in ſubjection vnto them; enjoying them with a careleſſe contempt, and loſing them without griefe: or vſing pleaſures, as the Angels vſe meate which they can eate for company, and as eaſily obſerue perpetuall abſtinence; their feeding being an action of power, and not of neceſſitie. Finally, ſeeing the abundance of theſe earthly things bringeth want, and the greateſt plentie is the cauſe of the greateſt penurie and neceſſitie, like meates which doe not ſatisfie, but increaſe the hunger; let vs learne to contemne them, or at leaſt careleſſely vſe them: and let vs ſet our hearts on Gods ſpirituall graces and heauenly joyes, by whoſe ſtore wee are enriched, and whoſe plentie brings ſufficiencie. For they *that drinke of theſe waters of life, ſhall neuer be more a thirſt, but they ſhall be in him a well of water, ſpringing vp vnto euerlaſting life*, as our Sauiour Chriſt teacheth vs.

Infœlix, verba iſta, iunge, flerne; quæ cum ſuperbia dicunt diuites, ſunt infirmitatis, non facultatis, Auguſt. Serm. in feſt. Paſchæ, Tom. 10.

Sen. Epiſt. 39.

Summ... ...ta eſt ... ...egere ... ...tibus, Sen... Epiſt. ...

Iohn 4. 14.

The third euill or miſchiefe, which theſe worldly things immoderately loued, doe bring vpon vs, is, that they depriue vs of our liberty, and inthrall vs in a miſerable ſeruitude, and cruell bondage. For after they haue vanquiſhed vs with that power and ſtrength which our owne opinions haue armed them with, they preſently enchaine our hearts and affections with the links and fetters of their loue, and ſo lead vs away into a miſerable captiuity; not ſuffering vs any longer to ſerue the Lord, whoſe ſeruice alone is perfect liberty; nor yet to bee ruled by holy reaſon, and aduiſed and counſelled by a ſound and vnpartiall iudgement; but putting out the eyes of our vnderſtanding, they make vs to grind in their mill, ſpending all our ſtrength in their ſeruice, and taking vs wholly vp in their imployments, either about the getting, keeping, or increaſing them. And wheras the Lord offereth vnto vs, that if we will aknowledge him for our only Lord and Maſter, we ſhall haue a faire and eaſie ſeruice, and haue inward peace, and the quiet and comfort of a contented minde, and feed vpon the delicious and wholeſome

§. Sect. ... That world... things bri... men into a grieuous ſer... uitude.

food

foode of his word and ſacraments; hauing for the preſent the vailes of his ſpirituall graces, and temporall neceſſaries, for our better encouragement in our eaſie labours, and his aſſured promiſe to giue vs when our ſeruice is performed, and our terme finiſhed, the wages of eternall life and euerlaſting glory; yet like the wretched Iſraelites wee are ſo intangled with the loue of our bondage, that wee are ready to preferre our painefull ſeruitude, before Chriſtian liberty; theſe conſuming and cruell labours, before that ſpirituall eaſe and peacefull tranquillity; the ſeruice of the ſpirituall *Pharaoh*, before the ſeruice of our good and gracious God, and the fleſh-pots, onions, and garlike of this worldly Egypt, without any further hope of future benefit, before the ſpirituall Manna of Gods ſanctifying graces, and our euerlaſting inheritance in the holy land. And that thoſe who are worldly minded bee in this ſtate and condition, and hauing ſhaken off the ſeruice of God are become true vaſſals of the world, it may appeare by that liuery and cogniſance whereby the Apoſtle hath diſcerned them; namely their ſubjection and obedience vnto their maſter, *Know yee not* (ſaith he) *that to whomſoeuer yee giue your ſelues as ſeruants to obey, his ſeruants yee are, to whom yee obey?* And the Apoſtle *Peter* ſaith, that howſoeuer wicked worldlings promiſe vnto *themſelues liberty, yet they are the ſeruants of corruption; for of whomſoeuer a man is ouercome, euen to the ſame hee is in bondage.* Now if this badge of obedience bee an infallible ſigne of ſeruice and ſubjection, then moſt certainely they who immoderately loue theſe earthly things, are not the ſeruants of God, but the Bondſlaues of the World. For what the Lord commandeth, they vtterly neglect, but what the World inioyneth, promiſing the wages of theſe vnprofitable vanities, that they moſt willingly obſerue and performe. As for example, the Lord requireth that they ſhould not minde earthly things, that they ſhould performe the duties of his ſeruice, deale juſtly and vprightly with their neighbours, and bee liberall and bountifull in the workes of mercy, releeuing the poore, and contributing of their goods to all religious and holy vſes: and contrariwiſe the world commandeth that they ſhould fixe their hearts and affections not on things aboue, but on things beneath, that they ſhould for their worldly aduantage neglect Gods ſeruice and ſpend his Sabboths about their owne affaires, and for the obtaining of theſe earthly vanities, vſe fraud and deceit, diſſembling and double dealing, oppreſſion and cruelty: and that hauing by theſe meanes gotten much into their poſſeſſion, they ſhould labour daily to adde to their ſtore, and not to diminiſh any part thereof by performing the workes of mercy, charity, and piety, vnleſſe they bee preſſed from them by authority; and except it be now and then to giue out of their thouſands, a penny-Almes to ſtill the cry of their conſcience, or to incourage them to goe on with more quiet of mind in their fraude, vſury, oppreſſion and other vnlawfull courſes, which their owne hearts doe not iuſtifie, becauſe by giuing theſe trifles, they thinke that they haue made God ſome part of amends, and that thereby they haue as well bribed his juſtice, that it will not condemne them, as they haue corrupted their owne conſciences, that they doe no more accuſe them. All which commandements, of the World, they willingly obey, neglecting & contemning the commandements of God, whereby they make it plaine that they haue vtterly caſt off his ſeruice, and are become the deuoted vaſſals, and bondſlaues of the World.

§.Sect.5. That worldlings are ſlaues in diuers reſpects.

And here by the World wee vnderſtand both worldly men, and worldly things, vnto the ſeruice of both which this immoderate loue makes men ſubject; for they forgoe their liberty and become the ſeruants of all thoſe, who may helpe them to the obtaining, preſeruing, or increaſing of theſe earthly things, which they ſo fondly loue, or haue power in their hands to take them away, being ready at their command to doe what they know may pleaſe them, and to eſchue thoſe things, by the doing whereof they may incurre their diſpleaſure. And becauſe theſe are many and their minds and deſires variable, yea often contrarie the one to the other; therefore that they may pleaſe them all, they are faine to transforme themſelues into a thouſand ſhapes, and in their words, and actions, according to the diuerſity of their occaſions, to vſe tenne thouſand contradictions, humouring euery one in their owne vaine, and like paraſites ſtudying to pleaſe all others rather than themſelues; that ſo they may at leaſt giue them contentment ſeuerally, vnto whom they meane to bee beholding, ſeeing it is impoſſible to pleaſe all together. Which though they can doe with ſome facility (hauing brought their minds to a ſeruile ſubjection, for the more eaſie obtaining of their deſires) when they haue to deale with them ſingle and alone; yet how are they moiled and troubled with cares and feares of loſing the fauour of ſome or all? How are their inuentions ſet vpon the racke, when they labour to pleaſe many diuerſly minded in the ſame company? and with what ſhame are they poſſeſſed (if they bee not growne vtterly impudent) when by conferring and comparing their words and actions, their contradictions, diſſembling, and double dealing are diſcouered? So likewiſe they be-

Qui multis indiget, multorum ſeruus eſt, etſi ea poſſidere videatur. Chryſoſt. in Ioh.17. hom. 16.

come the ſeruants and ſlaues of the things themſelues which they ſeeme to haue at their command; for (as one ſaith) hee who through his greedy concupiſcence wanteth many things, is the ſeruant alſo of many, although hee ſeemeth to haue them in his poſſeſſion. And that both becauſe by reaſon of their loue towards them, they are ready to be at their command, that they may ſtill enjoy them; and by reaſon of that truſt and confidence which they repoſe in them, whereby they depend vpon them for ſufficiency and defence, as much or more than the baſeſt ſeruant, vpon his powerfull Maſter. Yea hereby they become ſlaues to their owne vile affections and neglecting both what Gods word, or their owne reaſon requireth, they ſuffer themſelues to be wholly tranſported by their owne concupiſcence, for the ſatisfying of their carnall deſires; and as their paſſions and affections are ruled by theſe earthly objects, ſo are they wholly ruled by their paſſions; not affecting things becauſe are they good, but eſteeming them good, becauſe they affect them. The which gouernment of paſſion and carnall concupiſcence, as it is moſt tyrannicall, ſo it argues the moſt baſe and abject ſeruitude of worldly men, who are ſubject vnto it; ſeeing they are in a farre worſe condition than they who are oppreſſed with the moſt cruell tyranny. For that onely ruleth but the outward actions, this alſo the inward thoughts; that but at ſometimes, this continually; that with ſome hope of freedome, they hauing ſome deſire to be deliuered when opportunity ſerueth; but this deſperate and hopeleſſe, ſeeing not onely their bodies, but their wils alſo are embondaged, ſo as they haue not ſo much as a deſire to be ſet at liberty. Finally, as hereby they become ſlaues to their owne concupiſcence, ſo it being carnall and corrupt, maketh them alſo the ſeruants of ſinne; not daring to doe any thing which God commandeth, when it will hinder them from obtaining their earthly deſires; and running headlong in any wicked courſe which promiſeth to ſatisfie their carnall concupiſcence. Now what can bee more miſerable than the ſeruice of ſin, which freeth vs from righteouſneſſe, as the Apoſtle teacheth vs, & maketh men alſo to become the ſlaues of Satan; whileſt for the obtaining of theſe worldly vanities, they are ready by ſinning to doe Satans will, and to pleaſe him, by diſpleaſing God?

Nullus liber eſt, qui ſibi ipſi non imperat. Pythagoras apud Stobæum, li.1. Ser.6.

An non ſeruus cui dominatur peccatum, & maximè? niſi tu forte indignius iudices hominem tibi quàm vitium dominari. Bernard. *Rom.*6.20. 2.*Tim.*2.26.

§.*Sect.* 6. That worldly things make their owners ſlaues to themſelues.

But though theſe worldly things ſhould ſubject men to the ſlauery of nothing elſe; yet the ſeruice which they who ſet their hearts vpon them, are conſtrained to doe vnto themſelues, were ſufficient to make them miſerable: for what can bee more wretched than to leaue the ſeruice of the almighty Creatour, and to become ſlaues to theſe baſe and meane creatures? To neglect our allegiance to the glorious King of Heauen and Earth, that wee may ſerue our ſeruants, and yeeld ſubjection to them, ouer whom wee are appointed to rule? Eſpecially if wee further conſider, that Gods ſeruice which we forſake is eaſie and profitable: for as Chriſt hath taught vs, *his yoke is eaſie, and his burthen light*; which notwithſtanding whoſoeuer take vpon them, ſhall find *eternall reſt to their ſoules.* Whereas contrariwiſe the ſeruice which is performed to theſe worldly vanities, is tedious, tyrannicall, and full of trouble, bringing in the end to thoſe that ſerue them, hell and deſtruction, as their wages and reward. For ſo the authour of the booke of Wiſedome bringeth in the wicked complaining, in their horrour of conſcience, and torments of hell: *Wee haue wearied our ſelues in the wayes of wickedneſſe and deſtruction, and wee haue gone through dangerous wayes; but we haue not knowen the way of the Lord. What hath pride profited vs? or what profit hath the pompe of riches brought vs?* So that the more worldly men doe abound with theſe earthly things, the more inſulting Maſters and proud tyrants they haue to rule ouer them, and conſequently the more grieuous is their ſeruitude. Neither is this tyranny mitigated by obeiſance and ſubmiſſe dutie; for ſo ſeruile is the nature of theſe tyrannicall Lords, that the more hartie and diligent ſeruice is done vnto them, the more they inſult, and tyrannize ouer their ſeruants; herein more ſauage and barbarous than the wild beaſts, which grow more milde to thoſe who are ſeruiceable vnto them, and are ſaid to ſpare thoſe who vſe moſt ſubmiſſion. Vnto which wee may adde that this ſeruice is not performed with the body alone, but alſo with the minde, whereby it commeth to paſſe, that worldlings are neuer at reſt, neither day nor night; for that time which ſhould be allotted for ſleepe, is ſpent in meditating of thoſe buſineſſes which when they ariſe, they are to performe to theſe cruel Maſters. And that which maketh vp the height of the worldlings miſerie, there is no hope of their freedome, becauſe they loue their ſeruitude; and are ſo much delighted with the glorious brightneſſe of their golden chaines, that they will not bee ſet at liberty, becauſe they will not part with their Giues and fetters, they with their ſhining luſtre ſo dazling their eyes, and euen ſtupifying all their ſenſes, that they neither ſee nor feele their bondage and ſeruitude.

*Wiſ.*5.7.8.

§.*Sect.*7. That hono immoder l..ued, brin men into uerie and thraldome.

Thus honours immoderately loued, make men ſubject to a noble thraldome, and vnder the maske of glory and greatneſſe, bring with them diſguiſed bondage; for in ruling they muſt ſerue; and before they can haue the glory of the World they muſt abaſe themſelues to be in ſubjection to many commanders. Wherein the ſtate of an ambitious man is farre more wretched than the eſtate of the pooreſt ſeruant; for wheras theſe haue diſcharged their duety, and are at reſt, when they haue by their ſeruice pleaſed one Maſter; they contrariwiſe turmoile themſelues by ſeruing many, becomming their vnderlings, ouer whom they ſeeme to rule. For looke of how many the ambitious man deſireth to bee prayſed and honoured, vnto ſo many he ſtandeth in awe and ſubjection. Hee dare not doe thoſe things which beſt pleaſe himſelfe, but thoſe which hee knoweth moſt plauſible to his admirers; and the more they are in number, the greater is his taske, for hee ſerueth a beaſt which hath many heads, and euery head hath his differing opinions. The which maketh the proud man to ſtoup in his greateſt brauery, to diſtract his thoughts, and beat his braines, in ſtudying how to pleaſe a diſagreeing multitude. Hee is alwayes in feare of loſing his fauourites, as though hee ſhould fall out of the clouds to receiue a mortall blow vpon the earth, vnleſſe they did ſupport him with the wings of fame and hold him vp with the breath of their mouthes. He is alwayes moſt vigilant, that hee neither ſay nor doe any thing which may diſpleaſe; he counterfeyteth humility, and faineth honeſty; hee maketh ſhew of affable courteſie, and diſſembleth benignity; to all hee meets hee vncouers his head, and boweth his body; hee riſeth vp and embraceth, applaudeth and flattereth; he daily viſiteth his fauourites, and obſerueth vnto them all outward complements, he is in iealouſie, not onely of verball cenſures, but of mentall diſlikes; hee obſerueth the very lookes and countenance of all, and is as much afraide of a fained rumour, and falſe fiction, as of a juſt accuſation, and deſerued reproofe. And as hee liueth in this ſlauery in reſpect of worldly men, whoſe prayſes hee hunteth after; ſo alſo is hee ſeruant to his honours and preferments, whileſt he ſpendeth his ſpirits, tireth his thoughts, and euen conſumeth all his ſtrength, either about the getting, keeping or increaſing them. Yea they are ſlaues alſo to their owne luſts, and whileſt they rule & command others, they themſelues are ruled & commaunded by their own ambitions; and that not with a gentle gouernment, or eaſie ſubjection, but with more tyranny and cruelty than can bee expected from a barbarous enemy. For after the Turkiſh faſhion, this tyran ambition, hath their goods at continuall commaund, ſpoiling them of all their riches to make golden ſteps, whereby they may aſcend into the ſeate of honour; yea and when all their wealth is conſumed, they are ready with the Egyptians to ſell themſelues into a miſerable ſeruitude that they may feede their famiſhed ſoules with the ſmoake of vaine-glory, which will neuer ſatisfie them. For it forceth them to trauell by Sea and Land, to weare out themſelues with labours, to expoſe their bodies to wounds and ſcars, and their liues to innumerable miſeries, and moſt deſperate dangers. In which regard one ſaith, that the ſeruant of vaine-glory is ſeruant to euery one; and in his ſeruice more ſeruile than the baſeſt bondſlaue; for no tyrannous Maſter laieth ſuch heauy burdens, and grieuous commaunds vpon his ſlaues, as it doth vpon his captiues, and the more obedient they are, the more this ambition increaſeth its tyranny. Neither doth it tyrannize ouer their bodies and goods alone, but ouer their ſoules alſo; for it turmoileth them with many vnruly paſſions, racking them betweene hope and feare, and euen burning their hearts with boiling anger, and furious deſire of cruell reuenge. It diſquieteth them with continuall cares, whileſt they tire all their thoughts in plotting the meanes of aſpiring, or preſeruing their glory and greatneſſe; and (which is worſt of all) it defileth them with all manner of ſinne, whileſt they are ready to put in practiſe any villanny to aduance themſelues higher, as before I haue ſhewed. And conſequently, whileſt they aſpire to bee aboue all other men, they become the ſeruants of ſinne, and ſlaues of Satan; and willingly doe that, to which our Sauiour was tempted, and reſiſted, that is, fall downe and worſhip the diuell, when he promiſeth vnto them the glorie of the World; and ſo firſt bring themſelues into the moſt damnable ſeruitude, that afterwards they may bee extolled and aduanced.

Chryſoſt. ad pop. homi. 43. Tom. 4.

Neque gloriæ ſeruus minus peccat quàm fornicator, imò longè plura & grauiora committit. Chryſ. in Iohn 3. homil. 27.

§. Sect. 8.

That riches bring their owners into a miſerable bondage.

So alſo riches when they are too much eſteemed, and exceſſiuely loued, bring their owners into a miſerable bondage, making them to ſerue the earthly Mammon, and their owne couetous luſts; the which ruling in them ſubject them to the baſe ſeruice of all men, from whom they expect gaine and aduantage; yea of ſinne and Satan, being ready to commit any wickedneſſe, for the increaſing of their wealth. But this is not the ſtate of all men that haue riches, but of thoſe who too much eſteeme and loue them; not ſo much of the rich, as of the couetous, who dote vpon them; not of thoſe who being wiſe, know how to vſe them, keeping them in ſeruitude, and hauing them at commaund, but of thoſe fooles, who not knowing their right vſe, ſuffer them to tyrannize and beare rule. For if we can poſſeſſe riches with careleſſe contempt, and moderate loue, if wee haue them at commaund, and when wee pleaſe can part with them liberally and chearefully for the reliefe of the poore, and for all pious and charitable vſes, if wee can poſſeſſe

Diuitiæ apud ſapientem virum in ſeruitute ſunt, apud ſtultum in imperio. Senec. de vita beata. cap. 28.

poſſeſſe them and humility too, being neuer the more proude and inſolent, becauſe of our abundance, then are wee not by them brought into this ſlauery, but continue freemen, and Gods faithfull ſeruants; neither doth our hauing, but our immoderate louing of riches, hinder vs from ſeruing God; for our Sauiour Chriſt ſaith not, that it is impoſſible to haue riches and ſerue God, but to doe ſeruice vnto them both as our Lords and Maſters. As therefore it is ſaid of Fire and Water, that they are good ſeruants, but bad maſters; ſo may it bee truely ſaid of riches, which whileſt they are kept in ſubjection, and vnder commaund, are profitable ſeruants, but become tyrannous maſters when they are ſuffered to rule and beare ſway. So that whoſoeuer poſſeſſeth riches, muſt eyther eſteeme them, in reſpect of ſoueraignty, or become baſe himſelfe; either hee muſt commaund and rule them as a Lord and Maſter; or they will rule him as a ſeruant or ſlaue. For ſo our Sauiour Chriſt ſaith plainely, that the couetous worldling ſerueth his riches; and euen reaſon and common experience teacheth vs, that they who ouervalue their wealth and ſet their hearts vpon it, howſoeuer they are owners, yet they are not maſters of their riches, yea in truth that they are no better than drudges and ſeruants vnto them, carrying themſelues towards them in all reſpects, in a moſt ſeruile and ſlauiſh manner. For they haue not their riches at their commaund, nor haue power to doe with them that which their judgement beſt approueth, as to beſtow them vpon themſelues for their owne comfort, and to diſtribute them for the reliefe of the poore; but they are commaunded by them, and enioyned ſtill to ſcrape more, when already they haue too much. As ſeruants they miniſter vnto their money, and doe ſeruice vnto their wealth, keeping and tending it, watching ouer it, and in all dangers with the hazard of their liues defending it. To which purpoſe one ſaith, Thou art a jaylor, and not a maſter of thy riches, whoſoeuer thou art that hideſt them in the earth, thou art a ſeruant of them, and not a diſpoſer and judge: for he is a ſeruant of riches, who as a ſeruant waiteth vpon them; but hee who hath ſhaken off this yoke of ſeruitude, doth diſpoſe of and diſtribute them as becommeth a Maſter. So likewiſe as a ſeruant, though he haue the care and paines in tending them, yet he hath not the power or courage to touch them, or to diſpoſe of them to thoſe vſes which his judgement beſt approueth, for feare of diſpleaſing theſe tyrannous Maſters, the earthly Mammon, and his carnall concupiſcence. For (as one obſerueth) let a man aske of the moſt wretchedſt miſer, what hee thinketh of thoſe, who haue not onely the ioyfull fruition of their riches themſelues, but alſo giue of them liberally to the releefe of the poore, and hee will ſay that he doth well and wiſely in ſo diſpoſing of them. Aske him further, why then he doth not doe that himſelfe, which hee approueth in another, and hee will ſay hee cannot. Of which his inability, though he can giue many reaſons, yet the true cauſe is, becauſe his golden idoll, and his owne auarice will not ſuffer him. So that he is not a freeman, nor maſter of thoſe things which hee doth poſſeſſe because they are not at his diſpoſing; hee is not Lord of his money, but a ſeruant, and a jaylor rather than an owner. Yea hauing made gold his god, by louing, truſting, and hoping in it, hee abſtaineth from touching it, and from imploying it to common vſe, as though hee feared to commit ſacriledge againſt his Idoll; and can as eaſily bee perſwaded to breake his bones as his bags, and to teare off a peece of his fleſh, or maime a member, as to communicate any part of his whole ſummes to charitable vſes. Yea as though hee had receiued ſome ſpeciall charge from his Soueraigne, the neglect whereof ſhould bee puniſhed with death (euen when himſelfe ſtands in need of neceſſaries, wanting either clothes for his backe, or food for his belly) he dare not touch his full bagges; and as if they were not his owne, but the goods of ſtrangers committed to his cuſtody, hee dare not diminiſh them, leſt he ſhould be condemned of theft. In which reſpect the couetous miſer is truly ſaid to be poſſeſſed of riches rather than to poſſeſſe them, hauing them as a priſoner hath his keeper, which ſeemeth to waite and attend vpon him as his ſeruant; when as in truth he is his jaylor, who will not ſuffer him to goe any where, but whither hee pleaſeth. Or as a man is ſaid to haue an Ague, wheras it rather hath him: or as he is ſaid to haue a chaine who is bound with it, which enthralleth and captiueth him, and whileſt he hath it in his keeping, is alſo kept of it, ſo as he can neither moue nor ſtirre, but onely ſo farre as it giueth him liberty.

Matt. 6. 24.

Pecunia ſi vti ſcias, ancilla eſt, ſi neſcias, domina. Senec. *Si pecuniam habueris, neceſſe eſt, aut teipſum, aut pecuniam tuam habeas vilem.* Senec.

Ambro. lib. de Nabuth c. 14.

Bernar.

Cant. Ser

Senec. Ep

119.

6. Sect.

That the

rude of

lings to

riches is

grieuous.

By all which it appeareth, that he who ſetteth his heart vpon his riches, is by them of an owner, made onely a keeper, and of a Maſter, a ſeruant. Neither is this any light ſubjection, or eaſie ſeruitude, but aboue all other ſlauery moſt greeuous and intolerable. For this earthly Mammon, and that greedy diuell of vnſatiable auarice, like cruell tyrants weare and conſume the ſtrength of their deuoted vaſſals, with carking cares, reſtleſſe feares, and toileſome labours; they make them to trauell ouer Sea and Land, to worke night and day, in the cold of Winter, and in the heat of Summer, to expoſe themſelues to innumerable dangers, and to runne with extreame hazard of their liues moſt deſperate courſes, and all to get or increaſe their riches. In all which indeuours, if they happen any whit to faile, and ſuſtaine any loſſe, notwithſtanding all their labour, their cruell Maſters ſet all theſe loſſes on their ſcores, making them to to pay for all that is miſcarried, with the pennance of bitter teares, and hearty griefe. And where as the hardeſt Maſters ſuffer their ſeruants to refreſh themſelues with reſting in the night, that they may be more fit for the next dayes labour; theſe much more cruell than they, doe ſo continually haunt them with cares and feares, that though they go to bed, they can take no reſt: for as the Wiſe man ſaith, *The abundance of the rich will not ſuffer him to ſleepe.* And as they hinder them of their ſleepe, ſo alſo they ſkant and miſerably pinch both their backes and bellies, and after their intolerable labours, keepe them from inioying the fruit of their labours, and ſuffer them not to eate till they be ſatisfied, nor to weare ſo many clothes as will keepe them warme. And howſoeuer they haue abundance in their keeping, yet will they let them haue ſcarce any thing in vſe; and poſſeſſing much, they haue nothing in fruition. Wherein they may fitly bee compared to ſuch Wards, who hauing a title to great poſſeſſions, die in their wardſhip, and neuer come to the vſe of their lands: or to the Patriarches ſacks, which hauing in them both corne and money, had no further vſe of either, but to bee worne out in keeping them. In which reſpect, the miſer and ſlaue of wealth is ſaid, not to be rich, but, as it were rich, becauſe in his abundance his Idoll and auarice keepe him poore. So the Wiſe man ſaith; that *there is that maketh himſelfe rich, and hath nothing; and that maketh himſelfe poore, hauing great riches:* becauſe, though he haue much in poſſeſſion, yet he hath nothing in vſe: and therefore (as one obſerueth) well might the couetous man who had bought the farme ſay, that hee went to ſee it, becauſe as the Wiſe man ſaith, they haue no further vſe of their wealth but to looke vpon it. Now what difference is there betweene wanting it, and thus hauing it, ſeeing they haue their riches no otherwiſe than the Phorcides had their eye, which (in a poeticall fiction, moralized by theſe miſers) are ſaid to haue kept it locked vp in a box, where as they in the meane time going abroad, were ready to fall into the pits and ditches for want of ſight, till at laſt by force it was taken from them. Finally, where as good Maſters ſpare their ſeruants in their old age, letting them take ſome reſt after painfull labours, and after faithfull ſeruice performed, make them free men, and ſet them at liberty: contrariwiſe, theſe cruell tyrants neuer fauour their bondſlaues, but the more faithfull ſeruice they haue done them, the more heauy burthens they impoſe vpon them. Neither will they euer ſuffer them to come out of their apprentiſhip, and to reſt from their drudgery; but euen when they are old and decrepit, and (as it were) haue one foote already in the graue, they ſtill turmoile them with feares and carking cares, and make them to trudge on euerie baſe errand which promiſeth gain, when they cannot go without a ſtaffe. And that which is worſt of all, they daily ſpend and tire them, not onely in painefull but alſo in ſinfull ſeruices, making them moſt vnconſcionably to lie, diſſemble, ſweare, and forſweare, deceiue with fraud, and oppreſſe with crueltie all with whom they deale; and that when they are ready to leaue the world, indangering themſelues in moſt deſperate manner to eternall deſtruction, and that for no further profit in reſpect of their owne vſe, but that they may haue a name to haue left much to their heires and executors. And therefore ſeeing this worldly wealth immoderately loued, doth bring its owners into this cruell ſeruitude, let this ſerue to weane our hearts from this exceſſiue loue. For (as one ſaith) wee are moſt Maſters of our riches, when wee leaſt couet them; and where as couetous men by greedy hungring after them, doe ſhew themſelues baſe beggers, and drudging ſeruants; the faithfull by contemning them, approue themſelues to be their Maſters and true owners; the one beggeth in keeping them, the other keepeth in contemning them. Neither let any man excuſe his greedy auarice in pinching his backe and belly for the loue of his golden idoll, by pretending his charge of Children; for God neuer taught any to rob himſelfe, to enrich his Children, nor to depriue himſelfe of neceſſaries, that hee may leaue vnto them ſuperfluities, wherewith they may play the prodigals in riotous ſpending them, as their predeceſſors haue played the wretched miſers, in greedy gathering them. For the Lord giueth his gifts to bee enioyed by thoſe vpon whom hee beſtoweth them; and would haue that alone laid vp for poſterity, which may bee honeſtly and Chriſtianly ſpared from naturall, ciuill, and religious vſes taking vpon himſelfe the care of prouiding for poſterity, when their predeceſſors cannot by lawfull meanes lay vp for them ſufficient plenty. Againe, let them remember, that God hath not giuen them children to bee cauſes or excuſes of their couetouſnes, and therefore when they thus abuſe them, as occaſions to increaſe their auarice, they may iuſtly feare, that God in his diſpleaſure will take them away, that ſo depriuing them of theſe figge-leaues of vaine excuſes, their couetouſneſſe may lie open and naked, when as it ſtill continueth as raging and violent

Auarus terrena eſurit vt mendicus, fidelis contemnit vt dominus: ille poſsidendo mendicat, iſte contemnendo ſeruat. Bernard. ſuper Cantica, Serm. 21.

as it was before. For that children are not the ttue cauſes of their greedy ſcraping, it may appeare in that many who haue them, are liberall; and many who want them, moſt wretchedly miſerable; ſome being neuer wearie of gathering, who haue but few or none, and ſome laying vp but little, who haue a great many; whereby it appeareth, that it is not care of their Children which maketh them thus greedy in ſcraping but the inſatiable diſeaſe of their minde which tormenteth them with hunger, if they bee not continually feeding it with new ſupplies.

Chryſ. Homil. 68. ad pop. Tom.5.

§. *Sect.* 10. That voluptuous pleaſures make men to become ſlaues and ſeruants.

Finally, voluptuous pleaſures, when men ſet their hearts vpon them, make them of free of men to become vaſſals and ſeruants, ſpending all their thoughts, ſtrength, and time, either in procuring, or inioying them, if at leaſt they may be ſaid to inioy that, which in moſt tyrannous manner doth inthrall and ouer-rule them. For they are content to loſe their liberty to haue their delight. They ſet all aſide, which may either concerne their credit or profit, that they may ſerue their *luſts*, and cannot ſo well be ſaid to buy pleaſures to pleaſe their *carnall* appetites, as wholly to ſell themſelues ouer vnto pleaſures, not caring to bee their ſlaues, ſo they may inioy their company. And thus the glutton is a ſeruant to his owne belly, and the drunkard to his filthy appetite, ſpending all their time in furniſhing and feeding at full Tables, and in procuring and drinking delicate wines, and moſt pleaſing drinkes. The which Maſters they ſerue with ſuch ſeruile obedience, that the Apoſtle doubteth not to call them belly-gods, ſeeing they not onely haue all their ſeruice both of body and mind, but alſo performed with all deuotion. And thus alſo the whoremaſter becommeth a ſlaue, not onely to his filthy luſt, which maketh him to neglect all duty to God, his neighbour, and himſelfe, and not caring for health, perſon, nor eſtate, to runne at the command of his concupiſcence into all deſperate dangers; but alſo becommeth a moſt ſlauiſh ſeruant to his harlot, being wholly at her command running when ſhe appointeth, comming when ſhee calleth, going away when ſhee biddeth, giuing when ſhe asketh, and fearing when ſhee threatneth. Neither is this ſeruitude to worldly pleaſures and our owne voluptuouſneſſe light, or the euils few which they cauſe vnto vs: for no enemie can bee ſo tyrannous, or bring vpon any ſo many and grieuous miſchiefes, as theſe carnall pleaſures, when once they haue got men into their thraldome and ſubjection. For they doe not onely hold the body in moſt cruell bondage, making it to ſpend its ſelfe, conſume its ſtrength, and expoſing it to innumerable ſickneſſes, and diſeaſes, but alſo tyrannize ouer the ſoule, infatuaing the vnderſtanding, and ſo captiuating the will, heart, and affections, that they are in loue with their ſeruitude, and doe not ſo much as deſire to be ſet at liberty, but being made ſluggiſh and ſlothfull with this ſpirituall lethargie, they forget the ioyes of Heauen, and that true happineſſe of reaſonable creatures, and take all their delight and contentment in wallowing themſelues like filthy ſwine, in the ſtinking puddle of carnall pleaſures. The which maketh the eſtate of worldly epicures deſperate and remedileſſe becauſe they are in loue with their diſeaſes, and hate the medicines whereby they might bee cured. And as it is ſaid of *Vlyſſes* retinue, that hauing drunke thoſe impoyſoned cuppes which *Circes* had prepared for them, and being by them transformed into Beaſts, they were ſo in loue with their brutiſh condition, that they would not againe bee transformed into men: ſo theſe worldly epicures, (in whom this is truely moralized) being by this notorious witch of carnall pleaſures infatuated in their vnderſtandings, and turned into Beaſts, are ſo delighted with this brutiſh eſtate, that they cannot bee perſwaded to to leaue their brutiſhneſſe, and to liue as becommeth reaſonable men, & much leſſe as it beſeemeth the calling of Chriſtians. And as it is ſaid of the Torpedo fiſh, that it is of ſuch a poyſonous and venemous nature, that if it but touch the line of him that angleth, the poyſon is thereby deriued to the rod, and from thence to the hand, whereby he is preſently ſo ſtupified and benummed that hee loſeth his ſtrength, and the vſe of his limmes: ſo when theſe poyſonous pleaſures doe but get the leaſt acquaintance, and (as it were) but touch voluptuous minds, they are not onely made brutiſh, but euen ſo benummed and ſenſles, that they haue no power to moue in any good action. The which remedileſſe bondage of worldly epicures, one expreſſeth after this manner: Doeſt thou (ſaith hee) thinke thoſe freemen, or cleare from diſeaſes, whom pleaſures haue barbarouſly bound and enthralled? why, though they haue not a chaine to tie them, yet their owne luxuriouſneſſe holdeth them faſt in bonds with vnauoidable tenacity; and being fallen into the ſnares of beaſtly pleaſures, (as the bird catched by the ſubtlety of the fowler) the more they labour and ſtriue to eſcape, the more they are entangled and enſnared. So that if any man would retaine his precious liberty, hee muſt carefully auoide the immoderate loue of carnall delights, and euen ſtop his eares againſt the bewitching tunes of theſe pleaſing Syrens, that hee bee not allured and caught in this vnrecouerable thraldome. And if with importunity a preſent of voluptuous pleaſures be forced vpon vs; let vs with the wiſe Emperour not keepe them

Hieron. ad amicum. Tom.4.

Ageſil pud Plut. Lacon.Ap thegm.

them from our ſelues, and the vſe of others, whom wee deſire to continue in a generous and free diſpoſition: but careleſly caſt them away to be enjoyed by ſuch Helots & ſlaues, as are of a baſe qualitie and ſeruile nature, as better beſeeming them, than ſuch as profeſſe the glorious libertie of the ſonnes of God. Eſpecially, conſidering that as they take away the freedome of men, ſo much more the libertie of Chriſtians, making them to become the ſeruants of ſinne, and ſlaues of Sathan; and conſequently vtterly vnable to doe ſeruice vnto God: for they who are addicted to voluptuous pleaſures, are ready to attaine vnto the ſinfull fruition of them, by neglecting all good duties which they owe vnto God, and to fall into any ſinne which will bring delight: and ſo by continuall cuſtome, their pleaſures doe ſo weaken and ſeize vpon them, that thoſe things which formerly they did of will, are now forced vpon them by vrgent neceſſitie, they being vtterly vnable to doe any otherwiſe. And therefore to conclude this point, if we would not loſe the liberty both of men and Chriſtians, and ſubject our ſelues to a ſeruile eſtate, and moſt ſlauiſh condition, let vs not ſet our hearts vpon, nor immoderately loue theſe worldly vanities, but vſing them as though wee vſed them not, let vs ſtand faſt in that libertie wherewith Chriſt hath ſet vs free, and place our affections vpon the ſweet and comfortable graces of Gods holy Spirit, and the eternall joyes of his heauenly Kingdom, wherein we ſhall be honoured, inriched, and delighted, without any impeachment to our freedome and libertie.

The fourth euill which abundance of theſe worldly things bringeth, is, that they expoſe thoſe that haue them to the enuy and hatred of thoſe who are about them: for ſuperiours ſpite at them becauſe they come ſo neer them; and inferiours enuie them becauſe they are preferred before them; & equals hate them, becauſe they are matched by them; whereas they ought (as ſelfe-loue maketh them beleeue) to haue had great pre-eminence: which maligning ſpite, and fretting enuy continue ſo long, as they continue in their worldly happineſſe; neither is there any meanes to be freed from them, but by loſing their proſperitie and becomming miſerable. Thus the higher a man is aduanced in Honours and Preferments, the more commonly he is maligned, and the greater his glory is, the greater alſo is his enuy. Yea, and that which is worſt of all, thoſe often who are honoured with outward complement, as cap and knee only, haue inward grudges borne them from the very heart, and though they haue but falſe glory, yet they haue it for true enuie. The which is more bitter and ſpitefull, if their ambition whereby they haue raiſed themſelues vp, haue plainly appeared in their aſpiring. For (as one ſaith) ambition when it breaketh out into impudencie, doth loſe its efficacie, and when this wicked affection groſſely appeareth, it taketh no effect. And therefore ambition being the mother of Hypocriſie, doth loue ſecret corners, and, as impatient of the light, it lurketh in darkneſſe: but when it lieth loweſt it looketh higheſt; like one in the bottome of a Well both darke and deepe, who is better inabled hereby to ſee the higheſt Stars, with a quick and ſtrong ſight, than they who ſtand on the top of a Steeple. For the ambitious man knoweth, that if hee haue many witneſſes who are able to giue teſtimony of his pride, it is the next way to hinder him of his deſired Honours, ſeeing the more glory is affected, the leſſe it is apprehended and obtained, when the affectation is diſcerned: for there is nothing more inglorious, than to aſpire vnto glory. An example whereof wee haue in in the Apoſtles *Iames* and *Iohn*: for howſoeuer the reſt were ſo ambitious, that there was a great ſtrife amongſt them who ſhould be greateſt, yet becauſe the aſpiring ambition of theſe two Brethren did more groſly breake out in their ſuite made to our Sauiour, to ſit on his right hand, and his left in his Kingdome; they hereby expoſed themſelues to the great diſdaine of the reſt of their fellowes. But howſoeuer this Honour attained vnto by ambitious aſpiring is moſt maligned and enuied; yet that glory and preferment, which commeth either by inheritance or deſert, wanteth not its ſhare of enuie and hatred; men being herein naturally like night Bats and Owles, who cannot without ſome impatiencie, and grudging, looke vpon the bright beames of their neighbours glory, or aduancement. Thus *Caine* could not indure to haue *Abel* preferred before him, though he were farre more worthy of preferment. And the Patriarkes pined themſelues with enuie, becauſe *Ioſeph* was deſeruedly preferred in his Fathers loue: and were filled with ſpite and diſdaine, when as hee did but dreame of his future Honours; which afterwards (they not being able to containe it any longer) did burſt out into cruell reuenge. Thus was meeke *Moſes* enuied and maligned, because God had aduanced him in place of gouernment aboue the reſt; and that not only by *Corah*, and his fellow Conſpiratours; but euen by his owne Brother, and Siſter, *Aaron*, and *Miriam*, who were next vnto him. And thus though *Saul*, for his deſerts affected, and greatly aduanced *David*, yet when hee dimmed his glory, and in the womens Song was preferred before him; *Saul hath ſlaine his thouſand, and* Dauid *his ten thouſand*; hee was filled with wrath and enuie towardes him, and greedily thirſted after his bloud. The like alſo may be ſaid of worldly riches, which

Bernard, ad Epiſcop. Aquit. Epiſt.127.

Luke 22.24.
*Mat.*20. 21,24.

*Gen.*4.

*Gen.*37.4,11.

*Numb.*16.3. *and* 12.2.

1.*Sam.*18,2,8.

which when they abound, expoſe their owners to enuie and hatred: and the fatter that men grow in their eſtates, the leaner the enuious man waxeth when hee looketh on them. An example whereof we haue in *Iſaac*, who no ſooner was inriched with ſheepe and heards of Cattell, but preſently the Philiſtims, among whom hee liued, enuied at him. And thus great Land-lords are enuied by their poore Tenants, when they behold their large Lordſhips; thus one Neighbour enuieth to another his better market, richer ſoyle, and more fruitfull crop; and thus among Merchants hee is moſt ſpited at by his fellowes, who hath made the moſt proſperous Voyages, and hath with vnexpected ſpeed attained vnto abundance of wealth. Finally, howſoeuer a man would thinke that worldly pleaſures were ſo baſe and contemptible, that they were beneath the reach of enuie which looketh vpward, and hath its ſight alwayes fixed on high objects; yet when theſe carnall delights, which are in their own nature low, are aduanced and extolled by mens ouer-partiall judgements and opinions, they alſo preſently become the marke of Enuie; euery one being ready to ſpite at their neighbours, when they ſee them wallowing in theſe earthly pleaſures; eſpecially if themſelues want neceſſaries, notwithſtanding they tire both bodie and minde with painfull labour. Now the reaſon why the abundance of worldly benefits is thus accompanied with Enuie and Hatred, is, becauſe being finite, there is but a certaine meaſure of them; ſo that the more ſome abound, the more of neceſſitie muſt others want: and into the more parts theſe earthly things are diuided, the ſmaller ſhare muſt euery one haue, to whom they are thus diſtributed. And therefore men louing and ſetting their hearts vpon theſe vanities, doe enuie and grudge that others ſhould enjoy that which they deſire; becauſe their hauing it, is the cauſe why they want it, or at leaſt why their portion is the leſſe, ſo as they cannot haue it in that quantitie which they could wiſh; ſeeing a finite and limited proportion or quantitie, muſt of neceſſitie become ſo much the leſſe in the ſeuerall parts, by how much the whole is more often diuided. And therefore ſeeing worldly proſperitie and the abundance of theſe earthly things, do bring as much enuy when wee haue them, as miſery when wee want them; and will ſcarce counteruaile with their profit and benefit, the diſcontent which they bring with them through this malignitie and ſpite, eſpecially when this malice and enuie, being armed with power, is ready continually to make anothers happineſſe a ſufficient cauſe of quarrell, and to take ſharpe reuenge, becauſe they preſumed to receiue the Worlds proffered fauours; let vs not too much affect theſe maligned vanities, but wholly ſet our hearts vpon thoſe heauenly Honours, joyes, and treaſures, which being infinite, are not diminiſhed when they are communicated to many; but are rather infinitely multiplied and increaſed by this communion, euery one hauing them wholly to himſelfe, and by vertue of their perfect loue enjoying them wholy in euery one of their fellow Saints & Brethren. So that ones fruition of theſe glorious joyes, is ſo far from procuring anothers want, and enuie vnto themſelues; that the more they are in number, the more their joyes are multiplyed; for the more they loue, the more their joyes are increaſed, and the more they are increaſed by this communion, the more they loue.

§. Sect.
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The fifth euill accompanying theſe earthly things, is, that as they procure ſecret enuie, ſo alſo they are the common cauſes of open enmitie, diſcord and contention; and that not only between ſtrangers, but euen the deareſt friends, and neereſt kinred; Brother falling out with Brother, and the Father with the Childe, when this bone of worldly vanities, as the matter of contention, is caſt amongſt them. So the Apoſtle *Iames* ſaith, that wars, contentions, and bitter enuying one another, proceed from theſe carnall luſts, which fight in the members of greedie Worldlings, whereby one coueteth that which another enjoyeth, and are filled with enuie and indignation, when they faile of their deſire. For when men haue ſet their hearts on theſe earthly trifles, & haue made them their Idols, louing them more dearely than *Ionathan Dauid*, yea, than the ſaluation of their own ſoules; then all inferiour loues muſt needes giue place, and when they croſſe the other are turned into ſpite and hatred. And from hence it commeth that Worldlings are ready to loſe their friends, for the getting of theſe worldly vanities, to neglect all duties which they owe to kinred and acquaintance, when they hinder their hopes, and will not ſtand with their carnall deſires; to circumuent them by fraud & deceit, and to offer wrongs and injuries, injuſtice, and all kind of oppreſſion, that they may by diminiſhing their eſtate increaſe their owne, and ſeaze into their hands as a prey thoſe things which they thus dearly loue. Which when the other, who affect them as much as they, do once diſcerne and perceiue, they become mortall foes, burning in hatred and deſire of reuenge, and defending their owne with all their power, as much now for hatred of them who would rob them of their jewels, as for the loue which they beare to theſe things themſelues. As then this loue of earthly things, doth take away that communitie, which ſhould be among friends; whileſt euery one deſireth to haue a proprietie in the things which hee affecteth, both in reſpect of their poſſeſſion, and alſo of their fruition and vſe; ſo doe they with

Iames 4.1.

with eagerneſſe, proportionable to this loue, defend this proprietie; and becauſe their right is ſometime ambiguous, and doubtfull in it ſelfe, and ſometime in their opinion onely (ſelfe-loue caſting a vaile before their eyes;) they fall into emnitie and contention, both challenging a right and proprietie vnto the things they loue. Which contentions and vnfriendly brawles can no otherwiſe be auoided, than either by not hauing, or not immoderately louing the matter or occaſiō of their diſcord. Thus Honours are the cauſes of emnitie amongſt men, whileſt they ſtriue who ſhall haue them, or detract from one anothers prayſe, or doe not giue expected commendations; or are ready to ſupplant their beſt reſpected friends when they ſtand in their way, and hinder their riſing; not ſticking to vſe all fraud and deceit, lying and diſſembling, nor to commit any outrage, wronging and oppreſſing, killing and deſtroying, thoſe who being ouerthrowne, may inrich them with their glorious ſpoyles; or doe by their ſtanding againſt them keep them back from enjoying their ambitious deſires. Wherein they make no difference of friendſhip or kinred; for if once they bee poſſeſſed and haunted with this proud furie, they are ready to make warre againſt their owne Brethren, to ouerthrow their Family, and profeſſe open emnitie againſt their owne Fathers, if they doe but ſtop them in their eager purſuit of Honour and Preferment. So alſo what ſo great cauſe is there of emnitie and contention, as worldly riches? Which being immoderately loued, doe cauſe men to offer any wrong or injury vnto their Neighbours, which may further them to the fruition of that which they ſo much affect. For whileſt all deſire to haue them in abundance, and in reſpect of their limitted quantitie they muſt of neceſſitie be but in the poſſeſſion of a few, hence it is that they continually ſtriue and contend, who ſhall haue the pre-eminence of ſeizing vpon, and poſſeſſing this Golden Bootie. And becauſe ſelfe-loue ſo blindeth men that euery one thinketh himſelfe worthieſt, and judgeth his leaſt ſhew of title, the beſt right; they are ready to incroach vpon their Neighbours, and to intitle themſelues vnto their poſſeſſions; if they be ſtrong enough ſeazing vpon them by force and violence; or if they want this tyrannous and ouer-bearing power, they will endeuour ſecretly to circumuent them by fraud and deceit; or openly vnder colour of Law to prey vpon their eſtates. Neither is there any thing more common than this, among couetous Worldlings; vnto whom riches is the fuell of their contentions, which being ſet a fire with their burning concupiſcence, flame out into wrath and emnitie. So that (as one ſaith) if they had not juſt men among them, which whileſt they ſtriue to make peace and part theſe contending theeues, doe become a Bootie vnto them both, they would deuoure one another with their eager contentions; like famiſhed wilde Beaſts, which with mortall furie would, when hunger pincheth them, fight with thoſe of their owne kind, that after the conqueſt they might prey vpon them, if there were not ſome harmeleſſe Lambes neere vnto them, which part this ſtrife, by becomming a more eaſie prey vnto them both. And as this is to be daily obſerued amongſt ordinary Neighbours, ſo no where more commonly than amongſt moſt intimate friends, and neereſt kinred, where by reaſon of their intercourſe of dealing, or occaſion of diuiding their conjoyned right; (euery one being to haue that portion which their Predeceſſours left them) there are vſually the moſt hot contentions and moſt implacable emnitie. Yea, this ſtrife and diſcord is not only cauſed whileſt men labour to rob one another of their right, but euen when they prouide for them in abundance, and only for a time keepe them backe from the enjoying theſe rich poſſeſſions, which they ſo eagerly couet. In which reſpect it may bee truly ſaid, that he who gathereth much, maketh his Heire his enemy; it being a ſufficient quarrell and cauſe of emnitie, that hee liueth ouer-long, ſo as hee cannot Vulture-like prey vpon him; and the greater his gaine ſhall bee after his Predeceſſours death, the greater is his griefe becauſe he is not dead alreadie; and the greater his joy when hee is departed. Neither is this onely to be obſerued amongſt Worldlings, but euen among Gods faithfull Seruants, who as they are the more corrupted with the loue of riches, ſo are they more apt vpon their occaſion, to raiſe Sutes and contentions one againſt another; as wee may ſee in the example of the Corinthians, who for this corruption are reproued by the Apoſtle. The like may be ſaid of voluptuous pleaſures, which being immoderately loued are the common cauſes of diſſention, when as one man encroacheth vpon anothers delights, and vſeth any meanes to reſtraine him from theſe pleaſures, which he ſo fondly affecteth, that hee is readie in a mortall quarrell to hazard his life, rather then to be depriued of that which his ſoule ſo entirely loueth. And therefore ſeeing theſe worldly things, which in themſelues are ſcarce worth the deſiring, are the common cauſes of ſo much jarring diſcord, and implacable emnitie, let vs not ſet our hearts vpon them, but vpon Gods ſpirituall graces, which the more they abound among men, the more alſo is their loue and peace increaſed; and on the heauenly joyes of Gods Kingdome, wherewith all being fully ſatisfied, there can be no cauſe of emnitie about them. Yea, becauſe euery one ſhall haue ſo much, that hee can hold no more; and yet through the perfecti-

Chryſoſt. in Epiſt. ad Eph. 4 Hom. 9. Tom. 4.

1. Cor. 6.

on of our loue ſhall enjoy the happineſſe of all others; therefore the more they haue, the more we ſhall loue them, being (as it were) the rich treaſuries of our joyes, and the meanes whereby they are infinitely multiplied by communication; whereas they vnto which we haue a proprietie, are ſo great in reſpect of vs who are full of them, that they doe not admit of any increaſe.

§. *Sect.* 13. That worldly things expoſe their owners to innumerable dangers.

Laſtly, the more men abound with theſe wordly benefits, the more ſubject they are to innumerable dangers, becauſe euery one is ready to doe them a miſchiefe, not onely out of their enuie and enmitie, which they beare towards them in reſpect of their great proſperitie; but for the loue that they haue to their eſtates, which maketh them moſt ready vpon al occaſions to deſtroy the owner, either that the object of their enuy being remoued, they may be freed from this pining diſeaſe, and grow into better liking; or that being deſtroyed, they may prey vpon them, and take into their hands the things which they poſſeſſed, as *Ahab* did *Naboths* Vineyard. To which purpoſe the Wiſe man ſaith, that the *proſperitie of fooles deſtroyeth them*; not only as it encourageth them in the wayes of ſinne, which bring eternall deſtruction to their ſoules, but alſo as it expoſes their perſons and eſtates to a temporall deſtruction herein this life. For who in the time of peace are ſo much endangered to the trecherie and falſhood of ſycophants & ſlanderers, as they whoſe proſperitie maketh them a fit prey to be ſeazed on? For whereas they neuer regard thoſe who are of meane qualitie, as being the object rather of pittie, than of enuie, and can with their ſpoile bring no profit; they bend all their forces againſt thoſe who are in a proſperous eſtate, making them guiltie, becauſe they are rich; and thinking it a ſufficient quarrell againſt their peace and ſafetie, becauſe they haue ſomething in their poſſeſſion which they deſire to ſeaze vpon, they being readie to ſeeke their deſtruction not ſo much for hatred to their perſons, as for loue to their riches, pleaſures or preferments, that they may out of their ruine raiſe their owne eſtate. Like vnto Hunters which purſue the ſilly Beaſts, hauing no other quarrell vnto them, but becauſe they preſume euery day to weare ſuch rich Furres, as are fit for Kings on their greateſt Feſtiuals: or vnto Fiſhermen, which make a prey of the poore ſhel-fiſh, for the precious pearle which they keep in their weake holds, as better beſeeming Princes ſitting on their Royall Throne, than the worthleſſe Muſcle which tumbleth in the mud. So likewiſe in common calamities, who are more expoſed to dangers, than they who are moſt noted, and moſt enuied? And who are more in the eye and enuie of all, which are readie to deſtroy, than they who haue high places, and great wealth? It is not the poore Cottager, but the rich Alderman that inticeth the forraging Souldier to the ſpoile: it is not the ſilly Pioner or common Souldier that is the marke of the cunning Musketiere, but the gallant Captaine, and great Commander: and in bloudie Battailes the death of a good Leader is more deſired by his enemies, than of his whole company: and the life of the King or Generall of the field is more ſought for, than of halfe the Armie. And as the skilfull Archer doth not make choice of the leaſt and dimmeſt marke (or though he ſhould, were not like to hit it) but of that which is faireſt and brighteſt, becauſe it ſeemeth to inuite the eye, and to giue vnto him ſome hope of hitting: and as the cunning Marke-man letteth paſſe the raſcall Deere, and leuelleth his killing arrow at the fatteſt in the Heard: ſo the more flouriſhing a mans eſtate is, and the more goodly ſhew he maketh in the eyes of men, the fairer mark he is for miſchiefe to ſhoot at, and the likelier he is to be hit, and deadly wounded with the piercing arrowes of armed enuie and powerfull malice; ſeeing like the Glow-worme hee is ready in the night of danger to diſcouer himſelfe with his owne remarkable brightneſſe, ſo as hee cannot flie the purſuer, but lighteth (as it were) a Candle for the deſtroyer to find him. So that a mans life and ſtate is neuer in more danger of being Eclypſed, than when they are in the full of proſperity; nor hee euer more in perill to bee catched and inſnared in the nets of miſchiefe, than when he is ſecurely preying vpon theſe alluring baites. For he hath many Corriuals in his loue, who would willingly by his death make a paſſage for their hopes; and he cannot want danger who enjoyeth alone, that which is deſired of many; ſeeing the loue of his eſtate procureth hatred to himſelfe. To which purpoſe one ſaith, that all thoſe temporall benefits with which the World ſeemeth to pleaſure his Fauourites, are rather dangerous ſnares to catch vs, than ornaments to adorne vs; in which whoſo reſteth and repoſeth any confidence, hath more pride, than cauſe of ſecuritie. And as theſe worldly things doe expoſe vs to the aſſault, and lay vs open to the wounds of enemies; ſo when they doe ſtrike and pierce vs with their enuenomed arrowes, theſe wounds which they make are more deepe and deſperate. For whereas a man loſeth a ſmall eſtate with ſmall griefe, becauſe there is but little loſſe, and that eaſily repaired and recouered; theſe great eſtates being ruined bring alſo great ſorrow; becauſe there is much loſſe, and no hope of riſing and reuiuing left, ſeeing they haue had ſo deepe a downfall, from ſo lofty and high a ſtanding. And as they hazard vs to be ſpoiled of our liues and liberties by open enemies; ſo they much more endanger vs to more ſecret and pernicious foes, pleaſing

Prou. 1. 30.

Senec.
Troade.

Tom.
dib. cap.

pleaſing Paraſites, and ſmoothing flatterers; whoſe ſpeeches deliuered by falſhood, and receiued with ſelfe-loue, tend to the robbing vs of all vertue, and ſpirituall grace, and to the vtter deſtruction both of our ſoules and bodies; for it is this honey of worldly proſperitie which inticeth theſe hungry flyes to come vnto vs; which whileſt they ſucke, they defile vs with their flatteries, and emptie vs of all good, that they may fill their owne bellies.

Whereby it appeareth, that theſe worldly things which men ſo fondly affect, doe not free them from dangers, but rather expoſe them to innumerable perils both open and violent, and ſuch alſo as are treacherous and ſecret; which wee ſhall yet more plainly diſcerne if wee conſider ſome particulars. For who ſeeth not that thoſe who are aduanced to the higheſt pitch of Honours, are daily indangered to the greateſt downfals? And wheras they who ſtand on the plain ground, are not likely to fall; or if they doe, ſuſtaine no hurt? they who are carried to the top of the high pinacle of preferment, cannot faile their footing, but they are indangered by a grieuous fall to be mortally bruiſed. Vnto which they are daily ſubject, both through hatred which men beare to their perſons, and for their loue to their places & preferments; for ouer-topping all their inferiours with ſterne pride, and by their commanding and ouer-ruling power forcing in them a wefull reſpect; by being thus ſeruilely feared, they alſo find cauſe of fearing, hauing endangered themſelues to all whom they haue wronged by pride, tyrannie, and injuſtice, who watch but for a day, and fit opportunitie of practiſing cruell reuenge. Or if they haue no quarrell to their perſons, yet the loue which they beare to their Honourable Preferments, maketh them willing and ready to ſupplant and ouerthrow them, when as they conceiue but the leaſt hope of riſing by their fall.

In reſpect whereof they who are aduanced to theſe high places are fitly compared to thoſe, who with great labour and difficulty climbe vp to the top of ſome high Promontorie, and ſteepe rocke; where they are not onely in danger of falling, by their owne ſlips, but alſo are expoſed to ſtormes and tempeſts, and endangered to be ſtrucken and blaſted with thunder and lightning. For daily are they in perill of periſhing by ſecret conſpiracies, or open violence, like vnto lofty Turrets in the time of a ſiege, which are either battered by force, as being the faireſt marke for the Canon to play vpon, or vndermined with ſubtiltie. For in the time of trouble and common calamitie, theſe great Potentates haue the ſame priuiledge that high trees haue in the furious ſtorme, which are through their height ſhrowdly ſhaken, if not quite ouer-turned and rooted vp, when the low ſhrubs are out of danger, or that which great fiſh haue aboue the little frie, when they are taken in the ſame net, who are reſerued for the Dreſſer, being fit to feed vpon, and to benefit the taker; whereas the ſmall Ones are caſt againe into the water, becauſe they are vnprofitable and of little worth. An example whereof wee haue in *Zedechiah*, who being ouercome, had his ſonnes ſlaine before his face, and afterwards his eyes put out, and carried into captiuitie, when the poorer ſort of people were ſet at libertie, and left behind to dreſſe the Vines, and till the Land. And in the time of peace and ſecuritie, when treacherie is plotting, and rebellion intended, they haue the Royall Prerogatiue of drinking firſt, if not alone, of poyſoned cups. Neither are theſe deadly potions drunke out of earthen pots, or wooden diſhes; but out of ſiluer plate, or cups of Gold.

1.King.25.7,12 *Sed nulla aconita bibuntur fictilibus: tunc illa time cum pocula ſumes gemmata, & lato Setinum ardebit in auro,* Iuven. Satyr. 10.

§. *Sect.* 15. That riches bring with them many dangers. *Diuitiæ illæ quas putatis plenas eſſe deliciarum, pleniores ſunt periculorum,* Aug. in Pſal. 9. Serm. 1. Tom. 10.

The like alſo may be ſaid of riches and abundance, which are ſo farre from ſecuring their Owners from dangers; that they more than any thing elſe expoſe them to them. For they are the hoped hire, and inticing baites, which encourage and allure Theeues, Slanderers, and powerfull oppreſſors in the time of peace to ſpie all aduantages, and to bend all their policie, might and malice againſt thoſe who abound with them; that bringing them to deſtruction, they may make their goods a prey, not ſticking at all to kill their bodie, that they may ſeize vpon their Golden Fleece. And as the Wolfe and Butcher doe make choice of the fatteſt of the Flocke; ſo both the deceiuer and the deſtroyer chuſe them who haue the fatteſt ſtates, letting them paſſe by vntouched who being an vnprofitable prey, will not helpe to enrich the ſpoilers; and therefore the Prophet pronounceth a woe againſt them who load *themſelues with thicke clay, becauſe they ſhall riſe vp ſuddenly that ſhall deuoure them; and awake who ſhall ſtirre and vex them; and they ſhall bee their prey.* In which reſpect the poore eſtate hath aboue the rich the priuiledge of ſecuritie; for whereas they may ſleepe ſoundly, and without feare of perill, in a ſlender built Cottage, hauing no other guard than their owne pouertie, and a doore latch, which they alſo vſe, rather to keepe out beaſts and ill weather, than theeues and robbers: they who abound with riches are neuer without danger, or at leſt feare of ſpoyling, though they lie vnder the ſafe cuſtodie of ſtone wals, double doores, ſtrong lockes, bolts and barres, which can neither be picked or put back with cunning, nor yet broken with force and violence. And whereas the poore man being on the high way alone euen in the darkeſt night, will ſing merrily before the thiefe, because his

Habak.2.6,7.

Optimum munimentum domus paupertas, Senec.

Nudum latro tranſmittit. Etiam in obſeſſa via pauperi pax eſt, Senec. Epiſt.14.

Chryſoſt. in Luc 16. de Lazaro conc.1.& in Hebræos cap.10.Homil. 19.

pouertie hath procured his Paſport, and hath made the robber either his friend to pittie him, or a careleſſe enemy, who therefore alone maligneth him, becauſe he cannot haue a quarrell to his purſe; the rich can ſcarce trauell at noone day ſecurely without company; and hauing this helpe to backe him, oftentimes he groweth jealous and fearefull of his guard. And as they thus draw dangers vpon them, ſo when they come, they make them leſſe able to eſcape them: for whereas poore men are alwayes in readineſſe and fitly prepared for flight; hauing nothing elſe but themſelues to carrie, and may goe which way they will vnknowne and vnregarded, neuer troubling their heads in thinking what to carrie, or how to conuey it, but onely how they may eſcape; the richer ſort cannot ſtirre but they haue many eyes to obſerue them; and louing their wealth as well as their liues, they cannot find in their hearts to leaue it all behind them, though they doe not know how with any ſafety to diſpoſe of it, ſeeing carrying it with them it is both a clogge to hinder their flight, and a ſtrong motiue to cauſe their enemies to purſue them with greater eagerneſſe. And as the ſhip heauily laden with rich wares doth allure the Pyrate to haue it in chaſe, and is hindred alſo with her heauy burthen from making away from her cruell purſuer, ſo that it is impoſſible to eſcape; whereas another which hath no other waight but her owne ballaſt, ſaileth by ſwiftly and ſecurely, hauing nothing in her to intice a robber, nor giuing him any hope of fetching her in with his beſt ſpeed: ſo hee who hath little fleeth in time of danger cheerefully and ſecurely, hauing neither theſe golden clogges to burthen his body; nor care and griefe to oppreſſe his minde; ſo as he neither groaneth vnder his beloued load, nor grieueth for that which he hath left behind him: whereas he who hath worldly abundance is troubled with all theſe impediments; being turmoyled with his carriages, and ſorrowing for that which hee could not carrie, and equally caring for that which hee hath loſt, and for that which hee ſtill hath; which though it be ſo much that it bringeth toile to his body, and trouble to his minde, yet nothing grieueth him ſo much, as that he hath not more cauſe of toile and trouble. In reſpect of which difficulties that riches bring in eſcaping dangers, one compareth rich men to Cities without wals, which haue abundance of wealth to allure the enemy to the ſpoile, but no ſtrength to make reſiſtance; or like vnto thoſe who being purſued for their liues, doe flee away with long ropes tied to their legges, or with ſide garments, which euery ſtep they are ready to tread vpon, and catch a fall; whereby their ſpeed is hindred, and they betrayed into their enemies hands. Whereas they who are but in a poore eſtate, like vnto thoſe who are naked or lightly clad, eaſily ſlip out of the enemies hand, when he hath nothing to hold by, and being eſcaped, can haſt away with nimble ſpeed.

§. Sect. | That v | ous plea | are the | of dang

Finally, voluptuous pleaſures expoſe men to innumerable dangers, whileſt they arme all againſt them who are Corriuals with them in their delights; and alſo make them leſſe able to reſiſt and ſtand in their owne defence, ſeeing they both weaken the body, and effeminate the minde, as before I haue ſhewed. And therefore ſeeing theſe worldly things are ſo full of dangers, and hazard their Owners to ſo many miſchiefes, let vs labour to auoid theſe euils: and if wee cannot be perſwaded to follow his counſell who aduiſeth vs to keepe nothing in our poſſeſſion which the betrayer and ſpoyler may take away to his great gaine; and to haue as *little* as may be about vs to allure the thiefe; becauſe few or none thirſt after mans bloud only for it ſelfe, and almoſt all more reckon vpon the profit, than thinke on their quarrell; yet at leaſt let vs poſſeſſe them with moderate loue, and following the Apoſtles admonition, let vs haue them, as though wee had them not, keeping them with cold affections; and parting with them when they wil needs be gone with cheerefull mindes. And let vs labour aboue all things to furniſh our ſelues with Gods ſpirituall & ſauing graces, knowledge, faith, affiance, patience, a good conſcience, and the reſt, which will be armour of prooſe againſt all perils, and ſoueraigne medicines and ſalues to cure thoſe wounds and hurts, which by any aduerſe accident ſhall happen to pierce vs. And let vs ſet our hearts and affections on our heauenly joyes and euerlaſting treaſures, daily labouring in the vſe of all good meanes, to be more and more aſſured of them; ſeeing enjoying them, wee ſhall not bee in danger of any enemy; but be ſecurely happy, and out of the perill of all aſſailants.

Nihil ha | quod ca | ... | poſſit, &c. | nec. Epiſt

1.Cor.7.31.

Chap. XXXIV.

Of the manifold ſpirituall euils which worldly things bring to thoſe that ſet their hearts vpon them.

§. Sect. 8 | That worl | things cho | the ſeed of | Gods Word.

WEE haue ſhewed what ciuill euils and miſchiefes vſuall accompany theſe worldly things, eſpecially when they are exceſſiuely eſteemed and immoderately loued: Now we are to treate of thoſe ſpirituall euils which they bring with them, the which are either temporall, in this life, or eternall in the life to come. Concerning the former, wee are to know, that if wee ſet our hearts on theſe vanities, the gaine and acceſſe of them will not ſo much adde to our outward eſtate, as they detract from the riches of our ſoules; neither will the carnall good they bring, in any proportion counteruaile the ſpirituall harmes which attend vpon them. For firſt, they choake the ſeede of the Word, and make it vnfruitfull, from which alone the gifts and graces of Gods Spirit ſpring. In which reſpect our Sauiour calleth riches thornes, which filling mens minds with worldly cares (as it were with ſo many prickles and ſharpe points) doe choake this ſeed as ſoone as it ſpringeth vp; and ſuch thornes alſo are honours and worldly pleaſures, when mens affections are ſet vpon them. For thus are they to vs of a thornie qualitie and nature, whileſt they catch and hold vs faſt in worldly imployments, ſo as we cannot frequent the aſſemblies of the Saints to heare the Word of God, but when we are inuited to this heauenly banquet, we are ready to pretend excuſes, like thoſe who were called to the Kings ſupper: or elſe whileſt being come within hearing, they make vs with encombred *Martha* to neglect the Word, & to embrace the World; and to ſtop our eares againſt all admonitions; as the Lord complaineth of the people of the Iewes. *I ſpake* (ſaith he) *vnto thee when thou waſt in proſperitie, but thou ſaideſt I will not heare, this hath beene thy manner from thy youth, that thou wouldeſt not obey my voyce.* So although the Prophet *Ezechiel* was an eloquent and powerfull teacher of Gods word, ſo that the people had no exceptions to take againſt him, why they ſhould not come to heare him; yet this immoderate loue of riches made their comming altogether vnprofitable. For ſo the Lord telleth him, that the people reſorted vnto him, after the accuſtomed manner, *and did ſit before him, and heare his words, but they would not doe them; for with their mouthes they made ieſts, and their heart did goe after their couetouſneſſe.* Neither doe they onely diſtract mens minds in hearing, ſo as they cannot attend vnto that which is ſpoken, but if in a deuouter fit they haue receiued any profitable inſtruction, they preſently choake it, and make it to bee quite forgotten before it can be brought to any vſe or practice. Yea if the heart bee ſtrongly infected with the poyſon of worldly couetouſneſſe, it will make men not onely to neglect, but euen to ſcorne thoſe profitable admonitions which are deliuered in the miniſterie of the word, for the reforming of this and other vices: as wee may ſee in the example of the Scribes and Phariſies, who mocked and derided our Sauiour Chriſt, when he perſwaded them to the workes of mercy, and that they ſhould not doe ſeruice to the earthly Mammon.

§. Sect. 2.

That abundance of worldly things impoueriſh vs in Gods ſpirituall graces.

And as they doe choake in vs the ſeede of the Word, and make it vnfruitfull; ſo doe they conſequently rob and ſpoile vs of all the ſanctifying gifts, and ſauing graces, of Gods holy Spirit, if once wee ouerualue and ſet our heart vpon them. As for example, honours ambitiouſly affected and immoderately loued, doe keepe all ſauing graces from entring into our hearts; or if theſe ſeeds be allready ſowen in them, they doe ſo nip them, that they will neuer proſper and flouriſh: for the graſſe of Gods graces cannot grow on the high mountaines of pride; neither will the water of Gods holy Spirit reſt on the loftie hils to make them fruitfull, but deſcends downe into the low valleyes of humble and contrite hearts. And as a veſſell cannnot bee filled with wholeſome oyle or ſweet water, but preſently the ayre is driuen out and giueth place: ſo the heart of man cannot be filled with the precious oyntment of ſanctifying grace, till the wind of vaine glory bee expelled. To which purpoſe one ſaith, that as vaine-glory is the cauſe of many euils, ſo eſpecially of this, that it emptieth the ſoule of all ſpirituall riches, and depriueth vs of the profit which we might take by them. As therefore the immoderate loue of worldly honours doth ſwell the hearts of thoſe that haue them with pride and vaine glorie; ſo theſe dropſie and corrupt humors being once receiued do preſently coole and drowne the vitall heate of Gods Spirit, and ſo diſable both ſoule and body in all liuely and ſpirituall operations, that they cannot performe the workes of godlineſſe. So that fulneſſe of pride argueth emptineſſe of grace; and where there is much vaine-glory, there certainely is litle goodneſſe. For as addle egges flote aloft, when the other which are good ſincke to the bottome: and as the emptieſt veſſell giues the greateſt ſound, and the fruitleſſe eare of corne holdeth its head higheſt: ſo hee is moſt puffed vp, and loftie in his owne conceit, who is moſt emptie of grace, and diſfurniſhed of all ſpirituall goodneſſe. Thus alſo riches too much affected, become (as our Sauiour Chriſt hath taught vs) thornes which will let no graces grow in vs, and come to ripeneſſe; and therefore the Apoſtle *Paul* telleth vs, that we muſt flie couetouſneſſe, before wee can follow *after righteouſneſſe, godlineſſe, faith, loue, patience, and meekeneſſe.* So that it is hard to haue worldly gaine, and ſpirituall grace; to bee rich in poſſeſſions, and rich in godlineſſe; to haue cheſts full of earthly treaſures, and hearts well furniſhed with the ſauing graces of Gods holy Spirit. For theſe earthly vanities intangle mens hearts with the birdlime of carnall loue, which being admitted doth quench in vs the loue of God which is the fountaine of grace and true obedience. Now

Chryſoſt. in Gen. ſ. Hom. 5.

Luke 8. 14.

1. Tim. 6. 10. 11.

Vbi lucrum, ibi & damnum. Lucrum in arca, damnum in conſcientia. Tulit veſtē, & perdit fidem. Acquirit pecuniā, & perdit iuſtitiam. Auguſt.

what (as one ſaith) will it profit vs, to haue full coffers and emptie conſciences? to haue goods, and not to bee good? For who hath not juſt cauſe of bluſhing and ſhame, though his houſe bee full of goods, if he knoweth that they haue an euill Maſter? The like alſo may bee ſaid of voluptuous pleaſures; for as the heathen man could truely ſay, the tree of vertue cannot grow in the land of pleaſures; becauſe they who are addicted to carnall delights are made ſo purſie and ſhort winded, that they cannot take the paines to aſcend the hill of vertue; neither in truth haue they any deſire; for they iudge all things by ſenſe, and not by reaſon; and eſteeme that beſt, which is ſweeteſt to their appetite. In a word, if wee make our hearts the harborrough of any worldly vanities, they will not ſuffer any ſpirituall graces to lodge and mingle with them. For example, if wee ſet our hearts on honours, they will not admit faith to haue an entrance. For as our Sauiour ſpeaketh, *How can yee beleeue which receiue honour one of another, and ſeeke not the honour which commeth of God alone?* And the ſame effect hath the immoderate loue of riches; for as the Apoſtle teacheth vs, they *who luſted after money erred from the faith, and pierced themſelues through with many ſorrowes.* To which purpoſe one ſaith, that if any bee intangled with the ſnares of worldly riches, the medicine of faith cannot profit him. So alſo they quench in vs the flames of Gods loue; for if any man loue the world, the loue of the Father dwelleth not in him: yea this loue of the world is enmitie with God, as the Apoſtle teacheth vs. Now they who loue not God doe not truſt, nor hope in him; neither yet performe any other duty, ſeeing loue is the fountaine of all true obedience. And therefore wee muſt emptie our hearts of this worldly loue, if wee would haue any ſanctifying graces to dwell in them; wee muſt learne to contemne theſe earthly vanities, before wee can eſteeme, or with any deſire ſeeke after faith, affiance, hope, loue, or any other ſauing grace of Gods holy ſpirit; for the oile of Gods graces, and theſe wateriſh vanities will not mixe together.

Quid prodeſt plena bonis arca, manis conſcientia? &c. Auguſtin. de verb. Dom. Serm. 12.
Cato Maior.
Cic. 2. de finib.
Iohn 5.44.
1. *Tim.* 6.10.
Ambroſ. Tom. 3. Serm. 2.
1. *Iohn* 2.15.
Iames 4. 4.

§. Sect. 3.
That earthly abundance doth infatuate the vnderſtanding.
Quem fortuna [illegible] *fouet,* [illegible] *facit* [illegible] & [illegible] *ſapiens.*

Secondly, worldly proſperitie and abundance of theſe earthly things, doe, when they are immoderately loued, dimme the eyes of the vnderſtanding, euen in reſpect of ciuill wiſdome, and make them ſtarke blind and very fooles, in diſcerning ſpirituall things. For who ſeeth not, that commonly they are moſt fooliſh, vpon whom the world moſt fawneth? and that it is the lot of very few in this life to be happy and wiſe? For as thoſe who are cockred by their parents, become fooliſh with wantonneſſe; ſo when men grow wanton with ouermuch worldly felicity, they are ſo beſotted with folly, that they neither know themſelues, nor other men. And as thoſe who haue walked in the ſnow, and haue had the bright beames of the Sunne ſhining in their eyes, are made hereby corporally blind; ſo thoſe who haue had theſe bright objects of proſperitie alwayes in their ſight, are blinded ſpiritually in their minds and vnderſtandings; for as though theſe were contrary betweene themſelues, and to vs incompatible, to haue a great eſtate, and a good vnderſtanding; ſo much better ſighted we are in time of aduerſitie, than in proſperitie. But as this confluence of worldly benefits makes men dim-ſighted in ciuill wiſdome, ſo ſtarke blind in the wayes of God. And therefore the Pſalmiſt ioyneth both theſe together, worldly proſperitie, and ignorance of Gods will: *his wayes* (ſaith he) *alwayes proſper, and Gods iudgements are high aboue his ſight.* And hence it is, that the Apoſtle affirming that Satan blindeth the eyes of worldlings, doth call him in that place, the *God of the world*; implying thereby, that he vſeth the World, and worldly vanities, as his inſtruments for the ſmiting of them with this ſpirituall blindneſſe. *In whom* (ſaith hee) *the God of this world hath blinded the minds, that is, of the Infidels, that the light of the glorious Goſpell of Chriſt, which is the image of God, ſhould not ſhine vnto them.* For Satan caſteth this duſt of worldly vanities, into the eyes of carnall men, that they may not diſcerne the ſhining beames of Gods truth; but may grope at noone day, and for want of this ſpirituall light to guide them, may erre out of the right way, which leadeth to glory and eternall happineſſe, and goe the broad and plaine way which leadeth to deſtruction. In which reſpect, theſe worldly things may fitly bee compared to pleaſant wines, which being drunke in abundance, ſo intoxicate the braine, that there is for the time, no difference betweene drunkards, and fooles, or madmen: for ſo they who abound in all earthly proſperitie, haue their vnderſtandings infatuated, and their ſenſes beſotted with much drinking of theſe golden cups, ſo as they haue no more wiſdome or judgement to diſcerne of ſpirituall things, than very fooles or franticke perſons. For as mad-men doe not ſee things as they are in truth, but as their lunaſie and diſeaſe doth offer them to their deluded phantaſie; ſo neither do they, who go a madding after worldly vanities, vnderſtand and judge of worldly and ſpirituall things, as they are in their owne nature, and according to their true worth and value, but are wholly led with their diſeaſe, iudging neither according to religion, nor yet well grounded reaſon, but as they are deluded and miſguided with their carnall concupiſcence.

Aduerſ *ſecunda* Senec. E 94.
Pſalm. 10.
2. *Cor.* 4.4.
Nn [illegible] hominis [illegible] litate.

ſcence. And that worldlings, are in truth thus mad and fooliſh, and wholly blinded with the things whereupon they haue ſet their hearts, it may clearely appeare, if wee conſider their whole courſe and cariage. For who but fooles and mad-men would lay vp their treaſures there, where they haue no certaintie to continue one houre, and where all their predeceſſours hauing ſtored vp all their riches haue beene robbed of them; not placing any part of them in their owne countrie, where they are to remaine as long as they liue? But thus doe theſe blinded worldlings lay vp their treaſures on earth, where they cannot ſtay, and where they haue ſeene by their owne experience all their anceſtors robbed, if not by men, yet by death, of all their riches; and ſend no part of their wealth before them into our heauenly countrie, where wee ſhall remaine for euer. So who but fooles and mad-men would exchange pure gold for ſhining braſſe, and a faire inheritance, for ſome childiſh trifles? but thus doe worldlings, who are content by wilfull ſinning to loſe Heauen for earth, true glory for falſe vanities, and euerlaſting happineſſe which ſhall neuer end, for baſe delights, and counterfait comforts which are euer ending. Who but fooles and madmen, when the fire ragingly burneth, would, to quench it, caſt on more wood & oile? But thus doe worldlings, who ſeeke to quench the burning heate of their vnſatiable concupiſcence, by multiplying, and heaping vpon the fire, worldly vanities, riches, pleaſures and preferments, which are the fuell of their luſts, by the acceſſe whereof, they are more enraged. Who but fooles and mad-men, being in their pilgrimage, and trauelling through theeuiſh places, would carrie all their iewels and treaſures about them, which not onely ouer-burthen them in their iourney, but are in continuall danger to be taken away by robbers, & alſo endanger their owners to their rage & crueltie? whereas they might ſafely ſend them before them, and follow after with ſecuritie and comfort. But thus doe worldlings, who trauelling in our earthly pilgrimage, carrie all their treaſures with them, openly in their hands in the middeſt of robbers, tyring themſelues with the cariage, and hazarding their liues to bee murthered for their goods; whereas they might by bils of exchange, ſend them ſafely into our heauenly countrie, in the ſafe cuſtody of Gods factors, the poore members of Ieſus Chriſt, and ſo in the pilgrimage of this tranſitorie life, trauell after them with much comfort and contentment. Who but fooles and mad-men would ſet their hearts and affections vpon their Inne, where they are to continue but a night, and fall to building, purchaſing, and planting, as though they were there to end their dayes? But thus worldlings doe place all their loue on the things of this life; and ſettle their affections on the World, purchaſing, planting, and building here on Earth, where they can make no ſtay, but may to day before to morow bee taken away, and leaue all behind them; to bee inioyed ſometimes by ſtrangers, and ſometime alſo by their enemies. Who but fooles and mad-men would continue ſtill perſwaded of that, which is is continually and daily confuted by experience? But thus doe worldlings, who imagine that they ſhall liue long, & attaine vnto old age, yea immortalitie; notwithſtanding they daily ſee both weake and ſtrong, young and old arreſted by death, and twentie for one before they haue trauelled halfe their iourney; either in their childhood or full ſtrength. Who but fooles and mad-men ſpend their whole time in thoſe things, for the doing whereof they can giue no reaſon, nor know any end of all their actions? But thus worldlings liue to old age, not knowing the end wherfore they liue, nor the cauſe why they were ſent into the world: namely, by their faithfull ſeruice to glorifie God in their owne ſaluation; and therefore they vtterly neglect this maine buſineſſe, of which they are ignorant, and ſpend their whole time about worldly vanities, and in performing ſeruice to ſinne and Satan. Who but fooles and mad-men would make ſale of their chiefe iewell, which is of infinite worth and value, for a baſe trifle which is vncertaine alſo in the poſſeſſion? But thus doe worldlings, by lying, ſwearing, deceiuing, and oppreſſing, ſet their ſoules to ſale, which is of infinite more worth, than the whole World, for euery ſmall pittance of worldly vanities, and (as it were) to make *Mark* 8.36. themſelues kings of a little mole-hill. Who but fooles and mad-men would, becauſe they are acting the part of a great Monarch, contemne their owne Soueraigne, and proudly inſult ouer their fellowes and companions, ſeeing within a few houres, they ſhall bee againe equall with the meaneſt? But this folly doe worldlings fall into, who being for a moment in worldly pompe and proſperitie, deſpiſe the King of Heauen and Earth, and carrie themſelues proudly and diſdainfully to their fellow ſeruants, who, when their part is acted, and the night of death approcheth, ſhall againe become their equals, as they were at their firſt entrance vpon this worldly ſtage. Who but fooles and mad-men would bee carefull of maintaining their credit among their fellow malefactors, and carefully hide their faults from thoſe who are alike guiltie; and neuer at all reſpect the preſence of their judge; but deſperately commit all crimes and outrages before his face? But thus doe worldlings, who ſtanding vpon their reputation, heedfully

fully hide their faults from men, who are alike ſinfull to themſelues; and neuer care to commit moſt outragious wickedneſſe in the ſight of God, before whom, one day they muſt appeare to be acquitted or condemned. Finally, who but fooles and mad-men would make delay of diſpatching thoſe things which are of greateſt waight, and deferre their moſt important buſineſſe to their beſt leiſure; and preſently vndertake the obtaining of euery ſlight trifle, which onely bringeth ſome preſent delight, and is of no neceſſarie or profitable vſe? But thus carnall worldlings doe firſt labour after earthly vanities, which are of no value, vaine and momentanie; and deferre their repentance to the end of life, when hauing increaſed the heauie burthen of ſinne, they ſhall bee much more vnable to caſt it off; and neglect the aſſurance of their owne ſaluation, which ſhould bee moſt deare vnto them, as a thing not worth the hauing, or which they may haue at pleaſure; though it bee the free gift of God, which hee ſeldome beſtoweth vpon thoſe, who haue ſo long and often refuſed and contemned it.

§. *Sect.* 4.
That honours, riches and pleaſures make men blind in finding the way to Heauen.

And thus it appeareth that theſe worldly things doe infatuate the vnderſtanding and euen blinde the eyes of the ſoule, ſo as they cannot ſpiritually diſcerne the way of ſaluation, nor how to eſcape that broad way which leadeth to deſtruction; but as blinde men are ready to ſtumble againſt euery ſtone, to runne their heads againſt the walls and trees, and to fall headlong to their deſtruction into euery pit and ditch: ſo thoſe who haue their ſoules blinded with the immoderate loue of theſe earthly vanities, are ready to ſtumble at euery ſtone of offence, whereby they fall into ſin, and are hindred in the wayes of godlineſſe; and to plunge themſelues headlong into thoſe ditches and pits of vice and wickedneſſe, to their eternall perdition and condemnation, which Satan and the world doe dig for them; ſo oft as they are inticed to goe on theſe in deſperate courſes, with the alluring promiſes of earthly benefits; wilfully falling (as the Apoſtle ſpeaketh) for the loue of earthly abundance, *into tentations and ſnares, and into many fooliſh and noyſome luſts, which drowne them in perdition and deſtruction.* And thus the immoderate loue of honours and preferments, doe ſo blinde the eyes of ambitious worldlings, that they purſue with headlong haſte glory and aduancement, neuer diſcerning nor greatly caring whether they bee in the way that leadeth to Hell and deſtruction, or in the way that bringeth vnto life and happineſſe. It maketh them fooliſh in reſpect of ſpirituall wiſedome, which guideth vs to euerlaſting glory, and with proud contempt to diſdaine it as childiſh ſimplicitie, eſteeming them onely wiſe who with their Machiauellian policies doe attaine vnto earthly preferments, though this wiſedome bee earthly, carnall, and diuelliſh, leading men as it were hoodwinckt into eternall death. It cauſeth them like fooles or mad-men, when they are hungry, to gape after the winde, and to ſeeke to ſatisfie their emptie ſoules with feeding on the breath of vulgar prayſes; neglecting in the meane time that ſubſtantiall foode, and true nouriſhment of euerlaſting glory and heauenly happineſſe. In reſpect whereof this folly of worldings, is by the Prophet compared to the folly of drunkenneſſe, which maketh men to follow their preſent appetite, and to ſtop their eares againſt all reaſon and well-grounded perſwaſions. And the Prophet *Dauid* compareth them to the brutiſh creatures, which are onely guided with ſenſe, and haue no vſe of reaſon: *Man* (ſaith he) *in honour, vnderſtandeth not, hee is like to Beaſts that periſh.* The which their brutiſh folly and franticke madnes, is ſo much the greater and more vncurable, becauſe they thinke themſelues wiſe, and all other men fooles and idiots in compariſon of them. For ſo the Wiſe man affirmeth, that if a man bee *wiſe in his owne conceit, there is more hope of a foole, than of him.* For as one ſaith, the longer pride lodgeth in the heart, the more hardly it is diſcerned, and the more wee are infected with this diſeaſe, the leſſe we feele it. For as the ſtormie winds blowing vpon the calme Sea doe turne it vp from the very bottome, and mingle together the waters with the ſands; ſo the windy ſtorme of ambition and vaine-glorie, ruſhing into the heart and minde, doth ouerturne all, and put out the eyes of the ſoule, knowledge and vnderſtanding. The like alſo may be ſaid of riches, which being immoderately loued, doe ſo infatuate the minde of the couetous man, that hee hath wit for nothing, but to gather wealth; and like the blinde moale hee knoweth onely to dig in the Earth, and to hunt after his prey, and is ſtarke blind in the wayes of God, and in diſcerning the bright ſhining light of his truth. Yea when once this cloud of couetouſneſſe hath darkened, and (as it were) caſt a thicke foggy miſt of ignorance, before the eyes of his ſoule, hee is ſo blind that hee can put no difference betweene friend & foe, kinred and ſtranger, good and euill, right and wrong, the ſeruice of God, and the ſeruice of the diuell, but is content to make vſe of all perſons, & of all courſes whatſoeuer, ſo farre forth onely as they may ſerue as his inſtruments, for the gathering or increaſing of his wealth. And as thoſe who are in the darke can put no difference betweene precious ſtones & worthleſſe peebles, copper and gold, the moſt orient colour, and a duskiſh ruſſet: ſo they who

1.*Tim.*6.9.

Iames 3.15.

*Hoſ.*12.1.

*Habac.*2.5.

*Pſal.*49.20.

*Prou.*26.12.

Greg.Moral. lib.24.cap.1

*Chryſoſt.*ho-
mil.ad pop
*Tom.*4.

who haue their vnderſtandings darkned with couetouſneſſe, are ready in their blinded iudgements, to preferre the world before God, Earth before Heauen, and things temporarie before things eternall, becauſe they are ſubject to their groſſe ſenſes, and may be palpably felt, and euen groped out in this night of their ignorance. In a word, according to the meaſure of his gaine which hee may make by any thing, ſuch is his knowledge of it, ſuch alſo is the proportion of his loue. Hee knoweth and taketh acquaintance of his friends when they may profit him; but if they are like to bee his hindrance, hee paſſeth by and cannot ſee them, or ſeeing know them. If a ſtranger will aduance his gaine, hee eſteemeth him aboue a Brother or a Father; yea if an enemie will helpe to increaſe his riches, hee ſhall be reputed his deareſt friend. If he can make any profit by religion, hee will take acquaintance of it, and no man in outward ſhew ſhall bee more deuout; but if it will not ſtand with his worldly aduantage, hee will with *Demas*, forſake it, and with *Demetrius* perſecute it. Finally, nothing more than voluptuous pleaſures do infatuate the vnderſtanding, and blind the eyes of the ſoule, ſo as they are not able to judge and determine any thing according to reaſon, but meaſure all things by brutiſh ſenſualitie. And as thicke and darke clouds doe hide from our bodily eyes the light of the Sunne; ſo thoſe vapours and fumes which ariſe into the head out of ſtomacks diſtempered with ſurfetting and drunkenneſſe, doe ſo intoxicate the braine, and hide the light of reaſon, and the illumination of Gods ſpirit, from the eye of the ſoule, that it is vtterly vnable to diſcerne of ſpirituall things, or what is fit and requiſite in ciuill wiſdome and diſcretion, but giueth it ſelfe wholy to be guided with voluptuouſneſſe and carnall concupiſcence. To which purpoſe one ſaith, that a fat belly ſeldome produceth any witty inuention: and an other affirmeth, that hee deceiueth himſelfe who thinketh that hee may cram his belly with daintie meates and drinkes, and haue any leaſure to ſtudie wiſdome. Yea euen the heathen man could teach vs, that voluptuqus pleaſure, as an enemie vnto reaſon, doth hinder wiſe counſell, and dazeleth the eyes of the minde, and that it can hold with vertue no acquaintance and correſpondence. And hence it is that the Wiſe man calleth mirth madneſſe; and the Grecians call gluttonie the throte or belly-frenzie; becauſe they who are ſubject vnto it, are moſt ſottiſh and fooliſh in all their courſes, meaſuring all things according to their ſenſuall appetite, and not according to the light of reaſon. But aboue all pleaſures, luſt and vncleannes doth infatuate the vnderſtanding; and quite putting out the eyes of the ſoule, doth lead a man in a headlong courſe into Hell and deſtruction. And therefore the laſciuious wanton, and filthy fornicatour, by a certaine kinde of proprietie or eminencie is called a foole, who is not leade by his owne reaſon, but by the direction and commandement of his Harlot, following her as *an oxe that goeth to the ſlaughter; and as a foole to the ſtocks for correction; till a dart ſtricke through his liuer; and as a bird haſteth to the ſnare, not knowing that hee is in danger.*

Prou.7.7.22.23

§.Sect.5. That worldly abundance makes men ſo ignorant that they cannot know themſelues.

But as the abundance of theſe worldly things, immoderately loued, doe make men blind and ignorant in the knowledge of all things, ſo eſpecially of themſelues and of their friends; for they who are pampred with proſperitie, forget their humane and fraile condition, whereby they are become miſerable, both in reſpect of ſinne and puniſhment; and are ready in their pride and ſelfe-loue to deifie themſelues, and to imagine that they are creatures diuine and immortall. And this maketh them alſo to diſdaine and contemne their brethren, as though they were not made by the ſame worke-man, of the ſame matter, and in the ſame mould; but creatures (if at leaſt creatures) of purer ſubſtance, and of a farre more excellent nature and condition. And thus the ambitious man being aduanced vnto honours and preferments, can neuer haue a true ſight and knowledge of himſelfe; partly becauſe his owne pride and ſelfe-loue blindeth him, ſo as hee can neuer make a true eſtimate of his owne worth, and partly becauſe hee hath a whole cloud of paraſites and flatterers about him, which dazle his ſight, and with ouer-partiall prayſes extoll his good parts, and magnifie his gifts farre aboue their true value; ſo as he can neuer ſee them as they are in truth, but as theſe falſe glaſſes offer them to his view. Vnto which hee is content to giue more credit, than either to the teſtimonie of his friends, or his owne ſight and judgement, becauſe their vntruths are more pleaſing and delightfull; as if deformed creatures being magnified for their beautie, ſhould voluntarily put out their eyes, becauſe by looking in true glaſſes, they ſhould diſcouer this falſe aud vndeſerued commendations. And thus alſo riches and abundance of worldly pleaſures and delights, doe puffe men vp with pride, whereby they forget their owne frailtie and mortalitie, and are apt to conceiue, that they exceed all others as much in true worth and excellencie, as they are preferred before them in riches and delights. Now what can be more miſerable, than for a man to be ignorant of himſelfe, and to imagine that hee is happie when hee is wretched, excellent when hee is baſe; highly in Gods loue, when he is deeply in his diſpleaſure; and better than a man, when hee is worſe than a Diuell? ſeeing if a man know not his humane frailtie, he will neuer ſeeke after ſpirituall perfection; if he doe not ſee his beggerie, he will neuer labour after true riches; if hee feele not his ſickneſſe, hee will neuer ſeeke to haue it cured; and if hee doe not diſcerne his worldly miſerie, he will neuer hunger after heauenly happineſſe.

§. Sect.6. That worldly abundance makes men ignorant of their friends.

And as this confluence of worldly things doth ſo blind the eyes of thoſe who haue them, that they doe not know themſelues; ſo much more doe they make them ignorant of their friends, bringing with them a kind of impoſſibilitie of diſcerning a true friend who loueth their perſon, from a flatterer, who loueth their eſtate; one who loueth them for their owne ſake, and for their vertues and good parts, from another who loueth them for the vſe which they can make of them, by communicating with them in their worldly happineſſe. It is true that happy men neuer want kindred nor friends; but who among this multitude are friends to them, and who friends for their owne ſake, that they may ſhare with them in their wealth or honours, it can hardly be determined till their proſperitie and they being ſeuered, flatterers leaue them and follow their eſtate, and true friends adhere ſtill vnto them, becauſe their perſon, vertues and good parts doe ſtill remaine. For wheras hee who is faithfull alwayes delights in his friends companie, but then moſt officiouſly reſorts vnto him when his worldly proſperitie hath left him; becauſe then eſpecially hee needs his helpe and comfort, and himſelfe hath beſt opportunitie of approuing his friendſhip to be ſound and ſubſtantiall in this time of triall, becauſe according to the prouerbe, *a friend in need, is a friend indeed:* and that other vttered by more ſanctified lips; *A friend loueth at all times, and a brother is borne for aduerſitie:* contrariwiſe, a falſe friend whoſe iron heart is drawne with the loadſtone of profit or delight, laſteth in a ſeeming conſtancie as long as theſe laſt, and leaueth when theſe faile and are taken away. In which reſpect one compareth men vnto ſprings or fountaines of Water, which are reſorted vnto by many whileſt they haue ſtore of Water, but are neglected vtterly when they are become drie. And the holy man *Iob* likeneth falſe friends to little brookes which haue abundance of Water, ſo as they ouerflow in the time of Winter, when there is no need of them; but are drie in the drought of Summer, deceiuing thoſe who reſort vnto them to quench their thirſt. For as euery one will bee allied vnto him who may helpe to aduance his worldly eſtate; ſo it is hard for the poore to find a kinſman (and much more a faithfull friend) becauſe no man is willing to acknowledge him who ſtandeth in need, fearing leſt taking acquaintance he ſhould craue his helpe. When therefore a man liuing in worldly proſperity is beloued of many, hee is very vncertaine whether they loue himſelfe, or his proſperous eſtate; and it is onely the loſſe of this earthly happineſſe, which can determine this doubt, as being the onely touch-ſtone of vnfained loue; for *as proſperity doth not ſhew a friend, ſo neither doth aduerſitie conceale an enemie.* For how many haue we knowne vpon whom almoſt euery one hath fawned whileſt the World ſmiled on them; who when it hath afterwards frowned, haue turned their fauours into ſcornes, and their friendſhip into enmitie? and being true louers of their proper object vpon which they haue ſet their hearts, namely the proſperitie of the World, they leaue the perſons, whom it forſaketh, and make choice of others whom it accompanieth; howſoeuer vnworthy they haue thought them, in times paſt, of the leaſt ſparke of loue or ſhew of friendſhip. Of this holy *Iob* juſtly complaineth. *My neighbours haue forſaken me, and my familiars haue forgotten mee:* and *Dauid* alſo in many places; *I am become a ſtranger vnto my brethen, and an aliant to my Mothers ſonnes:* and againe, *My familiar friend whom I truſted, which did eate of my bread, hath lifted vp the heele againſt me.* So the Church in time of affliction maketh this lamentation, that *among all her louers ſhee hath none to comfort her, and that all her friends deale vnfaithfully with her, and became her enemies.*

Τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς. *Fœlicium omnes ſunt affines.* Menander apud Stob.

*Prou.*17.17.

*M.*Greenham.

Iob 6.15.16.17.

Menander in Adelphis apud Stobæum.

Nec proſp amicum ind cat, nec ad ſitas inimi celat Greg Moral lib. *Ecclesiaſtic* 12.8.

Iob 19.14.

Pſal.31.11. and 69.8. 41.9.

Lament.

And thus it is impoſſible for thoſe who are aduanced vnto honours, to diſcerne true friends, from falſe flatterers; becauſe if many loue their perſons, there are many more that loue their places and preferments: according to that of the Wiſe man, *Many reuerence the face of the Prince, and euery one is a friend to him that giueth gifts:* all which are ready to forſake them, if they be once diſplaced out of the throne of honour. A notable example whereof wee haue in *Ahab*, who whileſt hee liued was honoured as a King, and well was hee that could haue the keeping of one of his Children, to ſhew hereby his loue vnto their Father; but no ſooner was he ouerthrowne, and *Iehu* proclaimed King, but they preſently adore this riſing Sunne, and at his commandement, of guardians to their Maſters children, they become Butchers, and ſend their heads to *Iehu* for a preſent. So euery one in outward ſhew will be the friend of him who aboundeth with worldly wealth; and as the Wiſe man ſaith, *riches gather many friends:* but who among this multitude are friends to the rich, and who to riches, it cannot bee diſcerned,

§. Sect The riches and pleaſures make men able to diſcerne fr from flatterers.

Prou.19.6.

Pauci ... regum ... plures ... Seneca ... Oeta.

2.King.10.

*Prou.*19.4.

diſcerned, till pouertie as a fanne ſeuer them, parting the chaffe of flatterie, from the good graine of true fidelitie. For many who thinke it a thraldome to bee linked in loue, with ſuch as being deſtitute of all good parts, are void of all deſert; yet are well contented to continue bound and fettered ſtill, becauſe their chaines of bondage are of gold; but no ſooner doe their riches faile, but preſently they faile with them, and plainly ſhew that all this while they were not friends to their perſons, but to their owne profit. And as flies forſake the Kitchin being ſwept and clenſed, and Waſpes the Honey pot when it is empty and cleane waſhed, about which they ſwarmed in great multitudes, whileſt being ful they might ſuck from it any ſweetneſſe: ſo theſe falſe friends haunt and flocke vnto the houſes of the rich, whileſt their ſtore laſteth; but if by any caſualtie they be ſtripped of their wealth, preſently their friendſhip faileth when the cauſe thereof is taken away. Fooliſh therefore is their conceit, who being rich thinke all friends that fawne vpon them; or who imagine that they can buy loue with gifts and benefits, which is only purchaſed with mutuall loue, vertue, good parts, and wel-deſeruing; without which, great gifts are to the receiuers in this reſpect eſteemed injuries, becauſe they binde them to ſuch, vnto whom they hate to be beholding. To which purpoſe one ſaith, that true friendſhip is not venall, and of a ſlauiſh nature; but full of beautie, free and liberall: for it is a vertue, and not a gainfull and illiberall contract, which is not procured and bought with money, but with loue; not with offering great prizes for it, but by mutuall contending who ſhall exceed one another in loue and kindneſſe: in which regard the friendſhip betweene the poore is more faithfull commonly than that which is betweene the rich; who oftentimes want true friends, when the poore abound with them. Neither can that be eſteemed true friendſhip which is mingled and corrupted with falſe flatterie: but ſuch is the ordinary friendſhip towards the rich, who are flattered and ſoothed in all their ſayings in hope of gaine; whereas no man cunningly fawneth vpon the poorer ſort, where no profit is expected; but that friendſhip which is profeſſed towards them is ſimple, true, and without all diſſimulation. The like alſo may bee ſaid of voluptuous pleaſures, with which when a man aboundeth, he can hardly know a true friend, from a wanton play-fellow, or one who keepeth him company for loue of his perſon, from another who is tied for a time in the bond of delight, and familiarly reſorteth vnto him, becauſe they communicate together in the ſame pleaſures, ſports, and recreations. For how many are there who are friends only for good fellowſhip, and are tied to one another (as we ſay) by the teeth, ſpending their time in their mutuall feaſting, drinking, banquetting, and belly cheare; who part friendſhip when they part Neighbour-hood, and continue no longer in their loue and league, than they haue opportunity to entertaine one another with theſe voluptuous pleaſures? How many are there who are friends whileſt they take delight in the ſame ſports and paſtimes, and may game and reuell mutually together, who often become ſtrangers, and ſometimes enemies, when either they take no further delight in their pleaſures and recreations, or by their diſtance of dwelling, cannot joyne together as in former times; or finally doe any way croſſe one another in their games and ſports? For becauſe their friendſhip had only theſe grounds whereupon it was firſt built, and afterwards wholly reſted: therefore when they ſink and faile, this tottring building erected on them muſt needs come to ruine & be vtter ouerthrowne.

§. Sect. 8. That earthly abundance cauſeth ſecuritie.

A third ſpirituall euill which vſually accompanieth worldly proſperity and abundance of earthly things; is, that they commonly lull men aſleepe in carnall ſecuritie, whereby they put farre from them the euill day, as though they were priuiledged and exempted from all Gods judgements, notwithſtanding that they goe on in their ſins, and daily prouoke his wrath againſt them. For becauſe they enjoy worldly proſperitie, and abound in all earthly bleſſings, therefore they preſume that they are highly in Gods loue and fauour; and that hee liketh and approueth them in all their courſes, becauſe he ſo multiplyeth his benefits, and giueth vnto them ſuch liberall wages, as they imagine, for their well deſeruing. And ſo theſe temporary and outward gifts, through the juſt judgement of God, and their groſſe abuſe of his bounteous mercy, doe become vnto them gifts of juſtice and wrath, rather than of mercie and loue; and like vnto *Iaels* milke bring them into ſuch a deepe ſlumber, or rather dead ſleepe of carnall ſecuritie, that they neuer awake, but are mortally wounded, and made an eaſie prey to their ſpiritual enemies, who doe purſue them for their liues. Thus *Dauid* ſaith, that becauſe the *wicked mans wayes did proſper, therefore Gods iudgements were high aboue his ſight, and hee at defiance with all his enemies; ſaying in his heart, I ſhall neuer be moued, nor be in danger.* So the Rulers of Iudah hauing the World at will, and carrying all things according to their owne pleaſure, are ſaid in the ſecurity of their hearts, to *haue made a couenant with death, and an agreement with Hell:* promiſing vnto themſelues, that *though a ſcourge ſhould run ouer and paſſe through, it ſhould not come neere them, becauſe they had made falſhood their refuge, and hid themſelues vnder vanitie.*

Pſal.10,6.

Eſay 28.15.

tie. Thus alſo the ſame Prophet bringeth in the Epicures encouraging one another in their ſecuritie: *Come, I will bring wine, and we will fill our ſelues with ſtrong drinke, and to morrow ſhall be as this day, and much more abundant.* And ſo the Prophet *Amos* telleth the people, that by their proſperity they were brought into ſecurity, with which when they were poſſeſſed they vtterly neglected the threatnings of Gods judgements. For hauing ſaid, that they *had put farre away the euill day, and approached to the ſeate of iniquitie*; hee preſently inferreth this as the cauſe thereof, that they did *lie vpon beds of Iuory, and ſtretch themſelues vpon their beds, and did eate the Lambes of the flocke, and the Calues out of the ſtall; that they did ſing to the ſound of the Violl, and inuented vnto themſelues inſtruments of Muſique*, for their carnall delight, as *Dauid* did for Gods ſeruice; that *they did drinke wine in bowles, and anoint themſelues with the chiefe oyntments, &c.* Finally, our Sauiour Chriſt ſaith, that the people of the old World liuing in all proſperitie and eaſe, did ſtop their eares to *Noahs* preaching, and put off from them all feare of Gods threatned judgments, ſpending their times in eating and drinking, building and planting, buying and ſelling, marrying, and giuing in marriage, vnto the very day that the floud came, and drowned them all. And ſheweth that the like carnall ſecuritie ſhould wholly poſſeſſe men at the end of the World, grounding vpon this premonition an effectuall exhortation. *Take heed to your ſelues* (ſaith he) *leſt at any time your hearts be oppreſſed with ſurfetting and drunkenneſſe, and cares of this life, and leſt that day come vpon you at vnawares*; becauſe it ſhall come on the World as a ſnare on the ſilly bird, which taketh her ſuddenly, whileſt ſhe ſecurely feedeth vpon the bait, and feareth no danger. The which is neceſſary for all men to lay it to their hearts, ſeeing not onely carnall Wordlings, but alſo Gods faithfull ſeruants are apt to bee lulled aſleepe with theſe pleaſing ſongs of plenty and proſperitie, as we may ſee in the example of *Dauid*, who ſaid in his *proſperitie hee ſhould neuer be moued, becauſe God of his goodneſſe had made his hill ſo ſtrong.* So the ſonne of *Syrach* giueth warning that in the time of plenty wee be not ouertaken with ſecuritie. *Say not* (ſaith he) *I haue enough and poſſeſſe many things, and what euill can come to mee hereafter? but in thy good eſtate remember aduerſity, and in aduerſitie forget not proſperitie.* And not without good cauſe, ſeeing through our heedleſſe negligence, wee are aboue all other perils likely to be catched in this trap. In regard whereof one truly ſaith, that felicitie is more to be feared than miſery, becauſe this out of tribulation bringeth forth good fruit; but worldly happineſſe corrupteth the mind with peruerſe ſecuritie, and maketh way for the Deuils tentations. Beſides which danger this carnall ſecuritie bred in vs by flouriſhing proſperitie, as a bad daughter of a good mother, doth as much as any thing expoſe vs to Gods heauy judgements, which moſt ſuddenly ſurprize all thoſe who neuer ſuſpect them, but careleſly contemne them; as we may plainly ſee, if we will but examine the fore-alleadged examples. And this alſo the Wiſe man teacheth vs: *for neither* (ſaith hee) *doth man know his time; but as the fiſhes which are taken in an euill net, and as the birds that are caught in the ſnare: ſo are the children of men ſnared in the euill time, when it falleth vpon them ſuddenly.* From which fearefull plagues if we would be exempted, wee muſt take heed that this worldly proſperitie doe not rock vs aſleepe in the cradle of ſecuritie, and that with greater watchfulneſſe, becauſe wee are eaſily brought into this deepe ſleepe, when wee haue once drunke deeply of theſe ſweet potions.

Eſay 56.12.

Amos 6.3,4,5.

Eſay 47.8.

Luke 17.26,28.

Luke 21.34.

Pſal. 30.6.

Eccluſ. 11. 24,25.

Aug. enarrat. in Pſal. 67. Tom. 8.

Eccleſ. 9.12.

The fourth ſpirituall euill which vſually accompanieth worldly proſperitie, and abundance of earthly things, is, impenitencie and hardnes of heart; for as men in their carnall ſecuritie, put from them the euill day, ſo together with it the day of their repentance, and conuerſion vnto God. And howſoeuer it be not altogether impoſſible for thoſe who flouriſh in worldly proſperitie, to repent of their ſinnes; yet it is a worke of exceeding great difficultie, and quite againſt nature, that worldly joy and godly ſorrow ſhould dwell together. The which will plainly appeare if wee doe but make vſe of our daily experience, and conſider mens common and continuall practice. For howſoeuer when their ſweet ſinnes haue an after taſte of bitter puniſhment, they may by ſenſe of paine be moued to diſlike and loath them; yet when they proſper in their wickedneſſe, and doe not onely take pleaſure in the ſinne it ſelfe, which is moſt delightfull to their carnall appetite, but alſo find the fruits thereof alike ſweet and pleaſant, growing great by their ambition, waxing rich by their fraud and oppreſſion, and enjoying their health the better by the vſe of worldly delights; then are they encouraged to goe on in their wicked courſes, and inſeparably wedded vnto their ſinne, being not only tied vnto it with the ſtrong cord of their corruption, but alſo in the moſt infringeable bond of benefit, which they haue neither will not power to breake. In which reſpect there cannot be a more fearefull judgement of God vpon ſinfull man, than when ſinne hauing gone before, hee ſuffereth proſperitie to follow after, not only becauſe hauing (as they take it) their wickedneſſe richly rewarded, they are ready to thinke (as the Pſalmiſt ſpeaketh) that God is

§. Sect. 9.
That wo
abundan
bringeth in
penitenci
hardneſſe
heart.

Nimis
dum ſe
tur proſpe
cum de
tur iniqu
difficilius
lum corri
quod proſ
tas etiam
ritate f
Greg.
lib. 34. ca
Pſal. 50.

is like vnto them; or at leaſt that hee can be content to winke at their wicked courſes, and is not diſpleaſed with their ſinnes; but alſo becauſe thriuing in their vices and euill wayes, they are ready to aſcribe this proſperitie vnto their wickedneſſe, as though it were the cauſe thereof: as wee may ſee in the example of the Iewes, who imagined that all their plentie and proſperitie was the fruit of their Idolatrie, becauſe they left the Lord, and worſhipped the Queene of Heauen. The which maketh them ſo to loue their ſinnes, that it is a matter of great difficultie to perſwade them ſo much as to haue an hard conceit of them, much more to bee willing to leaue and forſake them, ſeeing they haue by them no ſmall aduantage, as *Demetrius* affirmed. Yea, rather they reioyce and boaſt themſelues in their wicked courſes, glorying that they haue ſuch meanes for the atchieuing of their deſires; and may ſooner be perſwaded to giue thouſands of Rams, and whole riuers of Oyle, yea, their firſt borne which is moſt deare vnto them, than to leaue & forſake their chiefe darling, the ſinne of their ſoule, as the Prophet ſpeaketh. Againe, this worldly proſperitie puffing men vp with pride, doth make them ſo ſwell with diſdaine, that any man ſhould ſo much as tell them of their ſinnes, or admoniſh them of their euill wayes; and how farre are they from amendment, who cannot endure to heare that they are ſicke? Or if they in the publike Miniſterie heare Gods iudgements threatned, and enforced as arguments to moue them to repentance, they either heare the ſound onely, hauing their hearts carried away with worldly diſtractions, or giue no more credit vnto them, than if they heard an old wiues tale; becauſe they haue had no experience of Gods diſpleaſure, but haue proſpered in their wickedneſſe. And this reaſon of Worldlings impenitencie the Wiſe man rendreth; *becauſe* (ſaith he) *ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill.* An example whereof wee haue in the people of Iſrael, who being called by God in the time of their proſperitie, *to weeping and mourning, and to baldneſſe and girding with ſackcloth, did ſpend their time in ioy and gladneſſe, ſlaying Oxen, and killing ſheepe, eating fleſh, and drinking wine, eating and drinking, becauſe on the morrow they ſhould die.* The which was a ſinne ſo odious in Gods ſight, that hee proteſteth it ſhould neuer be purged from them to the very death. Yea, when by Gods meſſengers they are called to repentance, they doe not onely turne away their eare, and harden their heart, giuing no credit to their admonitions and threatnings; but they alſo are ready to deride and ſcorne them for their labours, as the Scribes and Phariſees did our Sauiour Chriſt when he ſought to reforme them of their couetouſneſſe. Finally, if their conſciences be conuinced of ſinne in the Miniſtery of the Word; or if in the midſt of their proſperitie, they haue ſome rubs of affliction caſt in their way, and ſo comming to the knowledge that they are ſpiritually diſeaſed, they are troubled and afflicted in their minds, & haue ſome motions to repentance, & ſome deſire to be cured of their ſickneſſes & ſores; yet they are preſently againe carried away with the world, & hindred from going vnto the Phyſician of ſoules, by vnfained repentance and amendment; but in the pride and ſecuritie of their hearts, wholy truſt to their owne remedies, ſeeking to put off theſe qualmes of conſcience, by frequenting of merry company, hearing delightfull muſique, eating and drinking with their boone-companions, and following their ſports & recreations; whereby the deſperateneſſe of their eſtate appeareth, in that they haue no other meanes to giue them eaſe, but by applying one diſeaſe for the cure of another, & by making a medicine of a maladie. And thus it appeareth that the more men flouriſh in proſperitie, the further they are from true repentance; and that when being wedded vnto their ſinnes, they haue alſo receiued the dowry of earthly abundance, there can nothing but death diuorce and ſeparate them: becauſe as they loue their vices and corruptions, ſo they hate and ſcorne all meanes, whereby they may be cured. Which if it be not cleare enough by the reaſons before alleaged, let men but looke into the Courts of Princes, and ſuch places as moſt abound in all proſperitie, where ſinne is graced, and the meanes of repentance deſpiſed, ſo as they will not heare Gods iudgements againſt wickedneſſe at all, that they may lay them to heart, and be reformed; or if they be preſent when they are denounced, cannot heare them without diſdaine or ſcorning: and ſo may they eaſily be confirmed in this truth by their owne experience.

§. Sect. 10.
That the immoderate loue of worldly things, takes away all true loue from our ſoules.

The fifth ſpirituall euill which proſperity, & abundance of earthly things immoderately loued and deſired bringeth, is, that they take away from vs all true loue of our ſoules; for they make thoſe, who are beſotted on them, voluntarily to loſe the libertie of Gods ſeruants, and to inthrall themſelues in the miſerable bondage of ſinne and Satan; to neglect the wages of euerlaſting happineſſe, and to chuſe rather death & condemnation, which is the wages of ſin; to depriue themſelues of the fruition of their eternall inheritance in Gods Kingdome, and to caſt body and ſoule deſperately into Hell, by wilfull running in any wicked courſe, which may giue vnto them the momentany poſſeſſion of theſe earthly vanities, honour, riches, or voluptuous pleaſures. Now what enemy could ſhew a more notable fruit of hatred, than to intice them by alluring perſwaſions to ſeeke the World, and loſe their ſoule, to preferre earthly proſperitie before heauenly glory, and the temporall fruition of theſe tranſitory triſles, before the Kingdome of God and eternall happineſſe. Yea, euen in reſpect of this life, they take away the loue of their better part, and make them, whileſt they loue the Cabinet, to neglect the rich iewell which it containeth; whileſt they dote vpon the body, to ſhew all fruits of hatred to their ſoule. For they are continually ready and willing to ſtarue the ſoule, that they may feed the bodie; to diſrobe it of the glorious garment of righteouſneſſe, and leaue it ſpiritually naked, and vtterly deſtitute of all vertue and goodneſſe, that they may pamper the fleſh, and adorne this earthly carcaſſe; to wound it with ſinne to eternall death, that the outward man may flouriſh in worldly abundance. And yet for all this, in truth their loue towards their bodies, is but falſe and counterfeit; for, for the preſent, they oftentimes weaken it with pampering, and kill it with cockering; or contrariwiſe, when they are carried with worldly loue in more violent courſes, they pine and conſume it with watchings, cares, feares and ſorrowes, weary and tire it with toylſome labours; and continually hazard it to deſperate dangers both by Sea and Land, that they may obtaine theſe earthly things, which they loue better than either body or ſoule. And finally, when by all this care and paines, they haue gotten them into their poſſeſſion, they will rather pinch both backe and belly, than they will ſpend and diminiſh that, which their ſoule ſo dearely loueth. And if wee reſpect the time to come, who can imagine that he who too much loueth the World, doth at all loue either bodie or ſoule? Seeing hee taketh a wilfull courſe of ſinne for the obtayning of his earthly deſires, whereby hee caſteth them both (as it were) head-long into Hell; the one to be tormented in vnquenchable flames, the other to be puniſhed with a heauier puniſhment, the fierce and implacable wrath of God. And therefore it may be truly ſaid, that hee who loueth the World hateth himſelfe; ſeeing if hee haue any loue at all, it is falſe and counterfeit, and he who falſly loueth, truly hateth; becauſe the fruits thereof are no leſſe hurtfull and pernicious than thoſe, which proceed from the cruell malice of an enraged enemy.

Nullo pacto ſimul ſtare poſſunt & argenti & animæ amor. Chryſoſt. in Rom. 8. Ser. 13.

§. Sect. 11.
That earthly abundance aggrauates their ſinnes that haue it.

The ſixth euill which this great proſperitie and abundance of earthly bleſſings bringeth, is, that they doe exceedingly aggrauate their ſinnes, who abuſe them in their fruition, both in the ſight of God and men. For firſt, the Lord according to the greatneſſe of his benefits, doth iuſtly expect a proportionable meaſure of thankfulneſſe and obedience; which when men neglect, and contrariwiſe abuſe his gifts vnto ſinne, and as furtherances in their wicked courſes, this doth much aggrauate their fault, and prouoketh the Lord to more heauie diſpleaſure. Beſides, the more highly they are aduanced in the ſeate of proſperitie, the more their whole cariage and behauiour is obſerued, the more alſo imitated and followed by thoſe who behold and looke vpon it. Whereby the ſinnes of great men are doubled and redoubled, becauſe they are exemplarie and ſcandalous, drawing others, as euill precedents, to the committing of the like wickedneſſe. In regard whereof it is truly ſaid, that in the greateſt proſperitie there is leaſt libertie; becauſe in great Perſonages, apparances of euil are faults, and faults crimes; ſeeing they vngratefully neglect the Lord, vnto whom they are bound in ſo many and extraordinary bonds of loue; and alſo goe not the way of deſtruction alone, but draw on, and intice many others by their euill example to beare them company. So likewiſe this great and proſperous eſtate in the World, doth make men more prone to offend in the ſight of men, as it maketh them more proud, inſolent, and apt to offer wrongs and iniuries, when hauing the Law in their owne hands, they may doe what they will without reſiſtance; and hauing thus offended, it doth both ſhew and aggrauate their faults: for as the rifts and leakes in a veſſell are not eaſily diſcerned whileſt it remayneth emptie, but plainly appeare when it is filled with water; ſo whileſt a man is deſtitute of worldly riches and preferments, his infirmities are not much obſerued; but no ſooner is hee aduanced, and (as it were) filled with theſe large gifts of worldly proſperitie, but his corruptions and ſpirituall leakes are conſpicuous in the ſight of all men. So that if there bee not in great perſons a great and extraordinarie reformation, they doe in climing vp to theſe high places, and continuing ſtill in their vices and ſinnes, but (like Apes on the tops of houſes) draw men the more readily to looke vpon them, and looking to behold their nakedneſſe and filthineſſe. And as the greatneſſe of the Baſe doth make the Image vpon it to ſeeme ſo much the leſſe; ſo the greatneſſe of mens places doth but the more extenuate their worth, and ſhew the great diſproportion, betweene their aduancement and deſert. Neither doe faults alone more clearely appeare in great Perſonages, like ſmall ſpots in the faireſt picture, and little moates in the beames of the Sunne: but being diſcerned, they are more ſharply cenſured and condemned, becauſe they are not only aggrauated by the greatneſſe of their eſtate; but alſo by enuie of thoſe, who cannot attaine to that height. Whereby it commeth to paſſe, that there is no theame or argument more pleaſing to thoſe that ſpeake, nor more plauſible to their hearers, than the ripping vp, diuulging, cenſuring, and condemning of the faults of their Superiours.

The ſeuenth ſpirituall euil accompanying theſe worldly things, is, that they expoſe men vnto all tentations, and make them willing to yeeld to Satans wicked ſuggeſtions, and the Worlds inticements, and to become their readie inſtruments for the committing of any ſinne, ſo they may haue but hope to obtaine any of theſe earthly vanities, whereupon they haue ſet their hearts. In which reſpect, it may be truly ſaid, that as the loue of God is the fountaine of all true obedience, ſo the loue of the World is the chiefe, and almoſt only motiue vnto all ſinne, and conſequently the onely meanes which Satan hath to draw men from God, and to hold them in his miſerable bondage and ſubiection. For who would renounce the ſeruice of God, and ſerue the Deuill, if it were not to receiue this wages of iniquitie? Who in the ſpirituall conflict, would leaue the Standard of the Lord of Hoſts, who being Omnipotent in power, is ſure in the end to haue the victory, and hath promiſed to all his Souldiers no leſſe than Crownes and Kingdomes; were it not that Satan allureth and hireth them to fight on his ſide, with the preſent pay of worldly riches, pleaſures and preferments? Who by ſinning would hazard his ſoule to eternall torments, if hee were not allured with theſe inticing baits of earthly vanities? Who would entertaine ſinne, if it ſhould come alone, and appeare in its owne vgly and monſtrous ſhape, though now they willingly giue it the beſt welcome, and lodge it in their hearts, becauſe it commeth diſguiſed, and (as it were) guilded ouer with this worldly beautie? Who would be at Satans abſolute command to doe his will, without hope of any reward; though now they willingly hearken, when he ſaith, *All this will I giue thee* if thou wilt do me ſeruice? Would wee therefore know wherein Satans power chiefly conſiſteth, whereby he vanquiſheth ſuch great multitudes, and raigneth and ruleth as the Prince of the World in the hearts of vnbeleeuers? Surely it is not ſo much in his owne ſtrength, as in theſe worldly aides. For his power and malice is ſo limited by God, that he cannot ouercome by force and violence any, who haue but ſo much as a deſire to make reſiſtance; and hee is onely permitted to get the victorie ouer thoſe, who are willing to be ouercome, and to lead them alone into his ſeruitude & ſubiection, whom hee can perſwade to acknowledge him as their Lord and Maſter. And therefore hee ſeldome bringeth his forces againſt vs into the open field, or attempteth to ouercome vs by force and violence; but hee ſeeketh treacherouſly to betray vs, by perſwading vs to a parley, wherein he vſeth theſe worldly vanities, as his eloquent and moſt preuailing Orators, to allure vs to leaue the Lord, and to liſten vnto him, ſeeing he perſwadeth vs to nothing, but that which tendeth to our preſent profit, and which is moſt pleaſing to our naturall appetites. He will make vs beleeue, that the ſinne is but ſmall, and the reward great; and ſay vnto vs, as *Berſabe* to her ſonne, *I haue a ſmall ſuite vnto thee; denie me not.* Though if we haue wiſdome to diſcerne it, wee ſhall eaſily perceiue that our harkening vnto it, will coſt vs no leſſe, than the loſſe of Gods Kingdome. He will offer vs Honours, and promiſe that we ſhall be highly aduanced aboue other men; but we muſt firſt by ſinne bow vnto him, and doe him reuerence: he will promiſe vs riches, but vpon the condition that wee bee content to vſe fraude, and deceit, oppreſſion and crueltie, for the compaſſing of them. Hee will tender vnto vs varietie of delights; but if wee will haue them, wee muſt to enjoy them, neglect the ſeruice of God, and vſe them immoderately and in exceſſe. Vnto which perſwaſions, we are too too readie to liſten and yeeld, not ſimply, becauſe Satan requireth it, but becauſe we dote on the loue of theſe worldly things which he offereth vnto vs. Theſe then are that treble cord of vanitie, whereby the Deuill draweth men into all iniquitie; theſe are the ſtythies of this helliſh *Vulcan*, whereupon he hammereth and forgeth his chaines of tentations, wherewith he draweth men into the pit of perdition, and his mortall darts, with which hee woundeth them to eternall death. Theſe are the nailes wherewith hee faſtneth the hearts of carnall men to the earth, ſo as they can neuer lift them vp in any heauenly meditation. Theſe are the Tempters choiſeſt and beſt approued weapons, wherewith being armed, he preſumed to encounter our Sauiour Chriſt, the eternall Son of God: *All this will I giue thee, if thou wilt fall downe and worſhip me.* Theſe are his allurements, wherewith hee inticeth vs to ſwallow the deadly hookes of ſinnes, which are ſo vgly and monſtrous in their owne nature, that we would no more eaſily be perſwaded to ſwallow them, than the fiſh the bare hooke, if they were not couered with theſe alluring baits, which are ſo pleaſing to our carnall appetites. Theſe are the woods and buſhes, wherein Satan layeth his ſecret ambuſhments, that hee may ſuddenly aſſault and ouercome vs at vnawares, whom he could not vanquiſh in a pitched battell; and the bootie which he intiseth vs to prey vpon to our deſtruction.

§. Sect. 13. That honours expoſe men to tentations.

Matth.4.3,6,9.

In a word, as theſe worldly things are the Tempters chiefe inducements to perſwade vs vnto ſinne; ſo are they the inſtruments and meanes of wickedneſſe, when wee are inticed to entertaine theſe euill motions. For by the helpe of theſe

§. Sect. 14. That riches make way for the tentations of the Deuill. 1.Tim.6.9,10.

Baſil. in tract. de rebus ſecular.

Luke 15,13,30.
1.Sam.25.36.
Luke 16,19.

Prodigals maintain their Harlots, and themſelues alſo in their riotous courſes; by theſe the Glutton and Epicure vphold their proud brauerie and delicious fare, and are inabled to paſſe their time in voluptuous and carnall delights; with theſe are men armed for any villany, and are ſtrengthened and borne out in tyrannie, crueltie, and oppreſſion. All which happeneth not out of the nature of the things themſelues (as before I haue ſhewed) but through the corruption of thoſe who hauing them, doe abuſe them, both as occaſions and meanes, inducements vnto, and helpes and furtherances of their wicked courſes.

§. Sect. 23.
That honours expoſe men to tentations.

But let vs for the better cleering of the former point, more ſpecially conſider of thoſe inſtances, Honours, riches and pleaſures, and ſhew how they ſeuerally are by the malice of Satan and our corruption, prouocations vnto ſinne, and the ordinary wages of impietie and wickedneſſe. And firſt for honours; who ſeeth not, that being immoderately loued and deſired, they lay men open to entertaine the tentations of the Deuill, and make them willing to commit any outrage and wickedneſſe, which ſeemeth to promiſe them any glory or preferment? what fraud and diſſimulation will they ſpare to vſe? whom wil they not ſupplant? what friend will they not betray? what Kinſman, Brother, or Father will they reſpect? yea whoſe ruine will they not plot? and whoſe bloud will they not ſpill, that they may obtaine their ambitious deſires, and aduance themſelues to their affected promotions? What was the cauſe which moued *Adam* to neglect the voice of his Creatour, and to hearken to the tempter, but his aſpiring ambition which made him to liſten vnto Satan vpon the firſt offer of Honour, when hee promiſed that they ſhould be equall with God? What was the cauſe of *Caines* murther, *Corahs* conſpiracie, *Abimilech* his cruel ſlaughter of his brethren; of *Abſalons* vnnaturall rebellion againſt his louing Father; of *Balaams* deſire to haue curſed Iſrael; of *Hamans* bloudy plot to murther all the Iewes; of *Nebuchadnezzars* Idolatry, and of *Herods* arrogancie, whereby hee intitled himſelfe to Gods Royalties? What but vaine glory, and worldly Honours immoderately loued and deſired?

Gen.3.5.

Num.22.17,18.

§. Sect. 24.
That riches make way for the tentations of the Deuill.
1.Tim.6.9,10.

The like alſo may bee ſaid of worldly riches, which being ouer-valued and too much affected, become of Gods bleſſings, *Sathans baits*, wherewith he inticeth men *to fall into tentations and ſnares, and into many fooliſh and noyſome luſts, which drowne men in perdition; for the deſire of money is the root of all euill*, as the Apoſtle ſpeaketh. And hence it is that the Lord commandeth the Iſraelites to burne with fire the grauen Images and Idols *of the heathen, and not to couet the ſiluer and gold that is on them, nor to take it vnto them, leſt they ſhould be ſnared therewith.* To which purpoſe one ſaith, that there is a ſnare in Gold, Birdlime in Siluer, intangling nets and grins in Lands and Lordſhips: and therefore, that if we too greedily couet Gold, we ſhall be ſtrangled and choaked; if we too eagerly ſeeke Siluer, we ſhall be catched in this lime; if we couetouſly ſeaze vpon theſe large Lordſhips, we ſhall be intangled and inſnared. And another exhorteth vs by all meanes to flee the immoderate loue of Gold, as being a flattering Traytour to our ſoules, the parent of ſinne, and the Deuils Deputie to draw vs on into all wickedneſſe. Yea, ſo deceitfull are theſe ſnares that few eſcape them; and ſo ſtrong they are to hold all whom they catch, that few who are once intangled in them, can euer get freedome and deliuerance. And therefore the Sonne of *Syrach* maketh it one of the wonders of the World, to find a man perfect in this triall: *Who* (ſaith he) *hath beene tried thereby, and found perfect? Let him bee an example of glory, &c.* So that Satan, the great enemie of our ſaluation, hath not much adoe to vanquiſh and lead captiue vnto all manner of ſinne, thoſe who ſet their hearts vpon theſe worldly riches, ſeeing to get the prey, they are ready of themſelues without his inſtigation, to runne willingly into theſe ſnares, and with all ſpeed to preuent one another in catching of theſe baits, euen when the hooke of ſinne lying hid in them, is ready to choake them; ſtriuing who ſhall doe moſt diligent ſeruice to the Prince of darkneſſe, when he offereth for their reward the rich wages of worldly wealth. Yea, and when they finde themſelues catched in theſe nets of perdition, by feeding on this pleaſing baite, ſo farre are they from deſiring, and vſing the meanes of their deliuerance, that they rejoyce in their ſnares, and deſire more and more to bee intangled, as though they thought it a thraldome to be ſet at libertie, and the greateſt freedome to be ſo inthralled. For who ſeeth not by daily experience, that couetous men, like fiſh about the baited hooke, ſtriue who ſhall catch the choaking prey, not caring to be taken, ſo they may take it; to loſe themſelues, for worldly gaine; and whileſt they may prey on this baite of wealth, to make their ſoules a prey to that helliſh fiſher, who ſeeketh to catch them on the hooke of perdition? Who ſeeth not that for the getting of wealth they are willing to omit all duties to God and man; to neglect friends & kinred; to lie, diſſemble, defraud, oppreſſe, and what not, that by ſpoiling others, they may increaſe their owne ſtocke? And as Satan now preuaileth by the helpe of this golden baite in catching of innumerable ſoules in the ſnares of ſinne, ſo hath he euer done in former times; for herewith he allured *Achan* to

Deut.7.25.

Ambroſ.
bono
cap.5.

Baſil.
Chiloſt.

Eccleſ.31.8.

to theft, *Gehezie* to take the vntimely bribe, to Gods diſhonour, and his Maſters diſcredit; *Achab* to murther and oppreſſion; *Ananias* and *Saphira* to lie vnto the holy Ghoſt; *Demas* to embrace the World, and leaue Chriſt; and *Iudas* to betray his Lord and Maſter, and together with him his owne ſoule. Euen as in our owne dayes by the ſame meanes he allureth Magiſtrates to receiue bribes, and peruert iuſtice; Miniſters to make ſimoniacall contracts, and to multiplie their liuings, taking all the care for the fleece, and nothing for the flocke; Lawyers to plead in bad cauſes, and to oppoſe the good; Officers to play the extortioners; Land-lords to vſe cruelty and oppreſſion; and Citizens to rob their neighbours by fraud and deceit. And that which is moſt lamentable, hee doth inſnare in ſinne with this bait of riches, not worldlings onely, who make a god of gaine, but euen profeſſors of religion, who are ready oftentimes to ſtraine their conſciences, and (as it were) to ſet them vpon the racke, for the inriching of themſelues with this Mammon of iniquitie.

Sect. 15.
pleaſures
rately
become
ſnares.

Finally, worldly pleaſures immoderately loued, become tentations and ſnares to intangle vs in ſinne, and thoſe ſweete potions which with their pleaſing delight allure vs to drinke with them the deadly poyſon of impietie and wickedneſſe. With this inticing baite Satan perſwaded our firſt parents to eate the forbidden fruit, becauſe it was beautifull to the eye: herewith he allured the ſonnes of God to match in marriage with the daughters of men, when they ſaw that they were faire to looke vpon: with it hee inticed *Lot* to ioyne in neighbourhood with the wicked Sodomites, becauſe their countrey was pleaſant and delightfull, and afterwards to commit thoſe grieuous ſinnes of drunkenneſſe and inceſt: with this bait of pleaſure he drew the people of Sodome and Gomorrah to vnnaturall filthineſſe, & to fall into all manner of abominations: with it he inticed the Iſraelites to commit whoredome with the Midianitiſh women; *Dauid* to adulterie and murther, and *Salomon* to fornication both corporall and ſpirituall. And this is that bewitching allurement, whereby the diuell ſo much preuaileth euen in theſe dayes, by cauſing men to fall in this ſpirituall fight into theſe lime pits of carnall pleaſures, and ſo obtaining an eaſie victorie, he leadeth them away captiue into all manner of ſinne, as chambring and wantonneſſe, luſt, vncleanneſſe, ſurfetting and drunkenneſſe, and whatſoeuer other wickedneſſe may further them either in the procuring, or enioying of their carnall delights. With all which the fleſh being fed and pampered, becommeth a ſtrong aſſiſtant vnto Satan in aſſaulting the ſpirituall man, and in leading him captiue vnto ſinne. whereby the folly of worldlings clearely appeareth, in that they willingly nouriſh this ſecret traytor, aud ſtrengthen this enemie againſt themſelues, taking all their care in getting, and their comfort in enioying that, which inthralleth them in the bondage of ſinne, and both furthereth and encreaſeth their fearefull condemnation: as though the wicked fleſh were not a ſoile fertile enough to nouriſh and bring forth the fruits of wickedneſſe, vnleſſe it were made more rancke with this dung of worldly vanities. And thus haue I ſhewed that theſe earthly things, honours, riches & pleaſures being immoderately loued and deſired, doe become the Diuels baits and ſnares to intangle vs in ſinne to our perdition and deſtruction: whereby it appeareth how dangerous and deſperate the eſtate of worldlings is, who are on all ſides beſet with nets, which that deadly fowler Satan doth continually watch, and (as *Bildad* ſpeaketh) *doe walke in the middeſt of ſnares*, ſo as they cannot ſtep forward a foot to atchieue their deſires, but they are in danger of catching; yea and haue not onely ſnares vnder their feete, but ouer their heads ready to fall vpon them, and to catch them by the neckes; for ſo the Pſalmiſt ſaith, that God doth *raine ſnares vpon the wicked*, ſo as they can no more auoid them, than the drops of Water which come downe in a ſtormie ſhower. The which their caſe is ſo much more deſperate, becauſe they are ſo farre from ſhunning theſe nets and ſnares, that they willingly ſeeke them, and wilfully leape into them, not caring to intangle their ſoules in ſinne and death, ſo they may prey for the preſent vpon the worlds alluring baits: like herein to the ſilly flies, which need no call to allure them to the hony-pot, nor force to thruſt them in, ſeeing they are ready to come of their own accord, and to drowne themſelues, without any compulſion of outward violence. But let vs, who haue better hopes auoid their folly, and weane our affections from this worldly dotage, which in the end will bring deſtruction; for why ſhould we be in loue with theſe baits of vanitie, ſeeing vnder them is hid the hooke of ſinne which will mortally choake vs? why ſhould wee with ſuch care ſeeke theſe ſnares, which being found will but intangle vs, and make vs Satans prey? why ſhould wee ſo greedily ſnatch and hold theſe pricking thornes, which when we haue them will pierce and wound vs? and ſo eagerly catch this treble cord of vanitie, as ſoone as Satan doth but caſt it out, that ſo he might draw vs into Hell and deſtruction? Let vs not therefore prey greedily on the fowlers baits, that wee bee not catched in his ſnares; and ſeeing there is

9. 11.

16. 17.

Iob 18. 8.

Pſalme 11. 6.

no ſafetie or ſecuritie vpon the earth, which is full of grins and nets; let vs follow the example of the ſilly bird, which mounteth aloft towards Heauen, when ſhee ſeeth any danger of being catched, thereby making fruſtrate the fowlers hopes; for as the Wiſe man ſpeaketh, in *vaine is the net ſpread before all that hath wing*, becauſe it is in their power to eſcape by flight: and ſo if we will eſcape the manifold ſnares and nets which Satan and the world haue laid to catch vs, let not our hearts and affections bee ſtill groueling on the earth, but let vs mount aloft with the wings of faith and loue, and haue our conuerſation in Heauen, minding and meditating vpon thoſe ſurpaſſing ioyes, which are there reſerued for vs; and ſo ſhall wee contemne theſe worldly things as baſe vanities, in compariſon of that eternall and vnſpeakeable happineſſe; and be freed from the danger of theſe ſnares: ſo as with the Pſalmiſt wee may ſing to the prayſe of God: *our ſoule is eſcaped, euen as a bird out of the ſnare of the fowler, the ſnare is broken and wee are deliuered.* For there is no danger of the ſnare if we neglect, or but lightly eſteeme of the baite, neither can Satan that cunning fowler euer catch vs in his nets, vnleſſe we ſtoope when we heare his alluring call, and greedily hunger after that prey, which he hath purpoſely ſet out, that hee may prey vpon vs.

Prou.1.17.

Philip.3.20.
Coloſſ.3.1.

Pſalme 124.7. Non capit laqueus niſi ante te eſca coperit: dum prædam petis laqueo ipſe te nectis. Ambroſ. in Pſal.118. Serm.14.

§. Sect.16.

That worldly things immoderately loued expoſe men to Gods wrath and heauie iudgements.

The laſt ſpirituall euill which theſe worldly things immoderately loued, doe bring to thoſe who ſo affect them, is, that they expoſe them to the heauie wrath of God, and his fearefull plagues and puniſhments, in the day of his viſitation. For when men haue ſet their hearts and affections (which are Gods due, and doe rightly appertaine to him alone) vpon theſe earthly vanities and are by them made the ſeruants of ſinne, and ſlaues of Satan, ready to perpetrate and commit any wickedneſſe, which may helpe forward to the obtaining of theſe things which they ſo much deſire, and yet notwithſtanding paſſe their time in ſecuritie, and reioyce in the fruition of their beloued vanities, bleſſing themſelues in their vaine hopes, as though they needed no other ſupplie of their wants, nor further helpe to be freed out of dangers; then the Lord being zealous of his owne glory, doth cauſe his vengeance to wax hot againſt them, and purſueth them with his iudgements and plagues till he haue vtterly deſtroyed them, euen, when they leaſt ſuſpect any danger of approching euill. So the Lord threatneth worldly men, who tooke all their delight in earthly things, and in the fruition of them paſſed their time in impenitencie and ſecuritie, promiſing vnto themſelues immunitie in time of danger, that hee *would ſweepe away their vaine confidence, diſanull their couenant with death and agreement with Hell, and that when the ſcourge paſſed ouer, it ſhould not ouer-paſſe them, but take them away,* &c. And the Apoſtle deſcribing the enemies of the croſſe of Chriſt, ioyneth theſe together, that they were ſuch *as did mind earthly things, and had damnation for their end.* How little therefore are we beholding to the World and worldly things, ſeeing their friendſhip and loue expoſes vs to the wrath and anger of God; and by ſatisfying our deſires in the fruition of ſome ſmall benefits, doe make vs (whileſt we too much dote vpon them) liable to Gods greateſt iudgements, and moſt grieuous puniſhments? But this will yet more plainly appeare, if wee further conſider the ſpeciall inſtances, and firſt theſe worldly honours when they are exceſſiuely loued and ouer-greedily deſired, doe by our wicked getting, and proud keeping them, expoſe vs to Gods wrath and vengeance, in the day of his viſitation. For hard and almoſt impoſſible it is, to the corrupt nature of man to bee aduanced to high places and great dignities, and not to be proud of his preferment; hard it is to be magnified among the people, and not alſo too much to magnifie a mans owne worth, and to ouerweene his gifts and good parts: hard it is for a man to bee great and glorious vpon earth, and to keepe a due remembrance of him from whom hee hath receiued his glorie and greatneſſe. And contrariwiſe, through the ſame corruption of our nature, thoſe who are aduanced to honorable places are apt to bee puffed vp in pride, to forget the Lord who hath preferred them, to rob him of his glory, and to arrogate the prayſe of their preferments, to themſelues, their owne polices, and good parts which is due and peculiar to God alone, by reaſon of which abuſe they commonly make God their enemie, and inflame his wrath againſt them, for their ſacrilegious impietie. And the more gloriouſly they ſhine before men, the more their honour is obſcured in the ſight of God; the more they magnifie and extoll themſelues, the more doth he vilifie and contemne them; yea he doth not onely deſpiſe them in their greateſt pride as abiects, but oppoſeth againſt them as enemies, and as his corriuals in that which is moſt deare vnto him, his honour and glory; as though he ſhould ſay; To me belongeth this combate againſt the proud, with mine own hand muſt mine owne title bee tried, and glory defended; this man encroching vpon my right, challengeth me to the fight, as my ſpecially aduerſarie and enemie, and therefore I will take mine owne cauſe into mine owne hand, and auenge me of my foes who riſe vp and rebell againſt mee. Now what can befall them but confuſion, ſhame and deſtruction, againſt whom God purpoſely op-

Eſay 28.17.18.

Philip.3.19.

O ſecul
quam
tuos ſe
beat
di ſci
mic
Epiſt.

opposeth as a ſharpe & ſeuere enemie, ſeeing he is ſo powerfull that none can ſtand before him in his anger, nor deliuer himſelfe or any other out of his hand; but ſtrong and weake, King and people, are all alike liable to his plagues, when he goeth his circuite of viſitation, and ſitteth in his aſſizes to judge the earth? Of which fearefull vengeance executed vpon proud potentates wee haue many examples, as in *Pharaoh* drowned in the red Sea, in *Corah* and his confederates, ſwallowed aliue by the earth, in *Abimelech* killed by a woman, *Abſalon* hanged by his owne haire, and *Haman* on his owne gallowes, *Athaliah*, *Nebuchadnezer*, *Herode* and many others. And thus alſo riches being immoderately loued, doe expoſe thoſe who haue them to Gods wrath, and bring vpon them his feareful iudgments. So *Zophar* ſpeaking of the couetous worldling, ſaith, that *as hee hath deuoured ſubſtance, ſo he ſhall vomit it againe; for God ſhall draw it out of his belly: he ſhall ſucke the gall of aſpes, and the vipers tongue ſhall ſlay him*, &c. And the Prophet *Eſay* denounceth a fearefull woe againſt them, who *ioyned houſe to houſe, and field to field, as though they would dwell alone vpon the earth*: and the Prophet *Habacuk* likewiſe, *Woe be vnto him* (ſaith he) *that coueteth an euill couetouſneſſe to his houſe, that he may ſet his neſt on high, to eſcape the power of euill. Thou haſt conſulted ſhame to thine owne houſe, by deſtroying many people, and haſt ſinned againſt thine owne ſoule: for the ſtone ſhall crie out of the wall, and the beame of timber ſhall anſwere it.* An example of which fearefull vengeance executed vpon the couetous we haue in *Achan*, who was deſtroyed with all his familie; in *Balaam*, who was ſlaine with the Madianites, for affecting the reward of iniquitie. In *Gehezi*, who together with all his poſteritie was ſmitten with leproſie. In Tyre, who had heaped vp ſiluer as duſt, and gold as the mire in the ſtreets, whom the Lord threatneth to ſpoile of all her wealth, and to conſume her with fire, though ſhee were enuironed with the Sea, and wanted no Water to quench it. The like alſo may be ſaid of voluptuous pleaſures, which make vs liable to Gods wrath and vengeance, when wee ſet our hearts vpon them, and take more care to pleaſe our ſelues, than to pleaſe God. And thus the Lord puniſhed that delight which our firſt parents tooke in eating of the forbidden fruit, with the loſſe of Paradiſe, and that which was worſe, with the loſſe of his fauour; *Noahs* drunkenneſſe with the ſcorne and contempt of his ſonnes; *Lots* inceſt with a curſed poſteritie, the Sodomites fulneſſe and filthineſſe; with fire and brimſtone from Heauen. And *Lots* wife for looking backe, with a deſire to inioy thoſe pleaſures of ſinfull Sodome, was turned into a pillar of ſalt, that ſhe might (as one ſaith) ſeaſon vs with her example, and keepe vs from luſting after theſe worldly vanities. And thus the whole tribe of *Beniamin* almoſt were vtterly deſtroyed for not puniſhing the abominable vncleanneſſe of ſome few among them. And euen *Dauid* himſelfe loſt that delight which hee had taken in his vnlawfull luſt, with the ſting of conſcience, apprehenſion of Gods wrath, and by his owne ſonnes ſhamfull abuſing of his concubines in the ſight of the people. Which iudgements and puniſhments if any eſcape in this life (as they ſeldome doe, becauſe voluptuous pleaſures doe almoſt alwayes bring their puniſhment with them) yet they ſhall moſt ſurely be ouertaken with Gods plagues in the life to come: according to that of the wiſe Preacher: *Reioyce O young man in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the ſight of thine eyes; but know that for all theſe things God will bring thee to iudgement.*

Vxor Lot reſpexit, & vbi reſpexit, ibi remanſit. In ſalem conuerſa eſt, vt prudentes condiret exemplo. Auguſt. Serm. 29. Tom. 10.

Eccleſ. 11.9.

Chap. XXXV.

Of the euerlaſting euils which worldly things immoderately loued, doe bring to thoſe who haue them.

§. Sect. 1. That worldly things immoderately loued hinder vs from attaining the ioyes of Gods Kingdome.

And thus haue I ſhewed the temporall euils both ciuill and ſpiritual, which doe accompanie theſe worldly things, when they are ouerualued aboue their worth, and immoderatly affected and deſired. It now followeth that wee intreate briefly of thoſe which are euerlaſting in the life to come. For well were it with worldlings, if the earthly things which they immoderately loue, were onely hurtfull to their ſoules and bodies whileſt they continue here; for then they might ſet their temporall gaine againſt their temporall loſſe, and haue their hurts counteruailed (at leſt in their opinion) by their profit and benefit. But this maketh their eſtate moſt miſerable, in that their worldly delights and comforts, are but momentanie and of ſhort continuance; and the euils and puniſhments vnto which they haue made themſelues liable, either by their wicked getting or abuſing them, ſhall bee endleſſe and euerlaſting. For as the wounds of the body are ſoone made, and long in curing: ſo theſe ſores of ſinne which attend vpon the euill getting or keeping of earthly vanities, are made in a moment, but when they are made, they are neuer cured, vnleſſe in this life wee applie vnto them the precious balſum of Chriſts blood, and waſh theſe ſpirituall wounds with the teares and water of true repentance. Now theſe euils which they bring in reſpect of the life to come, are either priuatiue or poſitiue. The priuatiue euill which theſe worldly things immoderately loued bring, is that they depriue and hinder thoſe who ſet their hearts vpon them, of the eternall ioyes of Heauen. For the Pſalmiſt, enquiring of the diuine Oracle of truth: *who ſhall aſcend into the mountaine of the Lord; and who ſhall ſtand in his holy place;* receiueth this anſwere: *he that hath innocent hands, and a pure heart, which hath not lift vp his mind vnto vanitie, nor ſworne deceitfully.* And the Apoſtle ſpeaking of thoſe who are effectually called to the fruition of theſe ioyes, ſaith, that *not many wiſe men after the fleſh, not many mighty, not many noble are called; but God hath choſen the fooliſh things of the World to confound the wiſe, and God hath choſen the weake things of the World, to confound the mighty things; and vile things of the World, and things which are deſpiſed hath God choſen, and things which are not, to bring to nought things that are.* And in another place hee telleth vs, that *he who ſoweth to the fleſh, ſhall of his fleſh reape corruption; euen as contrariwiſe, hee that ſoweth to the ſpirit, ſhall of the ſpirit reape life euerlaſting.* So that commonly thoſe whom the World refuſeth, God chuſeth, whom it diſgraceth, he honoureth; and contrariwiſe, they whom the World magnifieth, thoſe the Lord deſpiſeth, whom it imbraceth, thoſe hee reiecteth. And hard it is and euen impoſſible, that our hearts ſhould bee fixed on the World, and yet our ſoules inherit eternall happineſſe, that we ſhould haue our conuerſation in the World as Citizens of the Earth, and yet hold ſure our inheritance of Gods kingdome. And therefore as ſome thinke, our Sauiour before hee would giue his diſciples ſome ſmall glimps of that heauenly glory in his transfiguration, firſt withdrew them apart vnto mount Thabor, ſeparating and diuiding them (as it were) from the World, to teach vs typically this leſſon, that hee who will euer hope to ſee and enioy eternall glory, muſt firſt draw his affections from the World, and haue his conuerſation in Heauen, ſeeking thoſe things which are aboue, and raiſing his meditations into the mountaine of Gods holineſſe. To this purpoſe one exhorteth vs to weane our affections from the loue of theſe worldly vanities, becauſe if our hearts bee fixed vnto them, they will depriue vs of euerlaſting glory: Learne to contemne (ſaith he) thoſe things whileſt thou art aliue, which thou canſt not haue after thou art dead. For it is hard, yea altogether impoſſible, that a man ſhould with immoderate loue enioy theſe temporall good things, and thoſe that are eternall; that hee ſhould here glut his appetite, and there haue his ſoule ſatisfied with heauenly ioyes, and ſo paſſe from one delight to another, and appeare glorious both in Earth and Heauen, &c. ſeeing the more wee are delighted with earthly vanities, the more are wee ſeparated from eternall glory.

Pſal.24.3.4.

1.*Cor.*1.26.27.

*Gal.*6.8.

*Mark.*9.2.

Bernard.de inter.domo, cap.45.

Now if wee would know the reaſons why both theſe cannot ſtand together, and why wee cannot ſet our hearts vpon the things of the World whileſt wee continue with them, and afterwards inherit heauenly happineſſe; they are eaſily rendred. For firſt, thoſe who too much affect theſe earthly things, they too little regard, or vtterly contemne that eternall glory in the life to come; if they bee in loue with the fleſh pots of Egypt, they will neuer trauell cheerefully towards the land of promiſe; if with *Eſau* they more eſteeme their pottage than their patrimonie, they will take no great paines to bee aſſured of it, or ſell all their title and intereſt which they haue in it at the baſeſt prizes; if they can be content with the prodigall Son to feed on the huskes of worldly vanities, among the filthy ſwine, ſo long as they can haue plenty of them, they will neuer care to returne vnto their heauenly Father, neither will they giue all they haue to buy this precious pearle of glory, if they more eſteeme their earthly poſſeſſions, and in compariſon of them baſely value thoſe heauenly treaſures. So one ſaith, that holy delight in heauenly happineſſe ſhunneth the heart which is prepoſſeſſed with worldly deſires, neither can there bee any mixture of things truely ſubſtantiall, with emptie vanities; of true things with falſe; eternall with tranſitorie, ſpirituall with corporall, the higheſt with the loweſt, ſo as a man may at the ſame time ſauour of thoſe things which are aboue, and thoſe things which are beneath. For theſe worldly things haue in them a bewitching quality, whereby thoſe who affect them, are blinded that they cannot ſee thoſe heauenly riches, though much greater and better, and ſo being out ſight, they are alſo out of mind, & are either quite forgotten, or vtterly diſregarded. And as he who loueth an harlot doth preſently loath his Wife, taking his whole delight in her companie and wanton dalliance, and eſteeming his owne home a iaile or priſon: ſo they who ſet their hearts vpon this worldly ſtrumpet, doe preſently contemne our husband Ieſus Chriſt, and flee from our heauenly home, as if it were the place of their baniſhment. And this the Apoſtle implieth, where hee ſaith that the outward forme or beautifull appearance of this world doth ſeduce or miſleade men out of their way, like the going Fire which leades thoſe who behold it into hedges and ditches, and ſo blindeth and dazleth them, that they

§. Sect.
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Bernard.
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1.Cor.7.3

cannot find the way to their owne home. In which regard this bewitching World is fitly likened to a kind of Serpent called by the Grecians *σκυτάλη*, which when ſhee cannot ouertake the fleeing paſſengers, doth with her beautifull colours aſtoniſh (and amaze them, ſo as they haue no power to paſſe away till ſhee haue ſtung them: for ſo doth the counterfait beautie and brauerie of the World inueigle and bewitch thoſe who behold it with ouerpartiall eyes, that they ſtand aſtoniſhed till it haue ſtung them with carnall concupiſcence, and doting loue, ſo as they haue neither will nor power to ſet one foote forward towards their heauenly countrie. But as the Rubenites hauing taken a liking of the countrie which was firſt conquered, becauſe it was fit to feed their Cattell (although it were far from the Temple, where they ſhould receiue the food of their ſoules) and therefore to enioy it renounced all intereſt in the Land of promiſe: ſo theſe worldlings ſet their hearts and affections vpon the earth and earthly vanities, becauſe they are at hand, and fit to feed their ſenſuall and brutiſh appetites, preferring it before the heauenly Canaan, and Temple of Gods holineſſe, where their ſoules might bee ſatisfied with thoſe rauiſhing ioyes, and ſurpaſſing pleaſures which are at Gods right hand for euermore. Or if they doe not hinder them from this heauenly happineſſe, by cauſing them to forget and vtterly neglect it, yet at leaſt by ſlacking their pace, and cauſing them to ſeeke after it negligently and remiſſely. And whereas there is ſuch a zeale in thoſe who attaine vnto the kingdome of Heauen, that as our Sauiour Chriſt ſaith, they *ſtriue to enter into the ſtraite gate*, and are ready to take poſſeſſion of it by an holy kind of *violence and force*, ſparing for no paines, nor ſtaying for any danger; theſe men who are wedded to the World, are cold and ſlacke in this purſuit, being altogether vnwilling to take any paines, or to ſuſtaine the leaſt brunt of any danger. Or if at any time they ſhew a little earneſtneſſe more than ordinarie, preſently this zeale is quenched with theſe watriſh and earthly vanities; and the World catching faſt hold of them, maketh them to ſtay, and neuer ceaſeth wreſtling with them till they haue the foile and ouerthrow. In which conflict theſe worldly things are vnto them but as clothes to wraſtlers, whereon their aduerſarie taketh faſter hold to giue them a fall; and (as one ſaith) the world caſteth vpon them this duſt of earthly vanities, that hee may ſeaze on them the ſurer, and keepe them from ſlipping out of his vnkind imbracements; from which dangers they might be freed, either if they were naked and deſtitute of theſe worldly vanities, or at leaſt if they kept them on as looſe garments, which are eaſily pulled off; being not farre in loue with them whileſt they haue them, and ſtanding firmely in their patience, and well contented in their minds, when they are taken away.

§. *Sect.* 3. That the Lord will not giue the heauenly ioyes to thoſe who more eſteeme earthly trifles.

Finally, as theſe worldly things immoderately loued, doe hinder men from ſeeking after the heauenly ioyes of Gods kingdome, ſo doe they moue the Lord to reſtraine his bountifull hand, from giuing and beſtowing them. For hee onely giueth his beſt gifts to thoſe who beſt eſteeme them, and beſtoweth his benefits vpon them alone who doe ſeeke and ſue for them; ſeeing thoſe onely who feele their owne want, and acknowledge the incomparable worth of theſe rich gifts, will euer be truely thankfull for them. Now who that is wiſe among men would beſtow his greateſt benefits where hee is ſure to receiue the leaſt thankes? Who would giue gifts of value, to thoſe who cannot value them, but preferre euery baſe trifle aboue them, in their fooliſh eſtimation? Who would beſtow a rich diamond on him, who more eſteemeth of a painted glaſſe; or a piece of gold on ſuch an one as more highly valueth a ſhining counter? Who would make him his heire to a goodly inheritance, who preferreth before it, euen in his ripeſt iudgement, a top and ſcourge, or ſome ſuch childiſh vanity? or make him lord of his laſting labours, who taketh more delight in a butterflie, or a brittle ſopie bubble? And doe wee thinke the Lord leſſe wiſe than man, that hee ſhould beſtow theſe eternall treaſures vpon thoſe who contemne them, preferring before them euery childiſh trifle, and worldly vanitie? will he giue his chiefe iewels to thoſe who doe not know how to value them? and make them heires of an eternall kingdome, who more highly eſteeme, and deerely loue, and earneſtly deſire, and painefully ſeeke theſe earthly trifles, which are as contemptible in their worth, as momentanie and vncertaine in their continuance? No no aſſuredly; theſe prophane *Eſaus* muſt not haue the birthright and bleſſing, who following their carnall appetite doe preferre before it a meſſe of pottage. Theſe carnall Iſraelites who more eſteeme worldly bondage, than the glorious liberty of the Sonnes of God, and the fleſh-pots of Egypt, more than the fruitfull Canaan, ſhall periſh in this earthly wilderneſſe, and neuer enter into the Holy Land. Theſe Sonnes of *Adam*, who loue an Apple better than their Creatour, and care more for the preſent to pleaſe their licorous palate, and carnall appetite, than for thoſe joyes which are vnſpeakeable and eternall, ſhall neuer (without ſerious repentance) bee thought fit inhabitants for the heauenly paradiſe. They who with the wife of *Lot*, looke backe to this Sodome of ſinne, which

Luke 17.32.

which by Gods determinate ſentence, is deſtinated to fire and brimſtone, delighting more in thoſe pleaſures of vanitie, than in Gods gracious deliuerance, ſhall be made fearefull examples of his heauie iudgements, and pillars or laſting monuments, to giue others warning, that they bee more wiſe in this choice. For as our Sauiour Chriſt hath taught vs; *No man that putteth his hand to the plough, and looketh backe, is apt and fit for the Kingdome of God*, and they who will not forſake all to follow him, *yea, hate Father and Mother, Wife and Children, Brethren and Siſters, and their owne life alſo*, when they come in compariſon with the loue of Chriſt, and his Holy Father, hee will neuer thinke them worthy to be his diſciples, to follow him in the Kingdome of grace, and much leſſe as coheires to raigne together with him in the Kingdome of gory.

Luke 9.62.

and 14.26.

§. Sect. 4.
That earthly honors hinder thoſe, who ſet their hearts on them, for attaining heauenly glory.

But let vs deſcend from the generall to the ſpeciall inſtances. And firſt for honours, and the vaine-glory of the World, what greater impediment can there bee than they, to hinder any from attaining the eternall glory of Gods Kingdome, when being inioyed or deſired, they are ouervalued, and too much loued and affected? For (as I haue ſhewed) they make men the ready inſtruments of any ſinne (whereby a preſent forfeiture is made of our heauenly inheritance) for the getting or preſeruing of their honour and aduancement. They willingly neglect the chiefe priuiledges and prerogatiues of the Sonnes of God, and onely plot and take paines in aſpiring to their ambitious ends. They are apt to deſpiſe the exerciſes of religion, and to contemne the meanes of their ſaluation, as publike prayer, and the miniſtery of the Word, as better befitting the vulgar people, than ſuch as they, who are ſo highly aduanced aboue the common ſort. Or if they heare the Word, they will not regard the threatnings of Gods iudgements againſt ſinne, nor ſtoope to take vpon them the yoke of Ieſus Chriſt, ſubmitting themſelues to bee guided and ruled by his ordinance, as being a thing too baſe for their honour and greatneſſe. Finally, they skorne to goe in that onely way, which leadeth to eternall life and happineſſe; but chuſe by-waies of their owne, as though they diſdained to goe to Heauen in vulgar company, or to bee ſaued after a common faſhion. For the Lord hath appointed, that all who deſire to attaine vnto heauenly happineſſe, ſhould take paines, in trauelling the narrow and afflicted way, and in entring the low and ſtrait gate that leadeth to life; but they refuſe this difficult courſe, and chuſe the broad way of eaſe and libertie, if not licentiouſneſſe. Our Sauiour hath told them, that they who will find *reſt to their ſoules*, muſt ſtoope to take *his yoke vpon them*, and learne to imitate his example, who was *meeke and lowly in heart*; whereas they thinke to come to the glory of his Kingdome, by that glorious way, in which ambitious pride hath ſet them, carrying their heads on high, and walking with ſtretched out necks; and that which is worſe, with hearts ſwollen with pride, and full of vaine-glory, and haughtie inſolence. So elſewhere hee teacheth them, that to ſuch as are like vnto *little children belongeth the Kingdome of Heauen*: and yet more plainly, that except thoſe whoſe who are high minded & ambitious *bee conuerted, and become as little children* (namely, in meekeneſſe and humilitie) *they ſhall neuer enter into the Kingdome of Heauen*; and contrariwiſe, *whoſoeuer ſhall humble himſelfe as a little child, the ſame is the greateſt in the Kingdome of Heauen*. Thus alſo hee ſaith, that *hee who exalteth himſelfe ſhall be brought low, and hee that humbleth himſelfe ſhall bee exalted*. Fooliſh therefore is ambition, which euer aſpireth to riſe, and alwayes neglecteth the meanes of riſing to the chiefe preferments; but when it mounteth to the clouds, and deſireth moſt to touch the Heauens, euen then it is moſt deiected, one foot ſtill holding poſſeſſion of Hell in the behalfe of the whole body. And vnhappie (as one ſaith) is the the ambitious man, which knoweth not how to compaſſe the greateſt things, but ſeeketh to waxe great by ſmall trifles, and to bee onely little in that which is greateſt, and moſt deſirable. For whereas it is the onely way to true greatneſſe and glory, to be humble and lowly in a mans owne eyes, becauſe (as our Sauiour hath taught vs) euen Publicans and ſinners ſhall enter ſooner into Gods Kingdome, than proud Phariſies, though they bee neuer ſo much magnified amongſt men; they labour to aduance themſelues vnto honours, by pride and ambitious aſpiring, which when they haue them, are ſcarce worth their labour; as if when Kingdomes and true Monarchies were offered, and in dealing to thoſe who would heartily deſire and ſue for them, men ſhould vtterly neglect theſe chiefe preferments, and contend one with another, who for an houre ſhould bee King in a play. But if wee would auoid this folly, and not bee ouertaken with this worldly dotage, let vs labour to attaine thoſe chiefe preferments, and heauenly glory, by going in that way of humilitie which Chriſt hath firſt traced before vs: and as thoſe, who raiſe the higheſt building, doe firſt lay the loweſt and deepeſt foundation, or elſe it will ſoone ſinke, and come to ruine; ſo if wee meane to become ſuch Temples, as are fit for God eternally to dwell in, let vs begin our building on the low foundation of humilitie. For though

Matth.7.13.14.

Matth.11.29.

Matth.18.

Bernard.

Matth.

though our countrie bee high, and ſituate on the mountaine of Gods holineſſe, yet the way that leadeth to it, is low and humble; and therefore let vs not fooliſhly refuſe the way, if we thinke to come to the end of our iourney, nor thinke to leape from the hill of pride, to the hill of glory, which is impoſſible, in reſpect of their great diſtance; but let vs firſt deſcend into the valley of humility, that afterwards we may aſcend into the mountaine of glorie.

Thus alſo riches immoderately loued are notable impediments in our ſpirituall iourney, and a chiefe meanes, and (as it were) a heauie clog to keepe vs from aſcending into thoſe heauenly ioyes. So our Sauiour Chriſt ſaith vnto his Diſciples, *Verily I ſay vnto you, that a rich man ſhall hardly enter into the Kingdome of Heauen.* Yea and if they truſt and ſet their hearts vpon them, he affirmeth, that *it is eaſier for a camell to goe through the eye of a needle, than for a rich man to enter into the Kingdome of God.* And the Apoſtle *Paul* agreeing with his Lord and Maſter, ſaith, that the *couetous perſon which is an idolater, hath no inheritance in the Kingdome of Chriſt, and of God.* And this commeth to paſſe, firſt, becauſe few of thoſe who abound in riches, are effectually called, either becauſe God paſſeth by them, and preferreth the poore before them; or becauſe when they are called, they refuſe to come, being wholly taken vp in their worldly imployments. Of the former, the Apoſtle *Paul* ſaith, that God hath not called *the mightie in the world, but the weake* and helpleſſe. And more plainly the Apoſtle *Iames* ſaith, that we are not to reſpect the rich more than the poore (vnleſſe alſo they be rich in faith and good works) *becauſe God hath choſen the poore of this world, that they ſhould bee rich in faith, and heires of the Kingdome, which he hath promiſed to them that loue him.* Whereupon an ancient concludeth, that if riches were abſolutelie good, God would not haue made ſpeciall choice of the poore to ſtand before him in his owne family. And if ſometimes hee make choice of rich men, it is no wonder; for it is not, that they ſhould ſtill hold in their hands their great abundance, but as a wiſe and mercifull Phyſician, hee maketh choice of theſe patients, that he may purge them of their ſuperfluities, and free them from that ſwelling which maketh them altogether vnfit to enter into Gods Kingdome. Of the other wee haue an example in them, who were inuited to the Kings ſupper, who were ſo imployed in their worldly affaires, that they had no leiſure to come. Whereby is ſignified, that they who ſet their hearts vpon the earthly Mammon haue not ſo much as any deſire to vſe the meanes of their owne ſaluation; but when they are by Gods Meſſengers inuited and perſwaded hereunto, they pretend worldly excuſes, and will not hearken vnto them.

As therefore the ſhip which is too heauily laden, is in greateſt hazard, & moſt vnlikely to come ſafely to the deſired Hauen; becauſe it is in danger to be purſued by Pirats, who are ready to ſinke her, and is not ſo fit to brooke the Seas, or indure a tempeſt, vnleſſe ſome of her burthen be caſt ouer-boord, and ſhe lightned of her ſurcharging load: ſo theſe worldly rich men, who are oppreſſed with the cares of this life, and euen ouerburthened with ſuperfluous riches, are in great danger neuer to come ſafely into the Hauen of reſt, becauſe the ſpirituall Pirats are more eager in purſuing them, and they more vnable to indure the tempeſt of tentations, vnleſſe they caſt ſome of their ſtore vpon *the face of the waters,* as the Wiſe man exhorteth; and beſtow their ſuperfluitie (which is vnto them as a troubleſome burthen) in releeuing the poore members of Ieſus Chriſt. In which reſpect, our Sauiour compareth riches to the bunch on the Camels backe, which maketh thoſe, who ſet their hearts vpon them, altogether vnfit to enter into the narrow and ſtrait gate, that openeth into the ioyes of Heauen. And as the Camell hath not onely a naturall bunch, but alſo an accidentall load, both which hinder him from entring into any ſtrait paſſage: ſo theſe couetous Worldlings haue the naturall bunch of carnall concupiſcence, and the accidentall load, both of worldly riches, and of the ſins which they haue committed in compaſſing or poſſeſſing them; the one whereof they muſt whether they will or no lay aſide in death; the other, vnleſſe they ſhake off their burthen by true repentance, ſhall accompany them to iudgement, and hauing the waight of Gods wrath added vnto them, ſhall as an intolerable load preſſe them into Hell. For as it is impoſſible for a man ouer-burthened to climbe to the top of a ſteepe Mountaine, vnleſſe he lay his loade aſide, or haue ſome aſſiſtants to carrie it with him; ſo is it much more impoſſible, being loaded with riches, and that guilt and ſinne which vſually accompanieth them, to aſcend into the high mountaine of Gods holineſſe, vnleſſe we lay aſide our burthen, or commit it to the poore, as our Porters to carry it with vs; making with *Zacheus* reſtitution, to thoſe whom we haue wronged, and imparting of that which remaineth a liberall ſhare to charitable vſes. In which reſpect (as one obſerueth) riches in the Latine tongue are fitly called impedimenta, or incumbrances, becauſe nothing more than they vſually hindreth men from going on in the way of grace, nor from attaining vnto the goale of glory, they being commonly to men like burthens to thoſe that runne a race, which keepe them from making any ſpeed, and tire them before they

Eccleſ.11.1.

Sen.Epiſt.87.

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Chryſoſt. hom. 7. de pœniten.

can come to the end. And as thoſe who haue ſhooes farre too wide for their feet; or garments, which being farre too ſide, traile on the ground, are altogether vnfit to trauell a long journey; ſo thoſe who haue ſuperfluous riches, and much more than is fit for their place and calling, are as much hindred in their journey, which ſhould bring them vnto Heauen. In regard of which impoſſibilitie, for thoſe which haue ſet their hearts vpon riches, to attaine vnto eternall happineſſe, our Sauiour Chriſt pronounceth this fearefull woe againſt them; *Woe be vnto you that are rich, for yee haue receiued your conſolation.* For in ſuch what greater miſery can befall a man, than to gaine Gold and loſe his God? to haue great poſſeſſions on earth, by making forfeiture of his heauenly patrimony? to abound with theſe temporarie treaſures, which are ſubject to ſo many caſualties, and ſure to be taken away by death, by making ſale of thoſe euerlaſting riches and vnſpeakable ioyes, which Chriſt, by his precious bloudſhed hath purchaſed for vs? And therefore let vs, as our Sauiour exhorteth vs, *make vs friends of the riches of iniquitie, that when we ſhall want, they may receiue vs into euerlaſting habitations.* Let vs like wiſe Merchants ſailing in this worldly Sea, caſt our goods vpon the face of the waters, being endangered in theſe boiſterous tempeſts, that ſo wee may ſaue our owne liues, and arriue ſafe at the Hauen of happineſſe, leſt the curſe of *Simon Magus* doe light vpon vs, *Thy money periſh with thee.* Eſpecially conſidering, that whereas that doth periſh which they caſt away, ours thus beſtowed on charitable vſes, ſhall be reſtored when wee come to our iournies end an hundred fold, as our Sauiour hath promiſed. Let vs lay aſide our golden fetters, and deere-bought clogs, ſeeing wee are to run the ſpirituall race for the crowne of glory; and not ſo much conſider their coſtly prizes, and worldly value, as how much they hinder vs in aſcending into our heauenly Country: & let vs not intangle our ſelues with this lime of ſuperfluities, but onely haue ſo much vſe of theſe earthly things, as is requiſite for our preſent neceſſities. Let vs caſt away theſe ſuperfluous burthens, which being kept, may make vs caſt-awayes, and doe that for the feare of God, which wiſe Merchants doe for feare of the Sea, and be as readie to leaue our vnprofitable load of riches for the ſafeguard of our ſoules, as they are for the preſeruing of their momentany liues. And let vs not goe ſtooping and groaning vnder this vnſupportable waight, and be hindred thereby from finiſhing with ioy our iourney vnto our owne Country; ſeeing we may haue the poore to helpe vs, and eaſe vs of our loads. For if we cannot, being ouerburthened, trauell farre on euen ground; how much more vnable ſhall we be to mount vp therewith vnto the hie mountaine of Gods holineſſe? If we cannot runne an earthly race, being hindred with ſuch clogs; how much leſſe ſhall we be able to runne the ſpirituall race that leadeth to heauen, when our hearts are oppreſſed with this worldly waight?

Luke 6. 24.

Luke 16. 9.

Matth. 19. 29.

Bernard. Ser. in Prou. 3. 13.

Finally, voluptuous pleaſures, and euen thoſe delights which be lawful in themſelues, are, being immoderately loued, notable hindrances of our heauenly happineſſe. For they who ſet their hearts on the vaine pleaſures of the world, haue no affection to the pleaſures which are at Gods right hand for euermore. They who take their felicitie in carnall delights, neglect and contemne the euerlaſting ioyes which are reſerued in Gods kingdome, vſing all wicked and vnlawfull meanes for the compaſſing of their voluptuous pleaſures, though they make hereby a forfeiture of eternall glory; and careleſly, yea ſometime maliciouſly, neglecting all meanes whereby they may be aſſured of the ſaluation of their ſoules, and of the fruition of thoſe heauenly ioyes, becauſe they eſteeme them not in compariſon of their worldly delights. Or if they haue any purpoſe of going in the way which leadeth to happineſſe, they are not able, for being pampered with pleaſures, they are too purſie to trauell in this weariſome pilgrimage. And if by forcible reaſons and perſwaſions, they are moued to ſet forward in this iourney, they are preſently diſcouraged; for being wholly addicted to eaſe and delight, they will neuer indure the ſtrait, rough, and vnpleaſant way which is full of the thornes of afflictions, and briars of tribulations; but will preſently with *Lots* wife looke back to their delightfull Sodome, with a deſire to enioy againe theſe pleaſures of ſinne, though they laſt but for a ſeaſon. Beſides, the *Lord* will not giue this chiefe iewell of eternall happineſſe to theſe voluptuous wantons, nor caſt this precious pearle before theſe filthie ſwine, who taking al their delights to wallow in the puddle of iniquity, will not ſticke contemptuouſly to tread it vnder their filthie feete. And therefore what poſſibilitie is there of their ſaluation, ſeeing they are neither willing, nor able, to ſeeke after this eternall happineſſe; nor the Lord willing to giue it without ſeeking, to ſuch idle or ſkornefull ſluggards as doe not think it worth their paines? And thus it appeareth that theſe worldly things immoderately loued, are notable impediments to hinder vs from the attaining of eternall life, and thoſe euerlaſting ioyes of Gods kingdome. The conſideration whereof ſhould weane our harts from theſe worthleſſe, and (through our corruption) harmefull vanities, that we may the better ſeeke them, or the meanes whereby wee may be aſſured of thoſe heauenly excellencies. And ſeeing when they are faſtned, and (as it were) glued vnto vs with carnall loue, they hinder vs from attaining vnto this eternall happineſſe; let vs either hold theſe things with ſuch contempt and careleſſe reſpect, that wee may with eaſe lay them aſide, when wee finde that they hinder vs in our iourney towards our heauenly countrey: or if they offer to take faſter hold, and to intangle vs in the ſnares of ſinne, ſo as wee cannot goe forward in our courſe of godlineſſe; let vs, as the Apoſtle exhorteth vs, *caſt away euery thing that preſſeth downe, and the ſinne that hangeth ſo faſt on, and let vs runne with patience the race that is ſet before vs, that ſo we may obtaine the crowne of glorie:* for if *euery man that prooueth maſteries abſtaineth from all things, which might hinder him*; doing all this to *obtaine a corruptible crowne*; how much more ſhould we follow the like practice, to obtaine that glorious crowne of bleſſedneſſe, which is *vncorruptible*? And if, as our Sauiour Chriſt hath taught vs, we muſt pluck out our right eye, and cut off our right hand and foote, if they offend vs, and by cauſing vs to fall into ſin, doe hinder vs in that Chriſtian courſe, which would bring vs to eternall happineſſe; becauſe it is better to enter into euerlaſting life halt, or maimed, or with one eye than hauing two hands, two feete, and two eyes, to be caſt into euerlaſting fire; then how much rather ſhould wee part willingly with theſe worldly riches, pleaſures, and preferments, when by vnlawfull getting, or keeping them, they will caſt vs into hell, and for euer depriue vs of the ioyes of heauen? for better it is to enter into theſe neuer ending ioyes, poore, contemptible, afflicted, and full of ſorrowes, than hauing abounded in riches, glorie, and carnal pleaſures, to be afterwards throwne headlong into thoſe helliſh torments, and vnquenchable flames.

Secondly, the more we abound with theſe earthly things in this life, the greater ſhall be our reckoning in the life to come; the greater alſo ſhall be their puniſhment, who are not able to yeeld a iuſt account to our great Lord and Maſter at this laſt audit, if they haue not by faith & repentance whileſt they continued here, gotten a generall acquittance for all that wherein they come ſhort in this their reckoning. For according to the number of thoſe talents which haue beene committed vnto vs by God, the Lord will require a proportionable increaſe; and the more gifts we haue receiued from him, the more glorie hee expecteth from vs; the greater his benefits haue beene which he hath beſtowed vpon vs in this world, the greater loue, thankfulneſſe, and obedience will he require at our hands. So that then it will not ſerue the turne, that wee returne vnto our Lord and Maſter the gaine of one or two talents, if wee haue receiued fiue, or ten; but they who haue receiued fiue, muſt with them gaine other fiue; and they who haue receiued ten, muſt increaſe them to ten more, if euer they meane to heare that ſweete and comfortable ſaying: *Well done good and faithfull ſeruant, thou haſt beene faithfull in little, I will make thee ruler ouer much, enter into thy maſters ioy.* O then what a terrible day will this be to thoſe who cannot make euen their accounts, nor yeeld an anſwerable increaſe to their great Lord and Maſter, when in the preſence of his Saints and Angels, he ſhall call them before him to giue a reckoning? what a day of trembling and feare will this be to thoſe vnprofitable ſeruants, who haue hid their maſters talent in a napkin, ſo as they cannot returne it with any increaſe? And how much more horrible then will it bee to them, who haue riotouſly waſted, and ſpent their Lords rich talents, in their wicked and worldly courſes, wherby they haue diſhonoured their maſter and hurt their fellow ſeruants? For what ſhame and confuſion of face ſhall they bee poſſeſſed with, who haue receiued liberall wages from the Lord, that they might be the better incouraged and inabled to doe him ſeruice, when their Iudge ſhall tell them, and their owne conſcience ſhall witnes againſt them, that they haue abuſed this rich bountie of God in the ſeruice of ſinne and Satan, and ſpent his rich treaſures vpon their owne luſts? How will they then deſire the Hils to fal vpon and couer them from their wrathfull Iudge, that together with them they may hide their reckoning? What would they then giue that they had imployed their proſperity for the ſetting forth of Gods glorie, and had vſed all his gifts to the honour of the giuer? And becauſe they haue failed hereof, how many Worlds, if they had them, would they part with, that they might haue but one day more to liue, wherein they might ſet ſtraight their reckonings by true repentance, and faith in Ieſus Chriſt? But then alaſſe it will be too late, ſeeing the acceptable time and day of ſaluation is now paſt, and now their teares, groanes, ſorrowes, and lamentations, ſhall be beginnings and parts of their helliſh puniſhments; which if they had beene vſed in time, and improoued to the beſt in this life, would, through Gods gratious and free promiſes, and the precious merits of Ieſus Chriſt, haue procured vnto them certaine aſſurance of the pardon of all their ſinnes, reconciliation with God, and of the eternall inheritance, and neuer ending ioyes of his heauenly kingdome.

Matth. 25. 21.

Qui plurima habet pauper eſt. Quare? quia debet. Quantum inquis? Omnia: niſi forte iudicas intereſſe, vtrum aliquid ab homine, an à Deo mutuum ſumpſerit, Senec. Epiſt. 87.

§. Sect. 8. That honours, riches, & pleaſures doe but increaſe our bils of accounts.

But let vs for the better clearing of this point inſiſt in the ſpeciall examples. And firſt for Honours; the more they are multiplyed vpon men, the greater account they haue to make at the day of iudgement; for they haue receiued honour from God, that they might re-

returne honour to him; they are by ſpeciall priuiledge made glorious before men, that they might ſhine before them in an holy example, and glorifie God more than others, whileſt as precedents of godlineſſe and righteouſneſſe, they draw on all their inferiours to a Chriſtian imitation. Finally, they haue beene aduanced by God to power and authoritie, that they might in his place, and as his Deputies, rule their inferiours, euen as the Lord himſelfe would rule, if hee were vpon the earth, countenancing the good, and diſcouraging the euill, rewarding vertue, and puniſhing vice, defending the innocent, and ſuppreſſing thoſe who are vnjuſt and injurious, patronizing and maintayning juſtice, and diſcountenancing vnjuſtice, and ſinne. Of which the further off they haue beene from yeelding any reckoning in this life, the more ſtrait account will the Lord take of them in the life to come. And therefore if they haue not only failed in all theſe duties, but wilfully neglected them, and vſed all their credit and power to quite contrarie purpoſes; as for example, if hauing beene honoured by God, they haue diſhonoured him, contemning his ſeruice themſelues, and hindring others who would haue performed it; if they haue ſcorned Religion, and made but a jeaſt of godlineſſe; if they haue made no conſcience of ſwearing and forſwearing, curſing and blaſpheming; and ſpent all their liues in riotous and voluptuous liuing; if they haue not only themſelues thus offended God, but haue made their faults ſcandalous and their ſins exemplary, drawing on their inferiours to the imitation of their wickedneſſe: If being in the place of God they haue ruled and gouerned, as the Deuill himſelfe would doe if hee were in a humane ſhape, diſcountenancing thoſe who are good, and incouraging thoſe who are euill, puniſhing vertue, and rewarding vice, defending the faultie, and ſupplanting the innocent, and either for fauour, friends, rewards, or reſpect of perſons, vpholding injuſtice and oppreſſion, and ouer-throwing juſtice and right; then ſhall they haue a moſt fearefull reckoning to make at the day of judgement, and wiſh rather that they had liued in reproach and contempt, than that hauing had all theſe Honours and Preferments, they ſhould bee brought to ſuch a dreadfull account. And thus they who haue moſt abounded in riches, ſhal haue alſo their reckoning hereby much increaſed; for the Lord hath beſtowed vpon men theſe talents, not that they ſhould keepe them hid in a napkin, but that they ſhould put them out to profit and aduantage; as when they employ them to the glory of God, in furthering the meanes of his worſhip and ſeruice, in releeuing the poore members of Ieſus Chriſt, and in performing the works of mercie and charitie. And therefore in what a fearefull eſtate ſhall they be at this day, who haue vtterly neglected theſe religious and Chriſtian vſes; and contrariwiſe haue abuſed their riches, by either ſpending them vpon their owne luſts, in belly cheare, and brauery, or imploying them as helpes to hinder Gods worſhip, and to oppreſſe and injure the poore with all crueltie and tyranny? Finally, what a fearefull reckoning haue they to make, who haue ſpent the greateſt part of their liues in voluptuous pleaſures, as though they had quite forgotten the end wherefore they came into the World; as in ſurfeiting and drunkennes, chambring and wantonneſſe, gaming and reuelling, playing and ſporting; not caring to take any wicked courſe for the compaſſing of their pleaſures, nor making conſcience of any delight, whether it bee *lawfull* or vnlawfull, ſo it may pleaſe their carnall appetite. O what reward can theſe men expect in this day of the Lord, when their owne conſciences ſhall tell them, that they haue ſpent all their liues in the ſeruice of ſin and Satan, and in fulfilling the luſts of their owne fleſh? What account will they then make to their Iudge, when being demanded how they haue ſpent their precious time, their ſtrength, and wealth, which in plentiful manner they had receiued at the hands of God, they ſhall be able to make no other anſwer, but that they haue conſumed them all in voluptuous vanities, and vtterly neglected the ſeruice of their Creator and continuall preſeruer; ſpending all their daies either in idlenes, or luxuriouſnes, and wantonnes, which they ſhould haue beſtowed in glorifying God, and in getting aſſurance of their owne ſaluation; waſting their ſtrength in obeying their fleſhly luſts, which ſhould haue beene imployed in doing ſeruice to their Maker and Redeemer; and beſtowing all their riches in ſuperfluous delights, ſuffering the poore to ſtarue for want of bread to feed them, and of clothes to couer their nakedneſſe.

Laſtly, as the abundance of theſe worldly things, abuſed through immoderate loue, increaſeth the reckoning of thoſe who haue had them, ſo do they alſo increaſe their puniſhments and helliſh condemnation, when as they are altogether vnable to ſet ſtraight their reckoning, being called to giue their account before their Iudge. For it is juſt with God, that thoſe who in this life haue abuſed the greateſt proſperity, ſhould in the life to come endure the greateſt miſerie: that they who are moſt deepely indebted to Gods bountie for his benefits, ſhould haue the ſtraiteſt impriſonment, when hauing riotouſly and vnthankfully ſpent the Lords talents, they haue nothing to pay: that they who haue moſt diſhonored God in his owne gifts, ſhould proportionablie receiue the

greateſt

[illegible] Bernard. [illegible]

Luc.16.19,25.

§. Sect. 3.
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greateſt meaſure of puniſhment: and finally, that they who hauing receiued the moſt liberal wages haue performed worſt ſeruice, ſhould be beaten with moſt ſtripes. So that at this day the abundance of theſe worldly things ſhall be but (as it were) the greater pile of wood, which being ſet on fire with the flame of Gods burning wrath, ſhal eternally conſume them who haue thus vnthankfully abuſed them; and their burning concupiſcence after theſe earthly vanities, ſhall but increaſe the furious heate of thoſe Helliſh flames, which ſhall torment them with tortures that are intolerable, and yet endleſſe and euerlaſting. So the greater Honours men haue had in earth, the greater then ſhall be their ſhame and confuſion, ignominie and reproach, if they haue abuſed them to the diſhonour of God and oppreſſion of his ſeruants; *for the mightie ſhall bee mightily tormented: And he who is Lord ouer all will ſpare no perſon, neither ſhall hee feare any greatneſſe; for he hath made the ſmall and great, and careth for all alike; but for the mightie abideth the ſorer triall.* To which purpoſe one ſaith, that the higher a wicked man liuing in his ſinnes is exalted, the more fearefully ſhall be ouer-whelmed with grieuous puniſhments; for when that which aduanced him is vaniſhed, that remayneth which is puniſhed. He who is without deſert honoured in the way, ſhalbe damned in the end of his journey; and he who commeth to deſtruction by the proſperitie of this preſent life, paſſeth (as it were) by ſweet Medowes, into the dungeon of darkneſſe, or place of execution. Thus alſo thoſe who haue abounded with abuſed riches, ſhall in the world to come exceed in puniſhment; and therfore our Sauiour pronounceth a woe againſt them, becauſe alreadie in this world they had receiued all their conſolation. And the Apoſtle propheſying of their future miſerie, ſaith; *Goe to you rich men; weepe and howle, for your miſeries that ſhall come vpon you: your riches are corrupt, and your garments are moth-eaten: your gold and ſiluer is cankered, and the ruſt of them ſhall be a witneſſe againſt you, and ſhall eat your fleſh as it were fire: you haue heaped vp treaſure for the laſt dayes. Behold the hire of the labourers which haue reaped your fields (which is of you kept backe by fraud) crieth, and the cries of them which haue reaped, are entred into the eares of the Lord of Hoſts; yee haue liued in pleaſure on the earth and in wantonneſſe, yee haue nouriſhed your hearts as in a day of ſlaughter.* So that the greater riches, the greater torments, if either they haue beene vniuſtly gotten, or ill kept; in which reſpect wel may they be called thornes, which not only in this life pricke thoſe that hold them, wound them with tentations, and *pierce them thorow with many ſorrowes*; but alſo in the life to come ſerue as thornes to kindle the fire of Hell, and to make it burne with greater heat and furie. Which that wee may preuent, let vs follow the counſel of the Sonne of *Syrach*; *Loſe* (ſaith he) *or forgoe thy money, for thy brothers and neighbours ſake, and let it not ruſt vnder a ſtone to thy deſtruction.* Finally, thoſe who haue ſpent their liues in vnlawfull pleaſures, or haue abuſed thoſe which are lawfull, through their immoderation and exceſſe, either in their delights, or in their loue, ſhall haue their ſorrowes and torments the more increaſed at the day of Gods appearing to judge the quicke and dead. In which reſpect our Sauiour pronounceth a fearefull woe againſt voluptuous Worldlings; *Woe be vnto you* (ſaith hee) *that are full, for yee ſhall hunger; woe be vnto you that now laugh; for yee ſhall waile and weepe.* So the Apoſtle *Peter* ſaith, that they ſhall *receiue the wages of vnrighteouſneſſe, which count it pleaſure to liue deliciouſly for a ſeaſon.* And the Apoſtle aſſigneth this as one reaſon, why the wealthy in the World had cauſe to weepe and howle, in regard of the miſeries that ſhould come vpon them, becauſe they had liued in pleaſure on the earth, and in wantonneſſe. To which purpoſe one ſaith, that looke how many carnall and vnlawfull delights worldlings haue had in this life, and ſo many grieuous puniſhments they ſhall indure when God ſhall take deſerued vengeance on them in the life to come; for thence are we puniſhed, whence we are wickedly delighted: and whereas the pleaſure paſſeth as being momentanie, the ſinne and puniſhment remaine as being euerlaſting. An example whereof wee haue in the rich Glutton, vnto whom *Abraham* ſaith, that becauſe in his life he had receiued his pleaſures, being clothed *in purple and fine linnen, and faring deliciouſly euery day*, therefore hee was now tormented in Hell torments, and hauing ſinned in ſurfeiting and gluttonie to pleaſe his palate and carnal appetite, he could not now obtaine ſo much as a drop of water to coole his tongue. So likewiſe in the whore of Babylon; vpon whom the Lord paſſeth this dreadfull ſentence, that in *as much as ſhe glorified her ſelfe, and liued in pleaſure, ſhee ſhould proportionably haue ſo much torment and ſorrow giuen vnto her.* By which examples let vs take warning, carefully auoyding theſe ſweet poyſons, which though they be long before they worke, yet ſhall bee moſt deadly in operation; let vs not thirſt after this pleaſing milke, though it be offered vnto vs in a Lordly diſh; ſeeing in the end it will bring vs into that deepe ſleepe of eternall death: and finally let vs ſtop our eares againſt the bewitching tunes of theſe ſweete ſinging Syrens, which will make vs runne our ſelues on the rockes of deſtruction, and to be ſwallowed vp in a Sea of mi-

Eccleſ.29.10.

Luke 6.25.

2.Pet.2.13.

Quot fuerint oblectamenta mala, tot erunt tormenta dira in pœna: nam inde punimur vnde male delectamur: tranſit voluptas & peccatum remanet, Bernard. meditat.ca.13.

Luk.16.19,25.

Apocal.18.7.

ſery and perdition which is endleſſe and intolerable.

§. *Sect.* 10. The concluſion diſſwading from the loue of the World; vpon the former conſiderations.

Marke 8.36.

Finally, ſeeing theſe worldly things immoderately loued, and ouer-valued aboue their worth, doe not only in this life bring vpon vs ſo many and great euils, but alſo in the life to come depriue vs of our heauenly ioyes, increaſe the bils of our accounts at the day of iudgement, and plunge vs into eternall death and condemnation; let vs as wee tender the ſaluation of our ſoules, or feare that dreadfull reckoning at the day of iudgement, or would auoid thoſe helliſh and euerlaſting torments, weane our hearts and affections from the immoderate loue of the World and worldly vanities; *For what will it profit vs to gaine the whole world, and loſe our owne ſoules?* What will it auaile vs that we haue beene honourable vpon earth, and aduanced to the chiefe places and preferments, when as all theſe momentany vanities being paſſed as a ſhadow, wee find our ſelues inglorious in Gods ſight, depriued of the glory of his Kingdome, and couered with endleſſe ſhame and diſgrace? What ioy ſhall we then take to remember, that all men haue crept and crouched vnto vs, when as we ſhall be diſdained as vile perſons, and laughed to ſcorne as fooles, by the pooreſt and ſimpleſt of Gods Saints, yea inſulted ouer, and euen deſpitefully trodden vnder foot by the vgly, curſed & damned Spirits? What delight ſhall we take to thinke, that we haue ſate in the higheſt places, and haue dwelt in ſtately Palaces, and Prince-like houſes, when as being turned out of all, we ſhall be bound hand and foot, and caſt into vtter darkneſſe, and into the dungeon of *Hell?* What comfort ſhall we take in our heapes of Gold, and great Lands and Lordſhips which wee haue left behind vs; when as wee feele by lamentable experience, that we haue by this momentany riches loſt the euerlaſting treaſures of Gods Kingdome; and haue treaſured vp a fearefull meaſure of Gods wrath and condemnation; which for euer ſhall ſeaze vpon and torment vs? What delight ſhall wee take in our paſſed pleaſures, ſports, and paſtimes; when as now being vaniſhed, nothing remayneth but howling and yelling, weeping and gnaſhing of teeth? What pleaſure ſhall wee haue to thinke of our full Tables, and delicate drinkes; when as now by moſt earneſt entreatie, we cannot obtaine ſo much as a drop of water to coole our thirſt? What will it profit vs to haue for a moment enjoyed ſweet Gardens, pleaſant Orchards, delightfull walkes, and melodious Muſicke, when as now hauing abandoned vs, wee are terrified with Gods wrath, and ſcorched in the vnquenchable flames of Hell? O then let vs remember this in time that wee may preuent it for euer; and whileſt the Lord giueth vs ſpace to make our free choice, let vs preferre in our iudgements, and ſeek after with all our hearts and affections, thoſe heauenly and eternall ioyes, before theſe earthly and momentanie vanities; and ſo weane our hearts and affections from the loue of the World and worldly things, that we doe not vſe any vnlawfull meanes for the getting or keeping them; and ſo hazard the loſſe of our glorious and euerlaſting inheritance, and endanger bodie and ſoule to thoſe intolerable and neuer ending torments: and that the rather because after death there is no repentance, nor hope of recouerie after ſome triall and taſte of theſe miſeries, ſeeing out of Hell there is no redemption, nor Goale-deliuery out of this priſon of vtter darkneſſe.

The end of the ſecond Booke.

THE CHRISTIAN WARFARE.

The ſecond Part.

SHEWING AND PROVING, THAT THOVGH THE WORLD AND WORDLY things, were in themſelues eſteemeable, and worthy loue: *yet not in reſpect of vs who are pilgrimes on Earth, and Citizens of Heauen.*

The third Booke.

Chap. I.

That we ſhould not ſet our hearts on the world and worldly things, becauſe we are but pilgrimes and ſtrangers, on Earth.

Hauing through the bleſſing of God and his gracious aſſiſtance, handled the firſt generall part of this treatiſe; it now followeth that I proceed to the ſecond: And that as I haue formerly ſhewed, that the World and worldly things are not much to bee eſteemed and affected in themſelues; ſo I now alſo proue, that though in their owne worth, and in reſpect of thoſe who are Citizens of the World they were of ſome value; yet not vnto vs who profeſſe the name of Chriſt; and that in a twofold reſpect; firſt, becauſe wee are but ſtrangers and pilgrimes on Earth; and ſecondly, becauſe we are Citizens of Heauen, and heires of farre better hopes. The former may appeare by the acknowledgement of the Saints and ſeruants of God from time to time. Of whom it is ſaid generally, that *they confeſſed that they were ſtrangers and pilgrimes on the earth.* So the Apoſtle ſaith in the name of all the Saints, *that they had here no continuing City, but that they ſought one to come.* And more eſpecially hee ſaith of *Abraham* the Father of the faithfull, that he *abode in the land of promiſe as in a ſtrange countrie, as one that dwelt in tents with Iſaac and Iacob, heires with him of the ſame promiſe.*

Thus *Iacob* both in the behalfe of himſelfe and his anceſtors calleth the dayes of their liues the dayes of their pilgrimage. And holy *Dauid* in many places confeſſeth the ſame, both of himſelfe, and his Fathers alſo: *Wee are* (ſaith he) *ſtrangers before thee and ſoiourners like all our Fathers, our daies are like the ſhadow vpon the Earth, and there is no abiding.* The which as it is manifeſt by the Scriptures, ſo alſo may it be demonſtrated by euident reaſon; for that is to bee eſteemed a mans countrie, where his chiefe friends and kindred remaine, where his liuing and ſubſtance doe lie, where he is to ſpend the moſt part of his life, where hee hath moſt contentment, and beſt entertainment. But the faithfull haue all their kindred in Heauen, ſauing ſome few who are pilgrimes with them on the Earth; for there is not onely their heauenly Father, Chriſt Ieſus their elder Brother, with all their anceſtors who haue formerly liued, but innumerable other Brethren and Siſters, who are together with them Children to the ſame ſpirituall Father; there alſo they haue their chiefe treaſures and patrimonies, euen *an inheritance vndefiled, and that fadeth not away,* as the Apoſtle ſpeaketh; there they are to ſpend all their liues, ſauing a few dayes in which they are to finiſh their pilgrimage, which though they were equall to the age of *Methuſelah* yet were they

Gen.47.9.

1.Chron.29.15. Pſal.39.12.& 119.19.

1.Pet.1.4.

not ſo much as a minute in compariſon of eternitie [illegible] certain[illegible] there all teares ſhall bee wiped away from their eyes, and there they ſhall haue manſion houſes, inheritances, crownes of glory, and fulneſſe of ioy for euermore; whereas contrariwiſe the World affoordeth them nothing but vaine and worthleſſe trifles, vncertaine poſſeſſions, and vnprofitable gifts; and that with the mixture of innumerable miſeries, croſſes, loſſes, troubles, diſcontentments, afflictions, and malicious perſecutions. The which is not to be vnderſtood of all men generally; for as for worldlings they haue here their Citie and their paradiſe, but of the faithfull onely, who haue renounced earthly pleaſures, carnall luſts, and worldly concupiſcence. And (as one ſaith) hee is to bee reputed a ſtranger vpon earth, who can truely ſay that his conuerſation is in Heauen, who hath his portion in the Lord, who can inwardly grieue that he liueth but too long in this place of pilgrimage and baniſhment, who is tired with the tediouſneſſe of this life, and is glutted and loatheth the length and prolixity of his earthly habitation, it being contrary to his deſire, and enforcing him often to crie out, woe bee to them that dwell vpon the Earth; who feareth not to bee diſſolued, and if hee be, preſumeth that hee ſhall be with Chriſt. Hee is a Citizen of the Saints who hath laid vp his treaſure in Heauen. For this man departing out of this earthly Egypt, doth not deſire to returne againe, neither doth he feare vnrecouerable old age, or the very confines of death. Hee taketh no care for the building of new barnes, for the ſtoring vp of his corne; ſeeing hee is here to liue the life of a ſtranger, but being onely rich in fruitfull vertues, he gathereth thoſe things together, which neither old age can deſtroy, nor death take away.

Ambroſ.in. Pſa.118, Serm.3. Phil.3.20.

Pſal.120.5. Phil.1.23.

§.Sect.2. That this ſhould weane our hearts from the world, becauſe we liue as ſtrangers in it.

Now this conſideration that wee are not in our owne countrie, but remaine for a while vpon the earth as pilgrims and ſtrangers, ſhould ſerue as an effectuall reaſon to weane our hearts from the loue of the World and worldly vanities, and to place them on Heauen, and on heauenly ioyes, which is our owne countrie and place of reſidence. For, as we know, pilgrimes and ſtrangers being trauelling in a far countrie, doe not ſet their hearts on the things which they ſee by the way, becauſe they are quickly to leaue them; but their minds and meditations doe wholly runne vpon their owne countrie, and their hearts are fixed on thoſe pleaſures, profits and preferments, which after their iourney is finiſhed, they ſhall there enjoy for terme of life. And therefore if wee bee pilgrims on earth, we muſt follow their practice, and not ſet our hearts on the World and earthly things, [illegible] lage, [illegible] wee haue to enjoy them is but very ſhort. For let him who hath enjoyed worldly proſperitie the longeſt time looke backe, and hee ſhall ſee, that all which is paſt is but a dreame or ſhadow, and as the twinckling of an eye in reſpect of eternitie. But all our loue and longing muſt be placed on our heauenly inheritance, where we are for euer to enjoy *an eternall weight of glory*, and happineſſe without end. Wee muſt vſe this World, not as our countrie, but as our way wherein wee are trauelling towards our heauenly home, and make account to paſſe through it as the Children of Iſrael promiſed to goe through Edom, without making any ſtay, or hauing any commerce or dealing with the inhabitants, more than our preſent neceſſities will inforce vpon vs. For (as one ſaith) this life preſent is a pilgrimage, and he who longeth and ſigheth after his owne countrie, vnto him his place of peregrination is a tedious torment, though vnto others it may ſeeme a paradiſe of delight. The world is vnto vs a dangerous Sea, and our life is allotted vs as a time of paſſage, wherein wee may goe forward in our voyage, and diſcouer the port of happineſſe, that with ioy wee may enter into it: and therefore let vs not deſire to bee alwayes ſailing, and to bee ſtill in danger, not onely of being ſwallowed vp by the ſurging waues of miſery and affliction; but alſo of the ſpirituall pirats, who are ready to rob vs of Gods ſanctifying graces, and to captiue and inthrall vs in the priſon of deſtruction; and of ſplitting our ſoules vpon the rockes of ſinne, being miſlead in our voyage by the worlds falſe fires, and drawne out of the right way by his ſubtill tentations: but let vs rather deſire to arriue at the hauen of reſt, where wee ſhall bee free from all theſe dangers, and for euer enjoy ſecure felicitie. Neither muſt wee make account that the places where wee now abide, are our homes and habitations; but onely our Innes and lodgings by the way, where wee are not to leade our liues, but to reſt for one night, and ſo to bee gone. To which purpoſe one ſaith, that hee is a Chriſtian, who being both in his houſe and countrie, doth neuertheleſſe acknowledge, that he is in them but as a pilgrime or ſtranger, and that Heauen is his countrie, where he ſhall bee an inhabitant for euer, and not a gueſt for a time. For in truth euery one here is a gueſt and a ſtranger in his owne houſe; for if hee were not ſo, why doth he not ſtay in it, but after a ſhort abode paſſeth away? and if any bee neceſſarily to trauell and goe away, he is to be eſteemed a ſtranger; let him not deceiue himſelfe he is a gueſt; whether he will or no, hee is a gueſt. Yes, but he bequeatheth quitteth his houſe when hee departeth to his Children. True, but yet as a gueſt, who departing, leaueth his lodging to other gueſts; euen as it is in the Inne, whereas one commeth, another goeth away. For thus hee doth in his houſe and earthly habitation, ſeeing as his Father gaue place to him, ſo he is to giue place to his ſonnes and poſterity; and as himſelfe flitteth, ſo hee leaueth it to them who are alſo ſtill in flitting. And as wee are to eſteeme the World our way, wherein like pilgrims we trauell towards our heauenly countrie; ſo alſo wee are to account the things of this life as neceſſaries for our iourney, and like that prouiſion which wee find in our way when wee come to our Inne, the which wee cannot carrie with vs, but leaue it where wee found it.

And if wee would thus eſteeme of the World and worldly vanities, then would wee not ouervalue and ſet our hearts vpon them; but (as the Apoſtle ſpeaketh) *vſe them as though wee vſed them not*: not as places to reſt in, or things wherein wee take our chiefe repoſe, but as a way to trauell in, and as neceſſaries to further vs in our iourney. For what wiſe trauellor would ſit ſtill and loiter in his iourney, becauſe he is in a faire way, and is not rather encouraged thereby to trauell cheerefully to his owne home? Who would ſeat his heart and affections on thoſe delights which hee ſeeth as hee paſſeth by? or though in his trauell hee may take ſome pleaſure in them, as he goeth by them, yet who in his right wits will ſo dote on theſe things, in which he hath not an houres intereſt, as that hee will neglect farre better and permanent delights in his owne countrie? Who vſeth to build when hee commeth to his Inne? or takes his chiefe contentment in thoſe buildings which hee findeth there already, in his ſtately and well furniſhed Chamber, his ſoft lodging, daintie fare, pleaſant walkes, ſweet gardens, and courteous entertainment, ſeeing the next day hee muſt leaue them all, and come to a reckoning for the ſhort time that hee hath inioyed them? As therefore men are wiſe in their generation in the things appertaining to this life, euery one making large prouiſion where hee is long to continue, and louing the place beſt, where hee is beſt prouided, and contrariwiſe contenteth himſelfe with ſmall ſtore where hee is to make but a ſhort ſtay, and loueth lightly that which he cannot long enjoy: ſo let vs lay vp our treaſures in Heauen, and with our treaſures our hearts alſo, where we are to remaine for euer; and not carrie them about vs in the way, where wee ſhall ſurely bee robbed; nor leaue them as heire-loomes in the Inne from whence we muſt depart the next morning. Let vs like trauellers refreſh our ſelues with the things of this life, and ſo againe goe forward on our iourney, and with contented minds leaue that which remaineth in the Inne. For whether wee will or no, wee muſt depart and carrie nothing with vs becauſe wee haue no further intereſt vnto any thing, but for the ſhort time of our reſidence, and that vpon hard conditions. Another trauellor ſhall come after vs and inioy them, but neither ſhall he take them away, but as hee hath found them there being left by vs, ſo muſt he alſo there leaue them to bee found of thoſe that follow after him. Let vs vſe worldly things as wiſe pilgrimes doe their ſtaues, and other neceſſaries conuenient for their iourney; ſo long as they helpe vs forward in our way let vs make vſe of them, and accordingly eſteeme them; but if they become troubleſome hindrances, and cumberſome burthens, let vs leaue them behind vs, or caſt them away; according to the Apoſtles exhortation, *Caſt away euery thing that preſſeth downe, and the ſinne that hangeth faſt on, and let vs runne with patience the race which is ſet before vs.* Heb.12.1. Neither muſt wee doe this onely when the things we carrie are of ſmall account, but when they are as deare and precious vnto vs as our right eye, hand, or foot, as our Sauiour hath taught vs. Mat.5.29.30. Let vs imitate the Eagle, which ſeldome lighteth on the earth, but when being conſtrained with hunger, ſhee ſtoopeth to her prey; and when ſhee hath fed, mounteth aloft againe aboue the clouds: ſo let not vs ſuffer our hearts and affections any longer to reſt vpon the earth, than we are compelled with our preſent neceſſity, but like the true Eagles of Ieſus Chriſt, let vs reſort thither where the dead carcaſe is, and being fed herewith, let vs mount aloft in diuine contemplation, and haue our conuerſation in Heauen, as the Apoſtle exhorteth vs. Phil.3.20. Finally, as pilgrimes and trauellers when they are in their iourney towards their countrie, caſt away all impediments which might hinder and tire them in their trauell: ſo let vs who like pilgrimes are trauelling towards our heauenly home, auoid all incumbrances, and carefully abandon all things which might any wayes hinder vs from attaining to the end of our iourney, and from the inioying that eternall happineſſe which is reſerued for Gods Saints in his glorious kingdome. Now there is no like impediment to hinder vs in this Chriſtian courſe and paſſage, to the loue of the World and worldly vanities, as I haue already ſhewed. For they who fall in loue with the place of their pilgrimage, will take neither care nor paines in trauelling towards their owne countrie; and they who ſet their hearts vpon theſe earthly trifles, will by them as by Satans baits, be led out of the way, and inſnared with ſinne; ſo as they will want all power and will to hold on the right courſe, but will be content for the enioying of their loue to make ſale of the eternall ioyes of Heauen, for the preſent ſatiſfying of their deſires; and therefore the Apoſtle exhorteth all who deſire to finiſh this iourney, that they would *like ſtrangers and pilgrimes, abſtaine from carnall luſts which fight againſt the ſoule.* For as enemies lying in ambuſhment doe ſend out booties for the aduerſe partie to prey vpon, which if they ſeeke to ſeaze into their hands, they are preſently intrapped, diſcomfited, and either ſlaine or taken captiue: ſo if wee be ruled by our carnall concupiſcence, and ſuffer theſe worldly luſts of couetouſneſſe, voluptuouſneſſe, and ambition, to beare any ſway in vs, then no ſooner can Satan ſet out the bootie or baite of riches, pleaſures, and preferments, but we ſhall be thruſt on with a greedy deſire to prey vpon them; which wee ſhall no ſooner doe, but preſently wee ſhall fall into Satans ambuſhment, bee led captiue into ſinne, and ſo being chained and fettered in his bonds, we ſhall be hindred from trauelling, or euer attaining vnto our heauenly countrie.

1.Pet.2.11.

§. Sect. 4.

That wee ſhould not not ſeate our heart and affections on the world, becauſe it is the place of our warfare.

But the World is not ſimply a place of pilgrimage alone, where wee might trauell with ſome quietneſſe and ſecuritie to the end of our iourney; but alſo a place of warfare, wherein wee are aſſaulted on all ſides (as it were in a ſtrange and forraine countrie) and by all poſſible meanes hindred in our ſpirituall voiage to the holy land. And therefore, as we haue little cauſe to ſeate our hearts and affections on the World, and the vanities thereof, becauſe wee can ſtay here but a ſhort time, and are euery day flitting from them; ſo much leſſe if wee conſider, that this ſhort time is full of trouble, ſeeing we are on euery ſide beſet with our ſpirituall enemies. So *Iacob* ſaith, *that the dayes of his pilgrimage were not onely few, but euill alſo,* in reſpect of his manifold troubles and moleſtations. And *Iob* affirmeth, that *man, who is borne of woman, is but of ſhort continuance, and full of trouble.* And the Apoſtle telleth vs, that whileſt wee continue here, we had need to be alwayes in the compleate armour of a Chriſtian, *becauſe wee fight not onely againſt fleſh and blood, but againſt principalities, powers, and worldly gouernours, the princes of the darkneſſe of this World, and againſt ſpirituall wickedneſſes, which are in hie places.* Now who would build, and ſet vp his maine hopes in the Campe, or place of his warfare? who would being rich carrie about him his whole ſubſtance and treaſures, which will but cumber him in his fight, and put ſpirits and courage into his enemies, to worke his ouerthrow, that they may prey vpon him? So the Apoſtle ſaith, that *no man who warreth, intangleth himſelfe with the affaires of this life; becauſe he would pleaſe him, that hath choſen him to be a ſouldier. And if any man ſtriue for a Maſterie, hee is not crowned, except he ſtriue as hee ought to doe.* And therefore, as hee were iuſtly to bee eſteemed a foole, who being to runne a race, would take vpon him heauie burthens; or being to wraſtle for a prize, would put on his moſt coſtly and rich apparell, to cope with his antagoniſt and aduerſary, who being naked, and anointed with oile, is ready to ſlip out of his hands: ſo much more fooliſh are wee, if being to wreſtle, not with fleſh and blood, but with principalities and powers, who are prepared and fitted with all aduantages; wee come in all our worldly pompe, hauing faſt tied vnto vs in the bonds of carnall loue, our earthly riches, pleaſures and preferments, ſeeing wee ſhall hereby giue them meanes to faſten vpon vs, and worke our ouerthrow: or being to runne a race, for a garland of no leſſe price, than the crowne of eternall glorie, doe loade and cumber our ſelues with the heauie burthen of worldly cares, or when wee are running to turne out of our way, and bee content to ſit ſtill, that wee may obtaine ſome worldly trifle of ſmall worth, and leſſe continuance. And therefore let vs auoid this folly and worldly dotage; and as the Apoſtle exhorteth vs, *ſo runne that wee may obtaine.* Let vs being to wreſtle with ſuch mightie enemies, like him that *proueth Maſteries, abſtaine from all things which might hinder vs, that wee may obtaine the crowne which is uncorruptible.* Let vs come into the field againſt our ſpirituall enemies, not loaded and incumbred with the burthen of worldly traſh, tied faſt vnto vs in the bonds of carnall loue, which will but diſable and betray vs into the hands of theſe foes which ſeeke our ouerthrow; but let vs come armed with Gods ſpirituall graces, and aſſiſted with the power of his might, whereby wee ſhall be enabled to obtaine the victorie; that ſo wee may ſay with the Apoſtle, *I haue fought a good fight, finiſhed my courſe, and haue kept the faith; from hence forth is laid vp for mee the crowne of righteouſneſſe, which the Lord, the righteous Iudge ſhall giue me at that day;* ſeeing this is promiſed (as he there affirmeth) not to him alone, but to all them, who obtaine the victorie in this ſpirituall warfare, according to that gracious promiſe; *To him that ouercommeth, will I grant to ſit with mee in my throne, euen as I ouercame, and ſit with my Father in his throne.*

Gen. 47.9.

Iob 14.1.

Epheſ.6.12.13.

1.Cor.9.24.

2.Tim.4.7.

Apoc.3.21.

Chap.

CHAP. II.

That wee ſhould contemne the World, and worldly vanities, in regard that wee are Citizens of Heauen, and heires of better hopes.

THE ſecond reaſon, why wee aboue all other ſhould not much eſteeme, nor immoderately loue the World, and worldly vanities, is, becauſe as we are pilgrimes here, and therefore muſt neceſſarily leaue them in our paſſage; ſo wee are Citizens of the new Ieruſalem, the Kingdome of Heauen. So the Apoſtle ſaith, that, *we hauing through Chriſt an entrance vnto the Father by one ſpirit, are now no more ſtrangers and forrenners, but Citizens with the Saints, and of the houſhold of God.* And ſpeaking of *Abraham*, the Father of the faithfull, hee ſaith, that he *abode in the land of promiſe, as in a ſtrange country, and as one that dwels in tents,* who is alwaies ready to remoue and flit away; *becauſe he looked for a Citie, hauing a foundation, whoſe builder and maker is God.* Neither was this peculiar to him alone, but generall to all his children, who followed him in the faith; of whom it is ſaid, *That they haue here no continuing Citie, but that they ſeeke one to come.* And the reaſon is apparant: for we are Citizens and ſubjects of that Kingdome, whereof Chriſt Ieſus is Lord and King; but himſelfe hath plainely told vs, that his *Kingdome is not of this World*, but that hee raigneth and ruleth in that Kingdome of eternall glory; and therefore, whoſoeuer are ſubjects vnto him, they cannot be free Denizens of the World, but Citizens of Heauen. Vnto which wee might adde, that as our Lord and King made but a ſhort ſtay vpon the Earth, but keepeth his Court and reſidence in the new Ieruſalem which is aboue: ſo wee his people and faithfull ſubjects, who are alſo ſeruants of his familie, yea, members of his glorious body, ſhall make here but a momentanie abode; but after wee are departed hence, ſhall haue in Heauen euerlaſting habitations; in which reſpect alſo, as wee are here ſtrangers and pilgrimes, ſo may wee bee rightly called Citizens of Heauen, and free burgeſſes of the new Ieruſalem. Now what can be a more forcible argument to weane our hearts and affections from the World and worldly vanities, than to conſider, that as wee are here ſtrangers, and haue no abiding or reſting place; ſo wee are ſubjects and Citizens of that glorious Kingdome, whereof the Lord himſelfe, and his Son Chriſt is Ruler and chiefe Soueraigne? For who would not contemne a flitting tent, in compariſon of a goodly manſion and ſtately palace? Who would not ſet light by a poore tenement, which is poſſeſſed at the will and pleaſure of the Landlord, in reſpect of a rich inheritance, and a large Lordſhip, in which he hath aſſurance to himſelfe and his heires for euer? Who would be a ſubject of that Kingdome, where the prince and ſoueraigne is but a ſlaue; whereas he might be an eſteemed member of a great commanding Monarchie? And who would preferre his pedling freedome in a country village for a few daies, before his enfranchizment and priuiledges in the chiefe city of the countrie, which hee may haue for euer? And yet all theſe ſimilitudes are but ſome little ſhadowes and darke reſemblances, to expreſſe the incomparable difference betweene the Earth and Heauen, the momentany trifles of this life, and thoſe vnualuable and eternall excellencies, which are reſerued for the Saints in the life to come. For looke how much a Monarchie is to be preferred before a mole-hill, the brighteneſſe of the Sunne, before the dim ſhining of a glo-worme, and the richeſt treaſures, before the baſeſt pebble ſtone: and ſo, and much more are thoſe euerlaſting ioyes of Heauen, to be preferred before the beſt things the World can brag off, though it were a long and flouriſhing Monarchie ouer all the Kingdomes of the Earth. It is true indeed, that theſe earthly things being neere vnto vs, and ſubject to our ſenſes, doe make a flouriſhing ſhew at the firſt ſight, to thoſe who are ſtill conuerſant among them, and neuer knew any thing better; but if in diuine contemplation, our minds and meditations could mount aloft, and be but a while exerciſed in the view and conſideration of thoſe incomparable ioyes, which God hath prepared for his elect, theſe worldly and tranſitory things below would ſeeme little and little worth. For as hee who is ſeated on an exceeding high mountaine, judgeth euery thing ſmall which hee ſeeth in a low valley; ſo if our minds were placed in Heauen, and our hearts fixed on that diuine and endleſſe glory, wee would thinke the greateſt things on Earth, as ſmall as motes in the Sunne, and as ſmally alſo to be regarded; according to the example of the Apoſtle *Paul*, who after he had beene rapt vp into the third Heauen, and had a ſight and taſte of thoſe vnſpeakable ioyes, did in regard of them, eſteeme the Worlds chiefeſt excellencies, but as droſſe and dung. Whereas now alas theſe earthly things, though they bee ſmall and contemptible, doe hide thoſe ſuperexceeding ioyes of Gods Kingdome, from the eyes of thoſe men, who are ſtill poring on the Earth, and are neuer rapt vp on hie in ſpirituall meditations, but lie groueling vpon the ground, ſpending all their thoughts vpon their worldly affaires. And as a ſmall diſh being held neere the eyes, hideth from our ſight a great mountaine;

2.Cor.12.7.

Phil.3.7.8.

taine; and a little hill or cloud, the whole body of the Sunne, though it be farre bigger than the whole Earth: ſo theſe earthly trifles being placed neere our ſight, doe ſo ſhadow and ouercloud theſe great and ſhining excellencies, that we cannot truly behold them nor rightly judge of their greatneſſe and value. And therefore if we would view them aright, and haue ſome true glimpſe at leaſt of this diuine glory, wee muſt by heauenly meditation let the eyes of our ſoule mount aboue them; or elſe wee muſt remooue them further from vs, and then they will ſeeme ſmall, and ſmally to be regarded, in compariſon of the incomparable greatneſſe and goodneſſe of thoſe heauenly ioyes, and euerlaſting glory.

§. *Sect.* 2. That the loue of the world may well fit an ignorant worldling; but ill beſeemeth a Chriſtian, who hath aſſurance of future happineſſe.

Tit 2.11.12.13

1.Cor.13.11.

It is no maruell if heretofore liuing in ignorance, wee did not eſteeme of theſe diuine excellencies, but preferred before them theſe worldly vanities, becauſe they were ſubject to our ſenſes; for there is no deſire of that which is not knowne, and the bright Sun-ſhine day is all alike to him, who is ſtarke blind, vnto the darkeſt night. It is no wonder if before wee heard of Heauen, we eſteemed the World as our chiefeſt Paradiſe, and worldly things, as the heauenly ioyes; becauſe euery man naturally affecteth bleſſedneſſe, and deſireth that which is chiefely good; which when through his naturall ignorance and blindneſſe, hee cannot diſcerne, or attaine vnto, he is ready to place his heart and affections vpon that which is beſt, in his owne knowledge and opinion. But now after that *the grace of God which bringeth ſaluation vnto all men hath appeared, and taught vs that we ſhould denie vngodlineſſe, and worldly luſts, and that we ſhould liue ſoberly and righteouſly, and godly in this preſent World; looking for the bleſſed hope, and appearing of the glory of the mighty God, and of our Sauiour Ieſus Chriſt*; it were more than madneſſe, if wee ſhould ſuffer our ſelues ſtill to bee tranſported with worldly concupiſcence, and prefer the preſent ſatisfying of our carnall deſires, before the eternall fruition of our heauenly ioyes. It is not much to bee maruelled at, if children wanting wit and experience, to guide them better, doe affect childiſh trifles, and fooliſh vanities; for as the Apoſtle ſaith, *When I was a Childe, I ſpake as a Childe, I vnderſtood as a Childe, I thought as a Child:* and it is counted in them no great abſurdity, if they ſpend their time in idle ſports, and preferre an apple before a goodly Lordſhip, and a top and ſcourge before their patrimonie; but when they come to ripe yeeres, it is then expected, that *they put away Childiſh things*, contemne thoſe toies which before they ſo much eſteemed, and affect things more graue and waightie, as beſitteth their age and better knowledge; becauſe hauing attained vnto a more ſolid judgement, they eaſily diſcerne the vanity of theſe worthleſſe trifles: and ſo it is not much to bee regarded, if worldly men, being infants in knowledge, before Chriſt Ieſus was preached vnto them, and the riches and glory of his Kingdome manifeſted, did like Children affect worldly vanities, and becauſe they knew no better, tooke their whole delight in theſe trifling toies; but now hauing attained to more ripe knowledge, and hauing beene made acquainted, both with the vanitie, and baſeneſſe of theſe worthleſſe trifles, and with the excellencie and riches of Gods Kingdome, they are to lay aſide their childiſh loue, no more taking their chiefe delight in theſe momentanie vanities and earthly things; but rather, to ſpend their thoughts and meditations, and imploy all their labours and indeauours to aſſure themſelues of thoſe incomparable ioyes of Heauen. And as the Apoſtle ſpeaketh; they *are now as obedient Children not to faſhion themſelues according to the former luſts of their ignorance, but to be holy in their whole conuerſation, as hee who hath called them is alſo holy: knowing that they were not redeemed with corruptible things, as ſiluer and gold, from their former vaine conuerſation, receiued by tradition of the Fathers, but with the precious blood of Chriſt.* For as there is nothing more vnſeemely, or that argueth more ridiculous folly, than to ſee an old man dote after the vanities of youth, and with like heate of affection, follow in his age thoſe trifling and regardleſſe toyes, which he delighted in when he was a Child, as riding vpon a ſticke, building houſes in the duſt or ſands, and ſuch like childiſh exerciſes: and if any ſhould ſo behaue himſelfe, who ſeeing his great ſtature, and ſmall diſcretion, his manly perſonage, and child-like folly, would not judge him either out of his wits, or neuer in them? ſo much more ridiculous and fooliſh is the behauiour of worldlings, who being old in yeeres, remaine very babes in their knowledge and affections, and after thoſe rich treaſures of Gods heauenly kingdome are diſcouered vnto them, doe neglect and contemne them as heretofore, and perferre before them, both in their judgements and affections, theſe momentanie vanities, and earthly trifles.

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Whileſt wee remained in the eſtate of ſlaues, and were the deuoted vaſſals of ſin and Satan, our baſe deſires did well ſort and agree with our baſe condition; and whileſt wee were Citizens of the World, and Children of the Earth, it might ſuit with our place and calling, to affect and deſire earthly commodities, and to eſteeme the riches, pleaſures and preferments of the place whereof we were inhabitants, at high rates:

rites: but now that God hath dignified vs with moſt royall priuiledges, and made vs of Citizens of the World, free Deniſons of heauen, and of the ſlaues of Satan, his owne children by adoption and grace, yea, heires apparant of his glorious Kingdome; let vs, remembring this high calling, for ſhame forſake our baſe deſires, not ſuffering our hearts to lie groueling on the earth, wallowing in carnall pleaſures, and worldly delights: but raiſing them vp according to the height of our hopes, let vs aime at no leſſe than crownes and Kingdomes, and theſe not momentany, and of this world, ſeeing they are vaine and of little worth; but thoſe which are moſt glorious and eternall in the World to come. For if it be a baſe and vnſeemely thing, that a Princes Sonne for a trifling gaine, ſhould ſpend his time and ſtrength in ſeruile and ſlauiſh actions, ſeruing Hogges, and playing the Skull, and running on errands at the command of thoſe whome hee ſhould command: how much more vncomely and abjectly baſe is it for vs, who are (as the Apoſtle ſpeaketh) the a generation of God, his b ſonnes and children in Ieſus Chriſt, yea c heires of God, and coheires with Chriſt, that wee ſhould ſpend our pretious time in ſeeking after contemptible vanities, and be at the ſeruice and beck of ſinne and Satan, for the baſe hire of theſe worldly trifles; neuer thinking of our ſpirituall preferments, and glorious priuiledges, but ſetting all to ſale for the preſent fruition of theſe momentary toyes? Heretofore we were (as the Apoſtle teacheth vs) *dead in treſpaſſes and ſinnes*, and being in this condition it was ſuitable vnto it, that we ſhould be buried in the world, hauing our hearts burthened and oppreſſed with the cares of this life, and with the vnſupportable waight of theſe earthly things; but now wee are reuiued with the bloud of Chriſt, and quickned with his death; yea, by vertue of his reſurrection, God hath *raiſed vs vp together with him, and hath in Ieſus Chriſt made vs ſit together in heauenly places, to ſhew in the ages to come the exceeding riches of his grace*: and therefore as the Apoſtle exhorteth vs, *If we be riſen with Chriſt, let vs ſeeke thoſe things which are aboue, where Chriſt ſitteth on the right hand of God; and ſet our affections on things which are aboue, and not on things which are on the earth.* For if it were a ſufficient reaſon to moue *Iacob* to neglect his ſtuffe in the land of Canaan, becauſe *Pharaoh* promiſed the beſt things of Egypt when he came into his Kingdome; how much more ſhould it be auaileable to perſwade vs, vnto the contempt of theſe worldly and worthleſſe vanities, ſeeing wee haue the aſſured promiſe of God himſelfe, that wee ſhall enjoy the beſt things of his heauenly Kingdome when wee come vnto him? It is obſerued, that therefore with the Grecians man is called *ἄνθρωπος*, to put in mind, that howſoeuer hee dwelleth on the earth, yet hee ſhould ſtill lift vp his eyes and heart towards Heauen, that ſo hee might be occaſioned to meditate on his Creatour, and on thoſe diuine joyes, and eternall glory which are there reſerued for him. And it is further noted, that of all the parts of mans bodie, the Head which is the ſeat of the vnderſtanding, and the place wherein the Soule ſheweth and exerciſeth its chiefe faculties and functions, is moſt remote from the earth, and neareſt vnto Heauen; by which fabrique and wiſe placing of theſe humane parts, the Lord would teach vs, that wee ſhould as little as may be, trouble our heads with earthly cogitations, but rather exerciſe them continually in ſpirituall and heauenly meditations. And therefore according both to our name and nature, let vs not haue our minds nailed to the earth, and wholly conuerſant in worldly things; but let vs continually lift them vp in diuine contemplation; and as the Apoſtle exhorteth vs, *haue our conuerſation in heauen, from whence wee looke for a Sauiour, euen our Lord Ieſus Chriſt.* And for as much as they are continually ouer-poyſed with worldly cares, and neceſſary imployments in the earth; let vs daily draw them vp, ſeeing they naturally deſcend like the peyſes of a clocke, and exerciſe them continually in diuine and heauenly meditations, that ſo by their reſting on the earth, our courſe in godlineſſe be not hindred and ſtayed. Whileſt we *were without Chriſt, aliants from the Common-wealth of Iſrael, ſtrangers from the couenants of promiſe, and had no hope, and were without God in the world*, as the Apoſtle ſpeaketh; it is no maruell if wee much eſteemed our earthly habitation, and made Idols of worldly things, as riches, pleaſures & preferments, by ſetting our hearts and affections wholy on them; for ſo is this naturally imprinted in our hearts, that there is a God; that when we are ignorant of the true diuine nature and eſſence, rather than wee will bee without a Deitie which we may adore, wee are readie to ſerue and worſhip the baſeſt creatures: but now that *in Chriſt Ieſus we which once were farre off, are made neere by his bloud, and are no more ſtrangers and forreiners, but Citizens with the Saints, and of the houſhold of God*; let vs leaue theſe Idols to be adored by the Gentiles, who haue no knowledge of the true God, nor intereſt in his heauenly Kingdome, and let them deſire things preſent, who haue no hope to enjoy Gods gracious & rich promiſes concerning things to come: & let it be a forcible argument (as our Sauiour vrgeth it) to reſtraine vs from the immoderate louing or caring for the things of this life, that the Gentiles who haue no better hopes, ſeeke mainly after theſe trifles; but let vs who haue

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Hebr.13.14.

§. Sect. 4. That earthly honours, riches and pleaſures, are baſe & of no worth in compariſon of the celeſtiall glory, & ioyes of Heauen.

[illegible]

Philip.3.20.

[illegible]

Ephes.2.12.

[illegible]

Verſe 13.19.

Anxiè curant Gentiles quibus cœleſtia non debentur; concupiſcunt præſentia qui futura non credunt. Math.6.32,33.

more knowledge, and better aſſurance, *ſeeke firſt the Kingdome of God and his righteouſneſſe*, ſeeing we haue Gods infallible promiſe, that theſe things, without our carking care, ſhall in ſome competent ſufficiencie be miniſtred vnto vs.

Heb.13.5,6.

§. Sect. 4.
That earthly honours, riches and pleaſures, are baſe & of no worth, in compariſon of the treſures, glory, & ioyes of Heauen.

More eſpecially, ſeeing we haue aſſurance of eternall glorie, and be adopted heires of the kingdome of heauen; let vs not in our iudgements ouerualue and eſteeme, nor in our affections and endeauours immoderately loue and ſeeke, the vaine glorie of the world, & theſe momentany honors & preferments; which befitteth them who haue no hope of better aduancement; but ill-beſeemeth vs who expect within a while ſuch glory and greatnes. And this argument *Ieremie* vſeth to diſſwade *Baruch* from looking after preferments in the world, becauſe they were momentanie and of not continuance. *Behold, ſaith the Lord, that which I haue built will I deſtroy, and that which I haue planted, will I plucke vp, euen this whole land; and ſeekeſt thou great things for thy ſelfe? ſeeke them not.* And our Sauiour Chriſt by the ſame reaſon perſwadeth his diſciples not to aſpire ambitiouſly after wordly ſuperioritie and ſoueraigntie, becauſe it better befitted earthly potentates, who had no hope of raigning in the kingdome of God: *Ye know* (ſaith he) *that they which deſire to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exerciſe authority ouer them; but it ſhall not be ſo among you,* &c. So ſeeing this world is the place of our pilgrimage, and heauen our countrey, where vnualuable treaſures are reſerued for vs, it is now no time to affect worldly wealth, and abundance of this earthly riches, for as the Apoſtle teacheth vs, it becommeth Saints to be ſo far from imbracing and practiſing couetouſnes, that it *ſhould not be once named among them*; both becauſe their title is moſt fickle and vncertain to this earthly traſh; & becauſe alſo they haue ſure intereſt in thoſe vnualuable and eternall treaſures which are reſerued for them in heauen. So that it may be fitly ſaid to Chriſtians, as *Eliſha* ſpeaketh to *Gehazi*; *Is this a time to take money, and to receiue garments, and oliues, & vineyards, and ſheepe, and oxen, and men ſeruants, and maid ſeruants?* eſpecially when the leproſie of ſin accompanieth them, which excludeth vs from the ſocietie of the Saints, and bringeth in the end eternall death. To this purpoſe one ſpeaketh fitly: He (ſaith he) loueth not his money too much, who loueth God enough, &c. O therefore that we could loue the Lord as hee worthily deſerueth, and ſo ſhould wee loue our ſiluer little or nothing: then would our money be only an helpfull inſtrument in our pilgrimage, and not a prouoking bait to our concupiſcence, which we ſhould vſe for neceſſitie alone, and not enjoy for delight, &c. Vſe this world, but ſo as the world doth not faſten on thee; the end of thy comming into it, was not to make any ſtay; but to paſſe through it as a place of pilgrimage; thou cameſt in to goe out againe, and not to remaine: thou art a traueller, and the world is thine Inne; vſe therefore thy money as the traueller in his Inne vſeth his table, cup, and bed, namely, as being to leaue all behind him, and not to make any ſtay with them. Finally, howſoeuer there may bee ſome ſhew of reaſon, why ignorant Worldlings ſhould ſet their hearts vpon worldly and carnall pleaſures, becauſe they are acquainted with no better delights; yet it is more than ſottiſh madneſſe, for thoſe to dote on them, who haue beene enlightned with the knowledge of Gods Truth, or haue euer had but the leaſt taſte of the heauenly ioyes, becauſe they are vaine and momentanie, and theſe moſt excellent and eternall. And, this argument the Apoſtle vſeth to weane our hearts from theſe voluptuous and ſinfull pleaſures: *The night* (ſaith he) *is paſt, and the day is at hand, let vs therefore caſt away the workes of darkneſſe, and let vs put on the armour of light: ſo that we walke honeſtly as in the day, not in gluttonie and drunkenneſſe, neither in chambering and wantonneſſe, nor in ſtrife and enuying. But put ye on the Lord Ieſus Chriſt, and take no thought for the fleſh, to fulfill the luſts of it.*

Ierem.45.4,5.

Marke 10.42.

Epheſ.5.3.

2.King.5.26.

[illegible]

It is true indeed that if the loue of God, and the World would ſtand together; if wee could at the ſame inſtant place our hearts and affections both vpon heauenly & earthly things; if wee could exceedingly loue, and earneſtly ſeeke the things of this life, & after be ſure to find the glory and happineſſe of the life to come; if wee could firſt be Citizens of the earth, and afterwards obtaine the freedome and priuiledges of the new Ieruſalem; there were ſome reaſon why wee ſhould ſo much eſteeme, and with ſuch ardent loue affect and ſeeke after theſe worldly vanities. But the Scriptures haue plainly taught vs, that *the* [a] *loue of the world is enmitie with God*; that *we cannot* [b] *ſerue God and riches*; that *wee muſt* [c] *forſake all, if we will bee Chriſts Diſciples*; and finally, that as many as belong to his Kingdome of grace, and afterward ſhall raigne with him in his Kingdome of glory, are [d] choſen out and ſeparated from the World: and therefore wee are put to our choice, whether we will be louers of God, or the World, Citizens of the earth, or Citizens of Heauen, ſeeing both will not ſtand together. For as thoſe who were Citizens of Rome, loſt their freedome if they became Citizens of any other Citie; ſo ſhall we loſe our freedome and priuiledges in the new Ieruſalem, if we become Citizens of the earth. To this purpoſe one ſaith, that many by greedy coueting that which belonged vnto to others, haue loſt that which appertained to themſelues: theſe worldly things are alienated from vs, and our poſſeſſion is in the Kingdome of Heauen; and therefore let vs take heed, leſt by coueting that which is the right of others, wee loſe that which is our owne. It is ſaid of *Caine*, that hee built the firſt Citie vpon the earth, to ſhew, that hee ſeeketh an habitation and abiding place in this World, who is excommunicate from the communion of Saints, and baniſhed out of our heauenly Country. Whereas *Abraham* the Father of the faithfull, *Iſaac*, and *Iacob* with the reſt of the Patriarchs, liued in Tents, to ſhew that like pilgrimes they were ſtill in remouing to their owne countrey, as the Apoſtle obſerueth. And therefore if we would not be like reprobate *Caine*, or deſire to imitate theſe holy Patriarches, let vs not ſettle our affections, and fix our hearts vpon the world, and worldly vanities; but onely vſe them as neceſſaries for our paſſage, and contemne them when we find them impediments, or when they come in compariſon of Gods ſpirituall graces, or heauenly ioyes.

Which that we may the rather doe, let vs conſider, that all Gods ſaints and ſeruants haue gone before vs in this holie practice, as precedents and examples: for no ſooner were they made partakers of the gifts & graces of Gods holy ſpirit, and had but ſome little taſte of the heauenly happines, but preſently they contemned the world with the vanities thereof, and were readie to leaue al and follow Chriſt, and euen to lay downe their liues, for the profeſſion of the Goſpell. It were endleſſe to name all; ſome few ſhall ſuffice. The Apoſtle *Paul* profeſſeth, that he deſired to [a] *know nothing but Ieſus Chriſt & him crucified*, and ſaith [b] *God forbid that he ſhould reioyce in any thing, but in the croſſe of our Lord Ieſus Chriſt; whereby the World was crucified vnto him, and hee vnto the world.* Yea hee *accounted all things* [c] *loſſe, and no better than dung that hee might winne Chriſt.* So elſewhere hee profeſſeth, that hee [d] *ſought not the praiſe of men*, neither of the Theſſalonians nor any other. Thus alſo *Abraham* at Gods commandement left his owne Country, and contemned all the profits, pleaſures, and preferments which it might haue yeelded vnto him, in compariſon of the Land of promiſe, though hee dwelt there but as [e] a ſtranger, and had little ioy and comfort in it, but onely as it was a type of the heauenly Canaan. So *Moſes refuſed to be called the ſonne of* Pharaohs *daughter*, and was content to abandon all the proſperitie which hee might haue had in the Land of Egypt; *and choſe rather to ſuffer aduerſitie with the people of God, than to enioy the pleaſures of ſinne for a ſeaſon; eſteeming the rebuke of Chriſt greater riches, than the treaſures of Egypt, and that becauſe hee had reſpect to the recompence of the reward*, as the Apoſtle teacheth vs. Yea, *Dauid* himſelfe though he had all the royalties, profits, and delights, which a Kingdome could affoord vnto him; yet could they not allure him to fixe his heart vpon them, but only hee vſed them as neceſſary helpes for his iourney, remembring that *he was but a ſtranger and ſoiourner vpon the earth, and that his dayes were like a ſhadow which hath no abiding.* Finally, no ſooner were the Diſciples of the Primitiue Church conuerted to the faith, and had ſome aſſurance of their ſaluation, and ſome little knowledge and taſte of the treaſures, glory, and ioyes, prepared for them in the Kingdome of God; but preſently they contemned earthly riches, and hauing ſold their Houſes and Lands, laid the price downe at the Apoſtles feet, that there might be a diſtribution, to euery one according to his need. But aboue all examples, let vs propound vnto vs our Sauiour Chriſts, who by his contempt of the World and worldly things, hath taught vs alſo to deſpiſe and contemne them. For being the moſt glorious and eternall Sonne of God, hee did not here in this World ſeeke for Honour and Soueraigntie, yea, he refuſed it when it was offered, and when he [i] perceiued that the people ſought after him to make him a King, hee departed and hid himſelfe in a deſert place. And though he were the King of Heauen and Earth, yet he profeſſeth that he *came into the world not to be* [k] *ſerued but to ſerue*, and that he did *not receiue* [l] *honour from men.* Yea, in his greateſt glorie which hee had amongſt men, and when hee would make ſome ſhew that indeed he was a King, it is ſaid that he came [m] meeke and lowly, ſitting on an aſſes colt, hauing only ſome of his Diſciples ſpare clothes vnder him, in ſtead of rich and kingly furniture. So though hee might haue had the riches of the earth at his commandement, yet hee contemned abundance, and contenting himſelfe with neceſſaries only, he gaue the ouerplus to the reliefe of the poore. Thus wee reade that certaine women miniſtred to his neceſſities, that he had not money in his purſe to pay his tribute, but was faine to borrow it of [n] a ſillie fiſh, whereas he might as eaſily haue commanded the ſeas to haue caſt vp her treaſures and pearles, if hee had regarded them. So himſelfe ſaith, that [o] *the foxes had holes, and the birds of heauen neſts, but the ſonne of man had not whereon to reſt his head.* All which pouertie hee willingly vndertooke, that hee might inrich vs with heauenly treaſure; as the Apoſtle teſtifieth, [p] *Ye know* (ſaith he) *the grace of our Lord Ieſus Chriſt, that he being rich for your ſakes became poore, that ye by his pouertie might be made rich.* The like contempt he alſo ſhewed of worldly pleaſures, ſpending his time in

1.Chron.29.15.

Acts 4.34.

[i] Iohn 6.15.

[k] Mark.10.45.

[l] Iohn 5.41.

[m] Mat.21.5,6.

[n] Math.17.27.

[o] Math.8.20.

[p] 2 Cor.8.9.

watching, and praying, preaching, and teaching; in wearisome iourneys, and ſore trauell, accounting it his chief pleaſure to pleaſe his heauenly Father, and euen his q meate and drinke to doe his will. Finally, in all things our Sauiour Chriſt humbled himſelfe, ſetting light by worldly proſperity in compariſon of that Glory which was reſerued for him with his Faher. Whoſe example wee alſo are to imitate, as the Apoſtle exhorteth vs: *Let* (ſaith hee) *the ſame minde be in you, that was euen in Chriſt Ieſus, who being in the forme of God, thought it not robberie to be equall with God: but he made himſelfe of no reputation, and tooke on him the forme of a ſeruant, and was made like vnto men, and was found in ſhape as a man. He humbled himſelfe and became obedient vnto the death, euen the death of the croſſe; wherefore God hath alſo exalted him, and giuen him a name aboue euery name.* O why therefore ſhould wee ambitiouſly aſpire vnto honours, ſeeing the ſonne of God himſelfe was content for our ſakes to be thus abaſed? Why ſhould the ſeruant deſire immoderatly to be aduanced, when his Lord & Maſter was thus humbled? Why ſhould we greedily ſeek after thoſe riches which Chriſt Ieſus the wiſedome of his Father contemned; ſeeing if they had been abſolutely good, and worth the hauing, he who is Lord of heauen and earth, might haue abounded with them? Why ſhould we dote vpon voluptuous pleaſures, ſeeing our Sauiour ſpent his time in painfull labours, and attained vnto the eternall ioyes of his fathers kingdome, by trauelling in the vnpleaſant way of troubles and afflictions? In a word, why ſhould wee adore the world as our earthly idoll, and ſet our hearts and affections vpon theſe momentany vanities, when as all the faithfull from time to time, haue by the contempt of them entred into euerlaſting glorie? Why ſhould wee dreame of hauing a ſpeciall diſpenſation and priuiledge, aboue all the reſt of Gods faithfull children, and thinke that we may cleaue and cling vnto the world and worldly things with our hearts and affections, and yet neuertheleſſe riſe to bee poſſeſſors of that glory, and to enioy that heauenly inheritance, notwithſtanding that all theſe clogs doe hang vpon vs, and keepe vs downe; whereas all the reſt of Gods children in former times *haue by many tribulations entred into the Kingdome of Heauen*; and haue in reſpect of their heart and affections (though not in regard of the poſſeſſion) ſhaken off theſe cumberſome burthens, and by the contempt of worldly vanities, haue entred into that heauenly happineſſe, and euerlaſting glorie?

q *Iohn* 4.34.

*Phil.*2.6,7.

Acts 14.22.

CHAP. III.

Of the ioyes of heauen; that they are ineffable and vnconceiuable: and of the names and titles which in the Scripture are giuen vnto them.

BY that which hath beene ſaid it may appeare, both that the world, and the vanities thereof, are of no true worth or excellencie; and alſo that though they were in themſelues of ſome value, yet not vnto vs, who are heere pilgrims and ſtrangers, and citizens and inhabitants of another citie and countrie, euen the new Ieruſalem, and heauenly Canaan. For experience teacheth vs, that though men in their trauailes doe paſſe by lands and kingdomes much more rich, fruitfull, and pleaſant than their owne; yet becauſe they haue neither intereſt, nor abiding in them, they preferre before them their owne home, and take their chiefe delight in ſeeing (as wee ſay) the ſmoake of their owne countrie, becauſe there is the place of their reſiding, wherein they haue their part and ſhare of all the commodities and delights which it affoordeth, for the maintenance and preſeruation of their liues. And we know that this proprietie maketh poore men alſo in the ſame countrie, to take more comfort and pleaſure, in their own houſes, though thatched, and ill furniſhed; and in their owne gardens, fields, and orchards, though they are rude, diſordred, and vnpleaſant, than in thoſe which appertaine vnto other men, though neuer ſo curious, artificiall, and delightfull. In which reſpect though the things of this life were to bee preferred before thoſe of the life to come, yet by the ſame reaſon wee ſhould little regard them, in compariſon of the other, becauſe we haue no right, intereſt, and inheritance in them, but only paſſe by them, and vſe them as helps, whereby wee may the better bee inabled to attaine vnto our iourneys end, and haue the other reſerued for vs as our patrimonie, which wee ſhal hold for the tearme of that life which ſhall be endleſſe and euerlaſting. But as men hauing proprietie vnto thoſe things which are moſt excellent, & by infinite degrees to be preferred before ſuch things as belong vnto others, doe in compariſon of their own poſſeſſions baſely eſteeme, and eaſily contemne that, vnto which they haue no right and title; as the French man or Italian hauing goodly inheritances in their owne countries, may eaſily deſpiſe the deſerts of Arabia for their barennes, and the northerne climes almoſt inhabitable, by reaſon of their extreame cold; ſo this being our caſe, and we hauing a country moſt rich, moſt glorious, full of all goodneſſe and bleſſedneſſe, it may bee a thing eaſie for all thoſe who conſider of it, to contemne

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temne and ſet lightly by this earthly deſert, and to preferre before it our heauenly countrey, much more than the children of Iſrael preferred the fruitfull land of Canaan, before that waſte and deſert wilderneſſe, through which they had trauelled towards their owne countrie. But for as much as men in the world doe ſo much ouervalue this place of their pilgrimage, and lightly eſteeme of our heauenly habitation; delighting themſelues here as in their paradiſe, and mourning and fearing to depart vnto their owne home, as though it were the place of their exile and baniſhment: and ſeeing all this loue of the one, proceedeth from a ſuppoſed excellencie, and this diſlike or loathing of the other, from a falſe conceit, that by our change, our ſtate ſhall be impaired, and we in worſe caſe than wee were before; which can proceed from nothing but from groſſe ignorance, or Pagan-like infidelity, whereby either we know not what ioy and happineſſe is prepared for Gods ſaints, or doe not beleeue that we ſhall haue our part and intereſt in them; therefore as I haue already ſhewed the baſe worthleſneſſe, and vaine vnprofitableneſſe of worldly things, that wee might be freed from that deluding opinion which doth bewitch vs with their loue: ſo now for concluſion of this booke, I will alſo intreate of the diuine excellencie of our heauenly ioyes, that hauing ſome knowledge and taſt of them, wee may bee rauiſhed with their loue, and in compariſon of them, & the meanes of attaining vnto them, lightly eſteeme & contemne theſe worldly toyes, and trifling vanities.

Wherein my purpoſe is to auoid curious and friuolous queſtions, which as they haue no vſe or profit, ſo no true ground out of Gods Word; and to content my ſelfe with that which may bee ſaid of theſe heauenly ioyes, either directly out of the Scriptures, or may by neceſſarie conſequence be gathered from theſe infallible teſtimonies. The which becauſe they ſpeake ſparingly in this argument, in reſpect of the glory and greatneſſe of theſe ſurpaſſing ioyes; therefore I would admoniſh the reader, that hee doe not expect any full or perfect deſcription of them, ſeeing this is altogether impoſſible, either to me, or any other liuing, whileſt we remayne here in this place of our pilgrimage, as being a ſecret which is not to be reuealed by diſcourſe, but by experience and fruition. For ſo the Apoſtle *Iohn* plainly affirmeth, that wee are now *the ſonnes of God, but yet it doth not appeare what we ſhall be*; and the Apoſtle *Paul* ſaith, that God *dwelleth in the light which none can attaine vnto, whom neuer man ſaw, neither can ſee.* Of which our inſufficiency in comprehending theſe heauenly myſteries, diuers reaſons may be rendred: firſt, becauſe the Lord would haue the full and perfect knowledge of theſe diuine excellencies concealed, to exerciſe hereby our Faith, Loue, Obedience and Patience; for he would haue vs whileſt wee continue here to liue by faith, and not by ſight, to ſeeke after theſe joyes vpon his Word, though we haue no diſtinct and ſenſible knowledge of them in our ſelues; to do our worke and performe our dutie as well for loue to himſelfe, as for the reward which we are to receiue, and hauing done what hee enjoyneth vs, wholy to referre the wages to his own bountie. Whereas if there were a cleere and diſtinct knowledge of thoſe heauenly excellencies, and ſurpaſſing joyes in euery one of vs, it were not thankſworthy to be a Chriſtian, neither had we any occaſion of approouing our Faith, Loue, and willing obedience vnto God, ſeeing they would rauiſh vs with their beautie and excellencie, and make vs reſpectiue of our dutie, if not for loue towards God, yet at leaſt for the rewards ſake. And this cauſe the Apoſtle *Paul* ſeemeth to intimate, where he ſaith, that hee *was taken vp into paradiſe,* 2.Cor.12.4. *and there heard words, which could not againe be ſpoken by him, and which were not lawfull for man to vtter*; as being ſecrets of State, the knowledge whereof was appropriated to thoſe who were admitted Citizens and free Burgeſſes of that glorious Kingdom. Another cauſe may be our imperfection in knowledge, which is a fruit and puniſhment of our ſinne, accompanying vs as long as we continue in this life. For the Apoſtle telleth vs, that *wee know but in part, and ſee as* 1.Cor.13.9,12. *through a glaſſe darkly*: and that to *ſee face to face*, and *to know as we are knowne*, is reſerued for the life to come. So that when we haue ſought out as much as we can theſe inſcrutable and hidden myſteries, we may cry out with *Iob*; *Loe theſe are part of his wayes, but how little a portion heare we of him? And* Iob 26.14. *who can vnderſtand his fearefull power?* Neither need this to ſeeme ſtrange vnto any, if we doe but conſider that our knowledge and vnderſtanding hath receiued ſo great a maime by our originall ſinne, that we are ignorant for the moſt part of the things appertaining to this life, knowing them not in their true nature, formes, and eſſence, but onely in their figures, qualities, and properties; and that not by a preſent, immediate and cleere vnderſtanding, but onely by ſenſe, obſeruation, induction, and experience. In which reſpect it is impoſſible to make a blind man by deſcriptions cleerely to know the nature of colours, and to conceiue of the brightneſſe of the Sunne, becauſe he wanteth thoſe organs and inſtruments of knowledge which ſhould conueigh it to the common ſenſe, phantaſie, and vnderſtanding: or to make a man perfectly to conceiue of the ſweetneſſe of hony, and the delightfull odour of a Roſe, who wants thoſe ſenſes of taſte and ſmelling. And this reaſon the authour of the Booke of *Wiſ-*

Wiſd.9.16.

Bernard ſuper Cantica, Serm.38.

August. Tom: Serm.1.

Nec ideo tamen debeo tacere, ſed dicere quantum valeo, quia dicere quantum volo, non valeo, Auguſt.lib medit.cap.18.

dome plainly expreſſeth: *Hardly* (ſaith hee) *can wee diſcerne the things that are vpon earth, and with great labour find wee out the things that are before vs: & who then can ſeek out the things that are in Heauen?* To which purpoſe another ſaith, that it is not for vs in this time of ignorance, whileſt we remayne in our earthly bodies, to mount into the Clouds, to pierce this fulneſſe of Light, to breake into this bottomleſſe profunditie of Glory, or to dwell in this vnapprochable brightneſſe: for this is reſerued for our laſt day, when we ſhall be preſented vnto God, glorious, and without ſpot or wrinkle; for how ſhal wee ſee God in his glory, and behold the beautifull brightneſſe of his heauenly habitation; ſeeing our vnderſtandings are ſo blinded with ignorance that wee doe not know our ſelues, nor in any perfection conceiue what our owne ſoules are, which is the chiefe part of our eſſence and being? Finally, it is impoſſible till wee come to Heauen, and haue our vnderſtandings inlightened and inlarged by him who firſt made them, that we ſhould conceiue, and comprehend theſe joyes in regard of their greatneſſe, and ſurpaſſing excellencie. For as our weake eyes cannot behold the Sun, but it preſently dazleth them, and if they bee not turned away maketh them blind, becauſe this too excelling object corrupteth the ſenſe: ſo our weake vnderſtandings cannot poſſibly conceiue and comprehend the glorious brightneſſe of theſe heauenly joyes; and if aboue their reach and capacitie they attempt it, they are preſently ſurcharged with their glory and greatneſſe. And the reaſon hereof is cleere and euident; for ſeeing this glory and happineſſe conſiſteth principally in the viſion and fruition of God, who is infinite and incomprehenſible, therefore it is as impoſſible in this life for any man to comprehend them, as to containe the Ocean in the ſhel of a Nut. To which purpoſe one ſaith, what this eternal glory is, with what treaſures this heauenly Kingdome aboundeth, and with what glorious brightneſſe it ſhineth, it cannot be expreſſed, but is rather with prayſes to be admired and magnified. But yet though this heauenly glory cannot be fully expreſſed, it is not wholly to be pretermitted though it cannot be purtrayed (as it were) in liuely colours, yet it is not to be left vnſhadowed; for ſeeing we know but in part, therefore as it is not fit to comprehend the whole; ſo neither to omit and let that part paſſe which we conceiue: and ſeeing the Holy Ghoſt hath in many places of the Scriptures in ſome darke manner ſhadowed this glory, and giuen vs a taſte of theſe joyes, wee muſt not neglect it becauſe we cannot haue our full draught; and becauſe we cannot comprehend as much as we would, we muſt not ſlightly ouerpaſſe that which we can: conſidering that God hath purpoſely granted vs a ſight of theſe firſt fruits, that we may more hartily long after the whole harueſt, and hath in his holy word giuen vs a taſt of this happineſſe, that wee may vſe all poſſible meanes to come vnto this fountaine of glory, where wee may drinke our fil; and hath giuen vs liberty both to thinke and ſpeake of the ioyes of his kingdome, according to our meaſure and proportion, though we cannot fully conceiue them; euen as we haue liberty to thinke and ſpeake of his owne infinite maieſty with reſpectiue reuerence, although hee be ineffable and incomprehenſible. As therefore *Moſes* for his ſinne was not ſuffered to enter into the land of promiſe, and ſo to take a particular view of euery part of the earthly Canaan, and yet was permitted to goe to the top of mount Abarim, and thence to take ſome general ſight and notice of it; ſo although wee by our ſinnes haue the eyes of our vnderſtandings ſo dimmed, that wee cannot cleerely and diſtinctly behold the glorious beauty of the holy land; yet let vs take ſome ſuch generall view as the Lord in his Word reuealeth it vnto vs. And as thoſe who cannot behold the ſunne ſhining in his full brightneſſe, attaine vnto ſuch a ſight of it as they are capable of by looking vpon it, or rather the image and reſemblance of it, in a ſtanding poole, or diſh of water; ſo though we cannot ſee theſe glorious ioyes in their owne perfect beautie, becauſe our vnderſtandings would bee aſtoniſhed & confounded; yet let vs (as it were) by reflection diſcouer them as well as wee can, in ſome earthly ſhadowes and reſemblances. Onely as one exhorteth, Let vs not curiouſly ſeeke out that, which the Apoſtles themſelues could not fully expreſſe; neither let any man deſire to know of mee that, of which I haue this onely knowledge, that I know it not; vnleſſe hee would learne to bee ignorant of that, which we ought onely thus far to know, that it cannot be known of vs.

cap.11.

§. Sect.

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Firſt, therefore that wee may haue ſome ſmall glimpſe of this glory, we are to know, that this Kingdome of God, and joyes of Heauen, is nothing elſe but that chiefe happineſſe and ſupreame felicitie, which the holy Saints, who haue faithfully ſerued God in this life, ſhal eternally enjoy with God himſelfe, and his Sonne Chriſt, in the life to come; whileſt being freed from all worldly euils and miſeries, they doe communicate in all the heauenly happineſſe, and vnſpeakeable bleſſedneſſe prepared for them, eſpecially in the fruition of God, who being infinite in all perfection, ſhall be all in all vnto them. Which joyes, that wee may the better conceiue of, let vs firſt conſider of the Names, Titles, and Epithets, which in the Scriptures are giuen vnto them; and afterwards ſpeake, according to the meaſure of knowledge reuealed vnto vs, of the parts thereof. Concerning the former, we haue of them great va-ritie in the booke of God, whereby both the great excellencie, perfect ſufficiencie, incomparable glory, rauiſhing delight, and eternall felicitie of this heauenly glory is implied and ſignified. The greatneſſe and excellencie of this eternall bleſſedneſſe is noted, when as it is called a [a] *Kingdome*, ſeeing there is no riches, glory, or pleaſures which a Kingdome affordeth not: and leſt wee ſhould conceiue that it yeeldeth no better treaſures, honours and delights, than earthly Kingdomes doe, it is called the [b] *Kingdome of Heauen*: to note vnto vs, that as farre as Heauen exceedeth Earth in largeneſſe, ſtatelineſſe, height and beautie, ſo much the priuiledges and roiall prerogatiues of this heauenly kingdome, exceed the earthly in greatneſſe and in glorie. Yea, it is called alſo the [c] *Kingdome of God*, to ſhew vnto vs, that it is abſolute in all perfection, and as farre aboue earthly Kingdomes in maieſtie and true felicitie, as the King of Kings excelleth the pettie Princes of the World. In the ſame reſpect it is called the [d] *new Ieruſalem*, and the *Citie of God*: to ſignifie, that it is the place which God hath ſpecially choſen, the Metropolis, or chiefe ſeate of his boundles Empire, and, as it were, the Court of the great King, where our Lord and Soueraigne, who is omnipreſent, and filleth heauen & earth, doth keepe his chiefe reſidence, and therein maniſeſt his glory and greatnes. And therefore looke how much the chiefe Citie of the Kingdome, & the Princes roiall court doe excell in riches and glorie, the pooreſt & remoteſt countrie villages and ſo, and much more doth this heauenly City, and court roiall of the King of Kings, excell all worldly empire and dominion. The perfect ſufficencie of theſe heauenly ioyes is alſo noted by the names which are giuen vnto them; for they are called a [e] *liuely fountaine*, and *the well of the Water of life, of which, whoſoeuer drinke ſhall neuer thirſt*: to ſhew vnto vs, that as he who hath an euer ſpringing fountaine, can neuer want Water; ſo hee who is once poſſeſſed with theſe heauenly ioyes, hath alwaies ſufficiencie of all glory and goodneſſe. And in the ſame reſpect they are called [f] *bleſſedneſſe and felicitie*: vnto which is required the confluence of all perfections, full contentment, and the fruition of our *ſummum bonum*, and chiefe happineſſe; ſo that where bleſſedneſſe is, nothing is troubleſome, nothing wanting, but all good things are preſent in poſſeſſion, which the hart of man can deſire and wiſh. The incomparable glory likewiſe of this heauenly happineſſe, is liuely ſignified by the titles and ſimilitudes whereby it is deſcribed; for it is called the maieſticall [g] *Temple*, wherein our great King vouchſafeth his glorious preſence, and is continually prayſed and magnified, by many millions of his heauenly quiriſters, and holy ſeruants: it is called the throne of God, whereon hee ſitteth, whileſt he raigneth and ruleth ouer all his creatures, and whereon he vouchſafeth to allow [h] vs a place to ſit together with him. Finally, it is called a *Crowne*, to ſhew, that it is full of glorie and maieſtie; and leſt wee ſhould thinke it a crowne gotten or poſſeſſed with tyrannie and iniuſtice, it is called a [i] *crowne of righteouſneſſe*: and leſt we ſhould feare, that like earthly crownes, it ſhould bee ſubject to change and alteration; it is called a [k] *crowne incorruptible*, which cannot be taken from vs; and a [l] *crowne of life*, and therefore not to bee left or loſt by death; and leſt wee ſhould imagine that it is a copper crowne, baſe and of ſmall value, it is not onely ſaid to bee a glorious crowne, but a [m] *crowne of glory, and of beautie*. Yea, it is called [o] *glory* it ſelfe, to note vnto vs, that nothing in Heauen or Earth can bee more glorious. Thus alſo the rauiſhing ioy of this glorious Kingdome is plainely noted by thoſe titles and ſimilitudes which are in the word of God aſcribed and applied vnto it: for it is reſembled by a *great* [p] *feaſt and banquet*, where nothing is to bee found but mirth and gladneſſe, yea to a [q] *marriage ſupper*, which exceedeth all other feaſts in ioy and delight. It is called [r] *reſt*, wherein being freed from our labours, we ſhal wholy giue our ſelues to pleaſure; and that not an idle reſt, which is more tedious and loathſome, than buſineſſe and imployment, but a reſt which comforteth and [ſ] refreſheth vs, being ſpent in glorifying God, and in ſinging praiſes to him, who is the authour of all our welfare. So it is called [t] *fulneſſe of ioy*, to ſhew vnto vs, that we ſhall haue our hearts fully ſatisfied with thoſe pleaſures, and that there ſhall bee no part of vs emptie and void of delight. And the [u] *ſwift flowing riuer*, *and torrent of pleaſure*: to note that they are like a ſtreame, which hauing an indeficient and euerſpringing fountaine, the God of all ioy and comfort, can neuer become drie; and that wee ſhall bee wholly carried and tranſported by their loue, like a little boate in a ſwift current. Yea, and as though there were nothing now in Earth fit to reſemble the greatneſſe of this heauenly ioy, it is called [x] *Paradiſe*, which was that place of all joy and happineſſe, and that garden of pleaſure and delight, in which our firſt parents were placed in the ſtate of innocencie. And as though this temporary and finite happineſſe were not enough to expreſſe this eternall and vnſpeakeable glory, it is called the [y] *ioy of our great Lord and Maſter*, King of Heauen and Earth: to ſhew vnto vs, that ſeeing it is his ioy wherein he delighteth, it muſt needs like himſelfe, be infinite and eternall. Finally, the perpetuitie and euerlaſting con-

[h] Apoc.3.21.

[i] 2.Tim.4.8.

[k] 1.Cor.9.25.

[l] Iames 1.12. Apoc.2.10.

[m] 1.Pet.5.4. Wiſd.5.16.

[o] Rom.9.23.

[p] Apoc.19.9.

[q] Matth.22.2.

[r] 2.Theſ.1,7.

[ſ] Act.3.19.

[t] Pſal.16.11.

[u] Pſalm 36.8.

[x] Luke 23.43. Apoc.2.7.

[y] Matth.25.21.

a Iohn 14.2.
2.Cor.5.1.
b 1.Pet.1.4.
c 1.Pet.5.4.
d Apoc.12.6.
e Iohn 3.16.
f Matth.6.20.
g Heb.12.28.
h 1.Pet.5.10.

tinuance of this heauenly happineſſe, and ineffable glory, is plainely ſignified by thoſe names and titles, which in Gods Word are aſcribed vnto it. For it is called a [a] *manſion* and *dwelling houſe*, wherein wee are to remaine, and continually to inhabit in our owne Countrie, and is herein oppoſed to our earthly tents and tabernacles, out of which wee are ſtill flitting and remoouing. It is called, not a tenement at will, to bee poſſeſſed and left at the Landlords pleaſure, but [b] *an inheritance*, not like vnto our earthly patrimonies, which in a ſhort time, are taken away from vs, or we from them, but *an inheritance immortall, vndefiled, and that fadeth not away.* In which ſenſe alſo it is called *an* [c] *incorruptible crowne*, which cannot periſh; a [d] *fountaine of life*, which is neuer drie; [e] *eternall life*, which is ſubject to no mortalitie or end; [f] *vncorrupted treaſures*, which neither can periſh, nor be ſtollen away; a [g] *Kingdome which cannot bee ſhaken with any violence*, and [h] *eternall glory*, which neither hath any limits, nor knoweth end. Seeing therefore names wiſely giuen doe ſignifie the nature and properities of the things named, how vnſpeakeable and infinit are theſe ioyes of Heauen in all goodneſſe, glorie and happineſſe, which the wiſdome of God himſelfe hath impoſed all theſe names vpon, as knowing that no one, or few of them, are ſufficient to expreſſe, or ſo much as darkely to reſemble their infinit perfection, and ſurpaſſing excellencie?

Chap. IIII.

Of the happineſſe of the ſoule in the ioyes of Heauen, and wherein it conſiſteth.

§. Sect. 1. That all defects & wants in the ſoule ſhall be perfectly ſupplied.

ANd thus wee ſee in part, the excellency of theſe heauenly ioyes, by the names and titles which in the Scriptures are giuen vnto them. Now wee are to ſpeake of the parts of theſe ioyes, which are principally two: the firſt is the abſence of all euill, the ſecond is the preſence of all good: for when wee haue freedome from all thoſe euils which trouble vs, and haue the fruition of all good things which may comfort and delight vs, then, and then alone, can wee truly bee ſaid to haue attained vnto bleſſedneſſe. The former of theſe the Grecians ſignified by that name which they gaue vnto it, as though hee alone were bleſſed, who was exempted from the power of fate and death, and freed from all miſeries and calamities; the other the Hebrew name implieth, for being a Word in the plurall number it ſignifieth (as the learned Hebricians obſerue) that there onely is true bleſſedneſſe, where there is a pluralitie and confluence of all good. Seeing therefore the Scriptures plainely teach vs, that whoſoeuer attaine vnto theſe heauenly ioyes ſhall bee truely and perfectly bleſſed; from hence it followeth by neceſſarie conſequence, that all thoſe who ſhall be partakers of theſe ioyes, ſhall alſo be perfectly freed from all euils which might any way hurt or moleſt them, and alſo fully repleniſhed with all manner of good, which may benefit and delight them. For there (as one ſaith) is infinite joy, mirth without mourning, health without ſickneſſe, a pleaſant way without labour, light without darkeneſſe, life without death, all good without any euill. Where youth neuer waxeth old, where life knoweth no end, where beautie neuer decaieth, where the fire of loue neuer cooleth, where health neuer is enfeebled, where joy neuer decreaſeth, where griefe is neuer felt, where grones and lamentations are neuer heard, where nothing ſorrowfull is euer ſeene, where joy ſtill aboundeth, where no euill is euer feared, becauſe there our chiefe good is inioyed, which is to behold the face of our God, who is infinite in all vertue and perfection. Whoſoeuer then is a Citizen of this new Ieruſalem, and made partaker of this heauenly happineſſe, he ſhall bee perfectly freed from all thoſe euils, with which this fraile life is ſo much moleſted, and indued with all good, and inriched with all bleſſings and benefits, of which in this World, we are ſo deſtitute and naked. Now the euils vnto which in this life wee are ſubject, are either priuatiue, conſiſting in the abſence of thoſe things which are good; or poſitiue, conſiſting in the preſence of thoſe things which are euill; and both theſe reſpect, either the ſoule, or body alone, or the whole perſon. The defects and wants in the ſoule in this life are diuers; as firſt, the want of knowledge in the vnderſtanding, whereby wee might know God and his will, that wee might obey it, and our ſelues alſo; which wee were indued with in our creation, but loſt it by the fall of our firſt parents. Vnto which wee may adde the want of conformitie in our wils to the perfect will of God, the want of ſtrength and abilitie in our memories to remember that which is good, and that which God reuealeth vnto vs concerning himſelfe, or his will. And finally, the want of Gods image, chiefly conſiſting in wiſedome, righteouſneſſe and holineſſe; which is vtterly defaced by our fall, and theſe excellent graces of God cleane blotted out. All which, as they are in part renewed by our regeneration in this life, although it be in great weakneſſe, imperfection, and corruption; ſo ſhall they bee perfectly reſtored (and that in farre greater excellencie, than they were in our creation) in the life to come. For then ſhall wee perfectly know

Euſtathius μάκαρα dictum ſcribit παρὰ τὸ μὴ ὑποκεῖσθαι κηρί.
אשרי

August. S
loqu. li.
cap. 35.

God, and know our ſelues, according to that meaſure of knowledge which a creature is capable of; then ſhall our wils bee ſo perfectly conformable to the will of God, that we ſhall take our chiefe delight to ſerue and pleaſe him; then ſhall wee remember all his mercies and goodneſſe, eſpecially thoſe which concerne our creation, redemption and glorification, that wee may laud his name, who hath beene ſo gracious vnto vs: in a word, then ſhall the image of God be perfectly renewed, and wee ſhall be indued with all true wiſdome, holineſſe and righteouſneſſe, as wee ſhall more clearely declare hereafter.

And as all the defects of the ſoule ſhall be ſupplied; ſo are there many euils and corruptions, from which it ſhall bee deliuered: as for example, the vnderſtanding is exceedingly blinded with ignorance, ſo as wee naturally neither know God nor our ſelues, what is true happineſſe, nor the meanes to attaine vnto it. And as wee are as blind as moles in ſpirituall and heauenly things, ſo wee haue little knowledge in things naturall and ciuill; and yet ſuch is our folly, that though in theſe maine points, the knowledge whereof is neceſſary to ſaluation, wee are ſo blind and ignorant, that our whole life were too little and too ſhort, to bee imployed in the ſearching out of them, yet are we ready to neglect theſe, and to ſpend our time in the diſcuſſing of curious queſtions, of which the end of knowing, is onely to know them, they hauing no further vſe or profit. But in the kingdome of Heauen wee ſhall be freed, both from this ignorance and curioſitie, for we ſhall be endued with the knowledge of God, and in him we ſhall know all things; and therefore our curioſitie alſo ſhall ceaſe, as being needleſſe, ſeeing we ſhal be fully ſatisfied with all wiſdome and knowledge, as it ſhal better appeare hereafter. Now if in this life ignorance bee ſuch a grieuous burthen, that men who haue ſo much ſenſe as to feele their miſerie, are content to ſpend their whole time, and euen to conſume their ſtrength, that they may be eaſed of it; and if Philoſophers haue beene ſo rauiſhed with a dimme ſparke of knowledge, which was firſt kindled by the light of nature, and after blowne vpon, and encreaſed by their owne labour and induſtrie, that in compariſon thereof they haue contemned all the riches, pleaſures and preferments in the world; and if wee Chriſtians illuminated by Gods Spirit, take ſuch ioy and comfort in our knowledge, which is but in part, whereby we ſee darkely, as through a glaſſe, that wee deſeruedly preferre it before all the world and the vanities thereof; how ſhal wee then rejoyce, when being admitted into theſe heauenly ioyes, the ſcales of ignorance ſhal fall cleane from our eyes? how ſhall our hearts be cheared, when being deliuered from this Egyptian darkneſſe, wee ſhall in this heauenly Goſhen, haue the light of knowledge and truth clearely ſhining about vs, hauing not the leaſt miſt or cloud to hinder our ſight, from beholding the brightneſſe of Gods goodneſſe and glorie? And if ſuch a ſmall ſparke of this knowledge, bee ſo pleaſant and delightfull; what will it then bee when this light ſhall be ſo encreaſed, that it ſhal match the Sunne in his full ſtrength? If our darkeneſſe and dimme ſight, as through a glaſſe be ſo eſteemable, what ſhall that bee, when we ſhal ſee face to face?

1.Cor.13.12.

§. Sect. 3.
That our wils ſhall be freed from their peruerſenes, and be made conformable to the will of God.

So alſo our wils ſhall in the life to come bee freed from all euill, and that both in reſpect of their impuritie and corruption, and alſo in regard of their impotencie and imperfection. In this life they are peruerſe, ſtubborne, and rebellious; moſt backward to any thing which is good, and prone vnto all euill, and in ſtead of conformitie betweene them and the will of God, there is ſuch flat oppoſition and repugnancie; that the very knowledge of that which God requireth, is a ſufficient motiue to make vs will the contrarie, and his prohibitions ſet a maruellous edge on our appetites to doe that which wee know he hath forbidden: but in the life to come all this corruption and peruerneſſe of our wils ſhall bee taken away, and they being made wholy conformable to the will of God, ſhall not will any thing which is euill and ſinfull, but that onely which is iuſt, acceptable, and pleaſing in his ſight. Yea then all our deſire ſhall be to glorifie God, to prayſe and ſerue him, not as we doe heere, with great reluctation, conflicts and oppoſitions, but with a full and perfect conſent, freely, and with much more alacritie and cheerefulneſſe, than euer wee tooke in following our owne luſts and the pleaſures of this life; ſo that as our Sauiour Chriſt ſpeaketh of himſelfe, it ſhall be more pleaſing vnto vs than our meate and drinke, when here wee are moſt an hungred, to doe the will of our heauenly Father. And that which ought chiefly to comfort vs, our wils ſhall be moſt free, but yet inclinable onely to chuſe that which is good; like the will of God himſelfe, who though he moſt freely willeth, yet hee neuer willeth any euill, his will being the perfect rule of all iuſtice; ſo that wee ſhall not onely not chuſe any euill or ſinne, but not haue any inclination or abilitie to make ſuch choice, both becauſe our ſanctification ſhall bee then moſt perfect, which is now imperfect and onely begun. Whereof it will come to paſſe that we ſhall haue a perfect hatred of ſinne, and a perfect loue of righteouſneſſe and holineſſe; and alſo becauſe our wils ſhall neuer be forſaken of God, and left to themſelues, but

Rom.7.8.

Iohn 4.

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ſhall alwayes be ſo effectually, and powerfully ruled and gouerned by the moſt wiſe and juſt will of God, that it ſhall not bee poſſible for them to erre, or to digreſſe any whit out of the way of juſtice and truth. In which reſpect our will ſhall not be like vnto *Adams*, arbitrarie to good or euill, or mutably and changeably good; but like Gods will, moſt immutable and conſtant in all goodneſſe, righteouſneſſe, and holineſſe, ſo as it ſhall be altogether impoſſible vnto vs, either to will that which God nilleth, or to nil that which hee willeth: the which immutabilitie in goodneſſe, ſhall not then be grounded on our owne ſtrength and abilities of nature, for then had wee cauſe juſtly to feare, that we might like *Adam* be againe circumuented by Satans ſubtilties; but it ſhall haue this firmeneſſe and immutabitie from Gods eternall loue and election, which is immutable, and on his gracious and neuer failing promiſes, which (as the Apoſtle ſaith) are Yea and Amen, ſubject to no change or alteration: for hee who hath promiſed that our ioyes ſhal be eternall, hath conſequently vndertaken to preſerue vs from falling into any ſinne, which would cut off our happineſſe, and ruine our joy. To this purpoſe one of the Ancients ſpeaketh no leſſe excellently than fitly; The firſt free will (ſaith he) which was giuen to man, when hee was firſt created in righteouſneſſe and holineſſe, was that hee was able not to ſinne, but withall that he could alſo ſin if hee would: but our free will in Heauen ſhall bee much more powerfull than this, in that it ſhall haue no power to ſinne; but this ſhall be the gift of God, and not by the power of our naturall faculties. For it is one thing to be God, and another thing to haue participation and communion with God: for God in his owne nature cannot ſinne; but hee who is partaker of God, receiues this power from him, that hee cannot ſinne, &c. For as the firſt immortalitie which *Adam* loſt by ſinning, was to be able not to die, but his laſt ſhall bee, not to be able to die; ſo the firſt free will was, to be able not to ſinne; but the laſt free will ſhal bee, not to bee able to ſinne; for our willing of righteouſneſſe and holineſſe, ſhal bee alike vnlooſeable with our felicitie, &c. The other euill from which our wils ſhal bee freed, is, impotencie and inabilitie, to effect that which they will; for in this life although they doe with all earneſtneſſe deſire many things, yet they are not able to atchieue them, becauſe they are not agreeable and conformable to the will of God, and therefore he croſſeth and fruſtrateth them: but in the life to come they ſhall be effectuall and powerfull in atchieuing whatſoeuer they deſire, becauſe they are in all things agreeable and ſubordinate to the will of God, and conſequently doe moſt ſurely attaine vnto their ends, ſeeing there is no power in Heauen or in Earth, which is able to croſſe and defeate the will of God, his will being moſt wiſe and immutable, and his power omnipotent and vnreſiſtable. To which purpoſe the ſame Authour (as it is aſcribed vnto him) ſaith, that becauſe our wils are one and the ſame with Gods will, therefore we ſhal bee after a ſort omnipotent, in bringing our wils to paſſe, as God alſo is omnipotent: for as God can doe whatſoeuer hee will doe by himſelfe, ſo ſhall wee doe whatſoeuer we will doe, by him; becauſe wee ſhal will nothing elſe, but that which hee alſo willeth, and he alſo willeth whatſoeuer we will and deſire, and whatſoeuer hee willeth that muſt neceſſarily come to paſſe; ſeeing he is moſt powerful and omnipotent, to effect his will. Now if worldly Princes and Potentates account it a chiefe part of their regal happineſſe, that they may haue their wils; though in truth they are as often croſſed herein as inferiour perſons, partly through the repugnancie and oppoſition of their owne paſſions and deſires, and partly through the diſcrepancie and contrarietie of their ſtate affaires, and of the things themſelues which they deſire to effect: and though when they haue their wils they receiue thereby little comfort and contentment, becauſe oftentimes being led by paſſion, they are oppoſed to the reuealed will of God, reaſon, and euen the light of nature, which worketh in them both afore and after their wils are accompliſhed, grieuous conflicts betweene their will and their conſcience, terrors, feares, and many troubles of minde: how infinitly more happie ſhall the pooreſt Saint of God be in the kingdome of Heauen, when in all things which they can deſire they ſhal haue their will, without any croſſe or oppoſition; and it being wholy conformable to the will of God, and to the rule of holy reaſon, ſhal alſo haue in accompliſhing of it, joy, peace and full contentment, not onely becauſe it is done, but alſo becauſe God and their owne reaſon and conſcience approue the doing of it?

Sicut prima immortalitas fuit, quam peccando Adam perdidit, poſſe non mori, nouiſſima erit non poſſe mori: ita primum liberum arbitrium poſſe non peccare, nouiſſimum non poſſe peccare. Auguſt. de Ciuit. Dei. lib. 22. cap. 30.

The like alſo may be ſaid of our memories, for whereas in this life wee cannot imprint in them any good thing, but preſently it will be blotted out, nor blot out any ill thing once written, but that our corruption like *aqua fortis* will doe out the litorature and ſtaine, and ſo renue it, that it will againe become legible; in the ioyes of Heauen wee ſhall be freed from this corruption; and our memories ſhall become faire tables of ſuch an holy Making, that they will eaſily receiue the writing and impreſſion of Gods will, imprinted in them by the finger of his Spirit, neuer againe to bee blotted out; and contrariwiſe will not by any poſſible meanes, receiue the print or impreſſion of any euill, but whether it bee ſinne or puniſhment it ſhal vtterly bee done away and forgotten, ſo farre forth as the remembrance thereof would bring vnto vs any vexation or diſcomfort. For howſoeuer wee ſhal forget both our ſinnes and miſeries, as they haue beene diſhonourable to God, and cauſes vnto vs of griefe and ſorrow; yet ſhal we ſo farre forth remember them, as they may make vs in all loue and thankfulneſſe to laud and magnifie our gracious God, for his mercifull and meruailous deliuerance of vs from all theſe euils. And therefore (as it is diſtinguiſhed) we ſhal be mindful of our paſſed euils in reſpect of our rationall knowledge, and facultie of vnderſtanding; but vtterly forgetful of them in reſpect of our ſenſe, feeling and experience: euen as we ſee the skilfull Phyſitian knoweth all diſeaſes of the body in his skill and theory; but in reſpect of his owne ſenſe and experience, is ignorant of all thoſe, which he neuer ſuffered. Finally, our conſciences in the fruition of theſe heauenly ioyes ſhal bee freed from all their corruptions, vnto which in this life they are ſubiect; as from their impuritie, ſtupiditie and ſleepineſſe; or their terrible accuſations, horrors, and feares; and being full of joy and peace, in regard that all our actions and endeauours ſhall bee moſt holy, righteous, and agreeable with the will of God, they ſhal onely obſerue our hearts, affections, and actions, (not as in this life to preuent their diſorder, and digreſſions, that they may recall and reclaime them) but that taking notice of their perfect conformitie with the will of God, and approuing them, they may thereby continually renue our joy and comfort, and miniſter matter vnto vs of prayſing and glorifying God, for preſeruing vs in this puritie and holineſſe. O how much therefore will this adde to our heauenly ioyes, when we ſhal forget all, which being remembred might moleſt and trouble vs; and retaine all thoſe good things in perfect memorie, the remembrance whereof may bring vnto vs any ioy and contentment? how happy and bleſſed ſhal wee be, when our conſciences ſhal leaue off to accuſe and terifie vs; and bee onely exerciſed in iuſtifying vs, and in giuing approbation to all our actions?

And theſe are the defects of our ſoules, which ſhal then bee ſupplied, and the euils from which they ſhal be deliuered: which being vnderſtood, wee ſhal not neede to ſpeake much of thoſe good things, and of the excellent parts and qualities, wherewith they ſhal bee beautified and adorned, ſeeing there is the ſame reaſon of contraries, and the one being knowne, doth by direct oppoſition ſhew the nature and qualities of the other. In a word therefore, as our ſoules ſhal bee freed from ignorance, ſo they ſhal be endued with heauenly wiſedome, whereby they ſhal know God in that perfection, that the creature is capable of, the high myſterie of the Trinitie, and of the vnion of Chriſts humanitie to the diuine nature, and of the faithful vnto Chriſt. And this knowledge ſhal not then bee darke, and as in a glaſſe, like our dimme knowledge in this life, but cleare and perſpicuous, and (as it were) face to face; it ſhal not then be in part onely, but whole and perfect; *for then ſhall wee know, euen as we are knowne.* 1.Cor.13.9.10.11.12. In this life wee lie (as it were) in a dungeon of darkneſſe; and all the comfort that wee haue is, that the light of Gods truth, whereby the eyes of our minds are illightned, with ſome ſmall and dimme knowledge of God, ſhineth vnto vs, as thorow a little chinke or hole: but when we attaine to heauenly happineſſe, and enjoy the glorious libertie of the ſonnes of God, then ſhal wee be compaſſed about with light, as with a garment, and our minds ſhal receiue perfect illumination, and fulneſſe of knowledge. Finally, we ſhal not attaine vnto this diuine knowledge, as in this life, with paines and exceſſiue labour, whereby wee conſume the body to enrich the ſoule; neither yet by ſecondarie and inferiour meanes, as namely, the hearing, reading, and meditation of the Word, and the vſe of the Sacraments, through which we ſee after all our ſtudy and induſtrie but darkely, and (as it were) thorow ſome dimme glaſſe; but wee ſhall haue it with all eaſe and facilitie by the immediate illumination of Gods holy ſpirit, whereby being inlightned, wee ſhal ſee all things cleerely, and without vaile or ſhadow, ſeeing at this day there ſhall bee no miniſtery of Man or Angel, but *God ſhall be all in all.* 1.Cor.15.8. So alſo our ſoules ſhal bee indued with perfect holineſſe, whereby wee ſhal be inabled to performe all good duties vnto God, that ſo wee may euerlaſtingly glorifie him; and with perfect righteouſneſſe, whereby with like perfection wee ſhall performe all duties of loue and juſtice, which wee owe to one another, to our mutuall joy and vnſpeakable comfort. But becauſe this holineſſe and righteouſneſſe belong not to the ſoule alone, but vnto the whole man, I will referre them to their proper place.

CHAP. V.

Of the ſpeciall happineſſe and felicitie of our bodies in the Kingdome of Heauen.

§. Sect. 1. That we ſhall be freed frō all bodily wants & grieuances;

ANd this ſhal bee the happineſſe of our ſoules. Our bodies likewiſe ſhall bee freed from all euill, and repleniſhed with all good; and firſt as hunger and thirſt.

Matth. 22. 30.

Apoc.7.16.

Auguſt.ſerm.in feſt.paſch.tom. 10.c.1533.

Symb.ad Catechum.lib.2. cap.11.

Pſal.36.8.

Luk.22. 29.30.

Prou 9,2.

Plutarch.
Quiſpi
Deus tra
confeſſio
in Pſal.

firſt they ſhal haue all their defects and wants ſupplyed, and all imperfections taken away. They ſhall then be freed from hunger and thirſt, and conſequently ſhall haue no need of meate and drinke. And this our Sauiour implieth, where he ſaith, that *in the reſurrection wee ſhall be like the Angels of God in Heauen*; and plainely expreſſeth it to his Apoſtle *Iohn*, where deſcribing the ſtate of the bleſſed, he ſaith, *they ſhall hunger no more, neither thirſt any more.* To which purpoſe one ſaith, that here we hunger and thirſt, and haue need to bee ſatisfied: but though wee haue this want in our way, wee ſhal in our country haue ſatietie. The reaſon whereof is cleere and manifeſt; for ſeeing our bodies ſhal bee immortal and incorruptible, therefore no part of their ſubſtance can conſume or waſte, and conſequently they ſhall neede no refreſhing or reparation by meate and drinke. Againe, to need meate and drinke are infirmities of nature, which growing to extremitie cauſe death; but (as one ſaith) there ſhal no infirmitie and corruption riſe with vs; and by the ſame reaſon, neither ſhal wee then haue thoſe things which ordinarily ſerue for the ſupplie of theſe infirmities and imperfections. Only wee ſhal then haue that bread of life, which for our ſakes came downe from Heauen, and that fountaine of life, of which whoſoeuer drinke ſhal neuer thirſt, with whoſe preſence our ſoules ſhal bee ſatisfied, according to that of the Pſalmiſt: *They ſhall be ſatisfied with the fatnes of thine houſe, and thou ſhalt giue them drinke out of the riuer of thy pleaſures; for with thee is the well of life, and in thy light ſhall wee ſee light.* Now if any object that the Scriptures make mention of eating and drinking in the kingdome of Heauen; and that our Sauiour Chriſt promiſeth to appoint *a kingdome to his Diſciples, where they ſhould eate and drinke at his table:* the anſwere is, that theſe are but borrowed ſpeeches, wherby the holy Ghoſt fitteth himſelſe to our capacitie, that hee might giue vs ſome taſte of theſe heauenly ioyes in theſe earthly actions, which in their owne excellencie, are vnto vs vnconceiuable. Euen as Wiſedome is is ſaid to haue *killed her victuals, drawne out her wine, and prepared her table.* Which bodily actions cannot agree to wiſedome which is of a ſpirituall nature, but are onely borrowed ſpeeches whereby the excellencie and profit of Gods ſpirituall graces, as the knowledge of God, a good conſcience, and joy in the holy Ghoſt are noted and ſignified. And if it bee further alleaged that the Angels themſelues and our Sauiour Chriſt after his reſurrection, are ſaid to haue eaten and drunken; wee are to know that in them both, they were actions of power, and not of any neceſſitie; and our Sauiour did not eate for hunger, but that he might ſhew the truth of his humane nature, by theſe naturall actions of eating & drinking; neither were theſe meates and drinkes turned into nouriſhment, or to the increaſing, or perſeruing the ſubſtance of his body, but were againe diſſolued into their firſt principles and elements. Now if an epicure placing a part of his happineſſe in eating and drinking, ſhall thinke in this reſpect that our eſtate ſhall bee worſe becauſe wee ſhall not haue the pleaſure of meate and drinke; let him know that our pleaſure and delight ſhall be infinitly more, in our participation of our ſpirituall nouriſhment the bread and water of life. And if hee ſhall aske what imployment wee can haue, when as wee ſhall haue no vſe of theſe naturall actions, it is all alike (as one ſaith) as if the daughters of *Danae* ſhould bee carefull what to doe, if they had filled their leaking veſſell. For hunger and thirſt are among thoſe puniſhments which are due vnto ſin, from which when we are deliuered, we are reſtored to a degree of happineſſe; and theſe meates and drinkes being taken at the beſt, are the comforts of pilgrimes, and not the delights of the bleſſed; and howſoeuer it is good to haue them when wee want them, yet it is better not to want them, than to haue them.

§. Sect.
Of other worldly
from wh
bodies
freed.

a Apoc.3.4.

b Rom.8.1

c Apoc.21. and 22.5. Eſay 60.

So we ſhall not in this heauenly happineſſe ſtand in need of ſleepe, ſeeing we ſhall not be ſpent or wearied by labour; nor ſhall need to haue our ſpirits refreſhed, ſeeing we ſhal liue by the al-ſufficient Spirit of God, which can neuer neede any renouation. We ſhall not there need phyſicke, ſeeing wee ſhal enjoy perpetuall health, nor any more clog our ſtomacks, and emptie our purſes, with theſe lothſome drugges, ſeeing after we haue taſted of the tree of life, we ſhall be priuiledged and preſerued from all diſeaſes. Wee ſhall not there want clothes, ſeeing God will giue vnto vs the [a] long white garments of immortalitie, that neuer can bee worne out; which ſhal bee ſo beautiful and glorious, that (like the Sun) wee ſhal bee beſt adorned, when wee haue no other couering, but our owne reſplendent and Majeſticall brighneſſe. Wee ſhal not in theſe ioyes neede the ayre to coole our heate and keepe vs from ſtifling; neither yet breathing and reſpiration, ſeeing we ſhall not liue any longer by the helpe of this animal facultie, but (as the Apoſtle teacheth vs) ſhall bee immediatly quickened by [b] Gods holy ſpirit which alſo giueth life to Chriſt our head. We ſhall not there neede the Sun, for [c] *the glory of God ſhall illighten that heauenly City, and the Lambe ſhall bee the light of it.* To this purpoſe alſo the Prophet *Eſay* ſaith: *Thou ſhalt haue no more Sun to ſhine by day, neither ſhall the brightneſſe*

neſſe of the Moonneſhine vnto her: for the Lord ſhall be thine euerlaſting light, and thy God thy glory. Thy Sunne ſhall neuer goe downe, neither ſhall thy Moone be hid, for the Lord ſhall be thine euerlaſting light, and the dayes of thy ſorrow ſhall be ended. And becauſe this Sunne neuer ſetteth, there ſhal neuer be any night there; and conſequently no need of any watch to keepe the gates of that Citie, or of the helpe of Candle light, as the Apoſtle ſpeaketh. And yet though the gates be ſtil open, no *vncleane* [d] *thing can enter into that holy Citie*, it being the nature of that Land to put to flight all hurtful vermine, and the poyſonous brood of the olde Serpent. In a word, in this fulneſſe of joy we ſhal not want any thing, for [e] *God ſhall bee vnto vs all in all*; & he who is [f] *all-ſufficient* ſhal alſo be our [g] *exceeding great reward.*

And as we ſhal haue all our bodily wants ſupplyed with all manner of good, and our defects and imperfections wholy aboliſhed; ſo alſo ſhall our bodies be freed from al thoſe poſitiue euils, wherwith in this life they are ſo much troubled and afflicted; for there ſhalbe no more curſe, [h] becauſe there ſhalbe no more ſinne; and conſequently there ſhal bee no plagues and puniſhments, which are contained and compriſed in the malediction. There ſhal be no faintneſſe, becauſe no trauel; nor languiſhing wearineſſe, becauſe we ſhal enjoy perpetual reſt; there ſhal bee no ſeruitude and bondage, becauſe wee ſhal all enjoy the liberty of the ſonnes of God; nor baſe ſubjection, ſeeing we ſhal al [i] reigne as Kings, acknowledging fealty vnto none but to the great Monarch of Heauen and Earth, who alſo wil require no other tribute of vs, but prayſe and thankſgiuing for all his benefits. There our bodies ſhal not bee parched with [k] heate, ſeeing wee ſhal haue a comfortable ſhade and refreſhing vnder the ſhadow of Gods wings, and the Tree of Life; neither ſhal they be pinched with chilling cold, ſeeing the Sunne of righteouſneſſe wil continually ſhine vpon vs, and comfortably warme vs with the beames of his loue. They ſhal not there haue any monſtrous ſhapes, blemiſhes, and deformities, but bee reſtored to perfect beauty, ſeeing theſe are the fruits and effects of ſinne, which muſt of neceſſitie ceaſe, when their cauſe ceaſeth. There they ſhal not be moleſted with wounds and ſkarres, nor worne out and conſumed with ſickneſſes and diſeaſes; there ſhal be no loathſome Leproſies, nor ſpreading Plagues, nor pining Conſumptions, nor raging Feuers. There the head ſhal be free from Megrims, the hands from Palſies, the feet from Gouts, the eyes from dimneſſe, the eares from deafnes, the joynts from lameneſſe, the bones from aches, and the whole body both from deſperate diſeaſes, and the ſmalleſt maladies. In a word, as the body ſhal be priuiledged from entertaining theſe Harbingers of Death, ſo ſhal they bee freed from giuing any more Lodging to that al-killing Tyrant; for then not only the ſting of Death, but euen Death it ſelfe ſhal be taken away.

1.Cor.15.54.

§ Sect. 4.
Of the good things which ſhall be communicated to our bodies; & firſt ſpirituall qualities.

And theſe with many more, are the euils from which our bodies ſhall be deliuered. The good things, and excellent parts which ſhall be communicated vnto them, are diuers. As firſt, they ſhall be ſpirituall bodies, as the Apoſtle alſo teſtifieth: *It is ſowne a naturall body and is raiſed a ſpirituall body: As it is written, the firſt man* Adam *was made a liuing ſpirit, &c.* Whereby wee are not to vnderſtand that the ſubſtance of our bodies ſhall be ſpirituall, or that they ſhall be turned into ſpirits; for wee ſhall riſe with the ſame bodies, conſiſting, in reſpect of their ſubſtance, of fleſh and bones, as they now doe. Neither doth the Apoſtle ſay that wee ſhall become ſpirits, but that wee ſhall haue ſpirituall bodies. Now it is one thing to be a ſpirit, or ſpirituall ſubſtance, and another thing to haue a ſpirituall body; for a ſpirit hath neither fleſh nor bones, but a ſpirituall body hath both. Againe, it is vnnaturall and impoſſible for a body to bee changed into a ſpirit, ſeeing they haue not the ſame matter; and contrary alſo to the Scriptures, which teach vs, that man ſhall riſe to inherit glory: now a perfect man conſiſteth as wel of a body as of a ſoule; and therefore hee cannot be all ſpirit, but muſt haue as well a corporall as a ſpirituall ſubſtance. Furthermore, holy *Iob* profeſſeth his aſſurance, that *hee ſhould ſee God in his fleſh, and that he the very ſame, and not another ſhould ſee him, and that his owne eyes ſhould behold him.* Finally, ſuch as our Sauiour Chriſts body was, ſuch alſo ſhal ours be, but he had a true, materiall, and phyſicall body, conſiſting of fleſh and bloud, which might not onely be ſeene, but alſo handled; for ſo himſelfe ſaith; *Behold my hands and my feet, for it is I my ſelfe; handle mee and ſee, for a ſpirit hath not fleſh and bones, as you ſee mee haue.* Neither is that objection of any force, that we ſhall be like the Angels in Heauen and therefore ſpirits; ſeeing the contrary rather followeth; wee ſhal be like them, and therefore not the ſame. And not like them in all things, but in not eating and drinking, marrying, and giuing in marriage, and ſuch like. Whereas therefore the Apoſtle ſaith, that we ſhal haue ſpirituall bodies, & oppoſeth them to natural and phyſical bodies, it is not to be vnderſtood generally of all natural bodies, but of ſuch alone as we now haue, which are ſubject to mortalitie & corruption. Neither is it his meaning, that they ſhall be ſpirituall in regard of their ſubſtance, which ſhall bee one and the ſame as now it is, but in diuers other reſpects. As firſt, becauſe they ſhall be quickned by the Spirit of God, and be preſerued and continued in their

1.Cor.44.45.

Luke 24.39.

Matth.22.30.

1.Cor.15.56.

§ Sect. 4. Of the good things which ſhall be communicated to our bodies, & firſt ſpirituall qualities.

1.Cor.15.53.

§ Sect. 7. [illegible]

their liues, by the vertue and vigour of this ſpirit, which dwelling primarily and aboue meaſure in Chriſt our Head, is from him communicated to vs who are his members; & ſhal no more liue by their animal faculty, nor need for the preſeruation of their liues, meat, drinke, clothing, ſleepe, phyſicke and ſuch like helpes which are altogether neceſſary in this ſtate of mortalitie. In which reſpects they ſhall ceaſe to be naturall bodies, as they ſhall be freed from theſe animal faculties, of nouriſhing, increaſing and multiplying by generation; for no more ſhall they liue by vertue of meat and drinke thrice concocted, firſt in the ſtomacke, turning it to *chylus*; then in the miſeraicke veines and liuer, conuerting it into bloud; and laſtly in the ſeuerall parts, when it is turned into their ſubſtance, either for the augmentation or preſeruation of the body; but ſhall be ſpirituall and heauenly, liuing without all theſe helpes, by ſole vertue of Gods Spirit, and that life which they communicate from Chriſt their Head, and ſo ſhall in reſpect of this ſpirituall quickening become ſpirituall, euen as the wax of the Candle being kindled by the fire becommeth a flame, and like vnto the fire whereby it is kindled. But yet it ſhall remayne naturall, as it ſtill retaineth its owne ſubſtance, and the faculties of reaſon, ſenſe, and motion, whereby it ſhall ſtill be guided and gouerned; by vertue of that power which our ſoules ſhall receiue from the Spirit of God. Againe, they may be called after the reſurrection, ſpirituall, becauſe they ſhall in all things be ſubject to Gods Spirit, and be by it wholy ruled and gouerned; for that which in this behalfe the ſoule is in this life to the body, that in the life to come ſhall the Spirit of God be to both ſoule and body, obeying it in al things, not in part onely and imperfectly as in this world, but moſt perfectly, wholy, and willingly without the leaſt diſlike or reluctation. In which reſpect alſo it may be called ſpirituall, as it doth attaine vnto ſpirituall, angelicall, and moſt abſolute and free obedience. And with this agreeth the iudgement of that worthy ancient. When as (ſaith hee) wee heare that our bodies are to become ſpirituall, wee are not ſo to vnderſtand it, as though our body ſhould be changed into a ſpiritual ſubſtance, and ſo become a ſpirit; for neither our body now which is called animal is changed into a ſoule, but retayneth its owne ſubſtance. But that is ſaid to be a ſpirituall body, which is ſo in all things ſubject to the Spirit of God, as befitteth that heauenly habitation, all humane fragilitie, and earthly infirmity, being changed and turned into heauenly puritie, and immortalitie. Finally, our bodies ſhall be ſpirituall, in regard that they ſhal be indued and adorned with ſpirituall qualities; for to this end the Apoſtles diſcourſe wholy tendeth, not to ſhew that they ſhal haue their ſubſtance ſpirituall in the reſurrection, but onely their qualities; that whereas now they are mortal, corruptible, earthly, and indued with earthly qualities, as heauineſſe, ſlowneſſe, faintneſſe, weakneſſe and the reſt; they ſhal then become immortal, incorruptible, heauenly, and indued with heauenly and ſpiritual qualities.

August. de fide & ſymbolo cap.5.tom.3.

Now theſe ſpirituall qualities are diuers: as firſt immortality; for our Sauiour Chriſt ſaith, *they ſhall die no more, for as much as the Saints ſhall bee equall vnto the Angels, and are the ſonnes of God, &c.* And the Apoſtle telleth vs that *our mortall muſt put on immortalitie.* So by the ſame reaſon they muſt needs be incorruptible: for as hee ſpeaketh in the ſame Chapter, *our bodies are ſown in corruption, and raiſed in incorruption*: and againe, *our corruptible muſt put on incorruption.* Vnto this we may adde their agilitie, and their quicke, nimble, and light motion; for being glorified, they are perfectly ruled by the ſoule, and yeeld vnto it ready ſeruice, not being now hindred by their waight or ſluggiſhneſſe, from the preſent performing of any action wherein it wil imploy them: ſo as they ſhal be able to aſcend, as wel as deſcend; as we ſee in the example of our Sauiour, aſcending into Heauen in the ſight of his Apoſtles; and to moue from place to place with incredible ſwiftneſſe, not being at all hindred by their waight. For if (as one ſaith) Lead, which naturally ſinketh to the bottome as ſoone as it is caſt into the water, may by the art of the workman be made in ſuch a forme, thinne, hollow, and like a Boat, that it wil ſwimme and floate aloft; ſhal we think that God cannot giue that abilitie to our body, that the workman to the Lead? And if the water which is naturally heauy, can be made ſo thinne and ſubtile, that it hangeth in the Aire, and is carried about with the wind; how much more may a glorified body, quickened by Gods Spirit, be freed from its dul heauineſſe, and haue power to aſcend, and to moue which way the ſoule pleaſeth to guide it? Againe, we ſee by experience, that the heauier a body is, the ſlower it naturally is, and vnfit for motion, and the lighter it is, the more ſwift and nimble; & yet who ſeeth not, that a mans body which is lean & weak, though it be light, yet moueth ſlowly; and that his body who is in good liking, ſtrong and vigorous; though it be more heauy, is quicke and ſwift in motion? If therefore health can worke this great difference, and make that which is heauy to bee carried by another, light to be carried by it ſelfe; euen as the want thereof maketh that heauy to it ſelfe, which is light vnto another; how much more ſhal this be effected by immortalitie, and the quickening vertue of Gods powerful Spirit? But whether this motion ſhal bee equal in ſwiftneſſe to our ſoule and thoughts, and whether our bodies ſhal be able in an inſtant to paſſe from place to place, as ſome do iudge; or whether they ſhal onely moue with great and extraordinary ſpeed, paſſing whither they wil, though it be in great diſtance, in a very ſhort time, we cannot determine; howſoeuer I thinke this latter much more probable. Finally, our bodies being freed from their earthly groſſeneſſe, ſhall be ſubtile and of a much more fine and pure ſubſtance, not by diminution of their quantity, for in this reſpect it ſhal retaine all its dimenſions, not by reaſon of any rare faction, as water is made ſubtile, in the miſts and clouds; for then our bodies could not be felt, as our Sauiour Chriſt was after his reſurrection; but in reſpect of the compleate perfection of it, in its eſſence and kind, which perfection it hath from the dominion of Gods ſpirit dwelling in it, & of the glorified ſoule which doth informe it, vnto which it is ſubiect; and by reaſon of this perfection which it hath from them, is fit and able for the performing of all actions and motions of the ſoule wherein it will imploy it; for otherwiſe it would ſtil be a burthen & hinderance to the ſoule as it is in this life. And in reſpect of this ſubtility, wherby it is fitted to be ſubiect, and (as it were) the ready inſtrument of the ſoule, it cannot bee hindred in its motion by the oppoſition of any ſolid body, nor yet included, impriſoned, or violently detained in any place. Of which wee haue an example in our Sauiour Chriſts body after his reſurrection, which by reaſon of the ſubtility thereof did ſuddenly appeare vnto his Apoſtles, and preſently againe diſappeared, and alſo did come amongſt them into the roome where they were, the doore being ſhut; not by penetrating their ſubſtance, which is againſt the nature of a body, conſiſting of fleſh and bones; but by their inuiſible yeelding to giue paſſage to this moſt perfect body, that it might hereby bee imployed in ſuch actions as his holy ſpirit, and moſt diuine ſoule thought fit. Finally to this ſubtility we may alſo referre that moſt acute, quicke, and exquiſite perception and comprehenſion of the ſenſes, which the glorified body ſhal haue, & the puritie of the affections, whereby (notwithſtanding they communicate with the body) they ſhall bee moſt obedient and ſeruiceable to the mind, and no more trouble and diſturbe it with their groſneſſe and impurity.

Vnto theſe ſpiritual qualities we may adde diuers others, as namely, they ſhall bee indued with great power and ſtrength, and enioy for euer moſt perfect health and whereas now the ſoule being a ſpirit, mighty, and powerfull, cannot ſhew its ſtrength, becauſe of the weakneſſe of the body, which is its organ and inſtrument; in reſpect whereof we ſee by experience, that it exerciſeth its functions and actions more ſtrongly or weakly, according to the meaſure of bodily ſtrength and health which it vſeth and imployeth: in our heauenly Countrie our bodies ſhal enioy ſuch perfect health, and be indued with ſuch powerfull ſtrength, that they ſhal match the abilitie of the ſoule, and become ſo fit for it in vigour and might, that it ſhal not as it doth now hinder the actions thereof with its weakneſſe, and wearineſſe, but become a perfect and ſufficient inſtrument for all imployments. And this quality the Apoſtle attributeth vnto it, where he ſaith, that *it is ſowne in weakneſſe, but is raiſed in power.* So alſo they ſhal bee indued with impaſſibility, and be freed from ſuffering any hurt or detriment from any outward agent, to which in this life they are ſo much ſubiected; and conſequently they ſhalbe freed from all alteration, diminution, and corruption: for ſeeing all paſſion or ſuffering proceedeth from an ouer-bearing power of the agent ouer the patient; and for as much as nothing can thus ouer-rule, but by ouercomming the forme of the patient, which reſiſteth all outward force as long as it hath any ability; and finally, ſeeing our humane bodies ſhal bee perfectly ſubiected vnto our ſoules, by which they are informed, euen as the ſoule alſo is perfectly ſubiected vnto God; by whoſe vertue and power they are defended from all outward violence, hurts and iniuries; therefore neceſſarily they become impaſſible, and free from euil, becauſe there is no outward agent able to ouercome our powerful ſoules, & the more powerful Spirit of God; nor ſo ſtrong and mighty to hurt our bodies, as they are to preſerue and defend them.

1.Cor.15.43.

§. Sect. 7. That our bodies ſhall be beautifull, and of a comely ſtature and proportion.

Finally, they ſhal be adorned with moſt compleat and perfect beauty, and that both in reſpect of the comely and due proportion, and ſymmetry of all the parts and members, and fit quantity and ſtature of the whole body; and alſo in reſpect of the colour & complexion. So that then our bodies ſhal be freed from all maymes, defects, and monſtrous ſhapes, from all deformities, blemiſhes, and diſgraces; from al diſproportion, & vnſeemely ſhape of the members one with another, and in themſelues: and the whole man ſhal be adorned and graced with a goodly ſhape, feature and comelineſſe. And as there ſhal be perfection of all the parts of the body, ſo alſo of the whole in reſpect of age and ſtature. For although we can gather little concerning this point directly and plainely out of the Scriptures, yet may it bee inferred by conſequence, and concluded by good reaſon; for if old age and childhood bee the infirmities & imperfections of man, the one not hauing attained the perfection of nature, and the other being paſt it, and the middle age moſt compleat and perfect, & ſeeing both a genelike and dwarfiſh ſtature, are the aberrations of nature, and much more imperfect than a proportionable perſon, and a body of a conuenient and comely quantity; then it will follow hereupon that al the ſaints of heauen ſhal bee of a middle and perfect age, and though not of an exact equality, yet of a comely and goodly ſtature, for as much as in the ſtate of bleſſedneſſe al imperfections and infirmities ſhall bee taken away, and that which is moſt perfect and excellent ſhal bee receiued and inioyed. And of this I am the more certainely perſuaded, becauſe God in the firſt creation, making man his moſt perfect creature, did make him neither a child nor old man, but of a middle and perfect age, nor yet of huge ſtature (for giants came long after, through that monſtrous and vnequall matching of the ſons of God with the daughters of men) nor of dwarfiſh ſmalneſſe, in which there is no maieſty or comelineſſe; but of ſuch a mean and conuenient ſtature, as might make maieſty and beauty meet together. And therefore ſeeing our reſurrection ſhal be a renouation, and (as it were) a new and more perfect creation, than the firſt in *Adam*; it is more than probable, that there will bee a conformity, and likeneſſe between them, ſeing that the latter ſhall bee much more perfect and excellent, God then purpoſing to ſhew his extraordinarie goodneſſe, mercie, wiſdome and power, in aduancing the bleſſed eſtate and condition of the veſſels of grace, whom he hath choſen to honour and euerlaſting glory. Againe, if the Lord promiſeth to his Church, euen in the ſtate of imperfect regeneration, ſuch a vigorous and flouriſhing condition, that there ſhould be neither child nor old man amongſt them, in reſpect of the infirmities & weakeneſſes of theſe ages, but all ſhould bee of full and perfect ſtrength; how much more will he conferre and beſtow vpon vs this vigorous perfection and ſtrength in our renouation & ſtate of glorie? Finally, we know that our Sauiour Chriſt continued in this life to his perfect age, and before the time, wherein according to the common courſe of nature, his bodie ſhould haue declined, hee laid it aſide by death, and after riſing againe, hee aſcended with it into glory in this perfect age. From which ſome not improbably do gather that ſeeing wee ſhall bee made conformable vnto our head in glorie, we ſhall not be vnlike him in this vigorous maturitie and perfect age; but ſhal, if we die in our infancy, attaine vnto that perfection and ripenes, by the vertue and power of God, which time & continuance here would haue brought vs vnto; and if wee die in old age, ſhall by the ſame diuine might, bee freed from all the infirmities thereof, and be renewed and reſtored againe to our perfect vigour, ſtrength and beautie.

Gen.6.4.

Eſay 65.20.

Credibilius accipitur & probabilius plenas ætates reſurrecturas, vt reddatur munere quod acceſſurum erat tempore. Auguſt. de reſur. corporum ſerm.4. Tom.10. ſerm. 147.

Vnto this ſymmetrie and fit proportion of all the members and parts, ſhall be added the other part of beautie, conſiſting not only in the pleaſing mixture of thoſe two liuely colours of white & red, but alſo in the bright ſhining, and glorious maieſtie of the body. For if *Moſes* mortall and earthly bodie, being but a while conuerſant with God, did ſo participate of his glory, that his face did ſhine, when he returned into the congregation, ſo as *Aaron* and the people could not looke vpon him, till he had caſt a vaile ouer it; how much more ſhal ours, being glorified, immortal, and heauenly, when they ſhal bee continually conuerſant with God, and enjoy his glorious preſence for euermore? And if our Sauiour Chriſt, before hee was glorified, in his temporary Transfiguration, did ſhine like the Sun in his glorious brightneſſe, and had euen his clothes made as white as the Light, then ſhal we alſo the members of his body bee conformable to Chriſt our Head, and be like vnto him in this glorious quality, though not in equalitie. And this alſo the Scriptures plainly teſtifie; for ſo *Daniel* ſaith, that *they who be wiſe, ſhall ſhine as the brighteneſſe of the firmament, and they that turne many vnto righteouſneſſe, ſhall ſhine as the ſtarres for euer and euer.* Which is to be vnderſtood comparatiuely, namely, that theſe ſhal as much excel other of the Saints in glorious brightneſſe, as the firmament the earth, or the ſtarres the firmament: for when Chriſt ſimply ſpeaketh of the ſhining brighteneſſe of the Saints, hee ſaith of them all *that the iuſt men ſhall then ſhine as the Sunne in the Kingdome of their Father.* The which glory and brightnes ſhal extend euen to their very garments, and robes of immortality and righteouſneſſe; for, as the Apostle ſaith, the Spouſe of Chriſt, the Church, *ſhall be arraied with pure linnen and ſhining.* To this purpoſe one ſaith, that men in the Kingdome of Heauen ſhal bee like vnto the Angels, not in ſubſtance, but in bleſſedneſſe; and the juſt ſhal ſhine like the Sunne in the Kingdome of their Father: and if the brightneſſe of the body ſhal match the Light of the Sunne, what doe you thinke ſhal be the glory of the ſoule? Now if we further adde, that this beauty and brightneſſe, ſhal be joyned with great majeſty and glory, what can be added to this excellency and perfection? But herein we ſhal as much excel the Sunne, as a liuing, reaſonable, and glorified creature excelleth another which is deſtitute of life, ſenſleſſe and meerely natural; at which the Apoſtle aymeth, where he ſaith, that though our body be [a] ſowne in diſhonour, baſe and contemptible, yet it is rayſed in glory. The which may further appeare, if wee conſider that the Scriptures in many places teach vs, that in the reſurrection to this heauenly happineſſe, our bodies ſhal be like the glorified

Body of our Sauiour Chriſt; for ſo the Apoſtle telleth vs, that b *God hath predeſtinate vs to be made like to the image of his Son, that he might be the firſt born of many brethren.* So elſwhere he ſaith, that *ſuch as is the earthly Adam, ſuch are they which are earthly; and ſuch as is the heauenly Adam, ſuch are they alſo that are heauenly. And as wee haue borne the image of the earthly, ſo ſhall we beare the image of the heauenly.* And in another place he affirmeth, that d *we all behold, as in a mirrour, the glory of the Lord with open face, and are changed into the ſame image, from glory to glory, as by the ſpirit of the Lord.* And again he ſaith, that *when Chriſt, which is our life ſhall appeare, wee ſhall appeare with him in glory.* But moſt plainly in the Epiſtle to the *Philippians* hee teacheth vs, that f *Chriſt Ieſus ſhall change our vile body, that it may bee faſhioned like unto his glorious body, according to the working, whereby he is able to ſubdue all things to himſelfe.* And with him agreeth the teſtimony of the Apoſtle *Iohn*, as being both guided by the ſame Spirit; g *Wee know* (ſaith hee) *that when he ſhal appeare, we ſhall be like vnto him.* And as this is confirmed with plentiful teſtimonies, ſo it ſtandeth with good reaſon; for ſeeing Ieſus Chriſt is our Head, and we the members of his Body, decorum and comelineſſe requireth, that wee ſhould bee conformable & like vnto him; for ill would it beſeeme a glorious Head to haue an inglorious body, and not to haue the reſt of the members ſutable with it in majeſtie and perfection. Now if we further inquire, what is the glory of the Body of Chriſt our Head, the Apoſtle *Iohn* (who did behold it but through theſe dimme ſpectacles of mortality) wil tel vs, *that his face ſhone as the Sun ſhineth in his chiefe ſtrength*; and yet this was but a glimpſe of his glory, ſuch as this bleſſed Apoſtle was capable of in this fraile condition, and could behold with his weake ſight; and therefore our Sauiour himſelfe further ſaith, that at the laſt judgement, *the Sonne of man ſhall come in the glory of his Father.* In compariſon of whoſe ſhining brightneſſe, and moſt glorious Majeſty, the Sun is but a ſhadow, yea groſſe & palpable darknes. Seeing therefore Chriſt ſhal be like vnto his Father, & wee like vnto Chriſt, how beautiful & glorious ſhal we be at the day of his bleſſed appearing? Now if we would know by what means our earthly bodies ſhal be made thus beautiful, and ful of glorious Majeſty, it is by that communion which we ſhal haue with Chriſt our Head, by his Spirit, and by that communion which we ſhal haue with God through him. For he being vnited to the Godhead, and wee vnto him, it followeth hereupon, that as he cōmunicateth with his Father in glory & majeſty, ſo we alſo communicate with him, & by this Conduit pipe, haue the ſtreames of glory and happineſſe from God, who is the fountaine of all Maieſtie & bleſſednes, deriued vnto vs.

CHAP. VI.

Of the felicitie and bleſſedneſſe of the whole man, bodie and ſoule, conſiſting in his freedome from euill, and fruition of good.

§. Sect. 1. That we ſhall no more be moleſted with our turbulent affections.

ANd thus haue I ſhadowed out the ioyes, which we ſhal attaine vnto in our bodies and ſoules ſeuerally, when we come into our heauenly country. Now wee are to ſpeake of thoſe which concerne the whole man, conſiſting both in our freedome from euils; and in our communication of that poſitiue good, and thoſe vnſpeakable ioyes which are there prepared for vs. The euils from which we ſhall then be deliuered, are either internall, or externall; the former are ſuch as are inherent in our ſelues, and the other adherent and accidentall; from all which wee ſhall be freed in this day of our ful redemption. As firſt, wee ſhall be deliuered from the corruption, and troubleſome diſorder of our turbulent affections; ſome whereof, being in their owne nature euill, and ſome vnprofitable, and of no further vſe, ſhall be vtterly aboliſhed; and the reſt which are ſtill neceſſary, ſhal be perfectly ſanctified, and made ſo holy and pure, that they ſhall in all things be ſubiect to Gods will, and to the rule of holy reaſon, & fit and ready to ſerue and glorifie God. Then ſhall malice ceaſe, ſeeing there ſhall bee no enemie to maligne; there pining enuie ſhall haue no place, becauſe our owne deſires ſhal be fully ſatisfied, and we ſhal be as glorious and happy as wee would be; and if any haue more glory than we, our joy ſhal be the greater, becauſe we ſhal communicate with him therein, by reaſon of our perfect loue. There ſhal be no place for ſcornful cōtempt, & proud diſdaine, becauſe euery one ſhal be glorious and happy, and yet haue no greater happines & glory, than euery other of the Saints ſhal like and approue. Neither then ſhal we haue any doubts, or be ſubject to deſpaire, becauſe all our hopes ſhal be fully ſatisfied, and wee ſhal haue ſecure aſſurance of Gods loue. There ſhal be no need of deſiring, longing, & wiſhing, becauſe wee ſhall enjoy all which wee can deſire; and all that wee can wiſh is, that (if it were poſſible) we might more glorifie God, who of his infinite grace and mercy hath thus glorified vs. There we ſhal not be diſtracted betweene hope and feare, for our hopes ſhal be fully ſatisfied, and al cauſe of feare ſhal be taken away, ſo that thoſe paſſions of dul ſtupidity, pale wanneſſe, and trembling horrour, ſhal no more annoy vs, ſeeing we ſhal be freed from al danger of loſing our heauenly happineſſe, and of being circumuented by the malice of any enemy. Then ſhal our hearts no more boyle with angery, nor burne with deſire of cruel reuenge;

ſeeing there ſhal be no euil to offend vs, nor any foe to oppoſe againſt vs; for the Lambe of God, and the Lion of the Tribe of *Iuda*, wil at that day haue all his and our enemies ſubdued and trodden vnder foot. There ſhal be no place for zeale, ſeeing we ſhal all alike loue God, and chearefully joyne together in his worſhip and ſeruice; nor yet for hatred, ſeeing ſinne ſhal be aboliſhed both in our ſelues and others; there ſhal be no ſhamefaſtneſſe, becauſe no guiltineſſe; nor no need of mercie, becauſe there is no ſenſe of miſery. There ſhal bee no jealouſies and ſuſpitions, becauſe our hearts being tranſparent, we ſhal cleerely ſee, and be certainly aſſured of one anothers loue; nor contending emulation, vnleſſe it be, who ſhal loue God beſt, and ſhew moſt loue, both to Chriſt our Head, and all our fellow-members of his glorious Body. Finally, in this heauenly joy, there ſhal be no place for ſorrow, heauineſſe, griefe and mourning, no ſighing and groning, weeping and ſobbing: for at that day the Lord wil [a] *wipe away the teares from all faces and eyes*, and there ſhal in this new Ieruſalem, [b] *the voice of weeping bee no more heard, nor the voyce of crying*; and becauſe death, griefe and paine, ſhal haue no place, the [c] *dayes of ſorrow and mourning ſhall then be ended*. But the other affections which are of neceſſary vſe, ſhal then being purified and perfitted, be made ſeruiceable for the glorifying of God. For there wee ſhal haue perfection of loue, and no more affecting the World, and worldly things, nor the ſinful pleaſures of the fleſh, but contemning the one, in compariſon of our heauenly excellencies, and being quite wained and purged from the other, we ſhal with all our hearts, minds and ſoules, loue the Lord aboue all things, and his holy Saints and Angels, our Brethren, & copartners in joy as our ſelues. There ſhall we haue perfect affiance in God, ſecurely reſting, and wholly depending vpon his loue and power for our preſeruation, and the continuance of our joy; and then ſhal our hearts and minds be ful of holy admiration, and rauiſhing wonder, to ſee and enjoy the glorious Trinity, and the vnconceiueable pleaſures of this heauenly happineſſe. Then ſhal wee be ful of joy and gladneſſe in the fruition of God, and that eternal felicitie, yea we ſhal triumph with joy, and with an holy boaſting glory in our gladneſſe. And finally, wee ſhal then haue peaceful mindes, and ful contentment, hauing what wee wil, and not hauing what we wil not. Neither ſhal there at this day be any reluctation or repugnancie betweene our paſſions and affections, the one croſſing the other, as they doe in this life, but then, they being al ſubjected to holy reaſon, ſhal haue conformity, peace, and concord among themſelues.

a *Eſay* 25.8. *Apoc*. 7.17.
b *Apoc*. 21.4. *Eſay* 65.19. &
c 60.20.

§. Sect. 2.

Furthermore, in theſe heauenly joyes wee ſhal be freed from all weakneſſe and impotencie, and ſhal be indued with power and ability to doe whatſoeuer wee wil; for (as I haue ſaid) our wils ſhal be perfectly conformable to Gods wil, ſo that we ſhal wil whatſoeuer he willeth, whoſe will and power nothing can reſiſt. Wee ſhall be freed from all ſinne, not onely in reſpect of the guilt and puniſhment, but alſo the corruption and power of ſinning. For (as one ſaith) here we are commanded that wee doe not ſinne; there we are rewarded that we cannot ſinne; here we are enjoyned not to obey our ſinful concupiſcence, there our reward ſhal be, not to haue any concupiſcence vnto ſinne. So elſewhere: we ſhal not then ſinne, not only in act and deed, but not ſo much as in concupiſcence and deſire, when as we ſhal behold the face of God, which ſubdueth all concupiſcence vnto euill: for ſo ſweete is hee and beautiful, that when we ſee him, nothing elſe can delight vs; but there wee ſhal haue an vnſatiable ſatiety, without lothing, and being alwayes ful wee ſhal ſtil hunger. Now what can be more comfortable than this, to be freed not only from ſinne, but from power of ſinning; to be deliuered not only from the wrath and diſpleaſure of God, but from committing any thing which might deſerue it? what can be more effectual to make vs lothe this World, and with longing deſire to ſeeke this heauenly and holy Kingdome, and with the Apoſtle *Paul* to be diſſolued, and to bee with Chriſt, ſeeing then wee ſhal bee freed from this body of ſinne, and be vnburthened of this maſſie and heauy load of wickednes? The ſenſe whereof made the Apoſtle *Paul* lamentably to complaine: *O wretched man that I am, who ſhall deliuer me from the bodie of this death*; and to labour ſo earneſtly with God by heartie prayer, that he might be freed from *theſe buffettings of Satan, and this pricke in the fleſh*? Finally, as wee ſhal at this day be freed from ſinne the curſed mother, ſo alſo from death the dreadfull of-ſpring of that wicked parent; for then being made equal with the Angels, [a] we ſhal (as our Sauiour ſaith) *die no more*, neither [b] ſhal *there be there any more death*, ſeeing [c] *God will deſtroy death for euer*, as the Prophet ſpeaketh; ſo that it being ſwallowed vp in victorie, wee may with the Apoſtle triumphing ſay, *O death where is thy ſting! O graue where is thy victorie!* and conclude with that grateful praiſe of Gods mercie and goodneſſe, *Thankes be vnto God which hath giuen vs victorie, through Ieſus Chriſt our Lord.*

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Rom 7.24.

2. Cor. 12.

a *Luke* 20
b *Apoc*. 21.4
c *Eſay* 25.

1. Cor. 15.
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§. Sect.
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And as we ſhal bee deliuered from theſe internal euils, ſo alſo from thoſe which are external and accidental: as for example, we ſhal be freed from our painfull labors, wherein wee heere ſpend our liues, and conſume our ſtrength; and ſhal obtaine eternall reſt, and keepe a perpetual Sabbath vnto God: &

whereas in this life wee cannot lawfully eate our bread, vnleſſe wee earne it with the ſweat of our browes; nor purchaſe vnto our ſelues any thing which is good, without the coine of painfull labour: in this eſtate of bleſſednes this troubleſome toile ſhall ceaſe, and wee ſhall attaine vnto whatſoeuer we can deſire, with reſt and quietneſſe. So alſo in this heauenly happineſſe wee ſhall bee freed from the ſocietie and company of worldly wicked men, and ſhall no more be corrupted and poyſoned by their euill example, whileſt either wee are drawne to imitate them, or to giue ſome approbation to their ſinnes by Word or countenance, becauſe, we would not incurre their diſpleaſure, or loſe ſome worldly aduantage: nor yet be offended when by their euill conuerſation they diſhonour God, and vex our righteous ſoules, making vs often to crie out with *David*: *Woe is me that I remaine in Meſhech, and dwell in the tents of Kedar:* for being deliuered from this ſinfull World, *we looke for new Heauens, and a new earth, according to Gods promiſe, wherein dwelleth righteouſneſſe*, as the Apoſtle ſpeaketh. Againe, as we ſhall be deliuered from the company, ſo alſo from the crueltie of wicked worldlings, and be no more endangered to their iniuries, oppreſſions, and bloody perſecutions. For then we ſhall haue the vpper hand of all who aſſault vs; and triumph in victorie ouer them, who haue formerly troden vs vnder foote. Then ſhall our noiſome priſons bee changed into a paradiſe of heauenly pleaſures: then ſhall our bands and bolts, be turned into moſt glorious and precious ornaments of joy and happineſſe: then for mens railings and proud menaces, we ſhall haue the approbation of God, and applauſe of the Saints and Angels: then our reproches and diſgraces ſhall be turned into heauenly honour, and euerlaſting glorie; and for our bitter ſufferings, and ſore combats we ſhall haue a crowne of victorie, and a full recompence of reward. Furthermore, we ſhall then be deliuered from the cruell aſſaults of our ſpirituall enemies, and attaine vnto, after a full and finall victorie, a glorious triumph, and euerlaſting peace. In this World we are exerciſed and turmoiled in a continuall conflict againſt the cruell enemies of our ſaluation, Satan, the World, and our owne Fleſh: and ſometime *Amelek*, ſometime *Iſrael* hath the vpper hand: but then wee ſhall be freed from theſe troubles and dangers, ſo as we ſhall no more neede to feare the aſſaults of Satan, the allurements and perſecutions of the World, nor the frailtie and treacherie of our owne fleſh; neither ſhall they then be able to ouercome and foile vs, nor ſo much as to aſſault vs, or once by all their power and malice to diſturbe our ioyes: for in the heauenly happineſſe (as one ſaith) no friend periſheth, nor enemie entreth: and therefore the gates of this heauenly City need no ſhutting, becauſe no enemie can approach vnto them. Finally, by this heauenly happineſſe wee ſhall be exempted and freed from all miſeries and afflictions, with which this mortall life is made bitter and irkeſome, and then (as *Zophar* ſpeaketh) *wee ſhall forget our miſeries, or remember them as Waters that are paſt.* For there ſhall be no thunder, lightnings, and earth-quakes, no ſtormie tempeſts; ſcorching heate, nor extremitie of cold; there ſhall be no nakedneſſe, famine, warre, or plague; no griefe for the departure of true friends, nor diſcontent for the treacherie and infidelitie of thoſe which are falſe. But I ſhall not need to inſiſt in particulars, ſeeing I haue already more largely expreſſed them; vnto which, if need were, I doubt not but euery Reader may adde a great number out of his owne feeling and experience.

In cœleſtibus gaudijs nullus perit amicus: nullus admittitur inimicus. August.
Apocal. 21. 25.
Iob 11. 16.

Benè regnum Dei æſtati comparatur, quoniam tunc mœroris noſtri nubila tranſeunt, & vitæ Dies æterni ſolis claritate fulgeſcunt. Gregor. lib. 40. Homil. Homil. 1

§. Sect. 4.
Reaſons to proue that the Ioyes of Heauen muſt needs be moſt excellent and bleſſed.
1. *Cor.* 2. 9.

But as the whole man ſhal be freed from all euils; ſo alſo he ſhal be repleniſhed with all good, and haue the fruition of thoſe heauenly ioyes; which as they are vnconceiueable and infinite, ſo alſo they ſhal be endleſſe and euerlaſting: the former point the Apoſtle expreſſeth, where he ſaith, that *the things which the eye hath not ſeene, neither eare hath heard, neither euer came into mans heart, are which God hath prepared for them that loue him.* For if this bee true of the great worke of our redemption, and of the hidden myſteries of Chriſtian religion; how much more of that greater worke of our glorification, and of thoſe vnſpeakeable and incomprehenſible ioyes, which God hath prepared for his Saints and Angels? which though they be vnto vs inuiſible, & in themſelues infinite, yet it ſhal not be amiſſe according to that ſmall meaſure of knowledge which wee haue receiued, to adde ſomething of them that by the conſideration hereof, we may haue our affections weaned from the immoderate loue of theſe baſe and earthly vanities, and may haue our hearts ſo inflamed with theſe diuine and heauenly excellencies, that we may vſe all good meanes whereby wee may attaine vnto them. And that we may the better conceiue of the greatneſſe of theſe ioyes which are in themſelues vnconceiueable, and may haue ſome little glimpſe of this glorious light, I wil firſt ſet downe ſome reaſons which may neceſſarily proue, that though in this place of baniſhment and time of ignorance, wee cannot perfectly know and diſtinctly expreſſe what theſe ioyes are, yet it muſt needs bee that they are moſt excellent; and afterward in ſome darke deſcription ſhadow out this bleſſedneſſe and vnconceiueable glory, by ſetting downe (though but darkely) ſome particulars wherein their excellencie and perfection doth conſiſt. The arguments to proue this point may bee taken from the leſſe to the greater, wherein we are to vſe the beſt things of the World, as ſteps whereby being raiſed we may obtaine ſome darke proſpect of this glory, as it were a farre off; and as foiles to ſet out the better the incomparable beautie of that inualuable iewell the bleſſedneſſe of the Saints, and ioyes of Heauen. For thus wee may reaſon and neceſſarily conclude, that if the Lord who is infinite in all goodneſſe, wiſdome and power, hath in this life prouided ſuch a world for the good and bad together, for ſtrangers as well as his friends, yea for Turkes, Pagans, Infidels, Atheiſts, blaſpemers, and perſecutors, who are his profeſſed enemies, as well as his faithfull ſeruants and deare children; what glory and happineſſe hath hee prepared for them alone in the world to come? If all haue in common ſuch profits and delights, how glorious and great is that peculiar portion reſerued for the Saints? If this world deſtinated to deſtruction, haue ſuch a goodly vaulted roofe, adorned in the day with ſuch a glorious Sunne, and in the night with the Moone, ſhining with ſuch beautie and brightneſſe, beſpangled alſo with ſuch a multitude of ſtarres, as it were precious ſhining iewels and rich diamonds, and ſuch a goodly floore as the Earth is, beautified with ſuch variety of beaſts, birds, trees, plants wholeſome hearbes, & odoriferous flowers, no leſſe delightfull to the ſight for their admirable colours and figures, than to the ſmell for their pleaſant and ſweet ſent, and watred with ſo many Chryſtall ſprings, and cleare ſtreames, riuers and brookes; if wee haue heere ſuch muſicke to delight the eare, the naturall melodie of ſweet ſinging birds, and the artificial harmonie of inſtruments and voices made by men; ſuch delightful meates and drinkes to pleaſe the taſte, and ſuch ſoft and beautiful rayment, goodly houſes, and doune lodgings to delight the feeling: ſuch orchards, ſuch gardens, ſuch walkes, ſuch groues and ſhades, ſuch fields, ſuch medowes, ſuch iewels and ſuch treaſures, in all which Gods enemies and reprobate men haue for the moſt part a farre larger ſhare, than the deare ſeruants of God; then how incomparably more excellent is the Kingdome of Heauen, the place of Gods owne reſidence, appointed to continue for euer, and purpoſely prepared for the holy Saints, the veſſels of Gods mercie, ordained to life and glory, whom God loueth as the apple of his eye, and for whoſe ſake hee made the world and all theſe creatures, and gaue his Sonne of infinite more worth than many worlds, to worke the worke of their redemption and ſaluation? If this world, which in compariſon is but a cottage, prepared, not for laſting habitation, but for preſent vſe, like a ſhed to beare off a ſtorme, be ſo ſtately built and ſo richly furniſhed, what ſhall wee thinke of the ſtate, beautie, and glorie which is reſerued for vs in our Manour and manſion houſes, which are the chiefe ſeates of our heauenly inheritance? If the out-borders of Gods Kingdome be ſo rich and beautifull, how much more excellent is the Kings Court, the great Monarch of Heauen and Earth, where he chiefely ſheweth his glory and Maieſtie? If the Lord in his rich bountie, hath appointed vnto vs a place of ſuch profit and delight for our exile and baniſhment, how rich and full of all pleaſures is his owne countrie, which he reſerueth for his owne vſe, to ſhew therin his owne glorious preſence; & for the reward of thoſe whom he moſt graceth with his fauour? If the place of our pilgrimage haue ſo many delights and comforts, what pleaſure and contentment ſhall wee find in our heauenly home? If wee haue ſo many cauſes of ioy and reioycing in this valley of teares, and time of mourning for our ſinnes; how ſhall wee triumph with ioy, and bee euen rauiſhed with delight, on our mariage day, when as all our ſinnes being forgiuen, and we reconciled and reſtored to the fauour of God, wee ſhall haue the wedding betweene vs and our husband Chriſt ſolemnized, when as girding himſelfe about, and making vs to ſit downe at the table, he will come forth in great Maieſtie and glorie, and miniſter vnto vs at his feaſt; and afterwards carie vs into the bridall Chamber of reſt and happineſſe, that wee may eternally ſolace our ſelues with him in heauenly delights? If the World, which is but (as it were) a priſon, wherein we are kept in ſafe cuſtody, till we be brought forth to appeare before Gods tribunall ſeat at the day of iudgement, be ſo excellently adorned, and ſo richly furniſhed with varietie of delights, that worldly men could find in their hearts to remaine in it for euer; how excellent and abſolute in all perfection, is that Kingdome which he hath prepared to be the Countrie and Citie of the Saints, and his owne Kingly palace which hee hath built to be the ſeat of his Maieſtie, and the Throne and Theater of his glorie? Finally, if there be ſo great varietie of profits and pleaſures in this world, where the Lord would haue his elect afflicted and corrected for their faults, that they might amend them, what infinite & incomparable treaſures, ioyes and delights, hath he prouided for them in Heauen, where he purpoſeth to reward them, to communicate vnto them the full ſtreames of his bountie and goodneſſe, to ſet vpon their heads crownes of glory, and to cloth and compaſſe them about with ioy and happineſſe? Surely the ioyes of this

Luke 12.3

Iohn 14.2.

place are ſo infinit and incomprehenſible, that the Apoſtle *Paul* who had ſeene them in viſion onely, was ſo delighted, and euen rauiſhed with them, that it was needfull that he ſhould haue a pricke in the fleſh, and the meſſenger of Satan to buffet him, that hee might not bee exalted aboue meaſure, through the excellencie and abundance of reuelations. And therefore if *Paul* ſo triumphed in ioy, becauſe hee had for a ſhort time beheld that heauenly happineſſe in viſion only, what vnſpeakeable rauiſhing delight ſhall the elect attaine vnto, who ſhall not onely ſee it, but enioy it, and that not for a ſhort time alone, but for euer and euer.

CHAP. VII.

That in Heauen wee ſhall abound with all happineſſe, both in reſpect of our perſons and eſtates. And that there are degrees of happineſſe.

BVt let vs not reſt alone in generalities, and onely know and beleeue, that ſuch excellent ioyes are prepared for vs in Heauen, as doe without all compariſon exceed all the pleaſures and comforts which this world affoordeth; but alſo let vs deſcend to ſome ſpecials, and ſo (according to the darke meaſure of knowledge which wee haue in this place of ignorance) let vs ſhadow out, and make ſome rude draught of theſe diuine ioyes and heauenly happineſſe, by ſetting downe ſome particulars, that ſo hauing ſome dim ſight, and ſmall taſte of them, wee may thereby the rather bee incouraged to ſeeke after their full fruition. And for order ſake let vs diſtinguiſh them into either thoſe ioyes the matter whereof we ſhall haue within vs; or thoſe which are grounded on ſuch things as are with vs and about vs. And firſt we are to know that the image of God, which was wholy defaced and blotted out by ſin, and is but in part onely repaired by regeneration in this life, ſhall bee perfectly renued and reſtored in the life to come. For as in our firſt creation wee were made according to this image and ſimilitude; ſo ſhall wee in farre greater perfection bee reſtored vnto this diuine beautie in our regeneration at the laſt day. For then in our ſoules ſhall be a liuely reſemblance of the wiſedome, holineſſe, and righteouſneſſe of God, and our bodies alſo ſhall carrie ſome ſimilitude of him, not in their matter and ſubſtance (for they are corporall, and hee ſpirituall) but in their beautie, brightneſſe, and glorious Maieſtie. So that then wee ſhall not grope in the darkneſſe of ignorance, as wee now doe, knowing little of God and his workes, or of our ſelues; but we ſhall haue a cleere knowledge of theſe diuine excellencies, as wee haue in part ſhewed, and ſhall more fully ſet downe hereafter. Thus alſo both in our bodies and ſoules we ſhall be throughly purged and cleanſed from all filthineſſe of ſinne, prophanenes, and impietie, and we ſhall bee holy as our God is holy, not in equality of meaſure which is impoſſible, but in ſimilitude and reſemblance. For now we ſhall be *glorious, not hauing ſpot or wrinkle or any ſuch thing, but holy and without blame*, as the Apoſtle ſpeaketh. By reaſon of which puritie and holines of our natures, we ſhall take all our delight in the ſeruice of God, glorifying and prayſing his holy name without ceaſing for euermore. So ſhall wee alſo in this life of glory bee freed from all manner of vnrighteouſneſſe, and bee made throughly conformable both in our wils, affections, and actions to the moſt perfect will of God, which is the exact rule of all iuſtice, ſo as we ſhall not in the leaſt thought and deſire decline or digreſſe from it on the right hand or on the left. Finally, our bodies ſhall bee indued with diuine beautie, and haue ſuch an excellent and heauenly Maieſtie ſhining in them, that theſe glorious beames ſhall eaſily with their likeneſſe and reſemblance, bring any that behold them to that Sunne of perfect beautie, from whom they haue receiued all their light, and theſe little ſparkes of diuine excellencie, may guide them with their ſimilitude to that glorious and infinite flame by which they haue beene kindled.

Epheſ. 5. 27.

§. Sect. 2. That the ioyes of heauen ſhal fill vs without glutting, and ſatiate vs without loathing.

Secondly, wee ſhall be repleniſhed with fulneſſe of joy without glutting, with ſatietie without loathing, and haue a perpetuall continuance of heauenly delights without cloying. For at the ſame time our deſires ſhall bee ſatisfied, and not decreaſed, our wils and longing ſhall be accompliſhed, and yet continued, and wee ſhall ſtill thirſt, and ſtill haue our fill; ſo that by enioying our deſires, we ſhall haue contentment, and by louing and deſiring that wee enjoy, all loathing ſhall bee auoided. So *Dauid* ſaith, that *in Gods preſence there is fulneſſe of ioy*, and yet notwithſtanding this fulneſſe, *there is at his right hand pleaſures for euermore.* And elſewere, *I will behold thy face in righteouſneſſe, and when I awake I ſhall be ſatisfied with thy image.* Vpon the occaſion of which words one obiecteth, that glutting and loathing followeth ſatietie: and then anſwereth, that it is not ſo in this heauenly fulnes; for that there may be no griefe and vexation in the minde, deſiring, they are ſatisfied; and leſt there ſhould bee any loathing in this fulneſſe, they deſire this ſatietie. And therefore they deſire without any trouble, becauſe ſatietie accompanieth their deſires, and they are ſatiate without cloying, becauſe their ſatietie is ſtill kindled and ſharpned

Pſal.16.11. and 17.15.

Gregor. Moral. lib.18. cap.28.

Satietas erit inſatiabilis, nullum faſtidium. Semper eſuriemus, ſemper ſaturi erimus. Auguſt. de tempore, ſerm, 1. in 90. Tom. 10.

ned by their renued deſiring. And this ſhall be our eſtate and diſpoſition when we haue this fruition of this fountaine of life; for at the ſame time we ſhal haue a ſatisfied thirſt, and a thirſting ſatietie, hauing in our thirſt not the leaſt neceſſitie, nor in our ſatietie, any loathing, becauſe being ſatisfied wee ſhall thirſt, & thirſting we ſhal be ſatisfied. So that we ſhall haue in theſe heauenly ioyes an inſatiable ſatietie, fulneſſe without loathing, and alwaies hungring, wee ſhall alwaies bee ſatisfied. The which though it may ſeeme a riddle, yet wee may eaſily reſolue it, if wee conſider that we haue this thirſting fulneſſe of ioy from the fruition of God himſelfe, who being infinite in all perfection, muſt needs fully ſatisfie all thoſe who enioy him; and becauſe he is thus infinit there can bee no tedious cloying, or loathſome glutting, ſeeing they haue in him continuall and endleſſe varietie of ioyes and delights; and being ſatisfied with the fruition of ſome, they ſee others, after which they thirſt and hunger. Neither muſt wee thinke that they are wearie of the old, when they affect new, for this is onely incident to worldly ioyes, which being imperfect doe not bring contentment; but euen the ſame heauenly ioyes, at the ſame time, worke both ſatietie and thirſt, becauſe being abſolute in all perfection, they giue full contentment, and contenting vs they inflame our loue, and becauſe wee loue them, they kindle ſtill in vs a thirſting deſire, to haue ſtill the fruition of that which wee loue no leſſe dearely than deſeruedly. Now furthermore hauing this pleaſing ſatietie not onely in our appetites, affections, and deſires, but alſo in our wils, and vnderſtandings, and in all other powers and faculties of our bodies and ſoules, being perfectly ioyned in a bond of felicitie one with another, and with their ſeuerall functions and operations; there will from hence follow ſuch full and perfect contentment vnto euery one with their owne ſtate and condition, that none will deſire to bee other than *he is*; nor wiſh to change with another, though hee haue a ſuperiour degree in glory.

§. Sect. 3. That the ioyes of heauen ſhall be moſt excellent, in regard of the things about vs.

And this is that ioy and bleſſedneſſe which wee ſhall haue in reſpect of our owne eſtate, and the excellent parts and properties wherewith wee our ſelues ſhall be indued: beſides which wee ſhall haue infinite cauſe of ioy and contentment in reſpect of that glory, excellencie, and al-ſufficiencie of thoſe things which are about vs. In regard whereof it is truly ſaid by the holy Apoſtle, that *the afflictions of this preſent time are not worthie of the glory which ſhall bee ſhewed vnto vs.* For as hee ſaith elſewhere, *our light affliction which is but for a moment, cauſeth vnto vs a farre moſt excellent, and an eternall waight of glory*: and againe; *the things which eye hath not ſeene, neither eare hath heard, neither came into mans heart, are which God hath prepared for thoſe that loue him.* For there (as one ſaith) is ioy without ſorrow, which cauſeth eternall gladneſſe; there ſhall be all good, and ſhall not be any euill; there ſhall be whatſoeuer we will, and ſhall not be, what we will not; there our life ſhal be truely vitall, ſweete and louely, being eternall and eternally bleſſed. There ſhal be no aſſaulting enemie, nor any alluring baite of tentation, but chiefe & certaine ſecuritie, ſecure tranquillitie, peacefull pleaſure, pleaſant happineſſe, happy eternity, eternall bleſſedneſſe, the bleſſed Trinitie, of the Trinitie Vnitie, of the Vnitie Deity; and of this Deity a happy viſion and fruition, which is the chiefe part of our Maſters joy. So elſewhere hee hath this holy and heauenly meditation: What (ſaith he) loueſt thou O my body? what deſireſt thou O my ſoule? whatſoeuer it is that you loue and deſire, there ſhall you ſurely finde it. If beautie delight thee, the juſt ſhall ſhine like the Sunne in his brightneſſe; if ſuch ſwiftneſſe, power, and freedome of the body that nothing can hinder or reſiſt, we ſhall bee like the holy Angels; if a life long and healthy, there is eternall health, and healthfull eternitie; if ſatietie, we ſhall be ſatisfied with Gods image when hee appeareth; if melody, there ſhall be a full quire of Saints and Angels ſinging prayſes vnto God; if pleaſure, God will make vs drinke of the riuer of his delights; if wiſedome, we ſhal be taught of God; if friendſhip, wee ſhal loue God more than any thing, and our neighbours as our ſelues; if concord, it ſhal bee our meate and drinke, to haue one minde and one will, becauſe we ſhall all be conformable to the will of God; if power we ſhall be omnipotent in our will, becauſe it is alſo Gods will; if wee take pleaſure in honour and riches, God will make his good and faithfull Seruants rulers ouer much, and they ſhall bee the Sonnes of God and heires of his Kingdome: finally, if we deſire true ſecuritie, we ſhall be ſo ſure that wee ſhall neuer loſe theſe ioyes, as wee are ſure that we would not willingly bee depriued of them; neither will our louing God, who prouided for vs theſe ioyes when wee were ſtrangers and enemies, take them away from vs againſt our wils, being reconciled, and become his friends. In a word, ſo many and excellent ſhall theſe ioyes of Heauen bee, that the heart of man ſhall not bee able to containe and comprehend them; for wee ſhall haue abundant ioy and glory within vs, and round about vs; and becauſe wee cannot compaſſe them, being infinite and incomprehenſible, they ſhall incloſe and compaſſe vs. Vnto which (as ſome thinke) our Sauiour in the parable alludeth; for whereas in this

Rom. 8.18.

2. Cor. 4.17.

Auguſt.
loqu cap.
& medita
Quæ
eſt ibid
quicquid
eſt ibi
eſt. Auguſt
conf
rum, lib.
20.

Auguſt.
mal. cap.
Tom. 9.

this World joy is ſaid to enter into vs, becauſe it is not ſo great but that it may eaſily be comprehended; hee biddeth the faithfull ſeruant to enter into his *Maſters* ioy, becauſe theſe heauenly ioyes are ſo ineffable and vnconceiueable, that the Saints of God cannot containe them, but are contained, and on all ſides compaſſed and incloſed with them. No maruell then if theſe ioyes cannot in this time of ignorance and miſerie bee expreſſed or conceiued, ſeeing they cannot bee comprehended when they are enioyed; hee being infinite and incomprehenſible who is the chiefe cauſe and object of all our joy. Onely they may bee darkly ſhadowed by ſome earthly ſimilitudes and reſemblances which are within the compaſſe of our capacitie. As for example, ſome compare this heauenly happineſſe, to the ſtate of ſuch an one, as being vniuerſall Monarch ouer the whole World, ſhould enioy a long, peaceable, and proſperous raigne, without any warres, care, trouble or vexation, louing all, and being beloued of all his ſubjects. Or to an imaginarie aduancement of a Kings Childe out of his mothers wombe to ſit on the Throne of the Kingdome, not according to the ordinary manner, by degrees, when he commeth to age, but attaining vnto age and ſoueraigntie together, and all vpon a ſudden. Or as if a man ſhould in the ſame houre lie in a darke and noiſome dungeon, hungrie, naked, and comfortleſſe, continually expecting a cruell and ſhamefull death, and inſtantly be aduanced to a Kingdome, and to the fruition of all delights which it could yeeld him. Others expreſſe them by making a proportionable compariſon betweene the Mothers wombe, the world, and the kingdome of Heauen: namely, that this heauenly Kingdome as much exceedeth this world in glory, beauty, and variety of all delights, as the World herein excelleth the Mothers wombe; in which compariſon if there bee any diſproportion, it is becauſe our heauenly ioyes being infinite and without the mixture of any miſerie, doe by innumerable degrees excell the pleaſures and Majeſtie of the World, more than the World excelleth that darke and cloſe priſon of the Mothers belly.

By all which it appeareth that theſe heauenly ioyes bee vnſpeakable, and in themſelues infinite and incomprehenſible, but yet in reſpect of vs who ſhall enjoy them, there are (I take it) diuers degrees of them. For whereas in theſe heauenly ioyes there are two things to be conſidered; the firſt is the cauſe or obiect of this joy and happineſſe; the other the application, comprehenſion, and fruition of them: it is true in the former reſpect, *one cannot bee more happy and bleſſed than another, becauſe all ſhall injoy God, as their *ſummum bonum*, and chiefe good, and thoſe heauenly ioyes which hee will communicate vnto them: but in reſpect of the other, there are diuers degrees, as one more than another is more capable and comprehenſiue of this infinite goodneſſe, whereby he is fitted and diſpoſed to a more large and perfect fruition of God, and ſo becommeth more bleſſed, becauſe hee more injoyeth his *ſummum bonum*. Euen as diuers veſſels being filled in the ſame Sea, there is no difference in the Water, wherewith they are filled, which is ſufficient to fill them, though they were neuer ſo great; but yet one of them may hold more than another, according as they exceed in bigneſſe and largeneſſe of capacitie. And this (as I take it) is cleere enough in the Scriptures. In the twelfe of *Daniel* it is ſaid, *that they that be wiſe ſhall ſhine as the brightneſſe of the firmament, and they that turne many to righteouſneſſe ſhall ſhine as the ſtarres for euer and euer.* Both which though they bee vnderſtood of the ſame Preachers of righteouſneſſe which ſhall conuert men to the faith, and therefore there is no compariſon made betweene the wiſe, and ſuch as conuert others, nor betweene the brightneſſe of the firmament, and the brightnes of the ſtarres; yet I doubt not, that in both theſe they are preferred before other men, who haue not that excellencie of wiſdome, and fruites of their miniſterie; and that it is the meaning of the holy Ghoſt there to ſhew, that as they excell others in theſe gifts and fruitfull labours, ſo alſo they ſhall excell them in glory and happineſſe. The Apoſtle alſo ſeemeth to ſignifie this, where he ſaith, that *as there is another glory of the Sunne, and another glory of the Moone, and another glorie of the Starres, one Starre differing from another Starre in glorie: ſo alſo is the reſurrection of the dead.* Againe, our Sauiour Chriſt appropriateth this to his Apoſtles as a ſpeciall priuiledge and prerogatiue in regard of the dignitie of their office, their paines, and faithfulneſſe, that they ſhall *ſit vpon twelue Thrones, & iudge the twelue tribes of Iſrael.* And the Apoſtle ſeemeth to ſpeake of a peculiar crown laid vp for him in regard of his extraordinarie ſufferings & labours. Finally, whereas the Scriptures promiſe not onely eternall life in generall to all the faithfull, but alſo ſpeciall wages and rewards according to their workes, and that faithfull ſeruice which they haue done vnto God, thereby it appeareth that according to the meaſure of our graces and obedience in this life, wee ſhall haue a proportionable degree of glory in the life to come.

Vnto theſe teſtimonies wee might adde diuers reaſons, as firſt, ſeeing the Lord doth in this World giue his gifts and graces in a diuers and vnequall proportion, to ſome a greater, and to others a leſſe meaſure, it is

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Dan. 12.3.

1.Cor.15.41.42.

Matth. 19.28.

1.Theſſ.2.19.

§. Sect. 5.

Diuers reaſons to proue that there are diuers degrees of glory, and ſome ob-iections an-ſwered.

more than probable that he will accordingly giue vnto the Saints a diuers meaſure and proportion of glory and felicitie, in the Kingdome of Heauen, when as hee will reward and crowne theſe his gifts according to his gracious and free promiſes. And this our Sauiour Chriſt ſeemeth to intimate in the parable: where the Lord maketh his faithfull ſeruant, who by well vſing his ten talents had gained other ten, ruler ouer ten Cities; and according to the ſame proportion, aſſigneth vnto him, who with his fiue talents had gained fiue more, the gouernment of fiue Cities. Againe, the puniſhments of the wicked and reprobate ſhall bee diuers in their meaſure and proportion, according to the qualitie of their ſinnes; in which reſpect our Sauiour Chriſt ſaith, that it ſhall be eaſier for Sodome and Gomorrah in the day of iudgement, than for that Citie which contemneth the preaching of the Goſpell; and for Tyre and Sidon, than for Corazin and Bethſaida, who were not conuerted by Chriſts doctrine and miracles. For whereas it may be obiected, that the reaſon followeth not, because the wicked are puniſhed for their ſinnes, but the faithfull are not ſaued for their merits, but by the obedience, righteouſneſſe, and death of Chriſt, which equally appertaineth to all the faithfull: To this I anſwere, firſt, that God hath not onely in generall promiſed vnto all euerlaſting life, for the death and merits of Chriſt, but alſo that he will of his free grace, and infinite bountie reward men according to their owne workes which they haue done in the fleſh; for ſo the Apoſtle ſaith, that *wee muſt all appeare before the iudgement ſeate of Chriſt, that euery man may receiue the things which are done in his body, according to that he hath done, whether it bee good or euill.* Secondly, howſoeuer euerlaſting life belongeth to all them who haue their part and intereſt in the death and obedience of Chriſt, yet forasmuch as theſe are diuerſly applied, by ſome more weakely, by others more ſtrongly, according to the diuers meaſure and degree of their faith; ſo anſwerably theſe diuers degrees, ſhall haue diuers rewards, and a different meaſure of glorie fitted vnto them: for as all the faithfull haue their part in Chriſt, and one and the ſame Sauiour equally belongeth to them all, but in reſpect of the application (howſoeuer he is truly applied to all) yet all apprehend him not alike, but ſome weakely by their little faith, and others more ſtrongly by their full perſwaſion; and according to their ſtrength of apprehenſion, and diuers meaſure of faith, bring forth proportionable fruits of good workes, godlineſſe, and righteouſneſſe in their liues and conuerſations: So in like manner all the faithfull haue the ſame ioyes of Heauen common to them all; but yet in regard that thoſe who haue had a greater meaſure of faith, and other ſanctifying gifts and graces on the Earth, ſhall anſwerably haue a more large and ſtrong apprehenſion of theſe ioyes, and haue a greater and more ample capacitie to receiue and containe them, there ſhall bee diuers degrees of glory and happineſſe. Euen as thoſe who are at one feaſt or banquet, haue all the ſame meate and dainties ſet before them, but yet haue different degrees of comfort and fruition in feeding on them, according to the goodneſſe or weakeneſſe of their ſtomackes; in which reſpect though all be equally ſatisfied, yet he who hath the ſharper appetite, and ſtronger digeſtion, hath the largeſt ſhare, and the fruition of it with moſt pleaſure and delight. Finally, in the inchoation and beginning of our glorification, which is in this life, when as being ſanctified we are endued with peace of conſcience, and joy in the holy Ghoſt, there are diuers degrees of grace, holineſſe, and ſpirituall ioy and comfort, ſome hauing a greater, and ſome a leſſe meaſure; and therefore the Lord being conſtant, vniforme, and immutable in his courſes and proceedings, we may conclude, that hee will obſerue the ſame tenure in accompliſhing and perfecting our glorification, giuing vnto thoſe a greater meaſure, and higher degree of glorie and happineſſe in his kingdome, who in this life had the greateſt beginnings, and largeſt proportion of grace and ſanctification. But againſt this is obiected the parable of the labourers in the vineyard, where all are ſaid to haue equality of reward; and the laſt as well as the firſt to haue receiued a pennie. To which I anſwere, that the ſcope of this parable is not to ſhew, that there ſhall bee equalitie of rewards in the Kingdome of Heauen, but that God in his infinite mercy will giue vnto thoſe who are called at the laſt houre euerlaſting life, as well as vnto them who are firſt called; and therefore thoſe who are firſt called, haue no cauſe to triumph and inſult ouer thoſe who are called laſt: but hereupon it followeth not, that becauſe they haue the ſame kingdome, glorie, and happineſſe, therefore they ſhall haue the ſame degree; ſeeing wee may all haue the freedome and generall priuiledges of the ſame Citie, and yet haue therein diuers, offices and preferments. All ſhall haue indeed the ſame life, glory and happineſſe, in reſpect of the obiect which is the Lord himſelfe and the ioyes of Heauen; but all ſhall not (as I haue ſhewed) haue equall application, apprehenſion, and capacitie in conceiuing and comprehending of theſe obiects, by reaſon whereof one ſhall containe more ioy and happineſſe than another, though all ſhall be full and perfectly repleniſhed. Others obiect, that all ſhall haue

Luke 19,16.17.

Matth.10.15.

2.Cor.5.10.

haue the fruition of our *ſummum bonum* and chiefeſt happineſſe; and therefore if all haue the chiefeſt happineſſe, none can be ſuperiour vnto other. Vnto which the ſame anſwere ſerueth: for all ſhal equally enjoy the *ſummum bonum*, the obiect and cauſe of our happineſſe; but not in equalitie, in reſpect of the application and comprehenſion of this infinite good and chiefe happineſſe, which (as I haue ſaid) ſhal bee in diuers meaſures and degrees.

Finally, whereas they obiect, if ſome haue a greater meaſure of joy and happineſſe than others, then they ſhal want who haue not ſo much as they; and wanting ſhal not be fully ſatisfied and contented, but contrariwiſe ſhal bee apt to enuy thoſe who excel them, and to wiſh their owne aduancement; all which argue inſufficiencie and imperfection, from which that heauenly happineſſe is exempted: To this I anſwere, that though there be not equality of joy, yet there is ſufficiency, ſeeing euery one ſhal be filled, and haue as much joy and happines as he can containe or yet deſire; and conſequently being fully ſatisfied and contented they ſhal not enuy any Superiour, or deſire to change. For as a leſſer pot needeth not, nor (if it had reaſon) would deſire, to haue as much powred into it, as into a greater, becauſe it is inſufficient to containe it, & being ful, the ouerplus would but ſpil and run ouer; and as no man, but a Glutton, being filled and ſatisfied at a daintie Banquet, would enuy his fellow becauſe his ſtomacke containeth more; and none but a foole, being of a low ſtature would once deſire to be apparelled in the clothes of a taller man, but rather ſuch as are fit for his own perſonage: ſo euery Saint being filled and fitted with a ſufficient meaſure of glory and happineſſe, is wel contented with his eſtate, and deſireth not ſuch a proportion as is vnmeete and vnfit for him. Againe, being fellow-members of the ſame Body, whereof Chriſt Ieſus is the Head, wee ſhal be content with that proportion of glory and happines, which is fit for vs in our ſeueral places, as being moſt comely and conuenient both for the part it ſelfe, and for the whole Body; for as the members of the natural body are contented with their owne beauty, proportion, and place; becauſe if they ſhould be greater or leſſer, higher or lower, or not themſelues, but the ſame with others, or finally any other way diſpoſed, than as they are in their own nature and creation, it were vnto themſelues a deformitie, and would make the whole body monſtrous; and therefore the hand or foot, deſire not to bee the head or heart, nor enuy vnto them their greater honour and dignity: ſo the members of this heauenly body, are contented with that they are, and deſire to be no other, nor enuy their Superiours in glory, their greater aduancement; becauſe all haue receiued ſuch a meaſure of glory as is moſt conuenient & comely, both for themſelues, and for the glorious perfection of the whole body; and to bee higher or lower than Gods Wiſdome hath diſpoſed of them, would but deforme and diſgrace the whole, and euery ſeueral part. Finally, though there be inequality of glory, there can be no diſcontent in any, becauſe he hath not ſo much, nor enuy towards another, becauſe he hath more; ſeeing like the members of the ſame body they receiue their greater excellencie and perfection, not for themſelues alone, but for the good of all their fellow-members, and of the whole Body. And moreouer, becauſe through that perfection of loue which ſhall be amongſt them, they ſhal communicate with one another in all their happineſſe, rejoycing as much in their glory and felicity, as in that which they themſelues haue receiued; therfore there can be no place to enuy or diſcontent.

Chap. VIII.

That Heauen is a place moſt glorious; and of our bleſſed ſocietie with the Saints, Angels and our Sauiour Chriſt.

§. Sect. 1. That the Heauen of Heauens ſhall be the place of our happines, which is moſt beautifull and glorious.

ANd thus haue I (though but in darke maner) deſcribed the ioyes of heauen, both which concerne the excellent condition of our owne perſons, and alſo thoſe things which are about vs. Vnto which we may now adde the excellencie and glorious beautie of the place where, and of the ſociety with whom, wee ſhal enioy al this happineſſe. And firſt for the place of our happineſſe; it is not the earth, aire, or firmament, wherein the ſtarres are fixed, but the heauen of heauens, or the ſupreme and higheſt heauen, into which Chriſt as hee was man aſcended, and ſo was made higher than all the viſible heauens, as the Apoſtle ſpeaketh; which is alſo that which the Apoſtle *Paul* calleth the third heauen, into which he was taken vp. Howſoeuer ſome thinke that after the reſurrection, the bleſſed ſaints ſhal not be confined to any place, but haue the vſe both of heauen and earth for their habitation, in both which they ſhal enioy the preſence of God, and all diuine and heauenly happineſſe. The which their opinion they ground vpon thoſe places of Scripture, wherein it is not onely ſaid, that there ſhal bee new heauens and new earth; but alſo that therein ſhal dwel righteouſneſſe, that is, the holy and iuſt who ſhal execute righteouſneſſe, and that the Saints being [c] made kings ſhal reigne vpon the earth. But concerning this point I can determine nothing; onely let vs know this to our ioy and comfort, that whereſoeuer the ſituation of this

Heb.7.26.

2.Cor.12.2.

a Eſay 65.17. and 66.22. Apoc.21.1.

b 2.Pet.3.13.

c Apoc.5.10.

this ſeat of bleſſedneſſe ſhal be, it is certainely moſt glorious and maieſtical. Neither muſt we thinke that the Lord hath onely prouided for vs goodly and rich furniture, but alſo ſtately palaces and glorious manſions. For if earthly kings will haue habitations anſwerable to the greatnes of their maieſty, wherein they keepe their chiefe reſidence; then how glorious and ful of ſtately maieſty is this heauenly palace, which is the chiefe ſeat of the King of kings, where he communicateth himſelfe to his chiefe nobles and courtiers, the holy Angels, and bleſſed Saints? But hard and impoſſible it is to deſcribe in a liuely manner, the excellencie and ſtatelineſſe of this glorious manſion, and city of the ſaints, in al the particulars therof; only this wee may conclude, that it is; firſt, of moſt large and almoſt infinite extent and circuit, ſeeing it is to be the ſeat and habitation of innumerable Saints and Angels, vnto the maieſty whereof is required that it be moſt ample and ſpatious, that they may haue liberty and roome enough. For as it is one part of the wickeds diſgrace & puniſhment, that they ſhall be thruſt together in a ſtraite roome, and like ſtincking tares and noiſome weeds bee cruſht together, & tied in bundles that they may bee caſt into the fire: ſo contrariwiſe it is more than probable, that the ſeat of the bleſſed is moſt ample and ſpatious, that ſo it may bee the more glorious, ſtately, and magnificent. And this appeareth alſo by euidence of reaſon: for if the viſible heauens be ſo many and innumerable degrees greater than the earth; then how much more ample and ſpatious is the Heauen of Heauens, which doth incloſe and compaſſe them, as they doe the Aire and Earth? Secondly, wee may be aſſured that this place is moſt holy and pure, ſeeing it is the ſeat, not only of the holy Saints and Angels, but alſo of the Lord, who is holineſſe it ſelfe. For if that place of his temporall and momentany preſence, when as he appeared vnto *Moſes*, was holy; how much more holy are the Heauens, which is the place of his continuall reſidence? In reſpect of which purity and holineſſe it will not admit of any impure gueſt; for as it is ſaid, *no vncleane thing ſhall enter in thither, neither whatſoeuer worketh abomination and lies.* Finally, we may be aſſured though we cannot deſcribe it according to its worth and excellency, that it is a place moſt glorious and majeſtical. For if the Tabernacle when God gaue ſome ſuch viſible ſignes of his preſence, as the people in their frailty and mortality were capable of, was filled with glory; how ful of glory and majeſty are the higheſt Heauens, where God keepeth his chiefe reſidence, and manifeſteth his glory and greatneſſe, in a farre greater meaſure to his Saints and Angels, which are incorruptible and immortall? And this royal excellency being in it ſelfe ineffable and vnconceiuable, the Apoſtle deſcribeth according to our weake capacity, by ſuch viſible and earthly things as are moſt precious and glorious. And firſt hee ſaith, that this new Ieruſalem and City of God, is ful of Gods glory, and her ſhining like vnto a ſtone moſt precious, and as a Iaſper ſtone, cleere as chryſtal: that it hath a wal great and high, and twelue gates, and at the gates twelue Angels; that it is both in length and in bredth twelue thouſand furlongs; that the building of the wal of it was of Iaſper, and the City of pure gold, like vnto glaſſe, cleere and tranſparent, pure and glorious: that the foundations of the wal of the City are garniſhed with all manner of precious ſtones: the firſt foundation of Iaſper, the ſecond of Saphire, the third of Calcedonie, the fourth of an Emerald, the fifth of a Sardonyx, the ſixth of a Sardius, the ſeuenth of a Chryſolite, the eight of a Beryl, the ninth of a Topaz, the tenth of a Chryſopraſus, the eleuenth of a Iacynth, the twelfth of an Amethyſt. That the twelue gates were twelue Pearles, and euery gate of one Pearle, and the ſtreet of the Citie pure gold, and like ſhining glaſſe. All which if it be to be vnderdood (as ſome would haue it) of the glory of the Church here on earth, when as Iewes and Gentiles ſhal bee ioyned together before the comming of Chriſt to judgement; it, is no leſſe forcible to proue that the Heauen of Heauens is a place moſt glorious; for if there be ſuch glory, beautie, and maieſty in the Church militant how innumerable degrees ſhall it be increaſed and inlarged in the Church triumphant? if there be ſuch excellency to be ſeene on earth, what ſhall we thinke of the Heauen of Heauens? And ſurely, if theſe out-caſes of this Imperiall Heauen, the ſtarry firmament, daily ſubject to our view, be ſo glorious; How much more majeſticall is that place reſerued for Gods Saints? If the roofe of our priſon and earthly habitation be ſo curiouſly vaulted, and ſo richly garniſhed and beſpangled with bright ſhining lights, and beautiful ſtarres; what workmanſhip, what maieſty, and incomparable excellency may we expect in the Palace of the great King, and the heauenly habitation of the Saints and Angels? If the very porch and firſt entry bee ſo ſtately and glorious; how full of majeſty, beauty and glory, are the chiefe roomes, and the Preſence-chamber of this great and glorious Monarch of Heauen and Earth.

Matth.13.30.

Exod.3.5.

Apoc.21.27.

Exod.40.34.

Apoc.21.

§. Sect.

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Matth.8.1

Vnto this glory and happineſſe of the place, we may adde that felicity, joy, and contentment which wee ſhall take in our company; for firſt, we ſhall haue the ſociety and fellowſhip of the Saints and bleſſed Angels, according to that of our Sauiour Chriſt, *many ſhall come from the Eaſt and weſt, and ſhall ſit downe with Abraham, and Iſaac,*

their

and Iacob, in the Kingdome of Heauen. And becauſe there ſhal be perfect loue and charity among vs, euery one louing another as themſelues, and rejoycing as much in their happines and felicity as in their own; hereof it wil come to paſſe that according to the innumerable number of the Saints and Angels, ſo infinitely ſhal our joyes be doubled & rebled, and that which one hath not of this glory and happineſſe in himſelfe, becauſe he is not capable of it, he ſhal enjoy it through his perfect loue, in the reſt of this holy and heauenly Society; they being mutually one to another, ſtorehouſes and treaſuries of theſe euerlaſting joyes, to keepe for their vſe and comfort, that which themſelues cannot containe and comprehend. So that this joy of Loue and perfect Charity, ſhal infinitely exceed al other heauenly ioyes which belong peculiarly vnto any one; ſeeing therby euery one perfectly enioyeth all the happineſſe and bleſſednes of the whole ſociety of the Saints and Angels, whoſe glory as it is moſt excellent, ſo their number numberleſſe. Now if theſe heauenly ioyes bee ſo vnſpeakeable and ſo incomprehenſible in euery one, that he can ſcarce containe them, how ſhall we be rauiſhed with ioy and delight, when wee ſhall communicate in the glory and happineſſe of ſo great a multitude? And if there be ſuch ioy and ſweet content on earth, whileſt two or three liuing in all proſperity, dearely loue one another, who notwithſtanding loue imperfectly, and ſpend the leaſt part of their time in their mutuall fellowſhip with their beloued friends; what infinite ioy and reioycing ſhall there be, when all the ſaints ſhall be ioyned in their hearts with the bond of perfect charity, and in their perſons in a neere fellowſhip and ſociety, neuer againe to be ſeparated and diuided? Neither ſhall heere (as in the earth) propriety vnto theſe ſpiritual ioyes, and heauenly treaſures be any cauſe of difference, by reaſon that the ones hauing them, is the cauſe why others want them; ſeeing all theſe vnualuable riches, and vnſpeakeable happineſſe ſhal lie out in common, for the vſe and comfort of all the inhabitants. And as all ſhal ioyntly enioy this kingdome of glory in an holy communion, ſo euery one ſhal enioy it wholly to himſelfe; euen as the Sun ſerueth for the vſe and benefit of the whole world; and yet euery one indued with ſight inioyeth it wholly, as though no other were partner with him. And therefore becauſe the ones hauing of this heauenly ioy and bleſſedneſſe, is ſo farre from hindring of another, that contrariwiſe through that communion and perfect loue which is amongſt them, euery one enioyeth anothers happineſſe, and ſo by this fellowſhip hath his ioyes infinitely multiplied; from hence will ſpring vnſpeakeable ioy in one anothers loue, and vnconceiueable loue by reaſon of this joy.

§ *Sect.* 3.
Whether we ſhall in Heauen know one another.

But here it may bee demanded, whether in this heauenly ſocietie, we ſhall know euery one their earthly friends, kindred and acquaintance. To which I anſwere, that it were better if we would learne to know, and to bee aſſured, that wee our ſelues ſhal bee happie members of this heauenly ſocietie; for what will it profit a man to know, that the Saints ſhall haue this knowledge one of another, if he be ignorant of the meanes whereby he may come to be in this number? Secondly, I anſwere, that if this particular knowledge, which here wee ſo much deſire would after that manner which we deſire it, any whit aduance our ioy and heauenly happineſſe; then moſt certainely wee ſhall attaine vnto it, and ſhall euery man know his neere and deare friends, as wife, husband, father, mother, ſiſters, brethren, children, and familiar acquaintance, ſeeing nothing ſhall bee wanting to that felicitie and bleſſednes, which may make it perfect and compleate; & contrariwiſe if it will not, wee haue no reaſon greatly to deſire it. Finally, I anſwere more plainely and directly, that in the heauenly ioyes, wee ſhall all know, and knowing loue one another, but yet not after a carnall and worldly manner. The former point is more than probable; for being plentifully indued with Gods ſpirit, and hauing thereby our minds illuminated with all knowledge and ſpirituall wiſdome, we ſhall bee inabled to know, not onely thoſe who haue beene formerly of our acquaintance, but euen ſtrangers, whom we neuer ſaw. For if *Adam* before the fall, had his mind ſo inlightned with wiſedome and knowledge, that he knew *Eue* and from whence ſhe came, at the firſt ſight; and if the Apoſtles accompanying Chriſt in his transfiguration, and hauing but a ſmall beginning, and a little taſt of their glorification were able thereby to know *Moſes* and *Elias* whom they had neuer ſeene: And (as ſome adde) if *Diues* (as it is in the parable) knew *Abraham*, and *Lazarus* in his boſome in ſo great a diſtance; then how much more ſhall they, who are perfectly glorified, and indued with all knowledge, through the illumination of Gods holy ſpirit, know all their friends and kindred, with whom formerly they haue beene acquainted? But yet this knowledge, both in reſpect of the cauſe and manner thereof is not worldly and carnall, neither ſhal we know them by their outward ſhape and fauour; for this is impoſſible, in regard of the great difference betweene a bodie mortal, and immortal, earthly and glorified, which, as I ſaid, ſhal bee freed from all blemiſhes and imperfections, either of age or ſtature; nor by the helpe of our naturall memorie, which in ſuch length of time, and great alterations, which in the meanetime ſhall happen, muſt of neceſſitie faile vs; but by that diuine illumination of

*Gen.*2.23.

*Matth.*17.4.

Luke 16.

2.Cor.5.15.

Gods ſpirit, which maketh acquaintance & ſtrangers all alike knowne vnto vs. In both which reſpects, the Apoſtle *Paul* ſaith, that *from henceforth we know no man after the fleſh; yea, though we had knowne Christ after the fleſh, yet now henceforth know we him no more.* Whereby is meant, that the knowledge which we haue one of another, is not in outward and worldly reſpects, but diuine and ſpirituall, as wee know them in Chriſt, by the inlightning of the ſpirit. And the like alſo may be ſaid of our loue towards them, which ſhall no more bee, in regard of our earthly kindred, acquaintance and friendſhip, all which ſhall be aboliſhed, but in reſpect that they are the members of Ieſus Chriſt, copartners of the ſame ioyes, and fellow members vnited one to another by the ſame ſpirit. Neither ſhall we more reioyce in the ſocietie of our earthly kindred and acquaintance, or better loue them in theſe earthly reſpects; for this would not augment and increaſe, but diminiſh and detract both from our loue and ioy; ſeeing this ſhal be the perfection of them both, to bee towards all in the higheſt degree, louing and reioycing in the happineſſe of euery one of God Saints, much more than the tendereſt mother can loue her child, or wife her husband, and as much as they loue themſelues, and reioyce in their owne happineſſe. And if there bee then any difference in our loue, it ſhall bee in diuine and ſpirituall reſpects, euen as our loue ſhall bee diuine and ſpirituall, namely, as wee ſhall more loue them, who haue greateſt excellency of gifts, and meaſure of glory, hauing a more perfect apprehenſion of God, and that heauenly bleſſedneſſe, and the greateſt proportion of that holy ſpirit, which ſhall be the bond of our vnion, and cauſe of our loue.

§. Sect. 4.
That it ſhall be a great part of our heauenly happineſſe to enioy the company of our Sauiour Chriſt

But as wee ſhal haue knowledge of all the bleſſed Saints, and louing them as our ſelues, ſhal haue great ioy in their societie: ſo eſpecially ſhal we know our Sauiour Ieſus Chriſt louing him aboue all the reſt, yea and more than wee loue our ſelues, and taking vnconceiuable ioy in that vnion and communion, which wee ſhal haue with him, in all that glory and happineſſe, wherein hee ſhal bee farre preferred before all the ſonnes of men. Of this ſpecial knowledge of Chriſt, himſelfe ſpeaketh. *Father* (ſaith he) *I will that they which thou haſt giuen mee, be with mee, euen where I am, that they may behold my glory which thou haſt giuen me.* Yea, in this knowledge of him, he placeth a chiefe part of our heauenly happineſſe, ſaying, that *it is life eternall, to know God, and whom hee hath ſent Ieſus Chriſt.* Of which happineſſe, holy *Iob* aſſureth himſelfe, where hee ſaith, that hee was *not onely ſure that his Redeemer liued,* but alſo that he ſhould *ſee and behold him with his bodilie eies.* By which knowledge of Chriſt, and fellowſhip with him, wee ſhall haue ineſtimable ioy and comfort; for if *Iohn* the Baptiſt ſprang for ioy in his mothers belly, at the preſence of Chriſt in his firſt conception; if his earneſt deſire to ſee Chriſt in the fleſh, made old *Simeon* wiſh the prolonging of his life, and hauing obtained his deſire, and ſeene Chriſt his ſaluation, was moſt willing to depart in peace: If the eyes of the Diſciples were bleſſed by Chriſts own teſtimony, becauſe they had ſeen that, which many many Prophets and Kings had deſired to ſee, and yet could not, to wit, the Sauiour of the World clothed with our humane nature, and but in the eſtate of a ſeruant, deſpiſed of men, and contemptible in the World: And finally, if *Peter, Iames,* and *Iohn,* ſeeing but ſome ſmal ſparkes of his glory and maieſtie in his transfiguration, were ſo rauiſhed with delight, that ſetting aſide all worldly deſires, they wiſhed only the continuance of this joy; then what ineſtimable pleaſure, comfort, and rejoycing ſhall we haue, when wee ſhall continually behold our Sauiour Chriſt in his glory and majeſty, adorned in his Kingly attire, accompanied with his bleſſed Saints and Angels, and ſitting at the right hand of his Father, like a triumphant Conquerour, hauing ſubdued and trodden vnder foot all his and our enemies? eſpecially conſidering that wee ſhal not be bare beholders onely of his glory and happineſſe, but ſhall communicate with him, as members of his body, in all his joyes, and be made partakers of all his glory. O what rauiſhing joy ſhal then poſſeſſe our ſoules, when as we, who haue long beene contracted to our Lord and Husband, ſhal ſee that bleſſed time come, when we ſhal haue that royal marriage betweene him and vs ſolemnized in the preſence of God and his holy Angels, and ſhal haue the fruition of him, and all his happines, when as wee ſhal not be able to determine, whether the glorious majeſtie, or the vnmatchable loue of our deare Husband ſhal exceed one the other? What delight and comfort ſhal we then feele, when we poore contemptible members, baſe, and inglorious in the world, ſhal be vnited to our moſt glorious head, Ieſus Chriſt, and by vertue of this vnion with him, ſhal alſo be glorified, and communicate with him in all his felicity, and heauenly joy? O how ſhal at this day our hearts and ſoules bee able to containe that pleaſure and delight, when wee ſhal haue ſo neere ſocietie and fellowſhip with our bleſſed Sauiour & Redeemer, who hath loued vs ſo dearely, that when we were Bankrupts to Gods Iuſtice, he became our ſuretie, and diſcharged our debt to the vtmoſt farthing? When we were enemies, he wrought our reconciliation; when we were condemned, hee procured our pardō; when we were the ſlaues of ſinne and Satan, he powerfully redeemed vs; and when we were in the ſtate of condemnation,

Iohn 17.24.
Verſe 3.

Iob 19.25,27.

Luke 1.4

Luke 2.2

Luke 10.2

Math.17.

damnation, & the very firebrands of hel fire, he brought vs into the ſtate of ſaluation, and made vs the ſonnes of God, and coheires with him in all his glory and heauenly happineſſe. All which he effected by humbling himſelfe to the ſtate of a ſeruant, when he enjoyed with his Father al glory and Majeſty, and by ſuffering miſeries and afflictions, hunger, wearineſſe, griefe, and worldly contempt, ſcornings, reuilings, buffettings, ſcourgings, and finally, that ſharpe and ſhameful death of the Croſſe, and his Fathers heauy diſpleaſure, much more bitter and intolerable than all the reſt of his bodily ſufferings. O how then ſhall wee rejoyce in his Loue, and in louing him againe, for all his grace and goodneſſe vnto vs?

CHAP. IX.

Of the fruition of God, and of thoſe vnſpeakable joyes which will ariſe from it.

ANd thus haue I ſhewed what ineſtimable joyes are prepared for the Saints, both in reſpect of the things within them, and without them; all which, though they are ſo great, that the heart of man cannot poſſibly conceiue them; yet are they all but little or nothing, in compariſon of that incomprehenſible joy and happineſſe, which we ſhal haue in the fruition of God himſelfe, infinite in all goodnes and perfection; whereby we ſhal for euer enjoy his preſence, behold his face and glory, and be vnited vnto him in a bleſſed and holy communion, that ſo he may become all in all. Which joy being like the authour and object therof, infinite and incomprehenſible, it is not to bee expected, that I ſhould in the leaſt meaſure, as it is in it owne nature, expreſſe it; ſeeing in regard of its infinite perfection, the heart of man cannot conceiue the leaſt part thereof, much leſſe his tongue or pen vtter it; onely I wil content my ſelfe to haue ſhadowed it out in ſome darke manner, and to diſcouer it by the light of the word, as it were a farre off, expecting the ful reuelation thereof in the great day of Gods appearing. Firſt therefore we are to know, that as God is the chiefe author and cauſe of all our happines, electing vs to eternal life before the world was, creating vs vnto glory and graciouſlie affording vnto vs all the meanes of our ſaluation; ſo alſo he is the chief obiect, and (as it were) material cauſe, and ſubſtance, of all our ioy and happineſſe. And (as one ſaith) it is he, both which crowneth vs with a glorious crown, & is alſo himſelf this crowne of glorie; it is he that promiſeth, and who is alſo that which is promiſed, he is the rewarder, and hee alſo is our reward. And finally, he giueth vnto vs heauenly happineſſe and bleſſedneſſe, and is alſo this bleſſedneſſe and felicitie it ſelfe. And thus the Lord promiſeth vnto *Abraham*, not onely that he would reward him greatly, but alſo that hee himſelfe *would bee his exceeding great reward.* And holy *Dauid* in many places calleth the Lord his life, his light, his glorie, his ſtrength, his portion, and the lot of his inheritance: and finally affirmeth, that when hee ſhould appeare, hee ſhould bee throughly ſatisfied with his image, becauſe in his preſence is fulneſſe of ioy, and pleaſures at his right hand for euermore. To which purpoſe one ſaith, that it ſhall bee our reward to ſee God, to liue with God, to liue of God, to bee with God, and to bee in God, who ſhall be all in all; to haue God, who is the *ſummum bonum*, and chiefe good; for where the chiefe good is, there is the chiefe happines, the chiefe pleaſure, true libertie, perfect charity, eternall ſecuritie, & ſecure eternity: there is true gladnes and reioycing, perfect knowledge, all fulnes, and all bleſſedneſſe; there is Peace, Piety, Goodneſſe, Light, Vertue, Honeſty, the joy of continual Mirth, Sweetneſſe, Life eternal; Glory, Prayſe, Reſt, Loue, and ſweet Concord. And this (namely, that God is our *ſummum bonum*, and chiefe happineſſe) the very Heathens themſelues from time to time haue confeſſed and acknowledged, as it were eaſie to ſhew, had not that ornament of true Nobilitie, and excellent inſtrument of Gods Glory, by his learned labours ſhewed this at large, and ſaued me this labour.

Gen. 15. 1.
Pſal. 16. 5, 11.
Pſal. 17. 15.
Bernard. meditat. deuot. cap. 4.
Morn. de verit. relig. Chriſt. cap. 19.

§. *Sect.* 2.
That all joy & happineſſe accompanieth our fruition of God, as being the perfection and accompliſhment of them all.

Now as the Lord is our reward and the perfection of our joy and happineſſe; ſo wee are further to know, that aboue all other rewards he is moſt excellent; and of all other joyes, by infinite degres moſt delightfull; for whereas other joyes in Heauen exceedingly pleaſe, it is he alone that can fully content vs: whereas others are ineſtimable and of great worth; it is he only who is al-ſufficient, and being infinite in all goodnes and perfection, doth giue vnto vs ful contentment, & cōpleat happineſſe. And this is that which hee himſelfe ſaith vnto *Abraham*; *I am God al-ſufficient, walke before me and be thou vpright:* and hereof it is, that hauing promiſed in the *Reuelation* to him *that ouercommeth, that he ſhall inherit all things*, hee ſheweth how hee ſhal be made thus compleate, ſaying, *I will be his God, and he ſhall be my Sonne.* And indeed how can hee want light, that hath this Sunne of righteouſneſſe ſtill ſhining vpon him? How can hee lacke warmth, who is continually heated with the flames of this diuine Loue? How can he thirſt, who hath this euer-ſpringing fountain which yeeldeth ſtreames of the water of life? And in a word, how can he want any good who enjoyeth the chiefe goodneſſe, in whom all vertue, knowledge, and whatſoeuer goodneſſe can be named, or deſired are moſt abſolute, and in all ful-

Gen. 17. 1.
Apoc. 21. 7.

fulneſſe and perfection? For (as one ſaith) his diuine beauty the Angels wonder at, by his power the dead are raiſed, of his wiſdome there is no number, or meaſure, whoſe Kingdome knoweth no end, whoſe glory cannot change, whoſe light ſo obſcureth the Sunne, that in compariſon thereof it is but darknes; who in ſweetneſſe ſo farre exceedeth Hony, that being compared, it is as bitter as Wormwood; whoſe face if the damned ſoules could behold, they would feele no puniſhment, no griefe or heauineſſe; whoſe preſence would change Hel it ſelfe into a Paradiſe of pleaſure and delight. Whereby it appeareth, not only that God is the chiefe and ſupreame cauſe, and object of all our fellicitie and bleſſednes in the Kingdome of Heauen; but alſo that he is Al-ſufficient to make vs perfectly happy, as being our *ſummum bonum*, infinite in all goodneſſe and perfection. Now further wee are to know, that the fruition of this God Al-ſufficient, and our chiefe and ſupreame good, is that which we call bleſſedneſſe, and our heauenly happineſſe. Of which fruition of God, there are made three degrees, or diuers manners: Firſt, when we enjoy God in his creatures; in them ſeeing and vnderſtanding his wiſdome, power, and goodnes, in his creating, preſeruing, gouerning and diſpoſing of all the creatures in Heauen and Earth moſt wiſely, mightily, and graciouſly. To which purpoſe the Pſalmiſt ſaith, that *the Heauens declare the glory of God, and the firmament ſheweth the worke of his hands*: and the Apoſtle *Paul* more plainly affirmeth, *that the inuiſible things of God, that is, his eternall power and Godhead, are ſeene in the creation of the World, being conſidered in his workes*. Secondly, we are ſaid to enjoy him in our ſelues, and that diuerſly in reſpect of the diuers faculties of our ſoules, as in our vnderſtandings, when they are enlightned with the beames of his wiſdome, and diuine knowledge, wherby we are enabled to know him, and our ſelues, together with his will and workes; in our wils and deſires, when he repleniſheth them with perfect juſtice and righteouſneſſe, whereby they are made conformable to his will (in which ſenſe they are pronounced *bleſſed, who hunger after righteouſneſſe, becauſe they ſhall be ſatisfied*) and inabled to refuſe that which God diſliketh, and to chuſe that which he loueth. Finally, we enjoy him in our heart, and affections, when as louing him aboue all, and wholy depending vpon his power and goodneſſe, wee attaine vnto peace and tranquility of minde, and are repleniſhed with all joy and delight: in which reſpect wee ſhall bee moſt happy, when as our knowledge cannot puffe vs vp by reaſon of our righteouſneſſe, nor our righteouſneſſe be diſtaſtful and troubleſome by reaſon of our joy. And laſtly, we are ſaid to enjoy God in himſelfe, which of all the reſt is moſt pleaſing & delightfull; when we ſhal know him in his perſons, nature, and attributes, not as in this life darkly, and through a glaſſe, but as the Apoſtle ſpeaketh *face to face*: for this (as our Sauiour ſaith) *is eternall life to know God, and whom he hath ſent Ieſus Chriſt*. Neither ſhal this fruition conſiſt in a bare knowledge of God the Father, his Sonne, and holy Spirit, but in that communion which wee ſhall haue with them whereby they will become vnto vs all in all, as wee ſhall ſee hereafter. And that not in a party, or imperfect communion, whereby euery of the Saints ſhould haue their ſhare in this bleſſed fruition; for God is a moſt perfect and indiuiſible eſſence, ſo that they who enjoy him, enjoy him wholy; without any ſharing and diuiſion. For as on the earth, euery one totally enjoyeth the light of the Sunne; and as a ſpeech made among a multitude, is not diuided by words & ſyllables, but is wholy & intirely receiued of all the hearers: ſo much more may our God whoſe eſſence is moſt ſimple, pure, indiuiſible, & omnipreſent, not filling one place more than another with his preſence, but all alike, whether they be neere at hand, or more remote; communicate himſelf to be enjoyed totally & wholy, of all, & euery of the bleſſed Saints.

Aug. de Tripli-
ci habitac. c.4.

Aug. de Spiri-
tu & Anima,
cap.65.

Pſal.19.1

Rom.1.20.

Math.5.6.

By all which it is cleare and manifeſt, that howſoeuer there are innumerable and ineſtimable ioyes in Heauen, yet the fruition of God is the chiefe, and the perfection of them all; with which alone, without all the reſt wee ſhould be moſt perfectly bleſſed, and without which, though we had all the other, our happineſſe ſhould be maimed and imperfect: for inioying God infinite in all perfection, our hearts and ſoules ſhal be fully ſatisfied and repleniſhed with joy, and (as one ſaith) hee is too too couetous, who is not ſufficed with the fruition of God; and without him, though wee had all other ioyes of Heauen and Earth, there would ſtill remaine an emptines in the ſoule, which would keepe vs from full contentment, and make vs ſtill ſeeke after more happineſſe. Concerning the former; how can it be but there muſt needs bee perfection of joy, where God himſelfe our chiefe goodneſſe ſhal be injoyed? for if the beautie of vertue, being beheld and well diſcerned, would (as one ſaith) ſtirre vp in vs, a wonderfull loue and admiration of it; how much more will the ſight and fruition of God doe this, who is the fountaine of all vertue and goodneſſe, infinite in all glory and perfection? If the Queene of Saba thought *Salomons* ſeruants happy, becauſe they alwaies ſtood before him, and heard his wiſdome; how much more bleſſed are they, who enjoy Gods preſence for euermore, who being a boundleſſe Ocean of wiſedome, from which thoſe little droppes diſtilled, can neuer be drie,

Plato.

drie, but ſhal continually haue riuers and ſtreames of diuine prudence flowing from him? If *Moſes* attained vnto an extraordinarie meaſure of ioy and happineſſe, when he was admitted to ſee Gods hinder parts, and ſome ſmall beames of his infinite glory and Majeſtie; how happy and bleſſed ſhall we be, when wee ſhal be admitted into his glorious preſence, and continually ſee him face to face? If we ſo much deſire to ſee, and ſee with joy and admiration, men who are excellent in any kind, as thoſe who are exceeding wiſe, valorous, ſtrong, beautiful, learned, or indued with ſome extraordinarie parts, although they bee but maimed and imperfect; then how ſhall wee be rauiſhed with joy and holy wonder, when wee ſhall both ſee and enjoy God himſelfe, in whom all excellencies doe concurre, and that infinitly and in all fulneſſe and perfection? If wee could find a man in whom the graces and good parts, not only of all other men, but alſo of all the reſt of the creatures, fully concurred, as the faith of *Abraham*, the piety of *Dauid*, the loue of *Ionathan*, the wiſdome of *Salomon*, the beautie of *Abſolon*, the ſtrength of *Sampſon*, the ſweetneſſe of odoriferous flowers, the brighteneſſe of the Sunne, &c. who would not admire his excellency, and thinke himſelfe happy, if hee might injoy his loue and company? but all the goodneſſe, beauty, excellencie, and perfection of all the creatures ioyned together, is nothing in comparison of that, which wee ſhal ſee and enjoy in our al-ſufficient Creator, they being all but little drops of this euer-ſpringing fountaine, ſmall ſparkes of this great flame, and leſſe than a graine of ſand, in compariſon of the whole Earth and Heauens: ſeeing he hath in him all beautie, glory, and goodneſſe, which they haue but in ſmall portions; hee hath that in all perfections, which they haue imperfectly, and in ſome little degree; and infinitly aboue all meaſure, whereas they haue it but in their meaſure and proportion. Whereof it is that what excellencies and good parts are aſcribed to the creatures (as we ſay in the concrete) as being properties and qualities of their nature and ſubſtance, they are all attributed vnto God in the abſtract, as being his very nature it ſelfe, and of his eſſence and Being. So the creatures are called good, but the Creator goodneſſe it ſelfe; man is ſaid to be wiſe, holy, juſt, louing, when as he hath theſe graces and vertues imparted vnto him; but God is wiſdome, holineſſe, juſtice, loue, not receiuing them from any other, but hauing them eternally in his owne nature and Being. In which reſpect it is ſaid, that *there is none*[a] *good but God*: that he *is*[b] *only wiſe*: that there *is none*[c] *holy as the Lord, yea none beſides him*: becauſe none are ſo in their owne nature, and from themſelues; but what they haue, they haue receiued it from God. From whence we may conclude, that if there be any beautie, excellencie, goodneſſe and perfection in the creatures, it is infinitely more in the Creator, from whom they firſt had it: for if he could without impairing of his owne excellencie and ſubſtance, impart vnto his creatures, ſuch goodneſſe, beautie, and perfection, by his ſole word, making them of nothing ſuch as they are, and enriching them with ſo many good parts and properties, without impoueriſhing himſelfe, or abating any whit of his owne ſtore; how glorious, how gracious, how beautifull and infinite in all perfection is hee in his owne nature and Eſſence, which wanteth nothing, though hee haue made his creatures to abound? To this purpoſe the author of the booke of Wiſdome ſaith: that *though they had ſuch pleaſure in the beautie of their idols* (as the Sunne, Moone, and reſt of the creatures) *yet ſhould they haue knowne how much more excellent he is that made them: for the firſt author of beautie hath created theſe things; or if they marueiled at the power and operation of them, yet ſhould they haue perceiued thereby, how much he that made theſe things is mightier: for by the greatneſſe and the beauty of the creatures, the Creator being compared with them, may be conſidered.* For if the ſingular parts of beautie and goodneſſe, being diuided and diſperſed amongſt the creatures, be ſo louely and delightfull; then what admirable loue and delight ſhall we haue in the chiefe goodneſſe, in whom alone they are contained, compacted, and infinitly ſurpaſſed and excelled? If life created be ſo pleaſant, how much more is life the Creator? if health bee ſo ſweete and comfortable, how much more is he that made health? if wiſdome be louely, conſiſting in the knowledge of things created, how infinitely louely is that wiſdome, which hath created them all of nothing? Doe wee therefore loue beautie in the creatures? wee ſhall ſee it infinitely redoubled in the Creator, from which chryſtall fountaine theſe little drops haue flowed. Doe we loue vertue and goodneſſe in men? they are infinite in the God of vertue and goodneſſe. Doe we delight in wiſedome? hee is the God of all wiſdome and knowledge, from which great light, men haue receiued theſe little ſparkes. Doe we deſire honours, riches, and pleaſures? why, he is the God of all glory, who ſatisfieth and filleth all with his hidden treaſures; and in *his preſence is fulneſſe of ioy, and at his right hand pleaſures for euermore.* In a word, whatſoeuer is good, pleaſant, and deſireable in all the creatures, it is conioyned and by infinite degrees ſurpaſſed in the Creatour, from whom they haue had all their excellencie, without any di-

…31.23

…19.17
…1.17.
…2.2.

Wiſdome 13. 3.4.5.

Auguſt. Meditat. cap. 18.

Pſalme 16.11.

diminution of his fulneſſe and perfection.

§. Sect. 4. That all the heauenly ioyes without the fruition of God could not make vs perfectly happy.

And thus it appeareth, that the perfection of our happineſſe conſiſteth in the fruition of our *ſummun bonum*, and ſupreme good, which when wee enjoy, we can want nothing, and wanting him, can neuer bee ſatisfied with all other good. For the heart and mind of man is of ſuch large capacity, that nothing can fill it but he who being infinite did firſt make it. And becauſe God alone is our *ſummum bonum*, and the ſupreme end of all our indeauours and deſires; therefore if wee ſhould injoy all the World, and could engroſſe all the pleaſures of Heauen and Earth, wee ſhould not reſt ſatisfied and contented, becauſe we haue not attained vnto our end, and that chiefe and ſupreme good at which wee naturally aime in our deſires. Againe, ſeeing none are bleſſed, but thoſe who are perfectly ſatisfied and contented, and none thus ſatisfied, but they who enjoy God, their *ſummum bonum*, who, as he freeth them from all euill, ſo alſo hee repleniſheth them with all good; therefore without this fruition of God, though we ſhould haue neuer ſo much good, yet wee ſhould not attaine vnto full happineſſe aud felicity. So one ſaith, that whatſoeuer is leſſe than God, though wee ſhould receiue it for our reward, wee ſhould yet deſire more, and they who haue not their deſires ſatisfied, haue not attained vnto fulneſſe of joy. And therefore he concludeth in another place; that whatſoeuer is preſent when God is abſent, is not ſweet and comfortable; and that he did not deſire any, or all thoſe things which God hath giuen, vnleſſe hee who gaue them, giue himſelfe alſo. So that wee may ſay with *Dauid*: *Whom haue I in Heauen but thee? and I haue deſired none in the Earth beſides thee*: and conclude with him, that they are *truely bleſſed*, not who abound with worldly plenty and proſperity, but who haue *Iehouah* to be their God.

Auguſt. de cognit. veræ vitæ. cap. 47. *Quiquid nobis adeſt præter Deum non eſt dulce. Nolumus omnia quæ dedit, ſi non dat ſeipſum qui omnia dedit.* Auguſt. In Pſal. 85. Pſa. 73. 25. Pſal. 144. 15.

Chap. X.

Of the viſion and ſight of God, and of that communion which wee ſhall haue with him.

§. Sect. 1. Wherein the viſion of God chiefly conſiſteth; and that it is not a darke ſight, as in this life, but a cleere knowledge of him.

I Haue generally ſhewed that God is the ſupreme cauſe and maine obiect of our heauenly happineſſe, and that as in the fruition of him conſiſteth our chiefe bleſſedneſſe; ſo without him wee can neuer attaine to true and compleate felicity. In the next place let vs ſomewhat intreate of the ſpeciall parts of this fruition; which conſiſt either in the viſion, ſight, and knowledge of God, or in that communion which wee ſhall haue with him. Concerning the former, wee are ſaid in Heauen to enjoy the viſion of God, and to ſee him, when wee haue not onely in our vnderſtanding ſuch a perfect and cleere knowledge of him, his nature, attributes, perſon, will, and workes, as the creature is capable of, but when as thus knowing him, our hearts and affections doe adhere vnto him, in moſt feruent loue, reioycing in, and prayſing him, and conforming our ſelues in all things according to his will. Neither are wee to conceiue, that this viſion is a bare and naked ſight and knowledge, but ſuch as is apprehenſiue and operatiue, both in our affections and actions. For ſo theſe words of ſenſe and knowledge doe vſually in the Scriptures ſignifie, not a bare ſight alone, and naked knowledge, whereby the obiect is apprehended in the ſenſe and mind, but alſo the operations and functions of the wil, heart, and affections, together with the effects and actions which do follow and accompanie this ſight and knowledge. So *Dauid* profeſſeth that hee *beleeueth to ſee the goodneſſe of the Lord in the land of the liuing*: that is, to haue the benefit and fruition of it. And Chriſt ſaith, that he *who beleeueth not, ſhall not ſee life*; and contrariwiſe, that the faithfull ſhall not ſee death; whereby is meant, that they ſhould not taſte the joy of the one, nor theſe the puniſhment of the other: and elſewhere, that *his ſheepe heare his voyce*, that is, beleeue and obey it, in their heart, affections, and conuerſation. And thus alſo we are ſaid to ſee God, and to know him, not onely when in our vnderſtandings wee conceiue ſome bare notions of his nature and attributes, but alſo when wee apprehend and receiue him into our hearts, ſoules, and affections, and injoying him, doe rejoyce in his fruition. Whereby we vnderſtand, not only what this heauenly viſion is, but alſo what is the chiefe obiect thereof, namely, the Lord himſelfe, his nature, perſons, glory and Majeſty. And this is ſignified by the ſeeing of Gods face, of which the Scriptures make mention. Thus the Pſalmiſt ſaith; *I will behold thy face in righteouſneſſe, and when I awake I ſhall bee ſatisfied with thine image.* So it is ſaid, that *the faithfull ſhall ſee Gods face, and his name ſhall bee written in their foreheads*: And the Apoſtle *Iohn* affirmeth, that *we ſhall ſee him as he is*. In this life, as wee doe receiue the firſt fruits of our glorification, ſo anſwerably we haue a viſion and ſight of God; but it is (as the Apoſtle ſpeaketh) darke, as though it were through a glaſſe; and that either as wee ſee the wiſedome, power, and goodneſſe of God ſhining (though dimly) in the glaſſe of the creatures, which is our naturall viſion and ſeeing of him, common vnto vs with the Gentiles and Heathens: or that ſymbolicall ſight and viſion, when as wee haue

Pſal. 27. 13. & 56. 13.

Ioh. 3. 36.

Pſal. 17. 15.

Apoc. 22. 4.

1. Ioh. 3. 2.

Rom.

haue ſome ſmall glimpſe of his glory, by ſome ſignes, ſhadowes, and darke reſemblances. In which kind *Moſes* is ſaid to haue ſeene Gods hinder parts, that is, ſome ſmall ſignes and apparances of his glorious preſence; and *Eſay* affirmeth, that hee thus *ſaw the Lord ſitting vpon an high Throne, and lifted vp, and the lower parts thereof filled the Temple, and the Seraphims ſtood vpon it.* Or finally, the viſion of faith, whereby we ſee God in his Word, not onely deſcribed vnto vs in his attributes and perſons, but alſo in that liuely image of his Son, in whom the glory of the Father ſhined, both in his heauenly doctrine, and moſt powerfull miracles. In which ſenſe Chriſt ſaith to *Philip*, *hee that hath ſeene me, hath ſeene my Father.* But in the life to come we ſhall *ſee God face to face*, that is, with a cleere and manifeſt knowledge, and not in darke glaſſes, ſhadowes, and reſemblances: *but as he is.* Not that we ſhall behold him in his full quantitie which is infinite, and therefore incomprehenſible, but ſo much as the creature is capable of; and in his nature and attributes, knowing him in his wiſdome, power, goodneſſe, iuſtice and the reſt (all ſhadowes and vailes being taken away) much more perfectly and clerely than *Adam* did before his fall. For as we know men by their faces, and are able thereby to diſtinguiſh them from all others: ſo by that ſight of God, whereby wee ſhall with the cleere eyes of our vnderſtandings know his ſubſtance, nature, and attributes, we ſhall be able not onely to know him in himſelfe, but alſo to diſtinguiſh him from all the creatures. Whereby we are not to conceiue that our knowledge of God in this life, and in the life to come ſhall be diuers in themſelues, and differing in their ſubſtance and eſſence, but onely in degree and excellency; for ſo the Apoſtle ſaith, that *now we know in part*, that is, imperfectly and obſcurely, but *then face to face.* Whereby he ſignifieth, that this knowledge of God in this life, is a part and beginning of the other, and not of a diuers kind and different nature. And that wee know and vnderſtand as children: whereby is meant, that as children haue but a weake and imperfect knowledge, whereby they do but after a childiſh maner conceiue of high matters, as of Kings, Empires, forraine countries, State affaires, when they heare their parents talking of them, ſometimes imitating them in their words and diſcourſes, and not cleerely vnderſtanding what they ſay; but when they come to riper age, they haue in ſubſtance indeed and nature, the ſame vnderſtanding and knowledge, but in farre greater growth, perfection and excellency, euen as they haue being men, the ſame bodies which they had in their infancie, but much more ſtrong and perfect. And as we ſee the ſame ſunne, with the ſame eyes, and after the ſame maner, through a thicke miſt or cloud, which wee doe in a cleere day, though much more obſcurely and imperfectly: ſo ſhall wee with the ſame vnderſtandings, ſee the ſame God, after the ſame ſpirituall maner in Heauen, as we doe on the Earth, but yet in reſpect of the meaſure and degree, with much more excellencie, cleereneſſe and perfection. For here wee ſee God and conceiue of the ioyes of his kingdome, after a ſimple, weake, and childiſh maner, ſpeaking of them as we haue heard and read in the Word of our heauenly Father, and not perfectly vnderſtanding what wee ſay, becauſe wanting experience and perfect vnderſtanding of that which wee diſcourſe of, we are not able to comprehend it. But in the life to come we ſhall ſee God face to face, and know him as wee are knowne, that is, cleerely, experimentally, ſubſtantially, and eſſentially, without any darke riddles or ſhadowes of obſcurity; without which viſion and knowledge there could be no perfection of happineſſe. For then alone are we truely bleſſed, when as wee haue our wils and all our deſires throughly ſatisfied; but it is impoſſible that we ſhould bee thus ſatisfied and contented, vnleſſe we be filled with this diuine nature, in our vnderſtandings apprehending, and with our wils, deſires, and affections, louing and imbracing this moſt perfect ſubſtance, and diuine eſſence; ſeeing (as I haue ſaid) their capacity is ſo large, that nothning but an infinite goodneſſe can fill and ſatisfie them. Neither is it poſſible that our minds ſhould bee contented and at quiet, when as we ſee many excellent effects, and doe not know the more excellent cauſes; and when as we behold and know the beautifull creatures, and are ignorant, or not throughly acquainted with the Creator himſelfe, of infinite more beauty and perfection.

§. *Sect.* 2.
That our viſion of God ſhall be ſpirituall, and how farre forth we may be ſaid to ſee him with our bodily eyes; and that in him we ſhall haue the knowledge of all diuine myſteries.

Auguſt. epiſt. 112. Tom. 2.

Whereby we are not groſly to conceiue, that we ſhall ſee Gods nature and ſubſtance with our bodily eyes; for hee is ſpirituall and they corporall; but with the ſpirituall, and pure eyes of our minds and vnderſtandings ſhall wee behold this pure, perfect and ſpirituall ſubſtance; neither can (as one ſaith) the eſſence of God be ſeene with corporall eyes, for then ſhould he be alſo corporall, and viſibly circumſcribed in a ſpace or place, and not incomprehenſible and omni-preſent, but diuiſible and circumſcriptible: but the inuiſible God is ſeene inuiſibly, that is, by that part of our nature which is inuiſible; to wit, a pure and vndefiled minde or ſoule. Notwithſtanding though wee cannot ſee God eſſentially with our bodily eyes; yet ſhall we accidentally behold him in his viſible creatures, in whoſe glorified bodies, his glory, wiſedome, and power ſhall cleerely ſhine. And though we cannot ſee the Deitie or diuine nature, becauſe in its owne eſſence it is ſpirituall and inuiſible, yet ſhall we ſee God, in that liuely image of his Sonne and our Sauiour Ieſus Chriſt, who is God and man. In which ſenſe *Iob* ſaith, that he *ſhall ſee God in his fleſh*, that is, Chriſt Ieſus his redeemer, and in him, as his perfect image and liuely picture, in *whom all the fulneſſe of the Godhead dwelleth bodily*, as the Apoſtle ſpeaketh, ſhall wee ſee the Father and his Holy Spirit. And as wee cannot in this life ſee the ſubſtance and eſſence of our ſoules with our bodily eyes; but yet can with them behold them in the functions, operations, and actions which they exerciſe in the body; ſo though we cannot viſibly and ſenſibly ſee the inuiſible and incomprehenſible God in his owne ſpiritual nature and Being; yet may wee behold him in his creatures, exerciſing in them his wiſedome, power, and goodneſſe, eſpecially in that liuely character, and perfect paterne, his Sonne Ieſus Chriſt. But our chiefe viſion and knowledge of God ſhall be ſpirituall in our ſoule, minde, and vnderſtanding, wherewith we ſhall cleerely behold Gods eſſence and nature, in all his attributes and perfections, and alſo his perſons, conceiuing the great myſterie of the Trinitie, the Father, Sonne, and holy Spirit, in the Vnity of their moſt ſimple and vndiuided nature; and cleerely knowing the eternall generation of the Son by the Father, and the proceeding of the holy Spirit, and what diſtinction and difference there is betweene them. Then ſhall we know how all things in God are one and the ſame (except onely the relation of the perſons one to another) and that there is no diuerſitie of faculties, but one pure and perfect eſſence, nor his wiſedome, goodneſſe, iuſtice, mercy, and the reſt of the attributes different the one from the other, but all one and the ſame in God, yea of God, as being all of his eſſence and Being. Then ſhall wee vnderſtand how God is wholy euery where, and yet without place; great without quantitie, and good without quality. Then ſhall we know thoſe great myſteries of Chriſts two natures conioyned in the ſame perſon in the hypoſtaticall vnion, and of the vnion of our bodies with our head Chriſt, by the ſame Spirit dwelling in vs; whereby we become fleſh of his fleſh, & bone of his bones, though we be farre remote the one from the other; then ſhall we be acquainted with the cauſes of Gods eternall counſell in our election, creation, redemption, and in the gathering and gouerning of his Church, with all other his workes of wonder. Then ſhall wee know the ſpirituall ſubſtances of Angels, the nature, eſſence, and beginning of our owne ſoules; together with the hidden formes of other creatures. In a word, euery myſterie or ſecret whatſoeuer which is profitable, and the knowledge thereof by vs deſired, ſhall there be vnderſtood of vs; ſeeing bleſſedneſſe conſiſteth in full contentment, and wee cannot reſt quiet and content, vnleſſe our deſires be perfectly ſatisfied. All which excellent and bottomleſſe myſteries ſhall not grow ſtale and common vnto the Saints as ſoone as they haue conceiued them, but for euer remaine new and wonderfull; neither ſhall they procure in the beholders leſſe admiration and wonder after many thouſand yeeres beholding them, than at their firſt illumination and acquaintance with them. So that being illuminated with that diuine light of Gods holy Spirit, wee ſhall not onely ſee God, but by him his workes and creatures; and as in this *life* we ſee God in the creatures, ſo in the life to come, we ſhall ſee the creatures in and by God; for then he alone ſhall be our Sunne which ſhall giue vs all our light, as the holy Ghoſt ſpeaketh. And as in this World wherein things are ſenſible, we haue our power of ſeeing the creatures from the benefit of the Sunne inlightning the ayre, and the obiect, that wee may behold and diſcerne it in; ſo God the intelligible Sun of the World, with the beames and light of his holy ſpirit, doth ſo illighten the minds of the bleſſed, that thereby they are inabled to ſee his owne face and eſſence, will, and counſels, with open and cleere view, and alſo his creatures and workes of wonder which hee hath made for our delight and admiration, and for his owne prayſe and glory. By all which it appeareth that one of the greateſt parts of our heauenly happineſſe, conſiſteth in our viſion and ioyfull knowledge of God, whereby we ſhall not onely know himſelfe, but his creatures and workes of excellencie, in and by the light of his Spirit. So our Sauiour ſaith, that the pure in heart are [a] bleſſed, becauſe they ſhall ſee God: and that [b] eternall life conſiſteth in the knowledge of God, and his Sonne Chriſt. So the Apoſtles *Paul* and *Iohn*, doe make it a chiefe part of our happineſſe, that we ſhall [c] ſee God face to face, know him as we are knowne, and [d] ſee him as he is. And the Prophet *Dauid* ſaith, that beholding Gods face in righteouſneſſe, he ſhould be [e] ſatisfied with his image. And hence it is that our Sauiour earneſtly deſiring the happineſſe of his ſeruants, doth intreate of his Father, that thoſe whom he had [f] giuen him might bee with him, and behold his glory. And this ſtandeth with good reaſon that this viſion and knowledge of God ſhould be a chiefe and principall part of our happineſſe; firſt, becauſe our vnderſtanding being the chiefeſt facultie of the chiefeſt part of

Iob 19.27.

Col.2.9.

[illegible]

Apoc.21.23.

[a] Matth.5.8.

[b] Iohn 17.3.

[c] 1.Cor.13.

[d] 1.Ioh.3.2.

[e] Pſal.17.15.

[f] Ioh.17.24.

of man, it muſt needs bee a chiefe part of our joy and glory to haue it ſatisfied and contented. But how can it be ſatisfied if ſeeing excellent effects, it doe not ſee the cauſe; and if knowing the rare workes of God, it doe not alſo know the workman? Againe, if there ſhould be in Heauen no true knowledge of God, there could bee no loue of him, and conſequently no pleaſure and delight: for howſoeuer we may loue an euill thing, yet wee cannot loue a thing vnknowne; and if wee doe not loue it, wee take no comfort or ioy in the being of it. So that take away knowledge and take away loue and delight; and contrariwiſe preſuppoſe excellencie and perfection of the object, and the greater our knowledge is, the greater will be our loue, the greater alſo our pleaſure and contentment in the fruition of it.

The other part of our fruition of God, is communion with him; neither ſhall wee onely ſee and behold him in all his goodnes, glory, and Maieſtie, but we ſhall alſo in a moſt bleſſed manner bee vnited vnto him, and communicate with him in all his happineſſe; which is the ſupreme end of our creation and redemption, and the very perfection of our glorification. For therefore did the Lord create vs according to his own image, and conformable to himſelfe in wiſedome, righteouſneſſe and holineſſe, that he might dwell with vs, and in vs, as in his holy Temple and habitation, and that wee might haue communion with him in all his excellencies and perfections. And when this communion was diſſolued and broken off by the fall of our firſt parents, and our ſins had ſeparated betweene our God and vs, becauſe our bodies and ſoules being corrupted and defiled with ſinne and wickedneſſe, were more fit to bee the habitations and dwelling places of the wicked and vncleane ſpirits, than the temples of the holy Ghoſt; then the Lord louing vs as his creatures ordained to glorie, with an eternall loue, and taking compaſſion of our miſerable condition, ſent his Sonne into the World to bee our Mediatour, and to repaire this communion betweene him and vs, by taking our nature vpon him, and vniting it to the diuine nature, that ſo it being vnited to his Deitie, and we to his Humanitie, by this mediation and bond we might be reunited vnto him, and that much more perfectly than in our firſt creation. So that the bond of our vnion with God is our Sauiour Chriſt, who being God and man, by his humane nature aſſumed, vniteth vs to God, and by his diuine nature aſſuming, vniteth God vnto vs, and by vertue of this vnion maketh vs partakers of God, and to haue communion with him in all his goodneſſe and diuine excellencies, and to become againe the habitations of God, and the temples of his holy Spirit. Now the meanes whereby we are vnited vnto Chriſt, he becomming our Head, and we the members of his body, are not onely his Aſſuming of our nature, but alſo our receiuing of his Spirit, whereby being vnited vnto Chriſt, and becomming one with him, as the Head and Members of the Body are one, becauſe they are informed with the ſame ſoule, wee are quickned thereby and doe liue the [a] *life of Chriſt*, as the Apoſtle ſpeaketh. So it is ſaid, that wee [b] *are built together to bee the habitation of God by the ſpirit*, that [c] *by one ſpirit we are baptized into one body*, that [d] *he who is ioyned with the Lord, is one ſpirit with him*; and contrariwiſe, that [e] *hee who hath not the ſpirit of Chriſt, the ſame is none of his*. The which communion betweene God and vs through Ieſus Chriſt, is begun in this life, truly, though in reſpect of the degree, it be weake and imperfect: for as we haue receiued but the firſt fruites of the Spirit, ſo we haue but a ſmall and weake entrance into this communion, and that by certaine inferiour meanes and inſtruments. For firſt by baptiſme wee are outwardly and ſacramentally ingrafted into the body of Chriſt, and after by the preaching of the Goſpell, made effectuall by the inward operation of Gods holy Spirit, a liuely faith is begun in vs, whereby we apply vnto our ſelues Chriſt and all his benefits, and ſo haue communion and fellowſhip with him. The which vnion and communion is more and more confirmed by the receiuing of the Lords Supper, becauſe by it our faith, which is on our part the bond thereof, is ſtrengthened and increaſed.

§. Sect. 4. That our communion with God ſhall be much more excellent and perfect than it is in this life.

But howſoeuer this communion with God and his ſonne Chriſt, be the ſame in nature and ſubſtance, with that which wee haue with them in this life, yet doe they exceedingly differ in the quantitie and degree, in the inferiour meanes which God vſeth to haue communion with vs, and in the bond on our part, whereby we are vnited vnto Chriſt. For then we hauing fulneſſe of the Spirit, ſhall be fully and perfectly vnited vnto our Head and Sauiour, and through him vnto God; injoying him in a neere, excellent, and vnſpeakeable manner. And whereas in this life God communicateth vnto vs Himſelfe, his mercy, and goodnes, by inferiour meanes, and ſecondarie cauſes; as his ſpirituall graces, by the meanes and Miniſterie of his Word and Sacraments; his temporall benefits tending to our preſeruation, and the maintenance of our liues, by his creatures, as meate, drinke, clothing, the ſunne, ayre, earth, and the reſt; after this life theſe inferiour cauſes and meanes ſhall ceaſe, and God without them *ſhall be all in all*, ſupplying vs with all things which wee

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[a] Gal. 2. 20. Col. 3. 3. 4.

[b] Ephe. 2. 22.

[c] 1. Cor. 12. 13.

[d] 1. Cor. 6. 17.

[e] Rom. 8. 9.

can deſire, immediatly by his owne al-ſufficiencie, and perfecting our happineſſe by himſelfe alone, without any helpes or inferiour inſtruments. Finally, the bond of our vnion with Chriſt in this life, is a true faith, which in the life to come ſhall ceaſe; and wee ſhall be vnited vnto him, and through him vnto God immediately by his ſpirit, which ſhall dwell in vs. And on our part, in ſtead of faith, wee ſhall be vnited vnto the bleſſed Trinitie, by that perfect viſion and knowledge of God, it being the nature of true and effectuall knowledge, to comprehend and (as it were) to infold as much as may be the object or thing known, either receiuing it ſelfe, or the ſpecies and forme thereof into the mind and vnderſtanding: and by that perfect loue, which wee ſhall haue of God the Father, his Son, and Holy Spirit, the nature whereof is, to transforme (as much as may bee) the party louing into the thing beloued, and to make all things common betweene them. Whereby we may partly, and in ſome darke manner vnderſtand, what that diuine and holy vnion betweene God and vs ſhall be in the life to come: namely, a communion with God, in all his goodneſſe and perfections, through the Spirit of God dwelling in vs, vniting vs firſt vnto Chriſt, and in him to God the Father; and through our knowledge and loue of God, ſeeing and injoying him, whereby wee ſhall become the habitations and Temples of the Deitie, in which it will eternally dwell, and God ſhall become vnto vs *all in all*, immediately quickning, preſeruing, and gloryfying vs by himſelfe, without the helpe and miniſterie of inferiour meanes. And of this vnion, the ſcriptures ſpeake plentifully. For ſo the Apoſtle *Peter* ſaith, that wee ſhall be *made partakers of* [a] *the diuine nature.* And our Sauiour Chriſt prayeth for all his elect, that they may bee all one, as he and his Father were one: [b] *I pray* (ſaith he) *for all that ſhall beleeue in me, that they all may be one, as thou O Father art in me, and I in thee, euen that they may bee alſo one in vs.* And in this reſpect, they are ſaid to be the Temples of God, in which he dwelleth. [c] *Yee are* (ſaith the Apoſtle) *the temple of the liuing God; as God hath ſaid, I will dwell among them, and walke there: I will be their God, and they ſhall be my people.* So elſewhere he ſaith, that [d] *we are built together to be the habitation of God by the ſpirit.* And this is the voice of God from Heauen, [e] *Behold the Tabernacle of God is with men, and he will dwell with them, and they ſhall bee his people, and God himſelfe ſhall bee their God with them.*

Heb.11.1.
a 2.Pet.1.4.
b Iohn 17.21.
c 2 Cor.6.16.
d Epheſ.2.22.
e Apoc.21.4.

§. Sect.5. Of the excellent fruits

And this is that communion which the glorified Saints ſhall haue with God and our Sauiour Chriſt, the fruits and benefits whereof are infinite and ineſtimable; for communicating with God, who is infinite in all perfections, in his goodneſſe, glory, and excellencie, wee ſhall abound with all bleſſings which our hearts can deſire, and farre aboue all which we can conceiue; for whether it bee glory, riches, pleaſures, beautie, loue, wiſedome, or whatſoeuer other excellencies wee can conceiue, wee ſhall find them infinitely contained in the fountaine and treaſurie of all goodneſſe. Againe, being vnited vnto God, and communicating with him in the vertue and power of his holy Spirit, wee ſhall be quickned thereby, and liue the life of God, in puritie, eternitie, and all perfection, not in the quantitie, for God is infinite in all good, but in qualitie and ſimilitude, according to our meaſure and proportion. To which purpoſe one ſaith, that, as the ſoule is the life of the body; ſo God is the life of the ſoule; and as the body is dead, when it hath not the ſoule, ſo the ſoule is dead when it wanteth God. And as the blind man is ſaid to haue dead eyes, when they are depriued of light and ſight; ſo the ſoule is dead, if it doe not inioy God, the life of bleſſedneſſe. Furthermore by vertue of this communion it commeth to paſſe, that God al-ſufficient is vnto *vs all in all*, as the Apoſtle ſpeaketh, that is, doth free vs from all euill, and repleniſh and furniſh vs with all good, which our hearts can deſire, and that immediately by himſelfe, and not by ſecondary helps, and inferiour means, as hee doth in this life. To which purpoſe elſe-where hee deſireth, that the Epheſians *might know the loue of Chriſt, which paſſeth all knowledge; that they might be filled with all fulneſſe of God.* In this life, God is not thus all in all, as he wil be in the life to come, partly becauſe he vſeth for the procuring of our good, many meanes and inſtruments by which hee worketh; and partly becauſe hee doth not giue vnto vs all things in any excellency and perfection, in which reſpect it is truly ſaid, that Gods gifts are not *now all in all*, but ſome in euery man, as Wiſdome in *Salomon*, piety in *Dauid*, patience in *Iob*, and ſo in the reſt; but in our heauenly happineſſe, when *God ſhall be all in all*, we ſhal excel in all goodnes, vertue, glory and perfection. Neither ſhal wee then need any thing, becauſe we ſhal enjoy God Al-ſufficient, who wil by himſelfe ſupply all our wants, and grant vnto vs all our wiſhes. So the Apoſtle ſaith, that in the heauenly Ieruſalem; *There ſhall be no Temple, for the Lord God Almightie, and the Lambe ſhall be the Temple of it*, and wee ſhal worſhip God in God: nor *Sunne or Moone to ſhine in it, for the glory of the Lord ſhall light it, and the Lambe ſhall be the light of it.* And therefore wee ſhal no more need theſe worldly lights, than we need the light of a Candle, when the Sunne

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Epheſ.3.19.

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37. ad A

Apoc.21.
22.23.

Sunne ſhineth. We ſhall not need the Word and Sacraments, as meanes whereby we may more firmely be vnited vnto God; for then God will communicate himſelfe vnto vs immediately without theſe ſecondary and inferiour helpes. Neither ſhal wee need food, apparel, ſleepe, and other meanes of preſeruing life, ſeeing God wil immediately quicken vs, by his holy Spirit dwelling in vs. And this ſhal bee the perfection of our heauenly happineſſe, that God moſt wiſe, omnipotent, and Al-ſufficient, ſhal by himſelfe free and preſerue vs from euil, and fil, and furniſh vs with all good: and though when we haue ſpoken neuer ſo much of this eternal bleſſedneſſe, wee cannot attaine vnto the excellency thereof, yet let vs know, that *this is the ſumme of all, that God is all*, as the ſonne of *Syrach* ſpeaketh. Finally, by our communion with God, we ſhal become as like vnto him, as a finite creature may reſemble the infinite Creatour; like in goodneſſe, like in glory, like in eternitie, and in all perfection; for ſo the Apoſtle *Paul* ſaith, *That wee ſhall all behold as in a mirrour, the glory of the Lord with open face, and ſhall be changed into the ſame Image from glory to glory, as by the Spirit of the Lord.* And the Apoſtle *Iohn* ſaith, *that when he ſhall appeare, wee ſhall be like vnto him, becauſe we ſhall ſee him as hee is.* For as a drop of water being put into a veſſel of Wine, hath it owne nature altered, and receiueth both the taſte and colour of the Wine: And as Iron lying long in the fire, retayning its owne ſubſtance, receiueth the fires properties of light and heat, and becommeth like vnto it: And as the Sun-beames ſhining in the Ayre, doe make it bright and cleere, like the Sunne it ſelfe: And finally, as a glaſſe hauing the Sunne ſhining on it, retaineth in it a liuely Image of the Sunne both in figure and light: ſo the faithful being conuerſant with God vnto all eternitie, ſhal be, as it were, ſwallowed vp of that infinite excellency; and though they retaine their owne nature and ſubſtance, yet ſhal they be ſo indued with diuine qualities, that they ſhal be liuely Images, and, as it were, little models of Gods infinite goodneſſe, glory and perfection. And to conclude all in a word, by this communion we ſhal attaine vnto perfect bleſſedneſſe, wee hauing in God whatſoeuer wee deſire. For (as one ſaith) What ſeekeſt thou that is not in him? What deſireſt thou beſides him? What pleaſeth thee without him? He hath made all, he hath all, he is all. Whatſoeuer good thing thou deſireſt, whatſoeuer beautiful thing thou likeſt, whatſoeuer ſweet and delightful thing thou requireſt, in him thou ſhalt find it, and in him thou ſhalt enjoy it. If thou wilt rejoyce, hee is joy; if thou wilt ſtriue, hee is the garland; if thou wilt be crowned, hee is the Crowne; if thou wilt ouercome, he is the victory; if thou deſire power, he is omnipotent; if fortitude, he is a God of ſtrength; if righteouſneſſe, he is juſtice it ſelfe; if prudence, he is the fountaine of Wiſedome; if Charitie, he is Loue; if riches, he is a treaſure that can neuer faile; if thou wouldeſt be beautifull, hee is beautie it ſelfe; if thou ſeekeſt honour, he is a God of glory and majeſty; if peace, he is peace eternal; if fulneſſe of all good, he is an infinite and inexhauſtable goodneſſe, and whatſoeuer good thou canſt deſire, this *ſummum bonum*, and chiefe good ſhall repleniſh thee with it.

Chap. XI.

Of our perfect loue of God; our vnwearied delight in prayſing him; our perpetuall Sabbath, continuall ioy, and reioycing in the fruition of God; and of the eternitie of all this our happineſſe.

§. Sect. 1. **That we ſhall moſt perfectly loue God, and be moſt happy in this our loue.**

BVt ſeeing it were infinite to ſtand in ſuch particulars; becauſe God, whom we enjoy, is infinite in all goodneſſe and perfection; therefore leauing all the reſt of the fruits which our communion with God will yeeld vnto vs; I will onely inſiſt in that heauenly loue, and the fruits thereof, wherwith being vnited vnto God, we ſhall loue him, and he vs; which is the bond of our vnion with him, and the very perfection of our happineſſe. For when we ſhall ſee Gods excellencies and perfections, and communicate with him in all his happineſſe, and call to minde the infinite loue wherewith he hath alwayes loued vs, chuſing vs vnto life before we were, creating vs according to his owne Image vnto glory, ſuſtaining vs by his power and prouidence from time to time, and preſeruing and protecting vs in the middeſt of innumerable dangers; redeeming vs by giuing his onely Sonne, as the price of our redemption, calling vs by his Word and Spirit, to the participation of him, and all his benefits; juſtifying, ſanctifying, and finally, imparting vnto vs the joyes of Heauen, yea, himſelfe, his glory, goodneſſe, and eternall happineſſe to be enjoyed of vs; then wil this exceeding loue of God inflame our hearts with loue towards him againe, fill and repleniſh them with infinite joy in his fruition, and make vs to take our whole delight in thinking, ſpeaking, and doing whatſoeuer we know may be pleaſing & acceptable vnto him: then ſhal it be our pleaſure to thinke and ſpeake of his mercies and goodneſſe, to ſing his prayſes, and with all our might to extoll, and magnifie his beauty and excellency in himſelfe, and his benefits and bleſſedneſſe communicated vnto vs: then ſhall not his Commandements bee grieuous vnto vs, but we ſhal performe them with all alacrity, August. de ciuit. Dei. lib. 22. cap. 30.

August. de ſpiritu & anima cap. 65.

Ipſe facit vt deſideres; ipſe eſt quod deſideras. Cauſa diligendi Deum Deus eſt. Ipſe dat occaſionem, ipſe creat affectionem, deſiderium ipſe conſummat. Bernard. de dilig. Deo tract.

1. Iohn 4.16.

joy and comfort: then ſhall we (as one ſaith) haue an holy *otium*, and good leiſure to contemplate Gods diuine excellencies, and ſeeing them, wee ſhall loue them, and louing ſhal prayſe them. And this ſhal bee our end without end; for what other end haue wee, but to come to that Kingdom which hath no end? then being freed from all euill, and fully repleniſhed with all good, wee ſhal contemplate and behold Gods beauty and goodneſſe, which doth repleniſh and fill vs; and he ſhall be the end of all our deſires, whom wee ſhal ſee without end, loue without loathing, and prayſe without wearineſſe. Of all which loue and joy the Lord himſelfe is the ſole Authour, efficient, object, end and fruit. For firſt in our creation, hee wrought in vs this faculty or affection of loue, whereby man deſireth to imbrace and vnite vnto himſelfe the thing beloued, that ſo enjoying it, he may reſt contented, and rejoyce in this fruition. And that to this mayne end, that we might deſire, imbrace, and be vnited with all our hearts, wils and affections, vnto himſelfe our ſupreame good, who is infinite in all beauty and perfection, & ſo by this bond of loue become one with him. For as the Apoſtle ſaith, *God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.* So the Lord is the efficient cauſe of our loue, whileſt he communicateth himſelfe vnto vs, who is worthy of all loue, and with the infinite flames of his loue towards vs, doth inflame our hearts with loue towardes him: and the object likewiſe of our affection being moſt louely and ful of all beauty, excellency, and perection. And finally, he is the ſupreme end, and from him alone haue wee all the fruit of our loue, whileſt imbracing him in our harts and affections, who containeth all good and perfection, wee are fullie ſatisfied, repleniſhed with delight, and made thereby moſt happie and bleſſed. For ſeeing it is the nature of loue to vnite the perſon louing, with the thing beloued, yea, to transforme him as much as may be, into the ſame nature, and to adorne him with the ſame excellencies which it affecteth: and ſeeing our loue of God ſhal bee ſo perfect, that wee ſhall loue him with all the powers of our ſoules, much more ardently than we do our ſelues; hereof it wil come to paſſe, that we ſhal much more reioyce in his glory and bleſſednes, than in our owne; and the fuller our hearts be with his loue, the more ioy ſhall wee haue in beholding his felicitie. As therefore wee loue God becauſe he communicateth vnto vs heauenly happineſſe, ſo ſhal wee be moſt happy, becauſe we loue him. For then are wee perfectly bleſſed, when we haue the full fruition of our *ſummum bonum*, and chiefe happineſſe; and the chiefe meanes, whereby wee imbrace and inioy it, is, when our wils deſire it, and our hearts and affections are ſet vpon it. And as wee are thus happie and bleſſed, becauſe wee ſhall perfectlie loue the Lord, ſo much more, becauſe he will loue vs, both becauſe his loue is infinite, and far beyond all degrees of compariſon ſurpaſſing ours; and alſo becauſe it is actiue, operatiue, and moſt powerfull to communicate vnto vs all goodneſſe and perfection; for louing our Being, he cauſeth vs to bee: louing vs by his grace, he communicateth grace vnto vs; louing vs vnto glory and eternall happines, he doth by this loue glorifie vs, and make vs happie. Wherein the loue of God infinitly exceedeth the loue of men: for they loue one another, becauſe they find them worthie their loue, as being beautifull, good, vertuous, and indued with good parts; but God by his louing vs, maketh vs worthie his loue; and doth not therefore firſt loue vs, becauſe wee are good, beautifull, and full of vertue, and perfection, but becauſe he loueth vs, he imparteth vnto vs Beautie, Vertue, Goodneſſe, and all good parts, framing the object of his Loue to his owne minde, that he may eternally delight in louing of it, being fitted and made worthy of his loue and fauour.

And thus being filled with Gods loue, and through this loue repleniſhed with all joy and bleſſedneſſe; we ſhal take all our delight in prayſing and magnifying the Lord, and in ſpeaking of his infinite Wiſdome, Power, Majeſty, Iuſtice, Goodneſſe, Mercy, and of the reſt of his attributes and perfections; ſinging continually Pſalmes of prayſe & thankſgiuing to God the Father, his Sonne, and holy Spirit, for our Creation, Redemption, Glorification; becauſe in the one he hath giuen vs our ſelues, in the other his Sonne, and in the laſt Himſelf to be enjoyed for the perfecting of our happineſſe. For as in this life we offer this ſeruice vnto God, becauſe wee haue nothing elſe to giue vnto him for all his benefits, but the ſacrifice of prayſe & thankſgiuing, (neither can we render vnto him any preſent to ſhew our loue, which is more acceptable, than the lauding and magnifying of his excellencies in himſelfe, and his mercy and goodneſſe towards vs) ſo ſhall wee performe this ſeruice vnto God eternally in the heauenly joyes, with as much more rejoycing, alacrity and comfort, as we haue a more ful ſight of his glory and majeſty, and a more compleat, and perfect fruition of his grace and goodneſſe. For (as one ſaith) God is the end of our deſires, whom wee ſhall ſee without end, loue without loathing, and prayſe without wearineſſe. Of which diuine and heauenly prayſes wee haue ſome taſte in the holy Scriptures: ſo *Dauid* hauing receiued the firſt fruits of glorification, in his aſſurance of Gods loue, peace of conſcience, and joy in the Holy Ghoſt, had his heart filled with thankfulneſſe, and his mouth with thankeſgiuing, taking his chiefe pleaſure in re-

§. Sect.
That all o
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recording Gods mercies, and in ſinging his prayſes; as it plentifully appeareth in the Booke of the Pſalmes. So the foure and twenty Elders in the Reuelation, fall downe before God, and worſhip him, ſaying: *Thou art worthy O Lord to receiue glory, and honour, and power, for thou haſt created all things, and for thy wils ſake they are, and haue beene created*: ſo they are ſaid to haue taken their Harps and golden Vials, and to haue ſung this new Song in the prayſe of our Sauiour, ſaying, *Thou art worthy to take the Booke, and open the ſeales thereof, becauſe thou waſt killed, and haſt redeemed vs to God by thy bloud, out of euery kindred, and tongue, and people, and nation, and haſt made vs vnto our God Kings and Prieſt, and wee ſhall raigne on the earth.* And with them joyne thouſand thouſands of the Saints, ſinging and ſaying with a loud voice; *Worthy is the Lambe that was killed, to receiue power, and riches, and wiſdome, and ſtrength, and honour, and glory, and prayſe, &c.* And elſewhere it is ſaid, that *a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the Throne, and before the Lambe clothed with long white robes, and palmes in their hands, and cryed with a loud voice ſaying: Saluation commeth of our God, that ſitteth vpon the Throne, and of the Lambe: and all the Angels ſtood about the Throne, and about the Elders, and the foure beaſts, and they fell downe before the Throne on their faces, and worſhipped God; ſaying, Amen, Prayſe, and glory, and wiſdome, and thankes, and honour, and power, and might, bee vnto God for euermore. Amen.* Which holy exerciſe (as he ſaith) they performe continually vnto God in his Temple day and night. And in another place hee ſaith, that hee heard *a great voice, of a great multitude in Heauen, ſaying, Hallelujah ſaluation, and glory, and honour, and power, be to the Lord our God; for true and righteous are his iudgements.* All which worſhip and ſeruice ſhall be performed vnto God, in, and by God, for there ſhal be no Temple, Ceremony, preaching of the Word, or Sacraments; for God immediately with his holy Spirit ſhal both incite and inable vs with all joy to performe theſe duties, and hee ſhal be our Temple, Light, and all in all. All which actions of prayſe and thankeſgiuing, as they tend to the glory of God, ſo chiefly and principally to our owne good; for Gods glory in its owne nature and eſſence, being infinite and moſt perfect, cannot be increaſed by our prayſes, but is only manifeſted to his beſt beloued creatures, for their owne good and glory. And as the Sunne draweth vp vapours from the Sea and other waters, not for its owne vſe and benefit, but that it may cauſe them to diſtill downe in raine to water the earth, and make it fruitfull: ſo the Lord with the beames of his grace and holy Spirit, draweth from vs theſe prayſes and thankeſgiuings, not for his owne good, vnto which nothing can be added, but that his Saints and holy Angels by theſe heauenly exerciſes of his ſeruice, may haue an increaſe of their joy and bleſſednes.

4.11.

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15.

§. Sect. 3.
That wee ſhall keepe an eternall Sabbath vnto God.

And becauſe this ſhal be our continuall exerciſe to contemplate Gods infinite beauty, glory, and perfections, hereof it will come to paſſe, that wee ſhal keepe an eternall Sabbath, and perpetual reſt vnto the Lord, for his glory and our own infinite joy and comfort. Neither is it to be thought, that in this heauenly happineſſe, we ſhal ſpend our time in ſlothful eaſe, and idle reſt, which is more tedious and lothſome than the painfulleſt labour; but that we ſhal wholy reſt from ſin, and performe vnto God, pure and perfect ſeruice; and alſo from the fruits of ſinne, as the troubles and grieuances of this life, our painful labours, wearines of body, and cares of minde; and enjoy peaceable quietneſſe in the viſion and fruition of God, without any trouble care, or other moleſtation. So the Apoſtle *Paul* ſaith, that the Lord at his appearing, wil free vs from our troubles, and giue vnto vs reſt: and elſe-where hee affirmeth, that *there remayneth a reſt to the people of God: for hee that is entred into his reſt, hath alſo ceaſed from his owne workes, as God from his*: And the Apoſtle *Iohn* telleth vs that in our heauenly happineſſe, there ſhall bee *no more ſorrow, nor crying, nor pain, becauſe God ſhall wipe all teares from our eyes.* And this is the perfection of that reſt, which our Sauiour promiſeth. *Take my yoke on you* (ſaith hee) *and learne of me, that I am meeke and lowly in heart, and you ſhall find reſt to your ſoules.* Beſides, we ſhal reſt in our wils and deſires, and no more (as in this life) couet after better, or other things; becauſe hauing attained vnto the fruition of our *ſummum bonum*, and perfection of happines, we ſhal be throughly, and fully ſatiſfied, there being nothing in heauen or in earth which wee can deſire more. For as in nature reſt is the end of motion, and the appetite ceaſeth as being ſatiſfied, when the matter hath attained its deſired forme: and as the body reſteth, when it is come vnto the place vnto which it trauelled: ſo our ſoules endeauouring to obtaine thoſe things which they loue and deſire, that being thereby fully ſatisfied and contented, they may reſt and rejoyce in their fruition, hauing attained vnto the fruition of God, and that heauenly happineſſe, and infinite joy in his preſence, and being ſatiate without ſatietie with his goodneſſe and perfection, doe peacefully and moſt joyfully reſt in this bleſſed communion with him.

Eſay 66,23.

2.Theſſ.1.7.

Heb.4.9,10.

Apocal.21,4.

Matth.11.29.

§ Sect.4.
That in our

For with this reſt there ſhall be joyned all peace, comfort, joy, and rejoycing in God, heauenly happines we ſhall haue all ioy, comfort, peace and reioycing in God.

and in the fruition of our heauenly happines, which is (as it were) the top of our perfection, and the harueſt of our glory. For as the ſight and preſence of God, is the root of all our felicity and bleſſedneſſe, the loue and fruition of him, the body, boughes, and branches of this Tree of Life eternall; ſo this joy and gladneſſe, rejoycing and triumphing in God, our *ſummum bonum*, ſhal be the fruit vpon which wee ſhal feed to our euerlaſting comfort: when as ſeeing, enjoying, louing, prayſing, and reſting in him; wee ſhal take infinite pleaſure and delight in the ſight of his beauty and glory, in the taſt of his ſweetneſſe and bounty, and in the fruition of his goodneſſe and perfection. And hence it is, that our Sauiour Chriſt calleth our heauenly happineſſe by the name of joy: *Enter* (ſaith he) *into thy Maſters ioy*; and the Pſalmiſt, *fulneſſe of ioy and eternall pleaſures*; and that they are deſcribed by the actions of pleaſure which we vſe in this life, as eating, drinking, ſinging playing on inſtruments & ſuch like: to note vnto vs, that our ſweet repoſe in God, accompanied with all theſe joyes, comforts and delights, is the conſummation and perfection of all our happineſſe. For as in this life God hath endued man with ſuch a nature, that his will, heart and affections, embracing their loued and liked objects, hee is ſweetly affected with them, and hath his heart opened with joy, that (as much as may be) it may receiue them into it, and ſo rejoyce in their fruition; with which joy and gladneſſe the heart is cheared, the health preſerued, and the life prolonged: ſo he retayning ſtill his nature, and natural faculties, though in farre greater excellency and perfection, doth, when hee ſeeth his *ſummum bonum*, and chiefe happineſſe, God infinite in all perfection, with his will and ſoule embrace this moſt beloued object, and hauing his heart with this heauenly Viſion, filled with all joy and gladneſſe, it doth more and more dilate and enlarge it, to make an open entrance & paſſage for this chiefe good which it moſt dearely loueth, that by a more full fruition of it, there may be ſtill greater cauſe of glorying and rejoycing. And this is that peace and infinite joy which is begunne in all the faithfull, euen in this life; when as knowing God in Chriſt, and being aſſured by faith of the pardon of our ſinnes, of our reconciliation, and recouery of his loue and fauour, by our Sauiours perfect and al-ſufficient ſatisfaction, and of thoſe future joyes which in our heauenly Country are prepared and reſerued for vs; we doe joy and rejoyce in this knowledge and aſſurance, not only when we enjoy worldly proſperity, but alſo in our greateſt afflictions and perſecutions. Neither is the joy and peace of the faithfull in earth, of a diuers kinde, and different nature to that which the Saints ſhal haue in Heauen; for the whole Kingdome of God, compriſing both the Kingdome of grace, and the Kingdome of glory, is *righteouſneſſe, peace, and ioy in the holy Ghoſt*, as the Apoſtle ſpeaketh: but the difference betweene them, is in their degree and quantity; for as the knowledge, fruition, and loue of God is weake and imperfect in this life; ſo alſo is our peace and joy; beſides that it is continually moleſted and diſturbed, with many cares, feares, and griefes, ariſing both from the things without vs, and within vs; from all which imperfections and troubles we being perfectly freed in our heauenly Country, ſhal alſo attaine vnto perfect peace, and compleate fulneſſe of joy and comfort; ſo as it ſhal not be like our worldly joy, counterfeit, outward, and mixt with griefe and ſorrow, according to the ſaying of the Wiſe man, *euen in laughing the heart is ſorrowfull, and the end of that mirth is heauineſſe*: but kindly, hearty, pure and ſincere, without the mixture of either griefe or miſery; not tickle and inconſtant, rejoycing and mourning almoſt with the ſame breath, but moſt conſtant and durable, permanent and continuall, being free, both from end, and all diſtraction and perturbation: not cauſed by bitter quips and biting girds, nor yet by fooliſh jeſting, and filthy ſpeaking; but ſpirituall, graue and holy, hauing a farre different roote from which it ſpringeth, namely, the fruition of God, and our heauenly happineſſe. Finally, our joyes ſhal not like the pleaſures of the World, become tedious in their vſe, and loathſome if there be not continually new variety, but ſhal conſtantly remaine ſweet and pleaſant, bringing fulneſſe without loathing, and ſatiety without tediouſneſſe. Now what ſhal be the ſubiect and cauſe of this our joy, ſo infinite, and ſo endleſſe, I haue in part ſhewed, namely, becauſe we ſhal be freed from all euil, and repleniſhed with all good, hauing our minds enlightened, our wils reformed, our conſciences purged and purified, our affections ſanctified, our whole man perfectly glorified. And alſo becauſe wee ſhall enjoy the ſociety of the Angels and Saints, our fellowſhip with the Sonne of God, and our Sauiour, whoſe excellencies in himſelfe and benefits deriued to vs, we ſhall behold and admire, and admiring, againe contemplate: our communion alſo with the Spirit of God dwelling in vs; which being ſuch a Comforter, and infuſing ſuch joy into our hearts in this life, that enableth vs to endure not only with patience, but with comfort and rejoycing all troubles and tortures, afflictions, and perſecutions; with what infinite joy wil it fill vs in the world to come in the fruition of God, and all his benefits? Vnto which ſome alſo adde that exceeding joy, which the Saints ſhal haue, when they ſee Gods and their enemies trodden vnder foote, and bearing

Matth.25.21.

Pſal.16.11.

Rom.5.3.

Rom.14.17.

Prou.14.13.

ring deſerued puniſhments for their ſinnes, not out of the hatred of their perſons, and deſire of reuenge, but becauſe God is glorified in the execution of Iuſtice, and in verifying his threatnings, according to that of the Pſalmiſt; *The righteous ſhall reioyce, when he ſeeth the vengeance, hee ſhall waſh his feet in the blood of the wicked, and ſhall ſay verily there is a fruit for the righteous, doubtleſſe there is a God that iudgeth the earth*: an example whereof wee haue in the Saints, rejoycing and prayſing God, becauſe hee had ſhewed his truth, and executed his righteouſneſſe, in the puniſhment and deſtruction of the Whore of Babylon.

All which their joy is made moſt perfect and compleat, becauſe it ſhal not continue onely for a time, but remayne and endure for euer and euer; for the joy which our Sauiour will giue vnto vs, *no man ſhal be able to take it from vs.* And this is the laſt point which I propounded, without which all the reſt were maymed & vnperfect; for though our heauenly happines were in it ſelfe neuer ſo compleat and abſolute in all perfections, yet if it were not alſo permanent and euerlaſting, and infinite in time, as well as incomprehenſible in quantitie, we could not be ſaid to be perfectly happy, and truly bleſſed. For though we were ſure they ſhould continue many hundred thouſand of yeeres, yet if wee alſo knew, that they would then end and leaue vs, wee ſhould be as much diſcontented, that the time would come when as wee ſhould be depriued of them, as comforted in their preſent fruition; yea, the greater and more excellent our joyes ſhould be whileſt wee haue them, the greater would in this reſpect our ſorrow & griefe be, to thinke that we ſhould once be diſpoyled of them; whereas now finding them for the preſent infinite, and in reſpect of the time to come endleſſe, nothing can be added to their perfection. But the eternity of theſe joyes may as cleerely be proued out of the holy Scriptures, as their vnconceiueable excellency. So the Pſalmiſt ſaith, that *in Gods* [a] *preſence is fulneſſe of ioy, and at his right hand pleaſures for euermore.* And our Sauiour promiſeth, that they who [b] *eate of the bread of life ſhall liue for euer*: and ſaith, that it is [c] *life eternall to know God and his Sonne Chriſt.* And in this the Apoſtle maketh an oppoſition betweene the things of this life, & the life to come; In that *the* [d] *world paſſeth away, and the luſts thereof, but hee that fulfilleth the will of God abideth euer.* So the Kingdome of glory is ſaid to be ſo conſtant and permanent that it *cannot be ſhaken*, and hath the Epithete of *eternity*, oftentimes attributed vnto it: thus it is called [e] *eternall glory, vnto which the God of all grace hath called vs by Ieſus Chriſt*; and an [f] *eternall inheritance*, which can neuer fade nor periſh. So the Apoſtle ſaith, that [g] *Chriſt was appointed to bee our mediatour, that through his death thoſe which are called, might receiue the promiſe of an eternall inheritance.* And the Apoſtle *Peter* telleth vs, that *we haue* [h] *an inheritance, immortall, and vndefiled, and that fadeth not away, reſerued in Heauen for vs.* And in this reſpect the eſtate of the faithfull, is by the Pſalmiſt made much more excellent than the ſtate of the wicked; that whereas theſe with all their power and might ſhall bee quite ruined and ouerthrowne, the juſt are vpholden by God, and ſhall *haue an* [i] *inheritance which ſhall be perpetuall.* Finally, the Kingdome of our Sauiour Chriſt is ſaid to be eternall and conſequently his ſubjects ouer whom he raigneth muſt liue eternally with him: and leſt wee ſhould thinke that hee continuing in his regencie, may make choice of other ſubjects, they alſo are ſpecified to be the houſe of *Iacob*, that is, his Church, and faithfull, the true poſterity of *Abraham* according to the promiſe. For ſo the Angell of God ſaith vnto the bleſſed virgin: [k] *He ſhall reigne ouer the houſe of* Iacob *for euer, and of his Kingdome ſhall be no end.* And to put the matter out of all doubt, that wee alſo ſhall reigne with him; it is not onely ſaid in the Scriptures, that wee ſhall be [l] *incorruptible and immortall*; but more preciſely, that wee [m] *ſhall reigne in this Kingdome of glory for euermore.* Fooliſh therefore is the dreame and dotage of thoſe Heretiques, who imagined that this heauenly glory and happineſſe ſhould continue but a thouſand yeeres; ſeeing the Scriptures ſo plentifully proue, that they ſhall bee endleſſe and euerlaſting. And as weake and feeble is their ground and foundation, whereupon they build their vaine opinion; namely, becauſe it is ſaid in the *Reuelation*, that the faithfull ſhall reigne with God and our Sauiour Chriſt a thouſand yeeres: which is not to be vnderſtood of the Kingdome of glory in Heauen, but of the Kingdome of grace in Earth, as the words immediately going before, ſpecially limiting it to the firſt reſurrection, which is our regeneration, whereby in this world we riſe from the death of ſinne, to holineſſe and newneſſe of life, doe plainely ſhew. So that notwithſtanding their fooliſh and vngrounded aſſertion wee may conclude, that as the ioyes of Heauen are in their quantity and quality moſt excellent and vnſpeakeable, infinite and incomprehenſible; ſo alſo in reſpect of time they are endleſſe and euerlaſting, not onely in themſelues, but alſo vnto vs, ſeeing they ſhall neuer bee taken from vs, nor we from them; but after many thouſand millions of yeeres expired, they ſhall be as far from their end as the firſt day when wee entred into them. For otherwiſe wee ſhould not attaine vnto perfect felicity, and compleat bleſſedneſſe, which the Scriptures

[h] 1.Pet.1.4.

[i] Pſal.37.27,18

[k] Luke 1.33. Dan.7.27.

[l] 1.Cor.15.53. 2.Tim.1.10.

[m] Apoc.22.5.

Apoc.20.5,6.

tures ſo often doe promiſe vnto vs; ſeeing it comprehendeth not only an infinite quantitie and meaſure of happineſſe, but alſo an euerlaſting time, and a perpetuall continuance of this glory and felicity, without the aſſurance whereof wee could neuer bee ſecure, nor our hearts and deſires fully satiſfied, and without which ſecuritie and ſatietie there can bee no perfect bleſſedneſſe and fellicitie.

Chap. XII.

Of the vſes of the former doctrine concerning the ioyes of Heauen.

§. Sect. I.
That we ſhould ſpend our time rather in getting aſſurance of theſe heauenly ioyes, than in curious inquiring after them.
1.Cor.2.9.
Thom. Aquin. de veri. theolog. lib. 7. cap. vlt.

AND thus haue I darkely ſhadowed out the ioyes of Heauen, which no mortall man can deſcribe according to their glory & full perfections: for as the Apoſtle hath taught vs, *the things which God hath prepared for all thoſe that loue him, are ſuch, as neither eye hath ſeene, nor eare hath heard, nor hart conceiued.* And as another ſaith, ſo innumerable & incomprehenſible be theſe euerlaſting ioyes of Gods Kingdome, that all the Arithmeticians in the world cannot ſufficiently number thē, nor Geometricians meaſure them; nor all the Grammarians, Logicians, and Rhetoricians, to the full expreſſe them. That therefore you may ſomewhat ſupply that wherein the former diſcription is defectiue, call to mind all thoſe ioyes which you haue euer ſeene, and ſay with your ſelues, that they are not theſe, but farre greater, becauſe your eyes haue beheld them. Recall to your memories all thoſe delights and comforts, which you haue euer beene told of, and then withall thinke that they are not theſe, but much more excellent, becauſe your eares haue heard them; yea faine in your imaginations, whatſoeuer glory and happineſſe your mind can conceiue and comprehend, and conclude with ioy, that they are not theſe, but much more admirable and incomprehenſible, becauſe your heart and ſoule hath beene able to conceiue them; ſeeing the Apoſtle hath plainely told vs, that theſe heauenly ioyes are ſo infinite, and farre aboue all humane reach, that neither the eye, eare, nor heart, haue ſeene, heard, or conceiued the leaſt part of this diuine glory, and ſurpaſſing excellencie. And therefore ſeeing they cannot perfectly be known before they be enioyed, let vs not (as many doe) ſpend our time in curious queſtions, and buſie our ſelues in ſearching what is done in Heauen, and what are the particular degrees of euery ones glory, neglecting in the meane time the way which ſhould bring vs vnto this happineſſe; but conſidering that this Kingdome is a garland and crowne of glory, which none obtaine but they who runne a race; let vs not fooliſhly ſtand ſtill and loiter, enquiring after thoſe hidden and vnknowne jewels, wherewith this crowne is enriched and adorned; but let vs firſt runne this race, that wee may be aſſured that wee ſhall obtaine it, and then ſhall wee haue time and leaſure enough to conſider of its worth and excellency. Now is the time wherein we muſt ſtriue againſt the enemies of our ſaluation, that hauing the victorie, wee may receiue the crowne of glory; and as the Apoſtle ſaith, if any man *ſtriue for a maſterie, he is not crowned except hee ſtriue as he ought to doe.* Now is our ſeed time, & hereafter ſhal be our haruest of happineſſe, & (as in the ſame place he telleth vs) *the husbandman muſt labour before hee receiue the fruits.* And that we may not deceiue our ſelues in thinking that we ſhall find it an eaſie paſſage to fleſh and bloud, and that we may with ſmall paines and trouble come to the end of our iourney; let vs conſider that the enemies of our ſaluation are not few and feeble, but many and potent, euen principalities, powers, gouernours and great Princes, as the Apoſtle calleth them; who are not eaſily ouercome, vnleſſe we be armed with the ſpirituall armour, and fight couragiouſly vnto the end: and that our way to Heauen is not by a faire and pleaſant Sea, vpon which wee might saile, though we ſpend our time in ſleeping, and attaine vnto the hauen by other mens labours before wee are aware; but a iourney by land; and that the way which wee trauell, is not champion, and delightfull to the old *Adam*, but (as our Sauiour calleth it) a narrow and afflicted path, in it ſelfe rough, and full of rubs, and beſet on all ſides with the thornes of afflictions, and briars of tribulations, which are likely to diſcourage vs that wee will not, or hinder vs that wee cannot goe forward to our iourneyes end, vnleſſe wee breake through them with a magnanimous ſpirit, and Chriſtian reſolution. The gate which entreth into this heauenly Paradiſe, is (as Chriſt alſo telleth vs) ſo ſtraite and vneaſie for entrance, that we muſt ſtriue (if we will haue any paſſage) to enter into it; and that not according to our owne ſuperſtitions, but Gods direction; for as much as hee ſaith in another place: *many ſhall ſeeke to enter in, but ſhall not be able.* And (as the Apoſtle ſpeaketh) *if the righteous be ſcarcely ſaued;* that is, not without great paines and difficultie, *where ſhall the vngodly and ſinner appeare?*

1.Cor.14.24.
2.Tim.2.5.
Eph.6.12.
Mat.7.13.
Act.14.22.
2.Tim.3.
Luk.13.24.
1.Pet.4.18.

§. Sect.
That the
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But yet let not this labour and vneaſie paſſage diſcourage and hinder vs from entring or going forward in this difficult and afflicted way, ſeeing if wee take the paines which God hath preſcribed, we ſhall moſt certainly obtaine the reward; and when we enioy

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4.17.

enioy it, we ſhall be ſure to finde it worth our labour: for the Apoſtle telleth vs, that the *afflictions of this preſent life are not worthy the glory which ſhall bee reueiled in vs*; becauſe (as elſewhere he ſpeaketh) *theſe light and momentanie afflictions, ſhall cauſe vnto vs a farre moſt excellent, and an eternal waight of glory.* Yea rather let vs with greater courage and reſolution, paſſe through all dangers, and endure all paines and labour, that we may attaine vnto this eternall reſt and glorious Kingdome. For if men for the obtaining of a corruptible crowne, are content to oppreſſe themſelues with cares, to endure all labours, to run a thouſand deſperate courſes, and euen to hazard their owne ſoules; yea, if they bee willing, for the ſmalleſt preferments and profits of a Kingdome, to trauell by Sea and Land, to ſpend their ſtrength, and conſume their bodies, and to indanger themſelues daily to many deaths, though (as I haue ſhewed) they are but of ſmall worth, and leſſe certaintie for their continuance; what cares, dangers, and labours ſhould wee thinke too much for the obtaining of a crowne, which is moſt glorious and incorruptible, and a Kingdome without end? But yet alas, ſuch is either the great infidelitie of men, that they doe not beleeue theſe things, though God who is truth it ſelfe doe promiſe them; or their negligence, that they neuer ſo much as thinke and meditate vpon them; or their ſecuritie and preſumption, that they hope to obtaine this Kingdome whether they ſeeke it or no; or finally, ſuch is their prophaneneſſe and carnall folly, that they eſteeme theſe earthly and momentanie trifles, vaine honours, vncertaine riches, and brutiſh pleaſures, more than theſe vnſpeakable ioyes and euerlaſting glory. For that they ſtand thus affected, it may plainly appeare by their practiſe and our daily experience. For whereas if any man of credit ſhould promiſe vnto them, I will not ſay a Kingdome, but ſome ſmall profit, pleaſure, or preferment, vpon condition that they will take ſome paines in ſuing and ſeeking to obtaine it; how readily and earneſtly will they become ſeekers and ſuers, that they may inrich themſelues with theſe earthly benefits? But when Chriſt the eternall verity, who neuer failed of his Word, offereth this heauenly Kingdome of his free grace, as a reward of their paines, if they will labour to obtaine it; how little doe they regard it? how ſlowly doe they ſeeke it? thereby ſhewing manifeſtly that either they doe not beleeue Gods promiſe; or doe ſo baſely eſteeme the thing promiſed, that they preferre before it theſe worldly trifles and worthleſſe vanities. If an earthly King ſhould promiſe to his ſubiect ſome great treaſures and high preferments, on this condition, that hee ſhew himſelfe dutifull and obedient, in performing ſome of his lawfull commandements; with how great care and diligence would hee yeeld obedience? and how much more if hee ſhould promiſe, yea and confirme it by his hand, ſeale, and Oath, that he would adopt him for his Sonne, and make him heire apparant of his Kingdome? But when God thus promiſeth his heauenly benefits, and offereth vnto vs his Kingdome of glory, and to make vs heires of this eternall inheritance, if wee will beſtow any paines in ſeeking of it; how few are the number that regard his promiſes, or beſtow any labour in attaining to this aſſurance? and yet there is great difference, both in reſpect of the perſons promiſing, and the things promiſed. For a King being mortall, and mutable, may either die, and ſo cannot; or change his minde vpon ſome diſpleaſure, and ſo will not performe his promiſe, or though neither of theſe fall out, hee may die to whom the promiſe is made, before him that made it, and ſo neuer come to inherit the Kingdome: But God is immortall and immutable, and as he cannot die, ſo he cannot be changed, and therefore will moſt certainely performe his promiſe, if wee performe the condition of our dutie and obedience. And againe, there is great difference betweene the things promiſed, euen as great, as betweene Heauen and Earth, a ſubſtance and a ſhadow, momentany pleaſure, and euerlaſting joy, betweene a flitting and fading Kingdome, incumbred with many croſſes and afflictions, and a Kingdome abſolute in all perfection, infinite, endleſſe, repleniſhed with all glory, joy and riches, and obnoxious to no trouble and incumbrance.

§. Sect. 3.
Of the meanes whereby wee may be aſſured to attaine vnto our heauenly ioyes.

But let vs, who haue ſeene ſome ſmall ſhadow and reſemblance of this heauenly happineſſe, and moſt perfect glory, auoid, and not ſuffer our ſelues to be carried away, with this common ſtreame of worldly dotage; but as farre as we ſee the eternall joyes of Heauen, to exceed the momentanie pleaſures which are in Earth, ſo much let our loue, care, and paines exceed in deſiring and ſeeking to obtaine them. And that wee may not ſpend our paines in the trauelling of a wrong way, and ſo in the end complaine that we haue laboured in vaine, let vs make choice of that onely way Ieſus Chriſt, deſiring to bee true members ingrafted into his glorious body by a liuely faith, that ſo in him we may be the Sonnes of God, and the adopted heires of his glorious Kingdome. Let vs adioyne our ſelues to the Kingdome of grace, profeſſing our ſubjection vnto God, and communicating with the reſt of the Saints in the exerciſes of the true religion; as calling vpon God, hearing his Word, receiuing his Sacraments, and ſubmitting

Iohn 14.6.

our ſelues to be ordred and ruled by the outward diſcipline and gouernment of the Church. Yea we muſt not onely outwardly profeſſe our ſelues the ſubjects and ſeruants of God, but wee muſt alſo liue like his ſubjects in obedience to his will and word. For *in vaine doe wee draw neere vnto God with our lips, if our hearts be farre from him*; in vaine wee heare the Word, vnleſſe wee obey it; in vaine doe wee receiue the Sacraments with our hand and mouth, vnleſſe we alſo receiue, and apply Chriſt vnto vs with a true faith, and ſhew the vigour and vertue of this holy vnion in our vnfained repentance, dying vnto ſinne, and riſing againe to newneſſe of life; in vaine doe wee ſubmit our ſelues to the outward gouernment of the Church, vnleſſe alſo Chriſt doe inwardly raigne and rule in vs by the ſcepter of his Word and Holy Spirit: finally, in vaine doe we profeſſe our ſelues Gods ſubjects and ſeruants, if wee liue like the ſeruants of ſin, and ſlaues of Satan. Whereas contrariwiſe, if wee ſo liue in holy obedience to Gods will, with faith and a good conſcience, as wee may bee aſſured thereby, that wee are true members of the Kingdome of grace, wee may alſo be aſcertained, that wee ſhall bee heires of the Kingdome of glory, this being the Porch or ſuburbs whereby we enter into our heauenly manſions, and the new Ieruſalem, the Citie of God. In a word, if euer wee thinke to raigne triumphantly in the Kingdome of Heauen, and to haue our portion and ſhare in that eternall glorie; wee muſt haue the Kingdome of God begun in vs in this life, and be repleniſhed with the gifts and graces of his holy Spirit: for as the Apoſtle teacheth vs, [a] *the Kingdome of God is righteouſneſſe, and peace, and ioy in the Holy Ghoſt*. If wee meane to haue Chriſt Ieſus liuing in vs vnto glory, we muſt liue in him vnto grace and holineſſe; ſo as wee may ſay with the Apoſtle, that [b] *we liue no more now, but Chriſt liueth in vs, and in that wee now liue in the fleſh, we liue by the faith in the Son of God*; for there is none ſhall eternally liue in Heauen, in whom life eternall is not begun on Earth, becauſe none ſhall bee ſaued but they who haue faith; and he that [c] *beleeueth hath euerlaſting life, and hath paſſed from death to life* already, as our Sauiour ſpeaketh. Finally, if we would haue any hope to liue that life of glory and happineſſe, wee muſt firſt liue the life of grace and holineſſe. If wee would bee [d] *ſatisfied with Gods image*, we muſt *behold his face in righteouſneſſe*; if we would be [e] partakers of *Gods goodneſſe* in the World to come, wee muſt in this life be indued *with his feare*; if wee would haue the fruition of *God* [f] *al-ſufficient*, we muſt *walke before him and be vpright*. If we would aſcend into the [g] *mountaine of the Lord, and ſtand in the place of his holineſſe*, we muſt haue *innocent hands, and a pure heart*; and find in our ſelues conformitie with that excellent deſcription, which the Lord himſelfe maketh vnto the Pſalmiſt, of an heauenly inhabitant; if we would not let the [h] *ſecond death* take hold of vs, but contrariwiſe attaine vnto heauenly *bleſſedneſſe*, wee muſt haue our *part in the firſt reſurrection*; and to conclude this point, if we would *be like our Sauiour Chriſt when he appeareth*, and would [i] *ſee God as he is*, whoſe viſion, as I haue ſhewed, is our chiefe felicitie, wee muſt, as the Apoſtle telleth vs, *purge our ſelues, euen as hee is pure; for without holineſſe wee ſhall neuer ſee God*: and if we remaine in our vncleanneſſe, and pollution of ſinne, wee ſhall neuer find entrance into the [k] City of God, nor bee admitted as inhabitants of the Kingdome of Heauen, which as much excelleth in puritie and perfection, as in glory, happineſſe, and vnſpeakeable ioyes.

And thus haue I, through the gracious aſſiſtance of Gods Holy Spirit, finiſhed this part alſo of the Chriſtian Warfare, wherein I haue indeauoured to arme euery man againſt the tentations of worldly proſperitie; by ſhewing and prouing that the world and worldly things are baſe and contemptible, and not worthy any loue and eſteeme, in compariſon of Gods ſpirituall graces and heauenly ioyes. For if theſe earthly things which carnall worldlings doe ſo much affect, bee vaine and worthleſſe, and Gods ſpirituall graces, and heauenly ioyes bee moſt excellent and precious; they vnprofitable euen in this life, and theſe moſt beneficiall both in this life, and the life to come; if they in themſelues are miſerable comforters, and bring many other miſeries attending on them, and theſe moſt ſweete and delightfull, without the mixture of any euill; if they be vncertaine to be gotten by thoſe who loue them, and fugitiue to thoſe who moſt runne after them, and theſe moſt aſſuredly obtained by thoſe who deſire them, and vſe the meanes whereby they may injoy them; if they be as vncertaine in their poſſeſſion, as in their purſuit, being euery day ready to leaue their owners, or their owners to leaue them, and theſe moſt conſtant, permanent & eternall: finally, if they through our corruption abuſing them, doe ſo much hurt vs, being the cauſes, occaſions, and inſtruments of ſo manifold euils; and theſe ſo much benefit vs, adorning vs with all glory, inriching vs with all good, repleniſhing vs, both in our ſoules and bodies with all ioyes, pleaſures and delights, and making vs in all reſpects truly happy, and eternally bleſſed: what doting folly and franticke madneſſe is it, either in our iudgements or affections, to preferre the worlds baſe, worthleſſe and momentany trifles, before

Matth. 15.8.

a Rom. 14.17.

b Gal. 2.20.

c Ioh. 5.24.

d Pſal. 17.15.

e Pſal. 31.19.

f Gen. 17.1.

g Pſal. 15.1.2.3. & 24.3.4.

h Apo

i 1.Ioh.

k Apoc.

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fore theſe ineſtimable iewels, and heauenly treaſures? Wee account him a Childe or a foole, who will preferre a counter before a Kingdome, a ſhadow before a ſubſtance, and euery baſe trifle, before his patrimonie and inheritance: and wee both wonder and laugh at the ſimplicitie of the barbarous nations, who will exchange their gold and pearles, for a knife or glaſſe; but how much more abſurd and ridiculous is their folly and madneſſe, who preferre Earth before Heauen, Mammon before God, and the vaine pleaſures of ſin, which laſt but for a ſeaſon, before the Kingdome of glory, and thoſe vnſpeakeable ioyes which ſhall neuer end? Let vs therefore beware of this worldly frenſie; and ſeeing we profeſſe the name of Chriſt, and boaſt our ſelues of our heauenly hopes, as though wee were aſſured of them, and expected eternall Crownes and Kingdomes, let vs bee aſhamed that our practice ſhould bewray our iudgements and affections, manifeſtly ſhewing by our neglect of things ſpirituall and eternall, and by our earneſt and inceſſant ſeeking of things momentany and temporall, that wee more eſteeme Earth than Heauen, and deſire more the ſhort poſſeſſion of theſe worldly vanities, than the euerlaſting fruition of God himſelfe, and thoſe glorious ioyes of his heauenly Kingdome. We know that thoſe who haue fed on dainties, doe loath the taſte of groſſer meates; and that when the Sunne ſhineth vpon the fire, it maketh the light thereof like vnto a painted colour, and much abateth of its heate, if it doe not quite extinguiſh it: and ſo let vs who haue taſted how good God is, and the moſt delicate ſweetneſſe of thoſe heauenly ioyes, learne to loath the ſwiniſh huſks of filthy pleaſures, and the windy pulſe of worldly honours; and ſeeing the diuine light of that heauenly glorie hath ſhined vnto vs, let it dimme the light of carnall reaſon, and abate, if not extinguiſh, the flame and fire of our earthly concupiſcence. For this is the end, as the Apoſtle teacheth vs, why the Lord in mercie hath cauſed his truth to ſhine vnto vs, and to inlighten our minds with thoſe glorious raies. *The grace of God* (ſaith he) *that bringeth ſaluation vnto all men hath appeared, and teacheth vs, that we ſhould denie vngodlineſſe, and worldly luſts, and that wee ſhould liue ſoberly, and righteouſly, and godly in this preſent World.* Tit.2.11.12. Let vs not too much eſteeme and affect this ſtate of mortality, ſeeing wee our ſelues are immortall, nor value theſe earthly things at high rates, as though they were parts and members of our bodies, but onely account of them as haire, nailes, and other excrements, making a fit proportion of them to ſerue for ornament and vſe, but cutting them off (at leaſt in our hearts & affections) when being more than needs, they grow ſuperfluous. Wee are pilgrimes on Earth, and therefore let our hearts be ſpecially ſet and fixed on our heauenly countrie; we are to runne a race for no leſſe a prize, than the crowne of glory, and therefore *let vs ſo runne, that we may obtaine*, 1.Cor.9.23.24. and as the Apoſtle exhorteth vs, *let vs caſt away euery thing that preſſeth downe, and the ſinne that hangeth ſo faſt on, and runwith patience the race that is ſet before vs.* Heb.12.1. Wee are now fighting in a ſpirituall warfare: and (as the Apoſtle ſaith) no man that warreth, *intangleth himſelfe with the affaires of this life, becauſe he would pleaſe him who hath choſen him to be a Souldier.* 2.Tim.2.4. Wee are now contending for victorie, and *wraſtling not with fleſh and blood, but againſt principalities, powers, and worldly gouernours.* Ephes.6.12. Let vs therefore ſo fight and ſtriue, that wee may haue a glorious conqueſt ouer the ſpirituall enemies of our ſaluation, and ſo obtaine the crowne of victorie, which God hath promiſed vs, euen that glorious felicitie, and eternall happineſſe of his heauenly Kingdome. The which he grant vnto vs which hath dearely bought it for vs, Ieſus Chriſt the righteous, to whom with the Father, and his Holy Spirit, one true, inuiſible, moſt glorious, moſt gracious, and only wiſe God, bee aſcribed of vs, and of his whole Church, all honour and glory, prayſe and thankſgiuing, power, maieſtie and dominion, both now and for euermore. *Amen.*

FINIS.

THE CHRISTIAN WARFARE,

The Third Part.

OR, CONSOLATIONS FOR THE AFFLICTED:

Wherein is ſhewed, how the Chriſtian may bee armed and
ſtrengthened againſt the tentations of the WORLD *on the*
left hand, ariſing from trouble and affliction; and inabled to
beare all croſſes and miſeries with patience,
comfort and thankſgiuing.

By I. DOWNAME Bachelar in Diuinitie, and
Preacher of GODS *Word.*

IAMES 1.2.
My Brethren count it exceeding ioy, when yee fall into diuers tentations.

2. COR. 4. 17.
For the light affliction which is but for a moment, cauſeth vnto vs a farre
more excellent and an eternall weight of glorie.

LONDON,
Printed by *William Stansby*, 1633.

TO THE MOST REVEREND FATHER IN GOD, GEORGE:

By GODS prouidence Archbiſhop of *Canterburie*,
Primate of all England, *and Metropolitan*, *and*
one of his MAIESTIES moſt Honourable Priuie
Councell, I.D. *wiſheth all riches of Gods*
graces in this life, and of glory
in the life to come.

IT *will not (I hope) be thought vnprofitable, (moſt Reuerend Father in God) that in this time of peace and flouriſhing proſperitie of our Church and Country, I write of Warfare with the World, and our combat with afflictions, ſeeing we haue no aſſurance that theſe temporall bleſsings and Halcyon dayes will be continued; but rather may probably expect and iuſtly feare, that according to that viciſſitude and mutuall interchange of worldly things, which both the Scriptures and the experience of all ages paſt haue made knowne vnto vs, there may happily come a wane after this full, a low ebbe after this high tide, and a darke night of ſorrow and mourning, after this bright Sunſhine day of gladneſſe and reioycing. And that the rather, becauſe by our ſinnes long agoe we haue deſerued to be diſpoyled of Gods long continued fauours, and with vnreſiſtable violence doe pull and hale his iuſt iudgements vpon our guiltie heads. For to ſay nothing of the deſperate wickedneſſe of prophane men, who being rotten members of this bodie of our Church and Countrie, doe deſerue to be cut off (which is not commonly effected without the griefe and ſmart of all thoſe ſounder parts which are neere about them) who doth not ſee that the beſt Seruants and deareſt Children of God, are by long eaſe growne ſo ſlothfull and ſecure, and ſo corrupted*

rupted with continuall peace and proſperitie, that they need to be quickened and rouzed vp with Gods ſcourges of correction, and to be purged from their droſſe and ruſt by the fierie triall? And therefore it will not be amiſſe, if in this Summer and Sunſhine of our proſperitie, we erect ſhelters to ſhade vs againſt the ſtormie tempeſts of approching troubles; and in the dayes of our peace, doe prepare our ſelues for this ſpirituall Warfare, building Fortreſſes and Bulwarkes for our defence before we be aſſaulted by the enemy, & putting on our ſpirituall armour, before our great Commander doe ſummon vs to the fight, and cauſe the alarme to be ſounded to the Battaile. For then ſhall wee moſt ſecurely enioy our peace, when as wee ſtand vpon our guard, and haue our weapons in readineſſe to reſiſt the enemy; and then ſhall our ioy of proſperitie bee moſt ſweet and delightfull, when it is not embittered with the feare of loſing it, nor with the expectation of thoſe afflictions, whoſe force and furie we are by due preparation enabled to ouercome. Yea, though the body of our State had a ſound conſtitution, and did not onely for the preſent enioy the health of flouriſhing proſperitie, but were alſo aſſured that it would continue for the time to come: yet are there many members of it, which being diſeaſed with the ſores of affliction, doe need to haue the playſters of comfort applyed vnto them. And though the whole army of our Church Militant doe not yet ioyne in a mayn battaile with theſe ſpirituall enemies, yet are there many of Gods Souldiers picked out by our Lord and Generall, to skirmiſh in their courſes with them, who need to bee inſtructed in this ſpirituall Warfare, and to be ſo trained in the skill of this fight, that when they are aſſaulted, they may manfully ſtand vnto it and obtaine the victory. In which reſpects, I tendring the future benefit of the whole body, and the preſent good of euery particular member, haue vndertaken this paines in preparing them for this fight. In which my endeuours, if God ſo bleſſe mee, that I attaine vnto my end, I ſhall haue no ſmall ioy, ſeeing I ſhall communicate with them in all their conſolation, and triumph together in their victorious conqueſt. Or if I faile hereof, yet ſhall I not loſe all my labour, ſeeing whileſt I prouided theſe cordials of comfort for the curing of others, I my ſelfe haue beene cheered by them in my wants and weakneſſe; and whileſt I cooked others meate, haue ſomewhat ſtayed my fainting ſtomacke by licking mine owne fingers and taſting of theſe meates, as they paſſed thorow my hands.

Now theſe my labours I humbly offer to your Graces patronage, as an vnfained teſtimony of that loue and duty which your worth and merit doe iuſtly challenge. For if the Elder that doth gouerne well, be worthy of double honour, eſpecially if he labour painfully in the Word and Doctrine; how much are we bound to ſhew by all meanes, with what zeale wee honour you, who by your gouernment (as chiefe Lieutenant vnder our dread Soueraigne) preſerue among vs the purity of our Chriſtian Religion, from being tainted and corrupted by Errours and Hereſies (herein extending your care not only vnto vs, but alſo to our Neighbour Churches round about vs) and continue with increaſe the peace of our Church, defending vs all you may from the inroades and inuaſions of our Romiſh enemies: and alſo (as though you were quite freed from the waight of this burthen) doe continually imploy your ſelfe in ſound doctrine and painfull preaching not only vrging thoſe, who are vnder your gouernment to take like fruitfull paines by your graue authoritie, fatherly admonitions, and earneſt exhortations;

tations; but alſo ſhaming thoſe who neglect it, by your example; ſeeing they come farre ſhort of you, in that which they haue only to intend, who are otherwiſe taken vp in ſuch a multitude of buſineſſe. The which I write not to get vnto my ſelfe the baſe reward of a ſeruile flatterer (for who yet could euer challenge mee of ſuch ſelfe-reſpecting flattery?) but that God may be glorified in thoſe excellent gifts wherewith he hath inriched you; and that they being continued vpon this record for after ages, you may not only be acknowledged a worthy Preſident and Gouernour vnto vs, but be imitated as a precedent and paterne vnto thoſe who ſhall come after you; and ſo leaue behind you ſuch a ſweet ſent of a good Name, as it were, of a precious ointment, that thoſe who yet breathe not, may be refreſhed by it.

The Lord long continue, increaſe and multiply theſe his good gifts and graces in you, that he more and more may haue the glory of them, his Church and Children the vſe and benefit, and your ſelfe both the preſent comfort of a good conſcience, and the greater meaſure of glory and happineſſe at the day of Chriſts appearing.

Your Graces in all obſeruant duty,

to be commanded,

IOHN DOWNAME.

- A In the third part of the Chriſtian Warfare againſt the World, wee are to conſider,
  - 1. Of the enemies againſt whō wee muſt fight, which are the Worlds forces on the left hand: *viz.* afflictions in which wee are to conſider, *Chap.* 1, 2, 3:
    - 1. Their nature & qualitie, which is deciphered by *Lib.* 1. *chap.* 1, 2.
      - Diuers deſcriptions of afflictions, *Lib.* 1. *chap.* 1. *Sect.* 3, 4.
      - Shewing their
        - Cauſes:
          - Efficient.
          - Finall.
        - Effects, *Lib.* 1. *Chap.* 1.
        - Subject.
        - Adjuncts and properties.
    - 2. The manner of their fight by a dangerous tentation, *Lib.* 1. *chap* 3.
      - Ariſing from them, *Lib.* 1. *chap.* 3.
      - Strongly vrged by
        - 1. Sathan, *Lib.* 1. *chap.* 3. *Sect.* 2.
        - 2. The World. *Sect.* 3.
        - 3. Our owne fleſh. *Sect.* 4.
  - 2. The meanes to ouercome them, which reſpect either
    - Preparation to the fight; vnto which is required
      - Prouiſion of ſpirituall Armour, conſiſting of many parts: as, *Lib.* 1. *cap.* 4.
        - 1. Sauing knowledge, *Lib.* 4 *chap.* 4. *Sect.* 4.
        - 2. Iuſtifying faith, *Sect.* 5.
        - 3. Truth or affiance in God, *Sect.* 6.
        - 4. Hope in God, *Sect.* 7.
        - 5. Loue of God, *Sect.* 8.
        - 6. True humilitie, *Sect.* 9.
        - 7. Vnfained repentance, *Sect.* 10, 11, 12.
        - 8. A good conſcience, *Sect.* 13.
      - Trayning in this Warfare, vnto which is required the learning and obſeruing of eight Rules, whereby wee may be inabled to demeane our ſelues well in this conflict, *Lib.* 1. *cap.* 5.
    - Fight it ſelfe. See B.

- B The fight it ſelf, vnto which is required holy and Chriſtian behauiour both in the
  - Conflict, in which is required that wee beare our afflictions with patience, where wee are to conſider;
    - Firſt, of patience it ſelf, *Lib.* 1, *ch.* 2. where is ſhewed:
      - 1. What it is, *chap.* 2. *Sect.* 1, 2.
      - 2. The obiect of it.
      - 3. The nature and properties of it, *Sect.* 4, to 13.
    - The meanes to attaine to it, which are of two ſorts,
      - 1. Reaſons commending this vertue to our loue, and inciting vs to ſeeke after it, as the
        - 1. Excellency, *Chap.* 2. *Sect.* 1.
        - 2. Vtilitie, *Sect.* 2.
        - 3. Neceſſitie, *Sect.* 3.
      - 2. Actions to bee performed of vs, which reſpect either
        - Prayer, where conſider
          - Of the reaſons which may moue vs to p forme this dutie in our afflictions, *chap.* 3. *Sect.* 2. *to* 8.
          - Of the things required in this Prayer, both in reſpect of the
            - Perſon that prayeth,
            - Prayer it ſelfe, whereof the
              - matter,
              - manner.
              - time and continuance,
        - Meditation, *vide* C.
  - Victory, namely thankſgiuing and praiſing God, *Lib.* 2. *chap. vlt.*

C Meditations
on ſuch rea-
ns as may in-
reaſe our pati-
ce & comfort,
ch reaſons
are either

- Enduring of the Croſſe: and theſe are either ſpirituall, ſpringing out of holy Scriptures, which are either
  - Simple, ariſing either from the
    - Cauſes and effects of our afflictions,
      - Efficient, *Vide D.*
      - Finall, *Vide E.*
    - Subiect and adiuncts of our afflictions:
      - Subiect: taken from the conſideration of the place, Chap. 28.
      - Adiuncts: as the
        - Neceſſitie, Profit, Breuitie, Lightneſſe, of them, Chap. 28. *Sect.* 5.
        - And our aſſiſtants,
          - The Angels, *Sect.* 6.
          - Our Sauiour Chriſt, *Sect.* 7.
  - Comparatiue, raiſed by comparing our leſſer afflictions with the greater of
    1. Gods deareſt children, as either
       - All the faithfull, *Chap.* 29.
       - Our Sauiour Chriſt, *Chap.* 30.
    2. Of Worldlings, for attaining their worldly ends, *Chap.* 31. *Sect.* 1, 2, 3.
    3. With the puniſhments of the damned, *Sect.* 4.
    4. With the eternall ioyes which follow our ſhort afflictions, *Chap.* 31. *Sect.* 5.
  - Ciuill, and worldly, grounded vpon meere morall conſiderations: which are eſpecially two;
    - Imparting our griefe to a friend, *Chap.* 32. *Sect.* 2, 3.
    - Lawfull
      - Labour, Recreation, *Sect.* 4.
- End, aſſuring vs of a ſeaſonable deliuerance: which are taken from Gods
  - Al-ſeeing knowledge, Preſence with vs to helpe vs, Omnipotent power, Infinite loue, *Chap.* 33.
  - Gracious promiſes, where of the meanes to ſtrengthen our faith when God deferreth to accompliſh his promiſes, *Chap.* 34.

D
inſufficient,
either the
ſes

- Inflicting, namely God, in a threefold reſpect:
  1. Predeſtination, ordayning vs vnto them, *chap.* 6. *Sect.* 1.
  2. Execution, whereby according to his purpoſe he doth effect it, *chap.* 6. *Sect.* 2, 3, 4.
  3. Prouidence, whereby he rules and diſpoſeth them for his glory, and our good, *Ch.* 7.
- Mouing the Lord to afflict vs, which are either in
  - Vs, the deſeruing cauſe, ſinne, *chap.* 8.
  - God, namely, his loue, correcting vs as a Father; & not his wrath, puniſhing as a Iudge, *chap.* 9. which loue appeareth in our afflictions, both in the
    - Meaſure, *Chapter* 10. both in reſpect of
      - The afflictions themſelues, and that in reſpect of their
        - Quantitie, which is ſmall, *Sect.* 4.
        - Time, which is ſhort, *Sect.* 5.
      - Vs, who beare them, ſeeing they doe not exceed
        - Our ſtrength, *chap.* 11.
        - Neceſſitie, *chap.* 12.
    - Ends made knowne in their effects,

- **E** Finall cauſes of afflictions are either
  - Gods glory, *Chap.* 14.
  - Our good, and that whether we reſpect our
    - Neighbours,
    - Our ſelues, where is proued that afflictions are
      - not hurtfull, *Chap.* 15.
      - profitable, *
- * profitable, both in reſpect of
  - this life, & that whether wee conſider them as
    - Trialls,
    - chaſtiſements in which reſpect God aduanceth our good, and that both
      - ſpirituall, *vide* F.
      - earthly and worldly benefits, which are increaſed by afflictions, as
        - 1. Wiſdome and policie, *Chap.* 1
          §. 1.
        - 2. Abilitie to diſcerne frien
          from flatterers, §. 2.
        - 3. A good name, § 3.
        - 4. Better taſte of Gods benefit
          §. 4.
  - life to come, for by them hee
    - preſerueth vs from condemnation, *Chap.* 26. §. 1.
    - furthereth our ſaluation, and increaſeth our happineſſe, §. 2. to
- **F** Spirituall, ſeeing by them the Lord furthereth our
  - Effectuall calling and conuerſion, *Chap.* 18.
  - Sanctification whileſt God vſeth them as meanes to
    - free vs from ſinne, both by
      - preuenting, *Chap.* 19. §. 1, 2.
      - Mortifying, *Chap.* 19. §. 3.
    - * To furniſh vs with ſpirituall graces,
- * To furniſh vs with ſpirituall graces, the which is proued:
  - First in generall, *Chap.* 20. §. 1, 2.
  - 2. More particularly, the ſpeciall graces wherewith they furniſh vs, reſpect either
    - God, either in the
      - Vnderſtanding which are either the
        - Knowledge C. 20. §. 3, 4.
        - Remembrance, *Ch.* 20. §. 5.
        - of God.
      - Heart and affections:
        - Affiance,
        - Hope,
        - Loue,
        - Feare,
        - Humilitie.
        - Cha
      - In both together, namely,
        - Faith, *Chap.* 21.
        - Fruits of them all,
          - Repentance,
          - New obedience, *Chap.*
    - Our Neighbours, for by afflictions wee are mooued to imbrace
      - Iuſtice, *Chap.* 24. §. 1.
      - Compaſſion, §. 2.
      - Humilitie and Meekneſſe, §. 3.
    - Our ſelues, for by afflictions wee haue increaſe of
      - The knowledge of our ſelues, §. 4.
      - Strength to beare them, §. 5.
      - Courage and fortitude, §. 6.
      - Temperance, Sobrietie, Modeſ
        Chaſtitie, §. 7.

TH

THE CHRISTIAN WARFARE,

The third Part.

OF AFFLICTIONS, WHICH ARE THE SECOND SORT OF WORLDLY Enemies, their Nature, Properties and the manner of their fight, and how wee may be ſo *prepared and armed for this ſpirituall Warfare, as that we may be aſſured to obtaine the* victory.

The firſt Booke.

Chap. I.

Of afflictions, which are the ſecond ſort of our worldly Enemies, of their power and danger: what they are, and of the diuers kinds of them.

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WEll may the Chriſtians life bee called a Warfare on Earth, and the whole number of the elect and faithfull a Church militant, or royall armie of the Lord of hoſts, ſeeing whileſt wee continue here, we are beſet on all ſides with enemies, mightie, and malitious; which neuer ceaſe to aſſault and vexe vs, either with the lighter skirmiſh of weaker trialls, or the maine battell of ſtronger tentations, vntill by death obtaining a full victorie, the retrait is ſounded by our great Commander, and thoſe receiued into the Church triumphant, who haue fought valiantly in the Church Militant, that they who haue contemned worldly ſhame may bee crowned with heauenly glory, and they triumph in ioy and happineſſe, who to obtaine the victory haue fought vnto blood. For no ſooner are Sathan and his Angels beaten backe, and that huge army of his helliſh tentations diſcomfited and ouercome with the Word of God, and the aſſiſtance of his Holy Spirit; but gathering againe their ſcattered forces, and adioyning vnto them their ſtrong aids the World and the Fleſh, with theſe freſh ſupplies they ſet forward againe with ſuch hope and courage, as though they had neuer receiued any ouerthrow, and (as it were) filled with ſhame and malice becauſe of their former foyle, they redouble their force and affreſh aſſault vs with greater furie. The conſideration whereof as it ſhould moue all Chriſtians to ſhake off ſecuritie, and to ſtand vpon their guard with all care and watchfulneſſe, armed at all points with their ſpirituall armour, that ſo they may be ready for the encounter; ſo ſhould it moue all Gods faithfull Miniſters, who are made Captaines and Leaders vnder our great Commander; to traine vp Gods people and Souldiers vnder their charge in that skil which is required in this ſpiritual Warfare, & teach them ſo to vſe their weapons, that they may be the better inabled to defend themſelues and offend the enemy. In conſcience of which duty I (the weakeſt and vnworthieſt of many) haue vndertaken this hard taske, and hauing laid open the malice, might, and politicke ſtratagems of our Arch-enemie the Diuell, and inſtructed the weake Chriſtian (according to my mediocrity of skill) in the art of this Chriſtian Warfare, and taught him how to prepare himſelfe for the day of conflict, and ſo to buckle vnto him the Chriſtian armour, and manage his ſpirituall weapons, that he may bee aſſured to foyle his enemy and obtaine the victory; no ſooner had I ended this labour, but I preſently diſcouered new forces led vnder the conduct of the World, one of Sathans chiefeſt commanders and ſtrongeſt ayds, armed with no leſſe power and malice to worke the Chriſtians ouerthrow, that ſo they may againe be made the captiues of ſin, & regained to the ſeruice of their olde maſter, the Prince of darknes, and god of this world. And being hartened and encouraged by that late victory obtained againſt that chiefe enemy of our ſaluation, and reſting aſſured, by that experience which I haue had of the inuincible ſtrength of my great Lord and commander aſſiſting mee in this fight, or the goodneſſe of the ſpirituall armour, and of the excellency of that both defending and wounding ſword of Gods Word, that if now againe I gaue the aſſault, I ſhould alſo obtaine the victory; I willingly re-entred the field with a purpoſe to encounter theſe new ſupplies: and firſt taking a view of the enemie, that I might diſcouer their ſtrength, number, and militarie diſcipline, I perceiued that they ſo farre excelled in might, multitude, and warlike policy, that they were an army plainely inuincible in reſpect of humane ſtrength. In the front and maine battell were marſhalled the Worlds glorious and glittering troups of proſperity, armed with thoſe often approued weapons of honours, pleaſures and riches, wherewith few are encountred who are not alſo ouercome. And obſeruing the manner of their fight, I found it to be no leſſe admirable than dangerous, for they ouercame by yeelding, wounded by perſwading, killed by imbracing, and whileſt caſting away their Armes and all ſignes of hoſtility, they offered themſelues as captiues and ſlaues, they became conquerours of thoſe who tooke them, iaylors of thoſe that kept them, and commanders of thoſe who ſeemed to hold them in captiuity. In the flanke and rere-ward were ranged thoſe terrible troups of aduerſity and affliction, there placed by the Diuell and the World, to vanquiſh thoſe by force, violence, and furious encounter, who could not be ouercome by the perſwading allurements of deceiptfull proſperity, and theſe enemies ſeemed to bee of hideous ſtrength, and in reſpect of their ſterne and grimme viſage, proud threats, and dangerous weapons, fearefull to looke vpon.

§.Sect.3
That tem
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ons are leſ
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than thoſe
proſperitie
though in
their firſt
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Againſt the former (as order required) I made my firſt aſſault, teaching the Chriſtian Souldier, who will ioyne with mee in this fight, to ouercome them by contemning them, and to ſtand with impregnable ſtrength againſt their trecherous furie, and ſmooth ſmiling malice, by turning his eyes from their alluring baits, by refuſing their falſe fauours, by ſtopping his eares againſt their charming perſwaſions, and by ſuſpecting moſt their malitious attempts, when as with greateſt ſhew of loue they ſmile and fawne vpon him. And thus hauing enabled him, by the aſſiſtance of Gods Spirit, and his owne carefull endeuour to beate backe the force of theſe enemies alſo, and to put them to flight: it now remaineth that being armed with Gods might, and defended with the Chriſtian armour, eſpecially with the ſhield of faith, and ſword of the Spirit, wee doe encounter thoſe other ſort of enemies, not doubting (being thus aſſiſted) but we ſhall alſo giue them the foyle, and ſo obtaine full victory againſt theſe worldly forces. For howſoeuer this enemy aduerſity, and theſe innumerable troups of afflictions, are in ſhew much more terrible than proſperity, and thoſe glorious forces led vnder his conduct; yet are they much weaker in truth, and leſſe dangerous when wee come to buckle with them. For theſe indeed are grimme in their outward viſage and appearance, but not ſo fearefull, when hauing experience of their ſtrength, they are become more familiar with vs; like thoſe Barbarians which, when they were to fight with their enemies, painted themſelues that they might appeare more terrible, whereas in truth they were weake and naked, vnable to endure the firſt onſet: For ſo theſe afflictions haue in them but a painted ſhadow of fierceneſſe, and doe put on but an vgly viſard to make them full of terrour at their firſt appearing, whereas if the viſard bee done away, and wee ceaſing to looke vpon them through the falſe glaſſe of feare and aſtoniſhment, doe behold them with a true iudgement, wee ſhall find them ſo tolerable and eaſie to be endured, through the aſſiſtance of Gods Spirit, that there will bee no cauſe of terrour and amazement. But on the other ſide thoſe enemies, proſperity, and worldly allurements, hiding hoſtility vnder pretence of friendſhip, and being much ſtronger, and more forcible than they ſeeme in outward appearances, doe bring vs into a pernicious ſecurity, and without ſhew of aſſault get the victory. Afflictions like billes and pikes make a terrible ſhew when they cannot reach vs: but the tentations of proſperity like vnſeene bullets wound and kill vs before they are diſcerned. They like the fiery Serpents ſting vs, but, with ſenſe of paine, make vs ſeeke for remedy, looking vp to the true braſen Serpent, that we may bee cured; theſe like the viper putting vs to no paine, bring vs into a ſweet ſlumber of ſecurity, which endeth in that dead ſleepe of death and condemnation. They wound with paine and enforce vs with torment to ſeeke recouery, theſe with delight, making vs to loue ſtill the weapons that hurt vs, and to abhorre the meanes whereby we may bee healed, becauſe euen our wounds and ſores are pleaſing vnto vs. The one like the winde boyſterouſly blowing vpon vs, make vs more carefull to hold faſt the garment of Gods graces that it be not taken from vs; the other like the Sunne warming vs with delight, cauſe vs of our owne accord to caſt it from vs. Finally they vanquiſhing vs by force make vs captiues vnto ſinne, who are willing vpon the next opportunity to come out of thraldome and re-gaine our liberty, becauſe wee find but hard entertainment; theſe making conqueſt not onely of our ſtrength and power, but alſo of our hearts, wills and affections, retaine vs in a voluntary ſeruitude, for the wages of worldly vanities; ſo as we haue no deſire to come out of this pleaſing bondage, nor to recouer our liberty though the meanes were offered vs. In all which and many other reſpects *Salomon* truly ſaith, that, *It is better to goe into the houſe of mourning, than into the houſe of feaſting*, and preferreth anger before laughter, affirming that the *heart of the wiſe is in the houſe of mourning, but the heart of fooles is in the houſe of mirth.* Eccl. 7.4.6.7.

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Sect.3.
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But howſoeuer aduerſitie and afflictions be enemies vnto our ſaluation, leſſe dangerous than thoſe of proſperity and worldly abundance; yet are they ſtrong enough to worke our ouerthrow, vnleſſe we be aſſiſted with the power of Gods might, armed with the Chriſtian armour, and with care and watchfulneſſe doe learne and practiſe all good meanes which may inable vs to make reſiſtance and obtaine the victory. And therefore let vs in the next place fit our ſelues againſt the day of conflict, and as we haue learned to contemne the World when it fawneth, ſo alſo let vs learne not to feare it when it frowneth and rageth; that ſo when our great commander ſoundeth the alarme vnto battell, wee may with comfort and courage enter the field, and becomming conquerours, may receiue the Crowne of victory, glory matchleſſe, and happineſſe endleſſe. And to this purpoſe let vs conſider of the nature, quality and ſtrength of theſe our enemies; and then of the meanes whereby wee may bee inabled to endure their encounters, abate their ſtrength and fury, and ſo obtaine the victory. Concerning the former wee are to know that afflictions diuerſly conſidered may bee diuerſly deſcribed; for if we looke vpon them as they are in their owne nature, and by God inflicted vpon the wicked; they are thoſe euils of puniſhment, wherewith he beginneth iuſtly to puniſh their ſinnes euen in this life, and (as it were) the flaſhes of Hell fire, and firſt entrance into vtter deſtruction; as it may hereby appeare in that they are all comprized vnder the curſe of the Law, and denounced and threatned againſt the tranſgreſſours of it. Againe if we conſider them as inflicted by God vpon the faithfull, they are thoſe fatherly chaſtiſements, wherewith out of his loue and wiſedome hee either correcteth them for their ſinnes, that being brought to repentance they may not be condemned with the World; or trieth them that his ſpirituall graces beſtowed on them may more cleerely ſhine to his owne glory that gaue them, and the furthering and aſſuring of their ſaluation who haue receiued them. So that howſoeuer the afflictions of the wicked, and of the faithfull are all one in reſpect of their matter, yet they differ in reſpect of the author, the one being the puniſhments of an angry and iuſt iudge, the other the chaſtiſements and trials of a gracious and louing Father; and in reſpect of their vſe and end, the one tending to deſtroy, the other to ſaue; the one to puniſh, the other to correct; the one to begin the torments of Hell, the other to fit and prepare for the ioyes of Heauen. Furthermore if we conſider afflictions in reſpect of vs vpon whom they are inflicted, wee may define them to be, all that our nature abhorreth, and that croſſeth our deſires; or all thoſe croſſes which either in their owne nature, or through our opinion doe moleſt and greeue vs. Neither are thoſe alone afflictions vnto vs which are ſo in truth, and in their owne nature, but thoſe alſo which wee conceit ſo to be in the eſtimation of our opinion: yea it may be truely ſaid that as theſe in number doe

1.Cor.11.32.

Ad tantas ineptias peruentum eſt vt non dolore tantum ſed doloris opinione vexemur. Sen. l.b. in ſap. non. Cad. iniur. cap 4.

doe much exceed the other, ſo are they much more intolerable to thoſe that beare them. For whereas there is one affliction truely ſo in its owne nature laide vpon men, there are many which they fancie to themſelues out of meere conceipt, the which wanting ſtrength to hurt them becauſe they haue no true exiſtence, they make powerfull enough to deiect their minds by the ſtrength of their apprehenſion. Thus one tormenteth himſelfe with greefe, becauſe he hath loſt thoſe riches, which if hee had ſtill poſſeſſed he would neuer haue vſed; another vexeth himſelfe about the ſmoake of honour, eating out his heart with ſorrow becauſe hee is put from that authoritie which whil'ſt hee had it, oppreſſed him with the burthen; and pining with griefe becauſe his ſuperiour either frowned vpon or graced him not; becauſe he is bearded by his equals, and not according to expectation reſpected and reuerenced by his inferiours; and becauſe he hath not the wall and precedence, or higher place of thoſe, before whom his proud conceipt preferreth him. Thus a bare feare of expected euils which neuer happen, doth as much vexe men, as thoſe which they truely ſuffer, and a bare ſuſpition of faultineſſe in their friends as much tormenteth them, as if they were truely guilty. And, as this opinion giues life and being to many afflictions, ſo alſo their quantity and meaſure; by reaſon whereof that which is a light affliction to one, is intolerable to another: and that which maketh one to grone vnder it as being an vnſupportable waight, is by another caried with eaſe. One is moſt tender when his honour is touched; another little reſpecteth this, but groweth very paſſionate if he be wronged in his riches; this man is patient in bearing blowes, yet cannot indure contumelious wordes; but another is ſenſible onely of ſmart, and careth not for the winde of words, ſo he may ſleepe in a whole ſkinne. Yea by reaſon of this opinion, croſſes are made comforts, and great bleſſings in themſelues are turned into great afflictions, in conceipt: and heereof it is, that that which is one mans delight, is anothers torment, and that which one affecteth as his paradiſe, another loatheth as his hell. One thinketh reſtraint of his liberty to be an intolerable bondage, though he fare daintily, lie ſoft, and abound in all plenty: another would willingly preſſe into ſuch a priſon, and could be content to become an inmured Anachoret to haue ſuch eaſe with ſuch abundance. One taketh his chiefe contentment in eaſe and idleneſſe, and to another it is the greateſt paines to ſit ſtill and doe nothing, ſeeing all his delight is in buſineſſe and imployment: and accordingly as hee is afflicted and tormented with the leaſt labour, ſo this man is no leſſe moleſted and grieued, if for want of imployment he be forced to waſt his time in languiſhing idleneſſe. Finally if we conſider afflictions in reſpect of the World inflicting them, vpon the faithfull, they are thoſe tentations on the left hand, grounded on all thoſe miſeries which are incident to the life of man, whether in reſpect of his mind, body, name, ſtate or friends, whereby the World as the inſtrument of Sathan endeauoureth to diſcourage and hinder them in the way of godlineſſe and righteouſneſſe which leadeth to Gods kingdome, and to diuert and thruſt them into the way of ſinne which leadeth to deſtruction. By all which it appeareth what wee vnderſtand by afflictions, namely all euills of puniſhment ſent of God, either as from a father to correct vs, or as a judge to puniſh vs; all things which croſſe our deſires, and doe moleſt and grieue vs, either in their owne nature, or through our opinion and conceipt; and finally all the miſeries of this life which the Diuell and the World do caſt in our way, as we are running in the race of godlinſſe for the garland of eternall happineſſe, that like briars they may hold vs from going forward, or like thornes vnder our feete may vexe and torment vs, that ſo being weary in this vnpleaſant paſſage, wee may turne aſide into that broad and delightfull way of ſinne which leadeth to deſtruction.

Opinio eſt ergo quæ nos cruciat & tanti quodque malum eſt quanti illud taxauimus. In noſtra poteſtate remedium habemus. Senec. conſol. ad Marc. cap. 19.

§. Sect. 4.
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And thus our afflictions are but bare puniſhments onely, or elſe ioyned with ſinne: Bare puniſhments I call thoſe plagues, croſſes, loſſes, troubles and trialls which by God are inflicted vpon men; and that either vpon the wicked for the ſatisfying of his iuſtice which is offended, in regard of whom they are properly called puniſhments as tending to their hurt and deſtruction; or vpon the faithfull for their chaſtiſment or triall, in reſpect of whom they are improperly, and in a large ſignification called puniſhments, becauſe they are not inflicted to ſatisfie Gods iuſtice which is fully ſatisfied by Chriſt, but out of fatherly loue for their amendment, that they may not bee condemned with the World. Puniſhment ioyned with ſinne is, when as God puniſheth one ſinne with another, not by infuſing into men any corruption or malitiouſneſſe, for ſeeing he is moſt holy and pure, and his will the rule of all iuſtice, hee cannot be ſaid to be the authour of ſin, nor to haue any hand in that euill which his nature abhorreth, and his iuſtice puniſheth; but when for their former ſinnes he leaueth them to their owne corruptions, luſts, vile affections, and to a reprobate minde, as the Apoſtle ſpeaketh, *Rom.* 1.24.26.28. and being ſo left to themſelues they runne headlong into wickedneſſe: for that men may become as bad as *Cain, Saul, Ahab*, or *Iudas*, it needeth not that

1.Cor.11.32.

Rom. 1.24.
28.

that externall wickedneſſe ſhould be infuſed into them, ſeeing it is enough if they be left of God to their owne naturall corruption which inclineth them to all manner of ſin; euen as for the deſcending of a ſtone, it is not needfull to caſt it to the Earth, but onely to leaue holding of it, and then it will fall downe in its owne nature. And as the boat goes vp the ſtreame by an externall ſtrength thruſting it on, but needeth not any to carrie it downe, ſeeing its driueth that way of its owne accord; ſo we goe againſt the ſtreame of our naturall corruptions towards the hauen of reſt, by the aſſiſtance of the diuine power which helpeth vs forward; but wee need not to be thruſt downward, ſeeing it is ſufficient if the Lord withhold his hand and leaue vs to our owne naturall inclination. Againe the Lord puniſheth in men one ſinne with another; when like a righteous judge hee doth puniſh their former ſins by deliuering them into the power of his executioner Sathan, to bee tempted and ouercome by him; ſuffering them to bee ruled by him, becauſe they haue pulled their neckes from the yoke of his ſubjection, and to row in his gallies, becauſe they would not freely ſerue their great King and Maſter. Neither is the Lord hereby made the author of ſinne, ſeeing he onely performeth a juſt act of a righteous judge, in deliuering vp wicked men for their demerits to Sathan, as his executioner to bee blinded, miſled, and puniſhed by him; nor yet are they any whit excuſed, in that being deliuered vp of God they run headlong into all ſinne; becauſe they haue deſeruedly brought vpon themſelues this fearefull judgement, by their former ſinnes; and now are ready to commit all wickedneſſe, not by any outward violence, forcing them thereunto, but by Sathans perſwaſion alluring them, and their owne ſinfull luſts inclining them to perpetrate theſe ſinnes with all chearefulnes and delight, hauing therein no reſpect vnto God or his judgements; but onely to pleaſe and ſatisfie their owne corrupt will and carnall luſts. So that God puniſheth one ſinne with another, not by infuſing wickedneſſe, or by tempting, that is, alluring and prouoking men vnto ſin; for thus *God tempteth no man*, as the Apoſtle affirmeth: but by withdrawing his grace, and by leauing men to be miſled by their owne corruptions. Hee leadeth men into tentation, and deliuereth them into euill; not by perſwading or compelling them to commit wickedneſſe, for his nature abhorreth it, and his will is the rule of all juſtice, but by giuing them ouer, and deliuering them vp, as a righteous judge, vnto the Diuell his executioner, to be for their former ſinnes further blinded, hardned and made more wicked, that their condemnation might bee more juſt and fearefull in the life to come. And of this wee haue manifold examples in the Scriptures, for thus the Lord hardned *Pharaohs* heart, when he denied to giue him the oyle of his grace, whereby it might be ſoftned, and left him to his owne obſtinacie, and Sathans tentations. Thus he puniſhed the ſpiritual whoredome of the Iſraelites, by giuing them vp to commit corporall vncleanneſſe. *Hoſ.* 4. Thus hee puniſhed the couetouſneſſe and worldlineſſe of *Iudas*, by permitting Sathan to enter into him, and ſo to carry him to the committing of that horrible treaſon againſt his Maſter. Thus hee puniſhed the Gentiles idolatry, by giuing them vp to their owne hearts luſts, vnto vncleanneſſe, to defile their owne bodies betweene themſelues; and vnto vile affections, and to a reprobate mind, to doe thoſe things which are not conuenient. And thus the Apoſtle ſaith, *that becauſe men receiued not the loue of the truth, that they might bee ſaued, therefore God would ſend them ſtrong deluſions, that they ſhould beleeue lyes, that all might bee damned which beleeued not the truth, but had pleaſure in vnrighteouſneſſe.* The which judgement wee ſee powerfully inflicted vpon many Apoſtates in theſe dayes, who are giuen ouer of God to bee deluded and ſeduced by Prieſts and Ieſuites, becauſe they haue not loued God his truth, but haue ſhut their eyes againſt the light of the Goſpell. Euen as the like was threatned againſt the Iewes. *Eſa.* 6 9. *Goe and ſay to this people, yee ſhall heare indeed but yee ſhall not vnderſtand, ye ſhall plainely ſee and not perceiue: make the heart of this people fat, make their eares heauy, and ſhut their eyes, leſt they ſhould ſee with their eyes, and heare with their eares, and vnderſtand with their hearts, and conuert, and he heale them*, the which accordingly was inflicted on them as the Apoſtle obſerueth. *Act.* 28. 25.26. And this is the fearefulleſt puniſhment of all others; for other afflictions are vſuall meanes to draw vs neerer vnto God but theſe make vs flee further from him; they ſharpen our ſight, theſe make vs the more blind; they like good ſalues draw out the core of our corruptions, but theſe make vs to rot and putrifie in our ſinnes. From which neuertheleſſe Gods ſeruants are not exempted, as appeareth in the example of *Lot*, whoſe drunkenneſſe God puniſhed by giuing him ouer to commit the ſinne of inceſt; in *Dauid*, whoſe adultery God puniſhed by leauing him to himſelfe, and withdrawing his grace, whereby it came to paſſe that hee alſo fell into the ſinne of murther; and whoſe pride and confidence in the arme of fleſh he puniſhed by mouing him, that is, by ſuffering Sathan his executioner to prouoke him to number the people; as may appeare by comparing the ſtory in the

1.13.

Exod 7.3.11. & 9.12.

Hoſ. 4.13.14.

Iohn 13.26.27.

Rom. 1.24.26. 28.

2. *Theſ.* 2.11.12.

Eſa. 6.9.

Act 28.25.

ſecond

2.Sam.24.1. *with* 1.Chron.21.1.

ſecond booke of *Samuel*, with the ſame recorded in the firſt of Chronicles: for whereas in the one place he ſaith, that God moued *Dauid* againſt Iſraell to cauſe them to bee numbred, in the other it is ſaid that Sathan prouoked him to doe it, whereby is meant, that God as a righteous judge, intending to puniſh *Dauids* ſinne, and thereupon to take occaſion to puniſh the ſinnes of the people, did giue or deliuer him into the power of Sathan, as vnto the executioner of his puniſhments, to bee tempted by him vnto the committing of this ſinne. And thus God puniſhed the pride, preſumption, and ſelfe-confidence of *Peter* by ſuffering Satan to ſift him like wheat, and to preuaile thus farre againſt him, as to moue him firſt to deny, and then to forſweare his Maſter.

CHAP. II.

Of the cauſes, effects, ſubject and adjuncts of afflictions.

§ *Sect.* 1. Of the efficient and impulſiue cauſe of afflictions.

ANd thus wee ſee what afflictions are, both as they are puniſhments, properly ſo called, and as they are chaſtiſements and corrections; now briefly wee will conſider of their cauſes, effects, ſubjects and adjuncts or qualities, that ſo their nature being better vnderſtood, there may bee a fitter paſſage to the diſcourſe following. And firſt wee are to know that the Lord himſelfe is the chiefe efficient and principall cauſe of all afflictions, which are not ſinnes; for ſo himſelfe ſpeaketh by his Prophet; *Shall there be euill in a City* (that is the euill of puniſhment and chaſtiſement) *and the Lord hath not done it?* not that it is Gods proper and ordinary worke to afflict his creatures; for being the chiefe goodneſſe, hee chiefely intendeth doing good, he delighteth in the conuerſion of ſinners, and in ſhewing mercy; and thus doing hee doth his owne proper and vſuall worke, familiar to his owne nature; whereas the other is his worke improperly, and as the Prophet calleth it, *his ſtrange worke, and his ſtrange act*, which with a kind of neceſſity wee force vpon his juſtice, by our ſin and wickedneſſe. So that the meritorious cauſe of afflictions is ſinne, whereby men offend againſt Gods juſtice in tranſgreſſing his Law, as ſhall more fully appeare hereafter and that whether wee reſpect the wicked or the faithfull; although there bee great difference in the end why God afflicteth them; for (as I haue ſaid) theſe puniſhments are laide vpon the wicked for ſin, that Gods iuſtice may bee ſatisfied by taking due vengeance on them: but howſoeuer they are alſo inflicted vpon the faithfull for ſin, yet not to the former end, but that they may be brought vnto the ſight and ſenſe of it, that they may repent of it, and for the time to come forſake it, that ſo they may not bee condemned with the world. The impulſiue or motiue cauſe, wherby the Lord is incited to inflict theſe puniſhments and afflictions, is his juſtice which is heereby manifeſted; for if euen in this life God puniſheth the ſinnes of the wicked, where they are to receiue all their good, as *Abraham* ſpeaketh to *Diues*, then how much more grieuous puniſhments remaine for them in the life to come, which is the time appointed for their torment? And if hee puniſh and chaſtiſe the ſinnes of his faithfull Children, where ſhall the wicked and the vngodly appeare? as the Apoſtle ſpeaketh. If hee will not ſuffer them to eſcape without ſeuere correction, whoſe ſinnes are puniſhed in Chriſt euen by his death as being ſatisfactorie, and in themſelues by repentance, as being the fruit of their faith, loue and zeale, which cauſe them *to bewaile and lament for him whom they haue pearced*, and to afflict their ſoules with bitter ſorrow, for that they haue offended him who hath ſo loued them; then how certainely will there be a day of iudgement, wherein God will manifeſt the ſeuerity of his juſtice, in puniſhing their outragious ſinnes, which haue with an high hand ſinned againſt him, ſeeing they haue not had their puniſhments here, but haue paſſed their time in all worldly proſperity, pleaſure and delight? Secondly the mercy of God moueth him alſo to inflict on the faithfull theſe afflictions, that it may bee manifeſted to his glory and their comfort, whileſt hereby hee ſtoppeth them in their courſe of ſinne, and draweth them neerer to himſelfe when they goe aſtray, that ſo eſcaping condemnation, they may walke in that way of holineſſe, which will bring them to eternall happineſſe. The inſtrumentall cauſes of theſe puniſhments and afflictions are the whole Army of Gods creatures, which as they are his ready inſtruments, in deriuing his bleſſings and benefits to thoſe that feare and ſerue him; ſo are they no leſſe ready with all chearefulneſſe, to inflict thoſe puniſhments, which his juſtice hath pronounced againſt the wicked for their confuſion and deſtruction; and thoſe afflictions wherewith hee correcteth the ſlips and faults of his owne ſeruants, that they may bee brought to repentance and amendment. But eſpecially this Lord of hoſts imployeth in this ſeruice his Angels; and that both the good Angels, who are miniſtring Spirits, alwayes preſt to doe his will, as appeareth in the deſtruction of the hoaſt of Senacherib; and in the ſeuentie thouſand Iſraelites ſlaine by the Angell of God with the ſword of peſtilence; and alſo the euill and wicked ſpirits, as appeareth in the

Amos 3.6.

Michah.7.18.

Eſay 28.21.

Luc.16.25.

1.Pet.4.18.

Zach.12.10.

the afflictions of *Iob*, and in the deceiuing and ouerthrowing of *Ahab*, in the tormenting of *Saul*, in the afflicting of the Apoſtle *Paul*, and in the tempting of our Sauiour Chriſt himſelfe. And for this purpoſe hee no leſſe vſually imployeth the World, that is, worldly wicked men, ſometime to execute his iudgements one vpon another, and ſometimes as his rods and whips, wherwith hee correcteth the faults of his owne children and ſeruants: and that either, when by their allurements, perſwaſions and euill example; or threats, violence and perſecution they draw them into ſinne; or when after they haue committed it, they ſerue as inſtruments to correct and chaſtiſe thoſe offences, which through their inducements the faithfull haue fallen into. As wee may ſee in the example of the Iſraelites thus afflicted with the Canaanites, Moabites, Philiſtims, Aramits and Babilonians. All which (if wee looke to their owne intentions) had no purpoſe at all to bee Gods inſtruments for the correcting of his children; but chiefly aimed at their deſtruction, being moued thereunto with enuy, rage, hatred couetouſneſſe, and ambitious deſire of ſoueraignty; but if we reſpect the will and worke of God, they were ſo ruled by his power and prouidence, that they were but his bare inſtruments for the chaſtiſing of his ſeruants for their amendment.

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The ends of theſe afflictions for which God correcteth his Children are manifold; as principally his owne glory in the manifeſtation of his iuſtice, mercy, wiſedome, power and prouidence; and next hereunto the good and ſaluation of the faithfull, whom he thus chaſtiſeth with theſe temporary afflictions, that repenting of their euill wayes, they may not bee condemned with the World: that he may heereby ſtrengthen and increaſe in them their faith, affiance, hope, patience, humility, obedience and all other ſanctifying and ſauing graces; that they may be brought to a true hatred of ſin, when as they feele and taſt the bitter fruits thereof; and to loath the World where they find no better entertainment; that their fleſh with the coruptions thereof may bee mortified and crucified, and the ſpirituall man receiuing more ſtrength hereby may hold it in ſubjection: and finally that being hereby put in minde of their corruption and mortality, they may not fixe and ſettle their hopes and hearts vpon the things of this life, but may bee moued to deſire earneſtly with the Apoſtle *Paul* to be diſſolued and to be with Chriſt, ſeeing that is beſt of all; the which with diuers other ends of theſe afflictions, I onely heere name, becauſe afterwards I ſhall haue fit occaſion to intreat more largely of them. The effects of theſe croſſes and corrections are all thoſe benefits and bleſſings, which God propoundeth for his ends in inflicting them; for ſeeing he is infinite both in wiſdome and power, hee can faile of nothing which he intendeth, but alwaies attaineth vnto his ends, & mightily effecteth all theſe things at which hee aymeth. The ſubject of theſe afflictions (if we reſpect the place) is this miſerable World; for this is the valley of death, the vale of teares, the fiery furnace, in which when we haue beene tried and approued, we ſhall be laid vp in Gods treaſury of bleſſedneſſe; the liſts of our ſpirituall combat, in which when wee haue fought and ouercome, wee ſhall afterwards triumph in glory and bee crowned with victory; the race, wherein hauing run wee get the price and garland of bleſſedneſſe: the vineyard, in which wee labour till the night of death, when as wee ſhall receiue the wages of euerlaſting happineſſe; and finally the place of our pilgrimage, which when we haue trauailed, we ſhall ioyfully arriue at our owne country, and enter into the paradiſe of our delights. But if we reſpect the ſubject vpon which they are exerciſed, then is it the whole Chriſtian man with all that belongeth vnto him; as his body, ſoule, name, ſtate and friends, there being no part of him or his, which is not a fit ſubject for ſorrow and ſmart, and a fit place where afflictions vſually may keepe their reſidence. The adjuncts, properties, and qualities of theſe afflictions are manifold. In reſpect of their time they laſt onely for this life: and therefore are of [a] ſhort and momentany continuance; they are for their waight, light and eaſie to bee borne by thoſe who are aſſiſted by Gods Spirit; in reſpect of our ſenſe, they are [b] ſharpe and bitter vntill by often taſting them, they are made more familiar vnto vs. In reſpect of the fruit which through the bleſſing of God ariſeth from them, they are vnto the faithfull exceeding profitable, ſtopping them in the courſe of ſinne, pricking them forward in the race of new obedience, preſeruing them from the [c] condemnation of the World, and *bringing forth the quiet fruit of righteouſneſſe vnto them, which are therby exerciſed*, as the Apoſtle ſpeaketh. [d] *Heb*. 12. 11.

§. *Sect*. 3.
That afflictions are euill in their owne nature.

But this profit and fruit is not to bee attributed vnto afflictions in themſelues, for if we reſpect them in their owne nature they are euill, and ſo the Lord himſelfe ſtileth them; Eſay 45. 7. *I make peace, and create euill.* So the Prophet ſpeaketh. Amos. 3. *Shall there bee euill in a City, and the Lord hath not done it?* Yea as they are in themſelues euill; ſo are they of a contagious quality ſpreading their poyſon, and making thoſe things euill which are good in their owne nature, and therefore the wiſe man ſaith, that *all the dayes of the afflicted are euill*: Of which *Iacob* hauing experience com-

[a] 2. *Cor*. 4. 17.

[b] *Heb*. 12. 11. *Lamen*. 3. 19.

[c] 1. *Cor*. 11. 32.

[d] *Heb*. 12. 11.

Eſa. 45. 7. *Amos* 3. 6.

Pro. 15. 15. *Gen*. 47. 9.

complaineth, that *the dayes of his life had beene few and euill, in reſpect of the manifold miſeries which he had indured.* And this reaſon it ſelfe will teach vs, for what are afflictions (in their owne nature) but the puniſhments of ſinne, the fruits of Gods iuſt diſpleaſure, a prelude to death; ſmall flaſhes of thoſe endleſſe flames of torment, the blacke guard of Hell and deſtruction, the firſt beginning of euerlaſting torments, and enemies to our joy, peace and comfort, of which the faithfull at laſt ſhall haue the victory, when as all teares ſhall be wiped from their eyes, and they receiued into thoſe eternall joyes, from which all theſe croſſes and moleſtations ſhal bee for euer baniſhed? Yea, though reaſon were ſilent, yet ſenſe it ſelfe would learne vs this leſſon, that afflictions are euill and to be auoided, ſeeing they are the mother and nurſes of ſmart and ſorrow, terrible in their very ſound, fearefull to looke vpon, bitter to the taſte, painfull to our feeling, and tormenting vs whileſt they touch vs. Whereof it is, that the lamenting Church joyneth together her croſſes and her griefes, and remembring her affliction could not forget her mourning, becauſe though memory ſhould haue failed, taſte, diſtaſted with this Wormewood and gall, would haue brought ſorrow to minde, and miniſtred matter of juſt complayning. *Remembring* (ſaith ſhe) *my affliction and my mourning, the Wormewood and the gall, my ſoule hath them in remembrance, and is humbled in me.* And hereof it is, that not onely wiſe men but Fooles and Idiots, yea, euen the bruit beaſts that haue no vnderſtanding, taught onely by ſenſe and inſtinct of nature, doe flee theſe euils, and feare them at their firſt appearance, as robbing them of their pleaſure, plunging them into griefe and miſery, and tending to the hurt and vtter deſtruction of their eſſence and being. And as they are in themſelues euill trees, ſo naturally they bring forth euill fruits, vnleſſe grace being ingrafted in them doe alter their nature. As wee may ſee in the example of wicked men, who the more they are afflicted, the more they hate God, deſpaire of his mercy, murmure and repine againſt his prouidence, and vſe all vnlawfull meanes, and wicked courſes, to eaſe themſelues of theſe afflictions, which they find ſo painfull to them: the which they would not doe, if theſe afflictions were in their owne nature ſimply good, ſeeing (as our Sauiour hath taught vs) *a good tree cannot bring forth euill fruit.* And therefore that extreame is to be auoyded, which ſome vndiſcreetly run into, who becauſe they often obſerue men to bee bettered by their croſſes, and that much better fruits doe vſually ſpring from affliction, than proſperity and worldly plenty, do condemne this eſtate as euill, and magnifie the other, as good and profitable in it ſelfe: as though our health and ſafety were to be aſcribed to this deadly poyſon, and not rather, to the loue and skill of our heauenly Phyſician, who by his wiſe tempering of it hath altered its nature, and being hurtfull in it ſelfe, hath made it helpfull vnto vs. And although afflictions ſerue as inſtruments and meanes to reclaime men from ſinne, and to increaſe in them ſauing and ſanctifying graces, yet are we not ſimply to deſire or pray for them, nor yet to afflict our ſelues and to pull croſſes vnto vs, and lay them on our owne ſhoulders, ſeeing they are euill in their owne nature, and worke thoſe former good effects not properly by themſelues, but by accident, as they are ſo diſpoſed by the infinite wiſdome, goodneſſe, and power of God, who is able to bring light out of darkneſſe, and good out of euill.

Lamen.3.19.

Matth.7.18.

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So with no leſſe care, we muſt auoid the contrary extreame, whereinto worldly men run more vſually, who remaining ſtill in loue with their ſinne, which is the greateſt euil, yea in truth, if we ſpeak abſolutely, and properly, the onely euill, doe abhorre and flee from theſe afflictions, eſteeming them onely, or at leaſt the moſt intolerable euill, which neuertheleſſe doe not make men euil, but oftentimes (through the bleſſing of God) much the better. To which purpoſe we are to know, that howſoeuer afflictions are euill in their owne nature, yet not ſimply and abſolutely (for thus ſinne only is euill) but of an indifferent quality, and inclinable to good. For if wee reſpect the chiefe efficient and author from whom they come, they are good, either as they are puniſhments inflicted by a righteous Iudge, or chaſtiſements comming from the hand of a mercifull Father; neither can any euill, properly ſo called, proceed from the fountaine of all goodneſſe, whoſe will is the rule of all Iuſtice and righteouſneſſe. And as proceeding from the chiefe goodneſſe, as their authour, they are therefore good; ſo alſo becauſe they haue had for their ſubject the chiefe goodneſſe, euen our Sauiour Ieſus Chriſt God and Man, who whileſt he liued in this World was as much afflicted as any other; whoſe moſt pure nature could not admit of any thing, which in its owne nature was ſimply euill, and was able to turne all things (which was not ſo) into good. Euen as the ſweet perfume is not ſweete to it ſelfe alone, but is able to make ſweet whatſoeuer toucheth it. To which purpoſe one ſaith, that the man Chriſt contemned all earthly good, that hee might ſhew them to be contemptible; and ſuſtained all earthly euils, which hee commanded others to beare with patience, that happineſſe might not be ſought in them, nor vnhappineſſe feared in theſe. So alſo they helpe vs to come to this chiefe goodneſſe, and in this reſpect alſo they are not euill; for God in his eternall counſell hath ordained them as meanes to fur-

Hæc ſola

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3.cap.4.

Auguſtin.

further his Elect in attaining to ſaluation. *For thoſe which hee knew before, hee alſo did predeſtinate to be made like to the image of his Sonne*, that is, to be comformable vnto him in his ſufferings, as elſewhere he expoundeth it. So he willeth, *that no man ſhould be moued or offended with theſe afflictions of the faithful, ſeeing we our ſelues know that we are appointed thereunto.* And thus they are the means to make vs draw neere vnto this chief goodneſſe in this life, by true repentance, and feruent Prayer; and the way which leadeth to this eternall and heauenly happines, of which wee ſhall haue the full fruition in the life to come: for they are that narrow way and ſtraight gate, which leade to theſe euerlaſting ioyes; and if wee meane euer to come thither, wee muſt by many *afflictions enter into the Kingdome of God*, as the Apoſtle ſpeaketh, *Acts* 14.22. So that in reſpect of Gods Decree and Ordinance they are good to the faithfull, becauſe through his bleſſing they tend to their good, euen the furniſhing them with Gods graces and the euerlaſting ſaluation of their ſoules. Whereby it appeareth, that afflictions (in reſpect of their ſubject) are of an indifferent nature, good to thoſe who rightly vſe, and profit by them; and euill to thoſe, who take occaſion by them to haſten, and increaſe their condemnation in abuſing them vnto ſinne, wherein they are not vnfitly compared to the red Sea, which according to its owne nature drowned the Egyptians, but by the power and bleſſing of God was the meanes of the Iſraelites preſeruation and deliuerance: for ſo theſe afflictions which drowne vnbeleeuers and worldlings in the gulfe of deſperation, doe ſerue for a ready, though ſtrait, way, to conduct the true Iſraelites into the heauenly Canaan, and as a wall on either hand to keepe them from erring and going aſtray into the bypaths of ſinne, and to preſerue them harmeleſſe from the moſt dangerous aſſaults of their ſpirituall enemies.

Chap. III.

Of the tentation of afflictions, and how it is vrged by the enemies of our ſaluation.

BVt howſoeuer afflictions through the bleſſing of God, and his ouerruling wiſedome and power, become vnto the faithfull, not onely harmeles, but alſo profitable, and doe ſerue as meanes to further their ſaluation; yet are they in their owne nature euill and hurtfull, and ſo dangerous and pernicious vnto vs, that though wee had no other enemies, yet theſe were ſtrong enough to giue vs a finall ouerthrow, and to hinder the ſaluation of our ſoules, if the Lord ſhould withdraw his helping hand, and leaue vs to our owne ſtrength. For in themſelues they are the ground and foundation of a ſtrong tentation; namely, that becauſe wee are thus afflicted, it is a certaine ſigne that we are condemned of God as wicked and reprobate men, and for our ſins juſtly caſt out of his loue and fauour; that wee are purſued by his wrath, which beginneth to inflict thoſe deſerued puniſhments vpon vs in this life wherewith wee ſhall bee ouerwhelmed in the life to come; and therefore that our eſtate is moſt miſerable and deſperate, our burthen for the preſent being intolerable and we without hope of eaſe for the time to come; ; if at leaſt God hauing forſaken vs, wee doe not helpe our ſelues with our own power and politie, and (thoſe means fayling which Gods Word warranteth as lawfull) wee doe not find ſome other meanes of our owne deuiſing, whereby we may bee eaſed and deliuered. The ſcope of which tentation is to ouerthrow our faith, hope, and affiance in God, as being our chiefe enemy, who doth thus afflict vs; to plunge vs into deepe deſpaire and to driue vs into all impatiencie, that thereby wee may bee moued to murmure and repine againſt the diuine prouidence, and euen to blaſpheme God to his face; to caſt off all profeſſion of Religion, all feare and ſeruice of God as being bootleſſe and vnprofitable, and finally to ceaſe relying vpon his power and promiſes, and to vſe all wicked and vnlawfull meanes for the remouall of theſe afflictions.

§. Sect.2. How the tentation of afflictions is vrged by Sathan.

And this tentation being in it ſelfe very dangerous, is made much more ſtrong and powerfull to worke our ouerthrow, as it is vrged and inforced by the ſpirituall enemies of our ſaluation. For Sathan is ready to tell vs that theſe afflictions are the juſt puniſhments of our ſinnes, and the ſignes of Gods wrath, and heauy diſpleaſure, that they are teſtimonies to aſſure vs that wee are caſt out of his loue and fauour; for if God loued and delighted in vs, he would communicate his bleſſings vnto vs, which are the pledges of his loue, and not continually torment vs with theſe plagues and puniſhments, afflictions of minde and body, ſickneſſes and diſeaſes, impriſonment and baniſhment, loſſe of goods and friends, and innumerable other miſeries, which in his Law he hath threatned againſt the wicked and reprobate. And thus he vrged this tentation againſt our Sauiour Chriſt himſelfe, vſing his pouertie and want of neceſſaries, as a reaſon to proue that hee was not the Sonne of God. If (ſaith hee) *thou be the Sonne of God, command that theſe ſtones be made bread.* As though hee ſhould haue ſaid, thy want and penury doe plainly manifeſt that thou art not the Sonne of God, as thou doeſt boaſt thy ſelfe to be; for if thou were ſo neere and deare vnto him, hee would

Matth.4.3.

not ſuffer thee to want common neceſſaries; or elſe at leaſt thou haſt power in thy ſelfe, to make prouiſion of fit meanes for the preſeruing of thy life; and without dependancie on him, art able of thy ſelfe to make bread of ſtones wherewith thou mayeſt nouriſh thy body, and preſerue thy life.

§. Sect. 3.
How the tentation of afflictions is vrged by the World.

But eſpecially the World and wicked Worldlings enforce this tentation of afflictions. For as they are alwayes ready to perſecute Gods Seruants, and both in their words and actions to do them all the hurt they can, by wrong, injuſtice, violence, and oppreſſion, becauſe they make conſcience of their wayes, and will not run with them into the ſame exceſſe of riot and outragious wickedneſſe; that ſo they may diſcourage them in their vertuous courſes, and make them to become as bad as themſelues or elſe may ſatisfie their ſpight and ſpleene againſt them by vexing and tormenting them: ſo when by their meanes and malice they lye vnder theſe heauy burthens, in ſtead of pittying or eaſing their diſtreſſed eſtate, with all their skill and power they increaſe their afflictions, aggrauate their ſorrowes, and labour all they can to diſarme them of all patience, whereby they might be comforted in their grieuous miſeries. So the Lord ſaith, that when being angry with his people for their ſinnes, he deliuered them into the hands of the Babylonians: *they ſhewed no mercy vnto them, but did lay their very heauy yoke vpon the ancient.* And for this he profeſſeth, *that he was greatly angry againſt the careleſſe heathen, becauſe when hee was angry but a little with his people, they helped forward their affliction.* By all which, theſe wicked Worldlings doe adde ſuch waight to this heauy burthen, as vnleſſe the faithful were ſupported with the power of Gods might, it would preſently ouer-whelme them. For firſt worldly wicked men (with whom ſometimes Gods Seruants themſelues conſpire in this vnrighteous judgement) thruſt them downe, who are already falling, encreaſing and ſtrengthning their afflictions, and decreaſing and weakning the patience of the faithfull with their falſe cenſures and vnjuſt criminations; whereby they are ready to judge thoſe who are afflicted, to bee aboue all men moſt miſerable, abhorred and forſaken of God; and of all others to be the greateſt Sinners, either in reſpect of ſome open crimes, which the world takes notice of, or of ſome hidden ſinnes, and groſſe hypocriſie which the Lord hath ſeene in them, though men haue thought well of them, which hath moued him in this extraordinary manner to afflict and puniſh them. Of this wee haue an example in *Iobs* friends, who when they could not deteſt iuſt *Iob* of any enormious crime, cenſured him for an Hypocrite, becauſe the hand of God was heauy vpon him: of the other we ſee the experience in thoſe Iews who condemned the [b] Galilæans, and them vpon whom the tower of Siloam fell, to be greater ſinners than all other men, becauſe of thoſe extraordinary judgments which were inflicted vpon them; and in the [c] Barbarians, who ſeeing the Viper leape vpon *Pauls* hand, concluded preſently that he was a *murtherer, whom vengeance would not ſuffer to liue.* Yea, euen in the Diſciples themſelues, who conjectured that either the [d] blinde man or his parents, had by ſome ſpeciall ſinne brought vpon him this ſpeciall puniſhment. Againe, worldly men adde vnto the waight of affliction by inſulting ouer thoſe who are thus dejected, and treading in their necks, whom the hand of God hath caſt down & humbled. And thus they [e] inſulted ouer *Dauid,* [f] *ſaying vnto his ſoule that there was no helpe for him in his God:* and elſewhere he complaineth that [g] *in his aduerſity his enemies reioyced and gathered themſelues togethr, yea, the very abjects aſſembled themſelues againſt him, tearing him and ceaſing not; and that his teares were his meate and drinke, whileſt they daily ſaid vnto him, where is thy God?* A particular example whereof we haue in *Shemei,* who in *Dauids* affliction inſulted ouer him, [h] *curſing him and ſaying, come forth thou murtherer and wicked man, the Lord hath brought vpon thee all the bloud of the houſe of Saul, &c.* And thus they railed on our Sauiour Chriſt himſelf hanging on the Croſſe, [i] *wagging their heads and ſaying, Hey, thou that deſtroyeſt the Temple, and buildeſt it in three dayes, ſaue thy ſelfe and come downe from the Croſſe.* And with this inſulting and triumphing is often joyned mocking and deriſion, as we may ſee in the example of afflicted *Iob,* who though in his proſperity hee were reuerenced as a King, yet in his afflictions he was [k] *mocked by thoſe who were younger than he, yea euen by abject perſons, whoſe fathers hee had refuſed to ſet with the dogges of his flockes.* So *Dauid* complayneth, that the wicked made ſongs of him, and [l] laughed him to ſcorne when hee was in miſery; yea, it was not his caſe alone but common to him with all the Church, for being in captiuity, by way of deriſion, they willed them to [m] ſing ſome of the Songs of Sion. Thus alſo *Ieremy* complaineth, [n] *I am in deriſion daily, and euery one mocketh me.* Yea, euen our Sauiour Chriſt himſelfe, as hee had the greateſt meaſure of affliction, ſo was hee aboue all others ſcorned and derided, for they put on him a Crowne of Thornes, & a purple Robe, they bowed downe vnto and mocked him ſaying, *God ſaue the King of the Iewes.* Finally, worldly men adde vnto the afflictions of Gods Seruants by contemning and deſpiſing them in their afflictions; for as they labour by all meanes to make them contemptible and of an abject condition, ſo hauing brought

Pſal.38.20.

Eſay 47.6.

Zach.1.15.

Iob 22.6.

[b] *Luke 13.2*

[c] *Act.28.4*

[d] *Iohn 9.2*

[e] *Pſal.3.2*

[f] *Pſal.42.*

[g] *Pſal.35.15. and 42.3.*

[h] *2.Sam.*

[i] *Mark 15*

[k] *Iob 30.*

[l] *Pſal.69. & 35.16.*

[m] *Pſal.137*

[n] *Ier.20.*

Matth.27

brought them into this eſtate, they deſpitefully deſpiſe them as the very off-ſcourings of all things. They make them poore by oppreſſion or deceit, and then contemne them becauſe of their pouerty; they load them with ſlanders and foule imputations, and then deſpiſe them as men defamed and of euill report; and in a word, they helpe to plunge them into all miſeries, and then diſgrace and lightly value them, as being miſerable and of an abject fortune. And this *Iob* obſerueth, where he ſaith, that he who is ready to fall, is, as a ſpent Lampe deſpiſed in the opinion of the rich. The which contempt, deriſion, inſulting and ſpitefull cenſuring vſed by wicked Worldlings towards the faithful in their afflictions is much more intolerable, and giueth a farre more fierce aſſault to their patience, than all the troubles and miſeries which they ſuſtaine; for though they can be content to ſtoope and humble themſelues vnder the hand of God, and quietly beare the burthen which hee layeth vpon them; yet their ſtomackes riſe, and their hearts are ready to boyle with anger, and impatiencie, when men, who ſhould rather pitty them, doe deride and ſcorne, contemne and inſult ouer them in their diſtreſſe. But eſpecially the ſtrength of this tentation is increaſed, when as the afflictions of the faithfull are thus aggrauated, not onely by ſtrangers from whom they expect no better, but alſo by their friends and acquaintance, by their kindred and allies, who are bound vnto them not onely in nature and neereneſſe of bloud, but alſo by many benefits beſtowed, and many good offices performed vnto them. For this made *Iobs* afflictions grieuous and intolerable, when vnto them were added the vniuſt criminations and hard cenſures of his friends, from whom hee expected comfort, whereas their mercy & compaſſion towards him would haue made his heauy burthen light, like a load carried vpon many ſhoulders. And this made him to complaine that they were *miſerable comforters, becauſe they had opened their mouthes vpon him, and ſmitten him on the cheeke in reproch, and had gathered themſelues together againſt him*: that they *ſpoke eloquently againſt him*, vexing his ſoule and tormenting him with words; that they had *many times reproched him and were not aſhamed, but were impudent towards him.* This made him to cry out in that great paſſion. *Haue pittie vpon mee (O yee my friends) for the hand of God hath touched me. Why doe yee perſecute me as God, and are not ſatisfied with my fleſh?* And as his afflictions were increaſed by the vnpleaſing ſocietie of ſome of his friends, who in ſteed of comforting tormented him, ſo by others of them, whileſt they did abandon and forſake him, becauſe of his afflictions; the which his miſerie in reſpect of this deſertion he elſewhere bewayleth; *He hath* (ſaith he) *remooued my brethren farre from mee, and alſo mine acquaintance were ſtrangers vnto me; my neighbours haue forſaken mee, and my familiars haue forgotten me, &c.* Of this alſo *Dauid* complayneth. *My louers and my friends ſtand aſide from my plague, and my kinſmen ſtand afarre off,* and elſewhere he ſaith, *thou haſt put mine acquaintance farre from mee, and made me to be abhorred of them. My louers and my friends haſt thou put away from me, and mine acquaintance hid themſelues.* But moſt intolerable are the afflictions of the faithfull, when as their friends, from whom chiefly they expect comfort, doe not onely neglect this duty, but alſo are the meanes and inſtruments to bring vpon them all theſe miſeries and croſſes; and of this *Dauid* complayneth, *My familiar friend whom I truſted, which did eat of my bread, hath lifted vp the heele againſt mee:* yea ſo ſtrong was this tentation in his apprehenſion, that he was ready to ſinke vnder it, as hee implyeth elſe-where. *Surely* (ſaith he) *mine enemy did not diffame me, for I could haue born it, neither did my aduerſary exalt himſelfe againſt me, for I would haue hid mee from him, but it was thou, O man, euen my companion, my guide and my familiar, which delighted in conſulting together, and went into the houſe of God as companions.*

Iob 19.13,14.

Pſal. 38.11.

Pſal 88.8.

Pſal. 41.9.

Pſal. 55. 11,12, 13.

§. Sect. 4. How the tentation of afflictions is admitted and vrged by the fleſh.

And as the world doth exceedingly enforce this tentation of afflictiõs, partly as the means of inflicting them, and partly as it doth aggrauate and increaſe them being inflicted: ſo the corrupt fleſh is as ready to admit and entertain this tentation; and judging all things according to ſenſe and preſent apprehenſion, as in the time of proſperitie it ſwelleth with pride and preſumption, perſwading men that none more than they are in Gods loue and fauour, becauſe they haue had the largeſt draught of temporall benefits allowed vnto them; ſo in the time of aduerſitie and affliction, it is as baſely dejected and plunged into the bottomles gulfe of horrour and deſpaire, perſwading men that they are forſaken of God, and purſued with his wrath, which now beginneth to take vengeance againſt them. From whence proceedeth their murmuring and repining againſt God and his prouidence; their impatiencie to beare that croſſe from which they haue no hope to bee eaſed; and their reſolution to vſe all vnlawfull meanes to vnburthen themſelues, when lawfull meanes faile and will not helpe. So that this tentation of afflictions being ſo ſtrongly vrged by the Deuil and the World, and ſo readily entertained by our corrupt fleſh, muſt needs be very potent and powerfull to preuaile againſt thoſe who are aſſaulted with it; and that not only meere worldlings, who eſteeming the Worlds proſperity as their chiefe Paradiſe, doe abhorre affliction as their greateſt Hell; but euen Gods faithfull ſeruants, who nouriſhing this traytour (the fleſh) in their boſomes are betrayed by it, and ſo often foyled in this combate of tentations. Of the former we haue manifold examples among worldly wicked men, who being preſſed with the waight of afflictions, ſeeke to eaſe their ſtomackes, by belching out their blaſphemies againſt God; and feeling preſent ſmart, and hauing no hope of being eaſed for the time to come, fall into ſuch impatiencie, that ſome languiſh in melancholy & diſcontent, refuſing thoſe comforts which they might enjoy, becauſe they are depriued of ſome which they deſire; and becomming in all things miſerable through their owne wilfull choice, becauſe in ſome things they are miſerable through neceſſitie. Others tyred with the burthen of afflictions grow weary of their liues, and by laying violent hands vpon themſelues, ſhorten their dayes wilfully, leaping into the endleſſe torments of Hell, to auoide the temporary miſeries of this World. Finally, others wanting ſtrength and patience to beare their afflictions, and alſo this courage and deſperate reſolution to put an end vnto them by ſuch a violent courſe, doe willingly fall into any manner of ſinne, and practice all vnlawfull meanes, which ſeeme to promiſe vnto them the leaſt hope of eaſe and freedome. Of the other we haue an example in the Iſraelites, who though they were the ſole people of God, deliuered by his mighty power from their malicious enemies, and enriched with many bleſſings (as it were) from the immediate hand of God, yet being a little afflicted and pinched with want, doe murmure and repine againſt the Lord, their Creatour and Redeemer, being mooued hereunto, ſometime through a bare and falſe feare of not preuailing [a] againſt their enemies, and ſometime for want of ſuch [b] meat as they luſted after, and of [c] water to quench their thirſt. Yea, euen *Iob* himſelfe renowned for patience, being ſore preſſed with the waight of afflictions; doth often breake out into great impatiency, vttering ſuch words as were not farre from blaſphemy, If they had proceeded from a ſetled judgement, and not from a ſudden and diſtempered paſſion. For he curſeth his Natiuity, and wiſheth that he had neuer bin, or that he had miſcarried in the birth; he complaineth that God was his enemy, and that he did ſhoot at him his enuenomed Arrowes, that hee oppreſſed him by ſtrong hand, without hearing his cauſe, and that his terrours did fight againſt him. Thus alſo *Dauid* by his afflictions was brought ſometimes to the brinke of deſpaire, and ſometime to bewray his impatiencie; for he cryeth out that he was forſaken of God, that hee heard not his prayers, nor regarded his roring, that Gods mercies were cleane gone, and his promiſes vtterly failed; that hee had rejected his ſoule and preſſed him down with his terrors and indignation; that the ſtate of the wicked was happy, & that he had waſhed his hands in innocencie in vaine, becauſe he was puniſhed and chaſtened euery morning. And the like or greater impatiency was ſhewed by the Prophet *Ieremy*, who alſo curſeth the day of his birth, and the man, that brought firſt newes hereof to his father, and wiſheth that his mothers belly had beene his graue, or her wombe a perpetuall conception, becauſe he came forth of it to ſee labour and ſorrow, and that his dayes ſhould be conſumed with ſhame.

Pſal.22.1.
7.88.14.7
13,13.

Ier.20.14.

Chap. IV.

Of the preparation, which is required before the conflict of afflictions; and firſt of our ſpirituall armour which wee muſt buckle vnto vs.

§. Sect. 1
That the dangerouſneſſe of theſe ſpiritual enemies
not diſcou
vs from the fight.

By all which it appeareth, that theſe tentations of affliction, though they be not altogether ſo dangerous and powerfull as thoſe of proſperity, yet are they ſtrong enough to ouercome vs, if wee be left to our ſelues, and to make vs the captiues of ſinne and Sathan. And therefore, as on the one ſide we are not in ſuch a cowardly manner to feare theſe mighty enemies, nor diſpayring of victory to caſt away our weapons, and betake our ſelues to flight: ſo on the other ſide, wee are not ſecurely to contemne them, as being eaſie to ouercome; for if they haue foyled Gods greateſt Worthies and moſt valiant Captaines; how ſhall not we be indangered, yea vanquiſhed by them, if we were left vnto our owne ſtrength, who are but vnexperienced weaklings and common Souldiers? But ſeeing the ſtrength of our enemies, and our owne weakneſſe, wee muſt be moued hereby by a liuely faith, to reſt vpon the power of Gods might aſſiſting vs, to implore his helpe and ſuccour in this ſpirituall conflict; and then in the next place, to vſe all the good means appointed by God, for the defending of our ſelues, and the obtayning of victory. Of which (as order requireth) I am now to ſpeake; for as in worldly warres, it is requiſite and neceſſary that we firſt know the nature, qualitie, diſpoſition and ſtrength of our enemies, and then accordingly to thinke of the meanes, whereby wee may bee inabled to make reſiſtance and obtaine the victory; ſo muſt we do in this ſpirituall Warfare; & therefore hauing already entreated of the former point, I come now to the other; in ſpeaking whereof my purpoſe is (by the aſſiſtance of God) to ſhew, firſt the means wherby the Chriſtian may be ſtrengthened to beare with patience, and by bearing

[a] *Numb.*14.2.
[b] *Exod.*16.3.
[c] *Numb.* 20.3.

ring to overcome all afflictions in generall; and then, beſides the application of the generals, to inſiſt in the ſpeciall meanes, whereby they may be armed, and prepared againſt ſome ſpeciall and particular croſſes and calamities.

The meanes, whereby wee may bee ſtrengthened againſt all afflictions generally, may bee referred to two heads, for either they reſpect preparation, or elſe action and execution; for as in warlike expeditions, thoſe who deſire victory ouer their mighty enemies, do firſt prepare their forces, furniſhing them with armour, weapons, and all other warlike neceſſaries, and then enter the field, couragiouſly withſtanding, or charging the enemy; wiſely managing all the meanes prouided in the time of preparation for their beſt aduantage, and neuer giuing ouer their valiant fight, till they haue put their enemies to flight and obtained victory: ſo muſt wee in this ſpirituall Warfare, firſt prepare our ſelues for the fight, and then manfully & Chriſtianly demeane our ſelues in the day of battell. And vnto this preparation the Sonne of *Syrach* perſwadeth all thoſe, who intend to ſerue the Lord in this ſpirituall Warfare. *My Sonne* (ſaith he) *if thou wilt come into the ſeruice of God, ſtand faſt in righteouſneſſe and feare, and prepare thy ſoule to tentation; ſettle thine heart and be patient, bow downe thine eare, and receiue the words of vnderſtanding, and ſhrinke not away when thou art aſſayled, but wait vpon God patiently.* For if all bee deferred to the day of battell, and no preparation made before we enter the field, and the alarme bee ſounded; if in the time of peace, wee neuer thinke of Warre, and in proſperity, neuer prepare for the day of aduerſity and affliction; if wee neuer expect nor feare the enemy, till he be in ſight & ready to encounter vs, but are then to be trained in this martiall diſcipline, when we ſhould fight; to ſeeke for weapons, when we ſhould vſe them; and to put on our ſpirituall armour, when as already the skirmiſh is begun, it is a thouſand to one that we ſhall be wounded to the death in the firſt encounter, put to flight, and eaſily ouercome, being altogether vnable to make any reſiſtance.

Now vnto this preparation there is required, firſt that wee prouide and put on the ſpirituall armour, and then that wee bee trained in the knowledge and skill of this Chriſtian Warfare, whereby wee may be enabled to vſe our weapons, and ſtrength to our beſt aduantage; vnto which is required the learning and obſeruing of certaine rules and inſtructions, whereby wee may know how to carry and demeane our ſelues in this ſpirituall conflict. The weapons and armour required to this Warfare are not the ſword, ſpeare and canon, nor the harneſſe and ſhield of iron and ſteele, for we wraſtle not againſt fleſh and blood, but againſt ſpirituall wickedneſſes, as the Apoſtle ſpeaketh; but that ſpirituall armour of a Chriſtian, euen all Gods ſanctifying and ſauing graces, with which if wee bee furniſhed, wee ſhall by them bee inabled to make reſiſtance and obtaine the victory, partly becauſe, knowing the goodneſſe of our armour wee ſhall bee more bold and confident, and valiantly ſuſtaine the ſharpeſt encounter in hope of victorie, and partly, and that more principally, becauſe the Lord of hoſts our great commander, when hee ſeeth vs armed, with his owne furniture, and adorned with his owne colours, will graciouſly acknowledge vs for ſouldiers of his owne band, and ſtrengthen and aſſiſt vs with his owne almighty power, whereby we are ſure to put our enemies to flight and obtaine the conqueſt. Neither will it ſtand with the glory of our mighty Generall, to haue his owne faithfull ſouldiers and ſeruants to bee foyled and ouercome, or to haue his owne furniture, armour, and weapons to bee found weake and inſufficient, when they come to be tried and approued.

Eph.6.12.

§. Sect.4.
Of the firſt part of our ſpirituall armour, which is ſauing knowledge.

Now the firſt part of this ſpirituall Armour, which we muſt put on in this time of preparation, is ſauing knowledge; for this is the eye of the ſoule, which muſt guide vs in all our trauels, & that heauenly light, which muſt direct vs in theſe crooked and rugged wayes; which if wee want, we ſhall ſtumble and fall at euery ſtone of offence, and looſe our ſelues in this labyrinth of troubles; it is the pilote which muſt gouerne and guide vs in theſe tempeſtuous ſtormes of miſeries and afflictions, whileſt wee ſayle in the dangerous Sea of this wretched World, without whoſe helpe wee ſhall daſh againſt the rockes of deſperation, bee ouerſet and ſwallowed with the boyſterous blaſts, and huge billowes of troubles and calamities, and ſo make ſhipwracke of our ſoules; in a word, it is the ſterne and Carde, from which wee haue all our direction through this ſea of miſeries into our heauenly country, without the helpe whereof we ſhould hold wrong courſes, and neuer find the way into the hauen of reſt. But if we haue the eye of ſauing knowledge illightned with the bright-ſhining beames of the holy Scriptures, we ſhall be ſo guided thereby, that wee ſhall eaſily ouercome all difficulties, eſcape all dangers, and notwithſtanding all theſe lets and impediments, ſafely attaine vnto the end of our hopes, the euerlaſting ſaluation of our ſoules. For if we haue learned out of Gods Word that all theſe afflictions come from God, and that not as an angry judge, but as a mercifull and louing Father; not as ſignes of his diſ-

Vt nauis cum undarum tempeſtate quaſſatur niſi gubernatorem peritiſſimum habeat, à fluctibus maris citò conteritur: ita & homo cum in aliquibus aduerſis fuerit conſtitutus, niſi habuerit mentem diuinis eloquijs eruditã citò animus eius frangitur & ſalutis ſuæ ſuſtinet damnum. Baſil. tract. de conſol. in aduerſ.

Apoc.21.4.
Eſa.61.3.

pleaſure, but as teſtimonies of his fauour, and markes of our adoption; not to puniſh vs for ſinne, but to purge vs from it; not to deſtroy, but to increaſe and perfit his graces in vs; not to condemne vs, but to further our ſaluation; making this ſtrait gate, and this narrow and afflicted way, to ſerue for a paſſage and entrance into the ioyes of Heauen; and finally, that the Lord our louing Father will not correct vs without meaſure, and aboue our ſtrength, yea no more or longer than is neceſſarily required for our amendment, and for the better fitting of vs for his ſeruice and our glory; and that then hee will deliuer vs from all theſe troubles, *wipe all teares from our eyes, and giue vs beauty for aſhes, the oyle of ioy for mourning, and the garment of gladneſſe for the ſpirit of heauineſſe*; then ſhall wee be ſufficiently ſtrengthened againſt the day of triall, withſtand all theſe ſharpe encounters, and obtaining victory ouer theſe enemies of our ſaluation, we ſhall with peace and comfort hold on in our courſe of righteouſneſſe towards our heauenly countrey, and bee rather furthered than hindred in our iourney by their aſſaults.

§. *Sect.* 5.
Of the ſecond part of our ſpirituall armour, which is a iuſtifying faith.

Heb.6.12.
Apoc.13.10.
1.Iohn 5.4.

The ſecond part of this Armour is a liuely and iuſtifying faith; for this is that impenetrable ſhield, which cannot bee pearced with theſe fiery darts, and that high and impregnable rampire and bulwarke, which our ſpirituall enemies can neither mount with their longeſt ſcaling ladders, nor batter and ouerthrow with their ſtrongeſt engines of trials and tentations. And therefore, if we would ouercome by patience, when we are aſſaulted with afflictions, wee muſt in our preparation buckle vnto vs this ſhield of faith, and lay this foundation vpon which our patience chiefly reſteth: for theſe two alwayes goe together, ſo that if faith goe not before, it is impoſſible that true and Chriſtian patience ſhould follow after. And hence it is, that they are conioyned in the Scriptures; ſo the Apoſtle exhorteth vs to bee *followers of them, who through faith and patience inherit the promiſes*; and thus the Apoſtle *Iohn* coupleth them together, *Here* (ſaith hee) *is the patience and faith of the Saints*. If then wee would ouercome the World, as well when it frowneth as when it fawneth, and ſtand inuincible both againſt his bewitching allurements, & proud threats, let vs buckle vnto vs this faith, as a principall part of our Chriſtian Armour, wherby we are enabled to get the conqueſt, for *this is the victory, that ouercommeth the World, euen our faith*. The which will euidently appeare vnto vs, if we conſider, that it is faith alone which pulleth out the ſting of afflictions, and ſo maketh them to become harmeleſſe; for thereby we are aſſured of remiſſion of our ſinnes, of our peace and reconciliation with God; and therefore that wee are not now puniſhed as ſlaues, but chaſtiſed as ſonnes; the which maketh vs not onely patient, but euen ioyfull in our afflictions; for as the Apoſtle ſaith, *being iuſtified by faith we haue peace towards God through our Lord Ieſus Chriſt, and in this faith wee ſtand and reioyce, not only vnder the hope of the glory of God, but alſo in tribulation*. So it is faith onely, which giueth vnto vs title and intereſt vnto all the gracious promiſes of the Goſpell, as being the alone condition of the couenant of grace betweene God and vs; and therefore as without faith, all the comforts of the Goſpell are no comforts vnto vs, becauſe wee haue no right vnto them; ſo being indued therewith, wee haue our ſhare and part in them all, whether they concerne this life or the life to come. For example, by this faith we are aſſured that *Iehouah* is our Lord and King, our Redeemer and Sauiour, our ſanctifier and preſeruer; that he is on our ſide, and therefore wee neede not to feare who oppoſe againſt vs; that hee will deny nothing vnto vs which is good and profitable; *for if hee ſpared not his owne ſonne, but gaue him for vs all to death, how ſhall he not with him giue vs all things alſo*, as the Apoſtle ſpeaketh: that hee ruleth and diſpoſeth all things with his prouidence, and particularly all our croſſes and calamities, euen to the falling of the leaſt hayre of our head, and therefore that all ſhall turne to our good, and worke together for the beſt, through his wiſedome, power and goodneſſe, ordering them to this end. Furthermore by this faith we are ſo firmely vnited vnto Ieſus Chriſt our Head, that nothing can deuide vs, whereby wee are aſſured, that there is not any thing, which can ſeparate vs from Gods loue, becauſe nothing can part Chriſt and vs, in whom he loueth vs. So hereby wee are certainely perſwaded, that Ieſus Chriſt did not onely ſuffer for vs, but that he doth alſo ſuffer with vs, who is able to eaſe and comfort vs, by vpholding vs when we are ready to faint, and bearing the greateſt part of our burthen. That *if wee ſuffer with Chriſt we ſhall raigne with him, and that our light and momentanie afflictions ſhall cauſe vnto vs, a farre moſt excellent, and an eternall waight of glory*. Finally by this faith we are aſſured, that God himſelfe is preſent with vs in all our troubles, that hee meaſureth out vnto vs this bitter draught in a iuſt and conuenient proportion, and when hee hath wrought in vs his owne good worke of grace, hee will remoue the croſſe, and giue vnto vs a ioyfull deliuerance. So that there are no comforts like thoſe which are brought vnto vs by a liuely faith, vnto which when we haue attained in full meaſure, we may in all our afflictions ſay with the Pſalmiſt, *God is*

Rom.5.1,2.
Rom.8.32.
Verſ.35.
Rom.8.2
Rom.8.39.
2.Tim.2.1
2.Cor.4.17.

46.1,2,3.
11.17.
35,36,39.

is our hope and ſtrength ready to bee found. Therefore will we not feare though the earth be moued, and though the mountaines fall into the middeſt of the Sea, though the waters rage and bee troubled, and the mountaines greatly ſhake at the ſurges of the ſame. Neither is there any triall or tentation ſo great, which faith doth not eaſily ouercome, as the Apoſtle maketh it plaine vnto vs in the example of *Abraham*, who *by faith offered vp his onely ſonne Iſaac when he was tryed*; and of the reſt of Gods Saints, who being ſtrong in faith, bore with patience thoſe great afflictions; being content to indure the *racke and would not bee deliuered, that they might receiue a better reſurrection*; to bee tryed by *mockings and ſcourgings* (the one whipping the ſoule, the other the body) *by bonds & impriſonment, by ſtoning and cutting in ſunder*, ouer which they triumphed, as glorious conquerers, by their faith, as the Apoſtle witneſſeth. And therefore if we would ſtand in the day of battel, we muſt in our preparation buckle vnto vs this ſhield of faith which is the chiefe inſtrument of deriuing vnto vs from God all comfort & conſolation.

Sect. 6. the third t of our itual ar-r, which is t and af-e in God.

The third part of our Armour, is a firme truſt and affiance in God through Ieſus Chriſt, the which (as alſo thoſe other parts that remaine) is the fruit of a liuely faith; for being thereby aſſured that God is both omnipotent in power, and almighty to ſaue and deliuer vs, infinite in wiſdome and knowledge, beholding and diſpoſing, as all other things, ſo all our troubles and afflictions; and that as in himſelfe hee is loue and truth, ſo hee is moſt louing and careful ouer vs, and alwayes ready to make good his promiſes, concerning his aſſiſtance and our deliuerance; we reſt & rely vpon him in all our afflictions for help & ſuccour as vpon our omnipotent and all-ſufficient creatour, preſeruer & redeemer; and reſigne our ſelues ouer vnto him our moſt faithfull Sauiour; hauing a firme and ſtrong affiance and confidence in him, that hee will vphold vs in all our troubles, and deliuer vs from all our afflictions, when as it ſhall bee moſt fit for his owne glory, and our ſpirituall and euerlaſting good. And this is that confidence wherewith if we be indued, wee ſhall thereby bee meruailouſly vpheld in all our trials, and haue our patience ſo ſtrenghthened and confirmed, that we ſhall eaſily beare all afflictions which hee ſhall lay vpon vs, in whom wee put our truſt, and couragiouſly indure the brunt of all tentations, not fearing what may befal vs, ſeeing all things are ordered and diſpoſed by his moſt wiſe prouidence, who is our chiefe Rocke of defence, vpon whom wee reſt in all difficulties and dangers. An example whereof we haue in *Iob*, who being ſo confident in Gods mercy and goodneſſe, that he profeſſeth [a] *though he ſhould kill him, yet hee would truſt in him*; was alſo a petterne of pacience to all poſterity; and ſo *Dauid* reſting vpon the Lord, as vpon his [b] *rocke and fortreſſe, his deliuerer and ſtrength, his ſhield, the horne of his ſaluation and his refuge*, is hereby ſo armed with patience, that in his greateſt affliction he ſaith, [c] *heere am I, let him doe to mee as ſeemeth good in his eyes*, and when as in his greateſt diſtreſſe hee was forſaken of all other hope and helpe, hee is ſaid to haue [d] *comforted himſelfe in the Lord his God*. This made him, when ſenſe of paine would haue forced him to murmure & complaine, to hold his peace and beare all with patience becauſe [e] *the Lord had done it*. Yea as hereby hee patiently ſuffered his preſent euils, ſo hee was bold and confident againſt all future croſſes, for [f] *truſting in God, he did not feare what man could doe vnto him*; yea hee profeſſeth, becauſe the Lord was his [g] ſhepheard, and tooke care of him, that *though hee ſhould walke through the valley of the ſhadow of death hee would feare no euill; and that* [h] *he ſlept ſecurely, not fearing tenne thouſand of his enemies encloſing him about, becauſe the Lord ſuſtained him*. And therefore if wee would haue our patience confirmed and ſtrengthened both againſt preſent and future euils, wee muſt ſeeke to attaine vnto this affiance, and truſt in God, as in our mighty and mercifull Father; and ſo ſhall wee with patience and meekneſſe depend vpon his prouidence, both for ſupplying of thoſe wants which pinch vs, for our preſeruation from thoſe dangers we feare, and for deliurance from theſe preſent miſeries and afflictions, which we feele and ſuffer; ſeeing he is all-ſufficient to prouide for vs, omnipotent to defend vs, and infinite both in power and loue to ſaue all thoſe who truſt in him.

1,9.
13,15.
b Pſalm.18.1,2.
c 2.Sam.15.26.
d 1.Sam.30.6.
e Pſal 39.9.
f Pſal.56.4.11.
g Pſal.23.1.4.&
h 3.5.& 4.8.

§. Sect.7. Of the fourth part of our ſpirituall armour, which Is Hope in God

The fourth peece of armour, which wee muſt prouide againſt the day of triall, is hope in God, whereby wee expect the performance of all thoſe promiſes, which are made vnto vs in the Goſpell, and eſpecially ſuch as concerne Gods aſſiſting and ſtrengthening of vs in the day of tentation, or our deliuerance from all our troubles. The which alſo is a fruit of our faith and affiance in God; for when wee beleeue all his gracious promiſes made vnto vs, for the ſupplying of our wants, protection from perils, and deliuerance from thoſe euils which wee ſuſtaine and ſuffer, and doe relye vpon them with aſſured confidence; then doe wee alſo wait Gods leaſure attend his pleaſure, and hopefully expect when theſe promiſes ſhall bee performed, and made good vnto vs for our vſe and benefit. And this the Apoſtle teacheth vs, where he ſaith, that *Faith is the ground of things hoped for, and the euidence of things which are not ſeene*

Heb.11.1.

Eſa.28.16.

Rom.8.24.25.

Ipſa ſpes peregrinationi neceſſaria eſt, ipſa eſt quæ conſolatur in via, viator enim quando laborat ambulando, ideò laborem tolerat, quia peruenire ſperat. tolle illi ſpem perueniendi, continuò franguntur vires ambulandi Aug.in Rom.8.31.Tom.10. Serm.16.

Heb.12.1.2.

ſeene; and the Prophet implyeth it, where he willeth thoſe that beleeue, not to make haſt, but to wait Gods leaſure, and hopefully to expect the accompliſhment of his promiſes. Now as this hope is the daughter of faith and affiance, ſo it is the nurſe of patience, whereby it is fed and nouriſhed, and ſo ſtrengthened and vpheld, that it cannot faint or fall. So the Apoſtle telleth vs, that wee are ſaued by hope which expecteth things inuiſible, and if *we hope for that wee ſee not, wee doe with patience abide for it.* And thus doth our hope ſtrengthen our patience, as it expecteth the performance of Gods promiſes, either reſpecting this life or the life to come. In reſpect of this life our patience is confirmed, whileſt we hopefully expect the performance of Gods promiſes, for our deliuerance out of our afflictions, and in the meane time his aſſiſtance to ſtrengthen vs, in the bearing of all thoſe croſſes and calamities which he layeth vpon vs: for when wee hope that our troubles will haue an end, and that the cloud of calamities being blowne away, the Sun of Gods fauour will ſhine againe vnto vs; when wee expect reſt and peace, after our labour and dangerous Warfare, and that our mourning ſhall bee turned into joy, and our troubles into comforts; then doe wee beare the preſent brunt with patience, in reſpect of theſe future hopes; and are eaſed in thoſe miſeries which wee feele, by that immunity and freedome which wee expect. And thus doth the Mariner whileſt the ſtorme laſteth, take exceſſiue paines to ſaue his ſhip and life, in hope that it will be ouerblowne, when as againe he ſhall haue faire weather and a good paſſage; thus doth the poore man patiently indure his toylſome labour, whileſt hee hopeth that his paines will bring riches, and his riches reſt; thus doth he who is tormented with a feauer, beare with patience his preſent griefe, whileſt he hopeth for the end of his fit, and the recouery of his health; and thus doth the poore traueller patiently hold out in his weary iourny, whileſt he hopeth for ſweet repoſe at his iourneys end. Wheras when hope vtterly faileth, the ſayler letteth his ſhip roame at the mercy of the wind and weather; the poore man loytereth, preferring eaſie reſt before hopeleſſe labour; the ſicke man is as much tormented with impatiencie, and tyred with toſſing, as with the ſenſe and ſmart of his ſickeneſſe and diſeaſe; and the poore traueller fainteth not more for want of reſt, than for want of hope of attaining the end of his labour. But eſpecially is our patience confirmed by thoſe hopes which reſpect the life to come; for then wee caſt away *euery thing that preſſeth downe, and the ſinne that hangeth ſo faſt on, and run with patience the race which is ſet before vs, when wee looke vnto Ieſus the author and finiſher of our Faith, who for the ioy which was ſet before him endured the croſſe, deſpiſed ſhame, and is ſet at the right hand of the throne of God.* Then doe we patiently beare all croſſes and troubles, when our faith apprehendeth and our hope expecteth (after our light and momentany afflictions) *a farre most excellent and an eternall crowne of glory*: becauſe wee *count that the afflictions of this preſent time are not worthy the glory which ſhall be ſhewed vnto vs*: then doe wee with *Moſes* refuſe to bee heires of worldly happineſſe, and *chuſe rather to ſuffer aduerſity with the people of God, than to enioy the pleaſures of ſinne for a ſeaſon; eſteeming the rebuke of Chriſt greater riches than treaſures of this earthly Egypt*, when we hopefully expect the recompence of reward, and that all teares being wiped from our eyes, wee ſhall *haue fulneſſe of ioy; and pleaſures at Gods right hand for euermore.* Then doe wee patiently endure the miſeries of this life, when in reſpect of future hopes, they are not all able to make vs miſerable: and finally then doe wee with quiet meekeneſſe ſuffer with *Dauid* long furrowes to bee made on our backes, and ſubmit our ſelues to be euen harrowed with croſſes, and to bee threſhed and winnowed with theſe tentations, when as faith aſſureth vs, that the ſeede of happineſſe is ſowne in the deepe furrowes of affliction, and hope expecteth a fruitfull haruest. Whereas on the other ſide if hope forſake vs, then our patience alſo; and no ſooner doe wee deſpaire of helpe and deliuerance, but perſently wee begin to bewray our impatiency, murmure and repine againſt Gods prouidence, and euen to blaſpheme him to his face, as Satan judged of *Iob*, out of his owne experience.

2.Cor.4.17. Rom.8.18.

Heb.11.24.25. Apoc.21.4. Pſalm.16.11.

§ *Sect.8.* Of the fifth peece of ſpirituall armour, which is charity and the true loue of God.

The fifth peece of armour, which wee muſt prepare and put on, to ſtrengthen vs againſt the aſſaults of afflictions and tentations, is charity and the true loue of God, for as this is the oyle which maketh vs nimble and actiue in obedience, and in the workes of godlineſſe; ſo alſo it suppleth and ſoftneth the ſwelling tumors of our corruptions, whereby Chriſts yoke becommeth eaſie and his burthen light, and if this heauenly flame haue illightned and warmed our hearts, it will ſo mitigate and euen extinguiſh the fire of afflictions, that it cannot burne vs, and make it more like a colour or ſhadow, than any ſubſtance or reall quality; or if wee be ſcorched by it, this heauenly and vitall heat will draw out that which is earthly, and ſo take away and eaſe vs of all griefe and torment. For it is the nature of loue to make things ſtrange to become familiar, difficult things eaſie, and cauſeth men both to attempt, and alſo happily to atchieue that which otherwiſe would ſeeme impoſſible. So that if wee loue the Lord, nothing will bee hard vnto vs which he enjoyneth vs, his will and pleaſure will be the rule of our contentment, and whatſoeuer commeth from him for the triall of our loue & obedience, we will take it well at his hands, and beare it not onely with patience, but euen with gladneſſe and reioycing, ſeeing wee haue fit occaſion to approue our loue vnto him by theſe trialls. Againe our loue to God is a notable meanes to worke and increaſe in vs patience in afflictions, becauſe our loue toward him aſſureth vs of his loue towards vs, ſeeing our loue is but ſome ſmall reflection of that heauenly heat, and but a little ſparke of that infinite diuine flame; neither doe wee beginne with him, but wee loue him, becauſe he loueth vs firſt, as the Apoſtle ſpeaketh. Now whoſoeuer is thus aſſured of the loue of God towards him, he may alſo with patience beare thoſe croſſes which come from him, ſeeing they are not the puniſhments of a juſt judge, but the chaſtiſements of a louing Father, in which hee aymeth not at his hurt and deſtruction, but at the bettering of his eſtate, and the euerlaſting ſaluation of his ſoule. Furthermore this loue worketh patience by giuing vs hope and aſſurance of our deliuerance, ſeeing hereby we know, that God taketh no delight in the torments of thoſe that loue him. And therefore when hee hath effected his owne good worke in vs, and hath recouered our ſpirituall health by theſe bitter and vnpleaſant medicines, hee will miniſter them no more vnto vs: but as he can, becauſe his power neuer faileth him; ſo hee will, becauſe his loue neuer faileth vs, deliuer vs in moſt conuenient time out of all our troubles, and in the meane while will be preſent with vs, and ſo ſupport vs with his might, that though we be ſometime foyled, yet we ſhall neuer be ouercome. And theſe bonds of loue, whereby God hath voluntarily tyed himſelfe to helpe and ſuccour vs, he hath further ſtrengthened by the ſtrong and inuiolable cable of his truth, promiſing deliuerance (to thoſe that loue him) out of all their euils and afflictions; *Becauſe* (ſaith he) *he hath loued me therefore will I deliuer him, I will exalt him becauſe he hath knowne my name, he ſhall call vpon me, and I will heare him, I will bee with him in trouble, I will deliuer him and glorifie him, with long life will I ſatisfie him, and ſhew him my ſaluation.* Or if in his wiſedome hee thinketh it fit to continue vpon ſuch their croſſes and calamities, yet ſhall they not hurt them, but bee turned to their good. For he hath aſſured vs, *that all things* (euen troubles and afflictions) *ſhall worke together for the beſt vnto them that loue God.* Finally ſeeing afflictions are that narrow way, and ſtraight gate which leadeth vs into Gods preſence, and no man can come vnto him, but by the difficult paſſage of trialls and tribulations; therefore loue, deſiring nothing in compariſon of Gods preſence, and fearing nothing ſo much as to be excluded from it, doth make vs not to reſpect the fouleneſſe of the way, by which we are conducted to that faire end of our deſires, and to trauell not onely with patience, but alſo with joy in this vnpleaſant paſſage, ruſhing through thoſe thornes and briars of troubles, which would ſtop and hinder vs, leaping ouer all blockes of difficulties which lye in the way, and running reſolutely through Fire and Water, tortures and torments, thicke and thinne, not caring what wee indure and ſuffer, ſo wee may come vnto God, whom wee ſo deerely loue, and in his fruition haue fulneſſe of joy for euermore. And therefore, if wee would beare with eaſe this cumberſome burthen of afflictions, let vs labour after loue, which will make it light; if wee would not bee weary in trauelling this foule way, let vs chuſe loue to accompany vs in our iourney, and ſo hauing the Lord continually for the object of our ſight, and haſting to enjoy him whom wee ſo dearely loue, wee ſhall not tyre in our trauels, but patiently paſſe all difficulties, and with much joy and comfort come at the length to our iourneyes end.

4.10.19.

91.14,15.

8.28.

th.7.14.

14.22.

§. *Sect.* 9. Of the ſixth peece of our ſpirituall armour, which is true humilitie.

The ſixth part of our ſpirituall armour is true humility, by which our patience is ſo notably ſtrengthened and confirmed, that we may ſurely conclude, where the one is, there is the other, and where there is a great meaſure of humility, there alſo there is patience in like proportion. An example whereof wee haue in *Iob*, who as he was a paterne of patience, ſo alſo of humility: for in ſight and ſenſe of his owne baſeneſſe, hee ſaith *to corruption, thou art my father, and to the worme, thou art my mother, and my ſiſter.* And ſo vile he was in his owne eyes, when he appeared in Gods preſence, that he *abhorred himſelfe, and repented in duſt and aſhes:* So *Dauid* who had ſo denyed himſelfe, that he was in his owne ſight a flea, a Partrich on the mountaines, yea, a worme and no man, in his afflictions was armed with like patience, laying his *hand vpon his mouth, becauſe God had done it.* But aboue all is the example of our Sauiour Chriſt, who as he exceeded all men in humilitie & meekneſſe, ſo alſo in patience; and as being the glorious Sonne of God, equall to his Father, he was content in humility to abaſe himſelfe and to become of no reputation, taking vpon him the ſtate of a ſeruant, and ſubmitting himſelfe in obedience to his Father, to the death, yea the ſhamefull death of the croſſe; ſo being in this affliction, hee as much exceeded all in patience, offering his backe to the

*Iob.*17.14.

*Chap.*42.6.

*Pſal.*39.9.

*Phil.*2.6.7.

the ſmiter, and his cheeke to the nippers,
Eſai.50.6.7. and with meekeneſſe ſuffering his face to
bee buffeted, his head to bee pricked with
thornes, his body to bee whipped, and after
crucified, and that when almoſt all ſcorned
and derided him, and none pitied him in
his miſeries; all which he ſuffered with
meekneſſe, and when he was oppreſſed and
Eſa.53.7. afflicted, hee *opened not his mouth, but was
brought as a ſheepe to the ſlaughter, and as a
ſheepe before the ſheerer is dumbe, ſo hee
opened not his mouth*; and as the Apoſtle
1.Pet.2.23. ſpeaketh, when *he was reuiled, reuiled not
againe; when hee ſuffered, he threatned not,
but committed it to him that iudgeth righteouſly*. And therefore if wee will learne of
Chriſt, and imbrace and imitate his meekneſſe and humilitie, then will wee alſo with
patience take his yoke vpon vs. For if wee
haue an humble conceite of our ſelues, in
reſpect not onely of our vileneſſe and baſeneſſe, but alſo of our corruption and ſinfulneſſe: then will we alwayes conclude, that
our condition, though neuer ſo meane and
miſerable, is yet better than wee haue deſerued; that if wee had our due, we ſhould
ſuffer farre greater puniſhments; and that it
Lamen.3.22. *is the great mercy of the Lord that we are not
vtterly conſumed*, as the Church confeſſeth
in her greateſt afflictions; and this will
make vs not onely with patience, but alſo
with thankfulneſſe beare lighter croſſes,
when as wee know and acknowledge that
we haue juſtly deſerued to haue farre heauier laide vpon vs. Moreouer, if we be thus
humbled in our owne eyes, then will wee
deny our ſelues and all that is in vs, that
God may be all in all; then will we ſubmit
our will, which is ſubject to bee miſlead by
errour and ignorance, vnto the will of God,
and bee contented in all things to be guided
and gouerned by his prouidence, becauſe he
is infinite in wiſedome, and knoweth what
is beſt for vs; infinite in power, and therefore able to effect what his wiſedome ſeeth
beſt; and infinite alſo in loue and compaſſion, and therefore alwayes ready to bring
good vnto vs out of the greateſt euill. And
this is that which the Apoſtle requireth,
1.Pet.4.19. namely, that *thoſe who ſuffer according to
the will of God, ſhould commit their ſoules to
him in well doing, as vnto a faithfull creatour, reſting contented with his good pleaſure, in whatſoeuer eſtate it is his will to place*
and beſtow them; whether it be proſperity
or aduerſity, health or ſickneſſe, plenty or
pouerty, honour or diſhonour, life or death.
An example whereof wee haue in *Dauid*,
who in his greateſt extremitie ſubmitted
himſelfe to Gods good pleaſure: *Here I am*
2.Sam.15.26. (ſaith he) *let him doe vnto me as ſeemeth
good in his eyes*. As alſo in juſt *Iob*, who being ſpoyled of all his great ſubſtance, and
brought to extreame pouerty, humbled
himſelfe and worſhipped, ſaying, *Naked* Iob.1.21.
*came I out of my mothers wombe, and naked
ſhall I returne thither; the Lord hath giuen,
and the Lord hath taken away, bleſſed be the
name of the Lord*. And againe being grieuouſly afflicted with ſores and ſickneſſe,
and prouoked to impatiencie by his wiſe, he
ſaith vnto her, *Thou ſpeakeſt like a fooliſh* Iob.2.10.
*woman. What, ſhall we receiue good at the
hand of God, and ſhall we not receiue euill?*
But aboue all, the example of our Sauiour
Chriſt is to bee propounded vnto vs for our
imitation, who being to ſuffer the curſed and
ſhamefull death of the croſſe, and the heauie
burthen of Gods wrath due to our ſinnes,
which his naturall and humane will moſt
feared and abhorred, yet with all humilitie
and patience ſubmitteth himſelfe to his Fathers pleaſure; *O my father* (ſaith he) *if it be* Mat.26.39
poſſible let this cup paſſe from mee; neuertheleſſe, not as I will, but as thou wilt: and againe, *O my Father, if this cup cannot paſſe
away from me, but that I muſt drinke it, thy
will be done*. And if we can thus ſubmit our
wills vnto the will of God, and reſigne our
bodies, ſoules and ſtates to bee ordered and
diſpoſed of according to his good pleaſure,
it will exceedingly lighten our burthen, and
eaſe our ſmart: whereas if this humilitie be
wanting, there will bee nothing but impatiencie, murmuring and repining, fretting
and fuming, as though our puniſhment were
aboue our fault, and we ſuffered things farre
vnworthy of vs. By which meanes the
waight of our afflictions is exceedingly aggrauated, for whereas in their owne nature
they did onely preſſe vs, now alſo they vex
and gaule vs; like the yoke caried by the
ſtubburne and refractarie oxe, which by
his much ſtruggling fretteth off the skinne,
whereas it might bee caried with eaſe and
without hurt, if hee would goe quietly,
ſubmitting himſelfe to his owners pleaſure.
Finally, this humility whereby wee deny
our ſelues, and yeeld in all things vnto Gods
good will, is moſt neceſſary for the time of
affliction, not onely as a meanes to confirme
our patience, whileſt the hand of God is
vpon vs, but alſo to free vs from all our
croſſes and calamities; for aboue all other
ſinnes the Lord like a wiſe Father correcteth
in his children their pride and ſtubborneſſe,
and although other offences may bee the
cauſes mouing him to chaſtize them, yet if
with meekneſſe and quietneſſe of Spirit, they
ſubmit themſelues in all humility vnder his
chaſtizing hand, he will in tender compaſſion Pſal.103.10.
ſpare them, and *not deale with them
according to their ſinnes, nor reward them
according to their iniquities*: whereas if they
ſhew themſelues ſtubborne and rebellious,
proud and impatient, whatſoeuer their faults
bee, which were the occaſion of their correction, hee will in this caſe lay on loade

and not ſpare, till he haue broken and pulled downe their ſtomacks, brought them vpon their knees, and haue cauſed them to ſubmit themſelues with all humilitie and meekneſſe vnto his good will and pleaſure. Which when hee hath effected, then hee will ſpare vs as a louing Father ſpareth his onely Sonne, and being humbled, he will not only ceaſe correcting vs, but alſo receiue vs into his former fauour, and ſet his face vpon vs for good and not for euill. So the Lord ſaith, .16.17. *that he taketh delight to dwell with him, that is of an humble and contrite ſpirit, to reuiue the humble, and to giue life to them that are of a contrite heart*, and that when Children are thus broken & humbled, *he will not contend with them for euer, nor be alwayes wroth, for ſo the ſpirit ſhould faile before him*: but vpon this humiliation hee will be reconciled, exalt them who are thus abaſed, and take them vp in his armes of mercy and compaſſion, who haue caſt themſelues downe, acknowledging their faults, and crauing pardon, as we may ſee in the example of the prodigall Sonne.

Sect. 7.
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thereby
e preſer-
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ons.

The ſeauenth part of our Chriſtian Armour, to ſtrengthen vs againſt the aſſaults of affliction, is vnfained repentance for our ſinnes, euen an hearty ſorrow for our ſinnes paſt, in this reſpect, becauſe by them wee haue diſhonoured and diſpleaſed our gracious God and mercifulll Father, a true hatred of them both in regard of their owne vglineſſe, and alſo of the bitter fruites of miſery and affliction which ſpring from them; and a ſtedfaſt purpoſe of heart to leaue and forſake them for the time to come, and to ſerue the Lord in the contrary duties of holineſſe and righteouſneſſe, all the remainder of our liues. For if wee doe thus begin, and often renew our repentance as we renew our ſins, then ſhall we thereby moſt aſſuredly either preuent theſe afflictions, and keep them from falling vpon vs, or be deliuered from them, if already they be impoſed; or finally beare them with ſuch patience and comfort, that they ſhall be vnto vs not only harmeleſſe, but euen good & profitable. Concerning the firſt, the Lord giueth vs a generall rule for the expounding of all his threatnings, that they are alwayes to be vnderſtood vpon the condition of impenitency, and our perſeuerance in ſinne; namely that if wee goe forward in our wickedneſſe, and will not be reclaimed by theſe threats, then the judgements threatned ſhall ſurely be inflicted; but if wee forſake our ſinne, and turne vnto the Lord by vnfained repentance, then this obligation of threatning, binding vs to ſatisfie Gods juſtice by ſuffering puniſhment, is made voide and cancelled. So alſo the ſame rule is giuen for the expounding of Gods promiſes, namely, that if we continue to feare and ſerue him, they ſhall bee made good vnto vs; but if like wandering Planets, wee retrograde in the wayes of godlineſſe, and ſlide backe into our former courſe of wickedneſſe, then alſo this bond aſſuring vs of Gods bleſſings, is made fruſtrate and of no vertue vnto vs, becauſe the condition thereof is not obſerued. Of this the Prophet *Ionas* ſeemeth to haue beene forgetfull, which maketh him ſo much out of patience, becauſe Niniueh was not deſtroyed, according to the outward letter of his threatning; whereas Gods truth and their preſeruation and deliuerance, might well ſtand both together, ſeeing this threatning was not abſolute but conditionall, and they made it voide by their publicke and ſolemne humiliation and repentance. But the Lord plainely expreſſeth it by his Prophet Ier.18.7.8.9. *Ieremie*: *I will* (ſaith he) *ſpeake ſuddenly againſt a nation, or againſt a Kingdome to plucke it vp, and to roote it out, and to deſtroy it: but if this nation againſt whom I haue pronounced turne from their wickedneſſe, I will repent of the plague, that I thought to bring vpon them. And I will ſpeake ſuddenly concerning a Nation, and concerning a Kingdome, to build it, and to plant it; but if it doe euill in my ſight, and heare not my voyce, I will repent of the good that I thought to doe for them.* And hereupon hee calleth the people of the Iewes to repentance, that ſo they might eſcape his judgments in the ſame place threatned againſt them. *Speake thou therefore* (ſaith he) Verſ.11. *vnto the men of Iudah, and to the inhabitants of Ieruſalem, ſaying, thus ſaith the Lord, Behold, I prepare a plague for you, and purpoſe a thing againſt you: returne you therfore euery one from his euill way, and make your wayes and your workes good.* So elſewhere to the ſame purpoſe: *Breake vp* (ſaith he) *your fallow ground, and ſowe not* Ier.4.4. *among thornes, be circumciſed to the Lord, and take away the fore-skin of your hearts, yee men of Iudah and inhabitants of Ieruſalem, leſt my wrath come forth like fire, and burne that none can quench it, becauſe of the wickedneſſe of your inuentions.* And againe: *Goe and cry theſe words towards the North,* Chap.26.13. *and ſay, thou diſobedient Iſraell returne, ſaith the Lord, and I will not let my wrath fall vpon you*; &c. And in another place: *Now therefore amend your wayes, and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced againſt you.* So when by a dreame the Lord had threatned againſt *Nebuchadnezar* a fearefull judgement for his Idolatry, pride and cruelty; the Prophet *Daniel* counſaileth Dan.4.24. him, *to breake off his ſinnes by righteouſneſſe, and his iniquities by mercy towards the poore, that this might be an healing of his errour.* Yea ſo powerfully doth our repentance

tance preuaile with God, for the with-holding of his threatned puniſhments, that euen after ſentence of condemnation is pronounced, execution begun, and Gods meſſengers and ſerjants are ſent out already for the attaching of ſinners with his judgements; thoſe who haue vnfainedly repented of their ſins, haue a protection from God, and being intertained for his ſeruants, and made knowne ſo to be, by his liuery and cognizance, are priuiledged from this generall arreſt, and exempted from hauing any part in theſe common calamities. So the Lord intending to bring deſtruction vpon the inhabitants of Ieruſalem, commandeth his *Angell to goe through the middeſt of the Citie, euen through the middeſt of Ieruſalem, and to ſet a marke vpon the foreheads of them, that mourned and cried out for all the abominations that be done in the middeſt thereof.* And to the other Angels, the Miniſters of his wrath and vengeance he ſaid, *Goe after him through the Citie and ſmite; let your eye ſpare none, neither haue pittie: deſtroy vtterly the old and the young, the maids, and the children, and the women, but touch no man vpon whom is the marke, and beginne at my Sanctuary.*

Ezech. 9.4,5,6.

Sect. 11. That repentance is a notable meanes, whereby wee may be freed out of afflictions.

By all which it appeareth, that vnfained repentance is a notable meanes for the preuenting of Gods judgements, and the eſcaping of thoſe afflictions, which our ſins haue deſeruedly drawne vpon vs. Whereas if wee continue in impenitency, we ſhall inflame Gods wrath againſt vs; if wee be not offended with our ſelues for our ſinnes, wee ſhall make God offended with vs, if wee will not judge our ſelues, wee ſhall not eſcape Gods judgements; if we doe not in ſorrow and humilitie lay them open by confeſſion before God; the Lord will lay open our ſhame by our fearefull puniſhments before men. And finally, if we doe not by vnfained repentance take vpon our ſelues an holy reuenge, that God may be glorified; Gods anger will wax hot, and hee will glorifie his owne name by manifeſting his juſtice in our confuſion. For ſinne deſerueth anger and judgement, and anger and judgement it wil haue, either from our ſelues, or elſe from God; neither need we to feare that wee ſhall haue them from both, ſeeing our condemning and puniſhing of our ſelues, by vnfained ſorrow for our offences, doth make vs ſtand abſolued and acquitted before the Tribunall of Gods judgement. But as repentance is a preſeruatiue to keepe vs from the tainture and infection of miſeries: ſo being falne into them, it is a ſingular Antidote to expell this poyſon, and a reſtoratiue to recouer vs vnto our former eſtate and condition. And as the Lord is ready vpon our true repentance to pull backe his judgements, when they are ready to ſeize vpon vs; ſo being plunged into them, he is as ready to pull vs from them, as them from vs, if now at the laſt with penitent and contrite hearts we humble our ſelues before him, imploring mercy and forgiueneſſe. For as the Lord is *ſlow to anger*, ſo when he is prouoked, *he will not alwayes chide, nor keepe his anger for euer.* And of this we haue continuall experience in the people of Iſrael in the time of the Iudges and Kings, who no ſooner repented of their ſinnes, but the Lord preſently forgaue them, and eaſed them of their afflictions. And our Sauiour hath left a perpetuall preſident of it in the prodigall ſonne, whom his father vpon his conuerſion and humiliation receiued into his fauour, comforted him in his diſtreſſe, & releeued al his wants. With theſe examples agree plaine places of Scripture: for thus the Lord inuiteth his people of the Iewes vnto repentance, that hee might deliuer them out of all their calamities, into which they were plunged by reaſon of their ſinnes. *O yee diſobedient children* (ſaith he) *returne and I will heale your rebellions.* So by the Prophet *Ezechiel* he willeth the people *to returne from their tranſgreſſions, that ſo iniquitie might not be their deſtruction*, proteſting vnto them, *that he deſired not the death of him that dyeth, but rather that they ſhould returne and liue.* And when as the people thought it too late to returne, becauſe not onely the ſentence was paſſed out of Gods mouth, whereby they were adjudged to puniſhment, but execution alſo was already begun; for ſo they ſay, *If our tranſgreſſions and our ſinnes be vpon vs, and we are conſumed becauſe of them, how ſhould we then liue?* The Lord returneth this comfortable anſwere by the Prophet: *Say vnto them, as I liue, ſaith the Lord God, I deſire not the death of the wicked, but that he turn from his way & liue. Turn you, turn you from your euil wayes, for why wil ye die, O ye houſe of Iſrael?* And as this wel becommeth the infinite mercy and goodnes of God, ſo it alſo agreeth with the rule of reaſon, that where the cauſe is taken away, there the effect alſo muſt needs ceaſe. For our ſinnes are the cauſes of our afflictions, as appeareth by the words of the Apoſtle; where hauing ſhewed how the Corinthians ſinned in vnworthy receiuing of the Sacrament, hee addeth, *for this cauſe many are weake, and ſicke among you, and many ſleepe.* And ſo the continuing and multiplying of our ſinnes, is the cauſe which moueth the Lord to continue and multiply our afflictions; for if notwithſtanding his more gentle chaſtizements we will not obey him, *but walke againſt him ſtubbornly, then* (as he hath threatned) *hee will walke ſtubbornly in his anger againſt vs, and will alſo chaſtiſe vs ſeauen times more according to our ſinnes;* for *when he hath begun, he alſo will make an end,* either for our conuerſion and reformation, or our confuſion and deſtruction, as he ſaith to *Eli.* Whence we may inferre that as ſinne is the cauſe which moueth the Lord to inflict and

Pſal. 103, 8, 9. Ier. 3, 12.

Luke 15.

Ier. 3, 22.

Ezech. 18, 30, 31.

Ezech. 33, 10.

1. Cor. 11, 30.

Leuit. 26, 23, 24. 1. Sam. 3, 12.

and continue his corrections vpon vs, ſo the leauing and forſaking of theſe ſinnes will moue him to pardon vs & grant deliuerance.

Sect. 12. … repen- … bringeth … vs ſingu- … & com- … if we ſtill … vnder … Croſſe.

And thus doth repentance vſually through the infinite mercy of God, free and deliuer vs from thoſe afflictions and miſeries, into which ſinne plungeth vs: But if the Lord for his owne glory, our triall, and the exerciſe and increaſe of his graces in vs, doth after our true repentance, ſuffer ſtill the croſſe to lie vpon vs; yet are wee ſo eaſed and ſtrengthened hereby, that we beare his chaſtizements not onely with patience and peace, but alſo with joy and comfort. For then we are ready to ſinke vnder our burthen, when vnto the waight of our afflictions is added the intolerable waight of ſinne, and of the wrath of God which doth accompany it; and then we faint vnder the eaſieſt load, when wee are weakened with ſelfe-guiltineſſe, and conſider that the ſins which we nouriſh in our boſomes and are loath to leaue, are the cauſes of all our miſeries. But when *we haue caſt away euery thing that preſſeth downe, and the ſinne that hangeth faſt on*, when wee haue vnburthened our ſelues of our owne load, & beare onely that which God hath impoſed, then ſhall we truly find that our *afflictions are but light*, as the Apoſtle ſpeaketh, and that when we are moſt preſſed with them, we may euen *runne with patience the race which is ſet before vs*. Now repentance doth take away all our ſinne, not by merit, but through Gods mercy and his gracious and free promiſes made vnto it; and maketh vs to appeare innocent, as though theſe ſinnes had beene neuer committed by vs; and conſequently it plucketh out of our afflictions the ſting of ſinne, and of Gods anger due vnto it, it maketh them to become harmeleſſe vnto vs, ſo that like the Serpent without a ſting, they may feare vs with their hiſſing, but cannot hurt vs with their biting: *Neither* (as one ſaith) *can aduerſitie harme vs, if iniquitie like a Tyrant doe not reigne ouer vs.* For if we haue truly repented vs of our ſinnes, then are we aſſured by Gods infallible truth, that they are pardoned and quite blotted out of his remembrance; that we are now reconciled vnto him, and of enemies, are become ſeruants and children; that now there is not onely peace betweene vs, but euen loue and amity; and that therefore the afflictions we beare, are not the fruits of enmity and wrath for our deſtruction, but trials, whereby our gracious Father prooueth and approueth our loue and obedience; and whereby our Captaine and great Commander trieth our valour, our skill in the Chriſtian Warfare, and the goodneſſe of thoſe ſpirituall weapons and armour, wherewith he hath fitted vs againſt the day of battle. From which aſſurance of peace and amity with God, ariſeth peace of conſcience, which doth exceedingly comfort and ſtrengthen vs in all afflictions, pouerty and impriſonment, griefes and ſickneſſes; yea euen in the agony of death it ſelfe, as our Sauiour implyeth in that ſpeech to the ſicke of the Palſie; *Sonne, be of good comfort, for thy ſins are forgiuen thee.* Finally, this peace with God, and peace of conſcience, which followeth true repentance, is alſo accompanied with joy in the Holy Ghoſt, whereby we rejoyce in Gods mercy and the aſſurance of our ſaluation, not onely in proſperitie, but alſo in aduerſity and tribulation, as the Apoſtle ſpeaketh. The conſideration whereof ſhould make vs earneſtly indeuour and labour in the practice of repentance; and not to be diſcouraged with the preſent bitternes and vnpleaſantneſſe which we feele in it; ſeeing wee ſhall find, that (as one ſaith) theſe teares are full of joy, and this mourning the matter of our mirth; and therefore let vs grieue with this griefe which is the mother of rejoycing, and not rejoyce with that joy which is the parent of heauines; let vs poure out theſe teares which are the ſeeds of pleaſure, & not laugh with that laughter, which ſhall end in wailing and gnaſhing of teeth; let vs (as the Apoſtle ſpeaketh) *repent with that repentance which is neuer to be repented of*, and not imbrace the joyes of the impenitent, which ſhall be accompanied with eternall ſorrow and lamentation. And becauſe we haue it not at our owne becke, let vs beg it of God, & ſeeing in our corrections we behaue our ſelues like *vntamed bullocks*, which are not hurt ſo much with the waight of the yoke, as with their owne ſtrugling and impatience, let vs pray earneſtly with the Church: *Conuert thou me, and I ſhall be conuerted, for thou art the Lord my God.*

Math.9.2.

Rom.5.3.

Huiuſmodi lachrymæ multâ ſunt plenæ lætitiâ, huiuſmodi luctus lætitiæ materia, &c. Chryſoſt. hom. ad pop. 66.

Ier.31.18.

§. *Sect.* 13. Of the eighth peece of our ſpirituall armour, which is a good conſcience.

The laſt part of armour which wee muſt prouide and put on, is a good conſcience, by which the heart is defended againſt the aſſaults of affliction; ſo that though the outward parts (as it were) the vtmoſt ſconces and forts, bee battered and beaten downe with croſſes and calamities, yet ſo long as this Bulwarke remayneth ſound and ſtrong, it will ſo defend the caſtle of the heart, that it will neuer be ſurprized and ſacked, nor be cowardly yeelded vp vnto our ſpirituall enemies. And this good conſcience the Apoſtle requireth in thoſe who wil profeſſe the faith of Chriſt, and ſuffer for their profeſſion; becauſe (as hee addeth) *it is better if the will of God be ſo: that we ſuffer for well doing than for euill doing.* Now that wee may obtaine this, there is required not onely that wee labour to keepe our conſcience cleere towards men, by leading a ſpotleſſe and vnblameable life, but alſo towards God, by doing all good duties in ſimplicity & ſincerity of heart; and that as much as in vs lieth wee nouriſh in vs innocencie, & be faultles & vnrebukeable; as alſo that we adorn our ſoules & bodies with

2.Pet.3.16,17.

Acts 24.16.

all vertue and pietie; for this is the chiefe meanes of getting and retaining a good conſcience, when as wee keepe it cleere and vnſpotted of ſinne. But if through frailtie and infirmitie, wee haue defiled our conſciences with the filth of ſinne and wickedneſſe, then in the next place wee muſt labour to purge and cleanſe them, waſhing out theſe ſpots and ſtaines with the precious bloud of Chriſt applyed by faith, and by the teares of vnfained repentance, iſſuing from the fountaine of a contrite heart; for by faith out ſinnes are not imputed vnto vs, and by repentance (as I haue ſaid) they are ſo done away, and quite blotted out of Gods remembrance, as if they had neuer beene committed by vs.

Vacare culpa in calamitatibus maximum eſt ſolatium, Crantor apud Plutarch. de conſol. ad Apollonium.
Chryſoſt. ad pop. Antioch. Homil. 25.

And this is the meanes to get and preſerue a good conſcience, which when we haue attained vnto, it will ſerue as a brazen wall againſt all the aſſaults of affliction, and ſo ſtrengthen and confirme our patience; that we ſhal not ſinke nor faint in the greateſt troubles; neither can (as one ſaith) tribulation, treachery & treaſon, nor any thing elſe, deject and caſt downe a godly minde thus armed and defended. But as a ſparke or fiery cole falling into water, is preſently extinguiſhed: ſo the heate and exceſſe of all ſorrow and griefe is cooled and quenched, when it befalleth him, who hath a good conſcience. And therfore if we would haue patience in the time of trouble and affliction, let vs keepe our conſciences cleere and vnſpotted from ſinne, and adorne our ſelues with all grace and godlineſſe, for other vertues and patience are inſeparable companions, which alwayes accompany the one the other; and therefore the Apoſtle linketh them together;

2. *Pet.* 1. 6.

Ioyne (ſaith hee) *vertue with your faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlineſſe, &c.* For if we haue our ſoules adorned with theſe vertues and graces, and bring forth the fruits of new obedience, it is a notable means to confirme our faith and hope in God for helpe and deliuerance, according to that;

Hoſea 12. 6.

turne thou to thy God, keep mercie and iudgement, and hope ſtill in thy God; and being aſſured hereof, wee doe with patience waite Gods leiſure for the accompliſhment of his promiſes. And this appeareth in the examples of Gods Saints;

Iob 31.

for thus doth *Iob* in his greateſt extremitie comfort himſelfe, and ſtrengthen his patience, by calling to minde his diligence and vprightneſſe of heart in the ſeruice of God; which Sathan knew well enough, and therefore ſought to diſarme him of this helpe, and to plucke from him this ſtay of his patience, whileſt he vſed his wife and three friends as his inſtruments, to conuince him of hypocriſie and impietie againſt God. And thus doth *Ezechias* comfort himſelfe & ſtrengthen his faith, hope, and patience, by calling to minde his integrity of heart in Gods ſeruice;

Eſay 38. 3.

I beſeech thee O Lord (ſaith he) *remember now, how I haue walked before thee in truth, and with a perfect heart, and haue done that which was good in thy ſight.* And ſo *Dauid* doth vſually comfort himſelf, and confirme his patience, by remembring his innocency, and ſincerity in the performance of all good duties both towards God and his Neighbours, as appeareth in many places of the Pſalmes. But contrariwiſe where the conſcience is defiled and ſtained with ſin; there is nothing but impatiency, murmuring and repining, becauſe ſelfe-guiltines maketh them that are afflicted to conceiue of God as of their enemy, and that the miſeries they ſuffer, are the puniſhments of a reuenging Iudge, and not the chaſtizements of a louing Father. So that an euill conſcience maketh the ſmalleſt and lighteſt afflictions great and intolerable; becauſe it ſelfe being moſt heauy and burthenſome, doth adde exceeding waight to this loade of the croſſe, preſſing the bearer down like water in leaden veſſels, which would be carried with eaſe in leather or wood.

Inter om
tribulation
humanæ
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quam con
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&c. Aug
rat. in P
Tom.

To this purpoſe (one ſaith) that among all tribulations and humane griefes, there is none greater than a conſcience burthened with ſin; for if a man be not wounded in conſcience, but whole and ſound within when he ſuffereth any outward affliction; he will flie thither, and there he wil find his God; but if there be no peace there, becauſe God will not be where iniquitie aboundeth, what ſhall a man then doe, and whether ſhal he flie when he ſuffereth tribulation, ſeeing whitherſoeuer he goeth, this enemy will purſue & torment him? In which reſpect hee compareth in the ſame place an euill conſcience to a piece of wood rotten at the heart, which though it may make a faire ſhew on the outſide whileſt it is vntouched and vntryed, yet if it be put into the building, it indureth not when it beareth any waight; or if it bee touched with the axe or wedge, it eaſily flyeth into fitters, and diſcouereth its inward rottenneſſe; wheras a good conſcience which maketh outwardly no great ſhew nor flouriſh, is like a piece of timber, which though it be rotten on the out ſide in the ſappy parts, yet is ſound at the heart, and appeareth better the more it is tried, and ſtrongly beareth the greateſt waight that lieth vpon it. Let this therefore bee our care, that hauing our conſciences cleere we doe not ſuffer as euill doers, but let vs either retaine our innocency whileſt wee haue it, or regaine it, when we haue loſt it, by true repentance; for a good conſcience bringeth comfort, and comfort patience in afflictions; whereas there can be no conſolation where there is guiltines of ill deſeruing, and without comfort nothing but impatiency, ſhame and horror of mind, as the Apoſtle implyeth, where hee exhorteth that none of the faithfull *ſuffer as a murtherer, or as a thiefe, or an euill doer, or as a buſie bodie in other mens matters; but that if any ſuffered as a Chriſtian, hee ſhould not be aſhamed but glorifie God in this behalfe.* Or though men could ſhew patience in their ſufferings for their faults, it were not worthy commendations, neither is it much to be reſpected what is ſuffered, but who it is, and for what hee ſuffereth. And this the Apoſtle elſe-where ſheweth *This* (ſaith he) *is thankesworthy if a man for conſcience towards God, indure griefe, ſuffering wrongfully: For what prayſe is it, if when yee be buffeted for your faults ye take it patiently? but if when you doe well, you ſuffer wrong, and take it patiently, this is* acceptable vnto God, as appeareth in the example of Chriſt, who being moſt innocent, was alſo moſt patient, not *reuiling when hee was reuiled, nor threatning when he ſuffered, but committing all to him who iudgeth righteouſly.* And with the Apoſtle accordeth a worthy Father, ſaying: that the patience of theſe men who ſuffer in a bad cauſe, and for their demerits, is rather to be admired than commended; yea, in truth neither to be admired nor commended, becauſe it is no true patience at all; rather their ſtupid ſenſleſnes is to be admired; but that they haue any true patience, it is vtterly to be denied: neither is there heere any thing which deſerueth to be commended, nor profitably to bee imitated and inforced; yea, much more juſtly may we judge ſuch a minde worthy greater puniſhment, being vicious and wicked, by how much the more it hateth the inſtrument and meanes of reclayming it to vertue. And againe he affirmeth, that patience is the companion of true wiſdome, and not the ſlaue of luſt and concupiſcence, the friend of a good conſcience, and not the enemy of innocency. And therefore when you ſee a man ſuffer any thing with courage and quietneſſe, doe not forthwith commend his patience, which nothing ſheweth and approueth, but onely the cauſe of ſuffering; for then onely our patience is true when our cauſe is good, and diſcerned from that which is falſe and counterfait, when it is not defiled with the corruption of concupiſcence, &c.

Chap. V.

Of the rules and cautions, which are to be obſerued in our preparation vnto the conflict with afflictions.

ANd thus much concerning the ſpirituall armour of Gods graces: Now we are to ſpeake of the rules and cautions, which are to bee learned and obſerued, for the well managing of our ſpirituall weapons, and the better demeaning of our ſelues in this conflict of tentations, that thereby our patience may bee confirmed, and we inabled to endure the encounter of afflictions with aſſured hope of a triumphant victory. And firſt wee muſt before the day of battel, carefully and diligently vſe all good meanes ordained by God, for the furniſhing of our ſoules with all thoſe ſauing graces before ſpoken of, which are that ſpirituall armour of proofe, whereby we are defended againſt the aſſaults of afflictions. And chiefly and principally wee muſt heare, meditate, and ſtudy in the Word of God with all diligence, as being an eſpecial means to comfort and vphold vs in all our troubles and trials, without the helpe whereof, it is not poſſible for vs to ſtand in the day of tentation. And this *Dauid* found by his owne experience, expreſly concluding, that *except Gods Law had beene his delight, hee ſhould haue periſhed in his affliction:* Pſal. 119. 92. for the Word of God is the *Sword of the Spirit*, whereby we defend our ſelues, repell all the fury of our ſpirituall enemies, and obtaine victory ouer them in the day of battaile; it is our *ſoules armorie*, wherein are ſtored all our weapons and munition, which we muſt vſe in this ſpirituall conflict; it is our *light* to guide vs in this hard paſſage; our *thred* to lead vs out of this labyrinth of troubles; our *Card and Compaſſe* to direct in this Sea of miſeries vnto the happy Hauen of our eternall reſt. In it alone is contained the Art of our *Chriſtian Warfare*, and the ſumme of our Military Diſcipline, which inſtructeth vs how wee muſt order our forces, and how wee muſt march, when wee muſt aſſault the enemy, and when we muſt decline & auoid his force and fury. It is our *Captaine*, both to conduct and aſſiſt vs in this fight of tentations, and our chiefe encourager in bearing the brunt of the battell, whileſt it offereth vnto vs the wages of our Warfare, and holdeth out the Crowne of victory to thoſe, who valiantly outcome: it is the *food* by which wee are nouriſhed, ſtrengthened and made hearty to indure the encounter, and whereby we are refreſhed and cheared when wee are faint and weary; it is our Second and ſuccour, which rayſeth vs when wee are falne and foyled; yea, and (as *Dauid* ſaith of it) Pſal. 119. 25, 50. our *quickener and reuiuer*, when wee are wounded to death; Verſe 143. it is our *ioy* in all ſorrowes, and our delight not only when wee liue in all wordly proſperity, but (as hee alſo ſpeaketh) when *trouble and anguiſh are come vpon vs*; and that refreſhing hony, which if we taſte by a liuely faith, wee ſhall thereby be inabled to beare all aſſaults, and haue our ſtrength renewed not onely to withſtand, but alſo to purſue the enemies of our ſaluation. Finally, it is our chiefe Comforter in all our miſeries and afflictions, as *Dauid* found by good experience, whileſt it teacheth vs, that all our croſſes and calamities doe come from God, as the chaſtizements of a gracious Father, and are ſo ordered and diſpoſed by his wiſe and powerfull prouidence, that they ſhall all tend to our ſpirituall good, the inriching of our ſoules in this life with all ſauing graces, and the furthering and increaſing of our heauenly happineſſe in the life to come.

§. Sect.2. The ſecond rule is, that we be frequent and feruent in prayer.

A ſecond and moſt eſpeciall meanes, which wee muſt diligently vſe, that wee may bee ſtrengthened againſt the day of affliction, is frequent and feruent prayer, euen an humble confeſſion of ſin, and an acknowledgment, that all Gods fearefull plagues and puniſhments are deſeruedly due vnto vs, a deſire of pardon in and for Ieſus Chriſt, and deprecation of thoſe puniſhments, which by our ſinnes wee haue deſerued; or finally, if it pleaſe the Lord either for our triall, or chaſtizement, to lay affliction and the croſſe vpon vs, that then it will alſo pleaſe him ſo to arme vs with faith, patience, and all other ſanctifying and ſauing graces, that wee may with meekneſſe and comfort, beare whatſoeuer he ſhall lay vpon vs; come more pure and approued out of this fiery furnace; finde our ſelues bettered and amended, more ſtrengthened in grace and all goodnes, & brought neerer vnto God, both in reſpect of the illumination of our minds, and the reformation of all our courſes in our liues and conuerſations. For if wee thus humbly and penitently acknowledge and confeſſe our ſinnes, and earneſtly endeuour to leaue & forſake them, we ſhall haue mercy, & find the Lord faithfull to forgiue them. If we thus lay them open, the Lord is ready to couer them, if wee condemne and adiudge our ſelues to puniſhment, he will be ready to abſolue and acquit vs, if with the Prodigall wee proſtrate our ſelues at his feet, as not worthy to behold his face, hee will imbrace vs with the armes of pitty and compaſſion; & if we confeſſe in regard of our demerits, that the place of a ſeruant is too good for vs, he will receiue vs into the place of Sonnes, pardon all that is paſt, and not thinke the beſt things hee hath too deare for vs. And as vpon our humble confeſſion, hee will bee ready to take away the guilt of ſinne, ſo alſo he will free vs from the puniſhment; and if at all hee afflict vs, our croſſes ſhall bee chaſtiſements, and fatherly corrections, which he will inable vs to beare, and turne to our good, which being effected, he will be intreated by our feruent Prayers, to free and deliuer vs out of all our calamities, to wipe all teares from our eyes, and to reſtore vs to our wonted fruition of his gracious benefits, as in many places of the holy Scriptures, hee hath promiſed vnto vs. The which alſo we ſee verified in the example of *Dauid*, who by his faithfull and feruent Prayers was often freed from apparent dangers, ſo as they did not touch him; and was often by the ſame meanes deliuered out of his afflictions, when for his ſins he was ouertaken by them; as alſo in the people of Iſrael, who confeſſing their ſins, and crauing pardon and deliuerance out of their affliction, were heard of God, and had their ſuites granted. And the like might be ſaid of *Iob, Ionas, Daniel, Eſdra, Nehemiah, Manaſſes*, and many others. If therefore we would be prepared againſt the day of afflictions, ſo as we may either eſcape and auoid them, or withſtand and ouercome them, we muſt exerciſe our ſelues in effectuall Prayer. For this is the Horſemen and Chariots of Iſrael, which calleth more and ſtronger forces to our aide, than all our enemies that ſtand againſt vs; this is the pillar of our ſtrength, whereby we, who are ſo weake and ruinous, that we are ready to ſinke and fall, when the leaſt ſtorme of aduerſitie bloweth againſt vs, or the lighteſt waight of affliction lyeth vpon vs, are vpheld and ſtand faſt in faith and patience in the greateſt tempeſts of troubles, and vnder the mountainous waight of the greateſt calamities. This is the hand of our ſoules, to reach out and receiue grace and ſtrength from God, whereby we are ſupported and kept from fainting in our moſt grieuous afflictions; and finally, our Hammer, by which knocking at the gates of Gods mercy in our miſeries and extremities, wee haue legions of Angels ſent to comfort vs in all our croſſes, and to deliuer vs out of all our troubles.

Prou.18.13.
1.Iohn 1.9.

Luke 15.

Math.7.7.
Pſal.50.15.

Iudg.1

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The third rule is, that in the time of our proſperity, we labour diligently in the moderating and mortifying of our inordinate affections and vnruly paſſions, that wee may bring them into ſubjection vnto the good wil of God, and make them ſeruiceable vnto holy reaſon. For whileſt they thus hold their place, and yeeld obedience to them, vnto whom God and Nature hath made them inferiour and ſubordinate, there will bee in all eſtates peace, quietneſſe, and good order: whereas if theſe ſlauiſh ſeruants ride on horſebacke, and make reaſon and religion, which are their lawfull Soueraignes to goe on foot; if they ſit on the Throne, and theſe on the footſtoole; if they (like common people) vſurpe gouernment ouer the other, which ſhould be their Princes and Commanders; and like tyrannicall Vſurpers, rule when they ſhould obey, then will this Anarchie yeeld nothing but rude diſorder & tumultuous confuſion; making men in the time of proſperity to commit Rapes and Riots, Inſolences and Outrages, Iniuſtice, Violence and Oppreſſion; and in the time of aduerſity and affliction, to fall into impatiency and clamorous complayning, mutinous murmuring and trayterous rebellion, and ſo to become ready inſtruments of committing any wickedneſſe, which paſſion (like popular rage) doth prompt and ſuggeſt, if it offer the leaſt hope of helping them out of miſerie. More particularly, if wee would haue ſtrength and patience in the time of affliction, we muſt before the time of tryall ſubdue and moderate the paſſion of feare, which doth much aggrauate the waight of miſery, and is often times more burthenſome and intolerable than the euill ſuffered, both becauſe it doth diſarme and weaken the minde of reſolution, and doth anticipate and ſeaze vpon griefes before they come; yea oftentimes on thoſe which are onely fained in the imagination, and neuer in truth happen vnto vs. So alſo we muſt in the time of our proſperity limit and confine our vnlimited hopes, for the further they are extended and inlarged, the more are wee deiected when they faile vs; the higher they lift vs vp the more grieuouſly are wee cruſhed, when they forſake and caſt vs off; and commonly where there hath beene no bounds for our expectations, there will be no meaſure in impatiency and griefe, when things much deſired and expected anſwere not our hopes, ſeeing men vſually take it as heauily to haue the contract of hope betweene their hearts and the things they loue, made fruſtrate and diſanulled, as to be diuorced and ſeparated from them after their fruition. The like alſo may be ſaid of our concupiſcence and deſires, which if they bee not moderated according to the neceſſity of nature, but left at libertie to their owne inordinate luſting after ſuperfluities and things vnneceſſary, they will ſet vs on the racke of diſcontent, when they are not ſatisfied, making leſſer comforts great croſſes; & the lighteſt afflictions intolerable burthens. And thus he who immoderatly deſireth great riches, is not only impatient of the leaſt loſſe, but alſo of ſmall gaines, becauſe they doe not anſwere his greedy deſires; he who exceſſiuely affecteth vaine glory and popular applauſe, is as much tormented in his minde for receiuing too ſmall commendations, as another would be in the greateſt diſgrace. And thus he who ſetteth his minde too much vpon worldly delights, afflicteth his tender and effeminate heart, when he ſuſtaineth the lighteſt croſſe; yea if either his pleaſures faile him altogether, or continue not in that manner, meaſure and degree, which hee inordinatly fancieth and deſireth. Thus alſo muſt we in the time of our proſperity, exerciſe our ſelues in moderating and mortifying of our vnbridled and raſh anger; for it a man be froward and cholericke, when he is in all his deſires ſoothed and pleaſed, what is to be expected but that he will be ſtarke mad with fury, when he is croſſed and thwarted? If he be peuiſh and fretfull when he is made proſperities wanton, and the worlds darling; what patience is to looked for, when he lyes groning vnder the croſſe, forſaken of his friends, and ſcorned by his enemies? So we muſt labour to mortifie diſcontent, and in all things to ſubmit our wills to Gods good pleaſure. For he who out of melancholicke wantonneſſe is diſcontented with plentie; how can hee with patience indure want and penury? He who is not well pleaſed in the fruition of thoſe great benefits of health and ſtrength, pleaſures and liberty; how vnſauourie and ill reliſhing will ſickneſſe and weakneſſe, paine and impriſonment, be to his dainty palate? He who cannot be contented, when he enjoyeth all that he can almoſt wiſh and deſire; how impatient is he like to ſhew himſelfe, when he hath plenty of nothing but wants and grieuances, and how ſenſible will he be of ſmart and miſerie? So likewiſe wee muſt ſubdue our pride, haughtineſſe of Spirit, and the fruit thereof ſwelling emulation, wherby men ſtudy and labour to match their ſuperiours, and excell their equals. For pride is the very nurſe of impatiency, making men to fret and rage, murmure and repine, when they ſuffer thoſe things, which in their proud conceit they think vnworthy of them; to grind their teeth with diſdaine, when they are forced to ſtoope vnder the croſſe; and to gaule their neckes, whileſt they are conſtrained to beare the yoke of affliction, more with their impatiencie and ſtrugling, than with the waight of the burthen which lyeth vpon them. So alſo it maketh the ſhame of their aduerſity more intolerable than the ſmart; and whileſt they could with ſome patience beare their miſeries, if they were onely miſerable to themſelues, they are altogether impatient, becauſe they are knowne to beare them. So alſo emulation in proſperity doth much aggrauate mens ſorrowes in the time of affliction, when as thoſe triumph ouer them, whom they haue emulated; and they diſdaine them, whom formerly they haue diſdained. Neither doth it more trouble men to haue gone backward in the iourney of their deſires, than that they haue beene out-ſtripped by them, with whom they haue contended; nor to be miſerable in their owne ſenſe and feeling, than to be ſo in the ſight of the others proſperity and happineſſe. Finally we muſt labour in our proſperity, to moderate and keepe vnder thoſe contrary paſſions of ſorrow and joy; for he who will weepe, when (as it were) he but looketh vpon the whippe, will howle and cry out when he feeleth it; he who will mourne when he hath no cauſe, will be mad with griefe, when the waight of affliction lyeth heauy vpon him. And ſo hee, who immoderatly reioyceth in his proſperity commonly immoderatly ſorroweth in the time of aduerſity; hee who exulteth with joy, becauſe the

1.Cor.7.31.

2.Cor.6.8.9.

World ſmileth on him, is vſually as much dejected with griefe when it lowreth and frowneth. Whereas thoſe who with the Apoſtle vſe the things of this life, as though they vſed them not, they can alſo with him abound and want, beare with patience euill report, rejoyce in their ſorrowes, liue in dying, and hauing nothing, poſſeſſe all things. Thoſe who doe not ſwell with proſperity, are not broken with aduerſitie; and the minde which is ſo ſolid and conſtant, that it is not much raiſed aboue its ordinary pitch with worldly felicity, cannot be much depreſſed and abaſed with the waight of worldly miſery and affliction.

§. Sect.4.
The fourth rule is, that we muſt not faine vnto our ſelues afflictions in our conceit and imagination.
Solum vbi neceſſitas cogit infortunatè agas; non autem plura propter imperitiam infortunia tibi adſciſcas. Diphili in Adelph. apud Stobæ.
Nihil admodum atrox paſſus es niſi id tu tibi fingis. Menand. apud. Plutarch de tranquil. animi.

The fourth rule is, that we doe not faine afflictions vnto our ſelues, in our conceit and imagination, nor lay croſſes vpon our owne ſhoulders by a falſe opinion, when as God layeth none vpon vs, giuing vnto accidents that befall vs by our impatient apprehenſion a poyſonons ſting to torment vs, whereas in themſelues they would bee ſo voyde of ill, that wee might put them into our boſomes without receiuing harme; but that then alone we take vpon vs the burthen of ſorrow for our miſeries and affliction, when as neceſſity, and not will, layeth it vpon vs. For how many are there who through conceit become wretched before their time, and are onely miſerable, becauſe they are ſo in their owne apprehenſion; vnto whom the ſaying of *Menander* may bee well fitted; *Thou haſt borne nothing burthenſome, but that which thou haſt laide vpon thine owne ſhoulders?* For as it is the nature of opinion, to make things worthleſſe, eſteemed, bad things indifferent, and indifferent excellent; ſo alſo it hath the contrary power of making good things ſeeme euill, and ſuch as are of an indifferent nature to become odious and intolerable; whereby it giueth life and being vnto afflictions, which otherwiſe would not haue any exiſtence to hurt vs, if wee did not make them malignant by our owne fancie. Thus ſome torment themſelues with anger and diſcontent, becauſe they haue not the chiefe place, and vpper hand at meetings, reſalutations from thoſe whom they haue ſaluted, reſpect and obſeruance from their inferiours, and commendation and applauſe for their good parts and well deſeruing, not becauſe the want of theſe much hurteth them in truth, but onely in their owne opinion, by which they ouervalued theſe trifles, and made them things of great worth; not that they might not be happy without them, but becauſe their conceit hath made them neceſſary to their wel-being. And thus ſome grieuouſly afflict themſelues with ſorrow, becauſe they haue loſt ſome part of their abundant wealth, which if they had ſtill poſſeſſed, they would neuer haue injoyed; and where as they haue no other hurt in truth, but that they are purged of ſuperfluity, and and eaſed of a burthen, yet they are as much vexed for the loſſe of theſe tranſitory trifles, as for the loſſe of their liues and ſaluation of their ſoules, becauſe their opinion hath ouerpriſed their wealth, ſhrined it in their hearts as their moſt adored idoll, and giuen vnto it that honour and reſpect which is due onely to God. Whereas if ſuperfluous abundance were thought a burthen, it would alſo bee thought an eaſe to be freed from it; if riches according to their true value were but lightly eſteemed, then their loſſe would bee as light, and ſo borne without paine or difficultie. And the like may be truely ſaid of all worldly things, which in their abſence or preſence become the matter and occaſion of the moſt afflictions according to the value and eſtimation which opinion ſetteth on them. Yea ſo powerfull is opinion in producing theſe effects, that not onely a falſe apprenſion cauſeth a true affliction, but it is able alſo to turne comforts into croſſes, benefits into miſeries, and that which this mans opinion doth make his hell, another mans oppoſite conceite, would make his heauen and happineſſe. And ſo vehemently doth this opinion faſten vpon vs theſe imaginary afflictions, that they become much more intolerable, and wee more impatient in bearing them, than thoſe which haue their being and waight from their owne nature and true exiſtence. Yea and oftentimes they are more hardly remoued, and they comforted, who haue caſt themſelues vnder them, than in other calamities; becauſe the roote of the diſeaſe is internall through the errour of our judgement, and ſo oftentimes wilfull and of choyce, rather than impoſed by any neceſſity & conſtraint, which wee naturally auoyde. Neither is there any other meanes to cure this ſickneſſe, and to eaſe the minde of the burthen of this affliction, but to remoue or rectifie the cauſe, which is a falſe and ill grounded opinion, by ſpirituall wiſdome and a ſound judgement, informed and inſtructed by the Word of God; whereby our minds being illightned, and the miſts of errour diſpelled, which are caſt before the eyes of our vnderſtanding, by either ſenſe, paſſion or carnall reaſon, wee ſhall be inabled to judge of all things according to truth, and as they are in their owne nature, whether they are to bee deſired as good, or auoyded as euill; or betweene both, neither much to bee affected, or much to be ſhunned, as being of a meane and indifferent quality. And ſo ſhall not imaginary afflictions afflict vs, neither ſhall wee make thoſe croſſes to vs, which are no croſſes in themſelues; nor thoſe heauie and intolerable, which in their owne nature are light and eaſie. Whereas if wee bee miſlead by blind and deceiuing opinion,

wee

Heſt.5.13.

Non tam
natura,
patienti
ſpoſitio
vel par
ri facit
beſtiis
mala, Ch
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wee ſhall not onely make thoſe croſſes, which wiſdome would make benefites, but ſo aggrauate the leaſt afflictions which lye vpon vs, that they will become intolerable. For as it is the nature of opinion to put ſhadowes and ſhewes, for reall exiſtences, ſo alſo it doth (as it were) bombaſe our afflictions, which are truely ſo called, and like ſpectacles makes ſmall ones to ſeeme great, whileſt it doth aggrauate them as though they were new, vnheard of, and neuer ſuffered by any other, although in truth they are common and ordinary. And therefore if we would haue patience in the day of tryall, and indure the aſſaults of affliction with vndaunted courage, let vs pull off theſe falſe vizards, which opinion putting on, doth make them thereby to appeare more terrible, and let vs looke vpon their owne naturall viſage with a wiſe and iudicious eye, eſteeming them onely afflictions which haue their ſtrength from themſelues, and not from our fancie, and apprehending thoſe alone to bee euill, and to bee grieued at, which through their owne malignant qualitie doe indeed hurt vs, either in our bodies, ſoules or friends, hindring our ſenſible or ſpirituall good, and making vs to be truely worſe, either in reſpect of this life or the life to come; and ſo ſhewes of afflictions will not craze our patience, neither will our ſorrow exceed our ſmart.

The fifth rule to be obſerued is, that wee do not by feare anticipate our griefe, making our ſelues miſerable before our time, and preſently pulling croſſes vpon vs through timerous expectation and conceit, which would either neuer befall vs, or not of a long ſeaſon. In which reſpect the greateſt part of men fault againſt themſelues, being more tormented with the feare of euils, than with the euils which they feare, and ſuffering longer and greater ſorrowes with the expectation of their miſeries before they happen, than after they are come and lye vpon them. And as though they could not be wretched enough with the ſenſe of preſent croſſes, they ingroſſe all cauſes of griefe, and wilfully ſeaze vpon needleſſe ſorrowes; and beſides the preſent afflictions which they ſuffer, they recall thoſe which are paſt, making their remembrance to torment their hearts, when as long agoe they were freed from the ſenſe of them; and preſently apprehend thoſe which are not yet ſo much as imminent, meeting them in the mid way by a fearefull expectation, as though they made too ſlow haſte, and would not come ſoone enough of their owne accord, vnleſſe they thus poſted towards them. And thus men vex themſelues with feare and griefe, when they heare but vncertaine rumours of great calamities, as though already they were ouertaken by them, whereas it may bee they will neuer happen, or if they doe, yet not of a long time, or not ſo grieuous as thoſe which by feare were preſented to their conceit. Thus in time of peſtilence many are as much afflicted with feare of infection, as they whoſe houſes are already viſited with the euils which they ſuffer. Thus in time of warre men as much torment themſelues with feare of ſacking, ſpoyling and killing, though oftentimes they eſcape all theſe dangers, as if already theſe miſeries did lye vpon and ouerwhelme them. And finally, thus many when they can not comprehend future meanes of maintayning their eſtate, within the compaſſe of their owne prouidence, vexe themſelues more with care and griefe for feare of pouerty, though now they enjoy ſufficient plenty, than there is juſt cauſe they ſhould, when they are pinched with want and penury. In which reſpect men indued with reaſon, are through their abuſe of it, worſe than the brutiſh creatures, for whereas by benefit of their reaſon, they might foreſee euils, that they might either preuent them, or arme themſelues with patience to beare thoſe which are vnauoidable; they abuſe their light of vnderſtanding to foreſee euils to come, that by a fearefull apprehenſion they may lye groning vnder them, as if they were preſent; yea to ſurmiſe & prognoſticate thoſe miſeries to themſelues that neuer befall them; and to amplifie and aggrauate them before they happen by all circumſtances which feare (onely witty in ſuch inuention) can offer to their conceit, making them much more grieuous and intolerable in the apprehenſion, than they afterwards proue to the ſenſe and feeling. Whereas the brutiſh creatures are onely afflicted with preſent euils, neither grieuing for thoſe which are paſt, nor fearing thoſe which are to come, but haue in their whole life full ſecurity in the fruition of their pleaſures, except onely that time wherein they are pinched and vexed with ſenſe of paine. If therefore religion, and the light of Gods Word can not make vs thus wiſe to put off our miſeries, till God call vs to ſuffer them, and layeth the load vpon vs; yet ſhaming to come behinde bruite beaſtes, let vs learne this wiſdome by their example, not to make our ſelues miſerable before our time; but if reaſon helpe to diſcouer euils before they come, let it alſo helpe vs to vſe all good meanes that wee may preuent them; and whileſt wee are doubtfull of the euent, let vs temper our feare with hope; and (as one counſaileth vs) whileſt there is vncertainty, let vs fauour our ſelues by beleeuing that which wee had rather ſhould happen; and ſo though we doe not gaine freedome, and be fully acquitted of our miſeries, yet ſhall wee bee repreeued from them, and receiue no hurt vntill they touch vs; though wee erre

Quoties incerta ſunt omnia, tibi faue: crede quod mauis. Senec. epiſt. 13.

erre in hoping, yet it is more ſafe and profitable than to erre in fearing, ſeeing that brings comfort, but this torment and vexation. And though at laſt the euils foreſeene doe fall vpon vs yet wee ſhall gaine the comfort of all the time vntill they happen, and bee the better able to beare them when they come; ſeeing they ſhall find our ſtrength intire, and not waſted with fore-running ſorrowes and cares, which feare bringeth alwayes to thoſe who giue way vnto it. And if there bee no meanes to preuent theſe miſeries, let vs not ſpend the time before they come in fearing, grieuing and complayning, whereby our ſtrength will be ſpent, and wee made vnable to indure their weakeſt aſſault, when they ſet vpon vs; but let vs imploy our reaſon in finding out ſuch arguments, as may confirme our patience in the day of triall; let vs, aſſiſted by it, pull off thoſe vizards from our afflictions, wherewith feare hath masked them; and ſo taking away (from the things to be ſuffered) the tumult of paſſion, and looking vpon them as they are in truth, and in their owne nature, wee ſhall (as one ſaith) finde that nothing was terrible in them, but feare and terrour which accompanied their expectation. If therefore we would be the better armed and prepared, to indure afflictions when they are inflicted, two things are to bee obſerued, when they are but threatned or feared; the firſt is, that wee doe not ſuffer our ſelues to be deiected with feare and ſorrow, when there is any ſuſpicion of future euils, and ſo giue the firſt part to be acted by paſſion, which will blind the minde, diſturbe the heart, and ſo bring all out of frame and order; but that in the firſt place, wee imploy our reaſon and judgement to diſcerne, whether the euils which feare is ready to apprehend, will indeede certainely befall vs, or onely ſtand vpon likelyhood and probability. For naturally wee are apt to vexe our ſelues with cauſleſſe iealouſies, and needleſſe ſuſpicions, to looſe our preſent comforts, and to marre all our mirth, when we heare but a rumour of approaching euils, fearing and trembling, but neuer examining the cauſes of our feare; and running away and fleeing from thoſe enemies, which onely our imagination hath fained. Like (as one ſpeaketh) to ſuch daſterdly ſouldiers, as are ready to leaue their ſtanding vpon euery falſe alarme, and to forſake their fortifications, when they ſee duſt rayſed by an heard of cattell, thinking that a mighty Army approacheth to aſſault them. Which cowardly folly that we may not fall into, let vs judge of approaching euils before we feare them, and examine, whether they are likely to come, before we vexe our minds with their apprehenſion, as if already they had befallen vs. And to this end let vs conſider, that as we fall into many afflictions which wee neuer foreſaw; ſo we foreſee many in conceipt, which in truth neuer happen. And as there are many occurrents and vnexpected accidents, which croſſe our hopes, and ſnatch from vs the good things we deſire, when wee are ready to receiue, and to haue the fruition of them: ſo there are no fewer vnlooked-for helps, which preuent our miſeries when they are ready to light vpon vs, or preſently pull vs from them, when they doe but touch vs. And not ſeldome doth the Lord, to ſhew his infinite power and wiſedome, grant deliuerance when all hopes faile, and all meanes forſake vs, pulling our heads euen from the blocke, and making vs to ſuruiue thoſe who were appointed to bee our executioners. So that (as one ſaith) there is nothing ſo certaine of thoſe things which are feared, but that it is more certaine that things feared are often ſtayed and ſtinted; and things hoped doe faile and deceiue vs, when thoſe are feared, and theſe expected. Let vs know that many more things fright vs, than pinch vs, and that wee are more often pained with a falſe opinion, than with any reall hurt; that it is folly to make our ſelues miſerable before the approach of miſerie, ſeeing euils feared often happen not, or at leaſt, are not already happened. Let vs conſider that falſe feares doe beget true griefe, for by a ſtrong apprehenſion they preſſe euils vpon vs, as if they were already preſent, and ſo whileſt wee feare leſt wee ſhould hereafter ſuffer them, wee euen now, ſuffer them by fearing, and as men aſtoniſhed know not what they doe; ſo we by feare are ſo amated, that whileſt ouer-earneſtly we deſire to eſcape afflictions, we in flying fall into them. That hee who is giuen ouer to the paſſion of feare, can neuer be at quiet, for in time of affliction he is vexed with that which he ſuffereth, and euen whileſt hee liueth in proſperity he hath no comfort, ſeeing by expecting of future croſſes, he forgoeth the fruition of preſent bleſſings, and loſeth them for feare of loſing them. That vaine feares which haue no ground but rumor and ſuſpition, doe commonly more torment vs, than thoſe which haue a true cauſe, and ſome reall exiſtence; for (as one ſaith) true things are confined in ſome meaſure; but thoſe which are vaine and vncertaine haue no bounds, but are left onely to exorbiant coniecture, and to the vnlimited liberty of a fearing mind: that the feare of looſing the comforts wee injoy, is as grieuous and intolerable as the griefe which accompanieth their loſſe, yea in this reſpect worſe, in that we know what wee grieue for, and ſo how to find remedy by arming our patience againſt a knowne euill with approued arguments, whereas feare is alwayes vncertaine, changing and varying into

Nulla vitæ cauſa eſt, nullus miſeriarum modus, ſi timetur quantum poteſt. Sen. ibid.

Deme rebus tumultum & vide quid in quaq; re ſit: ſcies nihil eſſe in ijs terribile præter timorem Senec. Epiſt. 24.

Senec. epiſt. 13

Nihil ta eſt ex his mentur, certius formida ſidere & ta decip Senec. ep

Plura ſun nos terren quæ prem ſæpius op quam re l mus Sen. 13.

Senec. ibi

In æquo eſt amiſſæ rei timor amit da. Senec. epiſt. 98.

into a thouſand ſhapes, not according to the truth of things, but the opinion and conceipt of him that feareth. That wee ſhall eaſily ſuffer thoſe afflictions which being layd vpon vs by God are vnauoydable, if we doe not with fruitleſſe remembrance recall thoſe which are paſt, and with bootleſſe feare anticipate and apprehend thoſe which are to come; ſeeing they are few and ſhort that preſently torment the body and vexe the mind, in compariſon of that innumerable multitude which either are not come as yet, or already paſt: whereas thoſe who grieue before they need, grieue alſo more than needs, and charge their patience with a needleſſe waight, whileſt they through feare beare all their afflictions at once, which would be light and eaſie if they would beare one of them after another, in that order and ranke which God hath placed them.

The ſecond thing to be obſerued is, that if after due examination it appeare that the afflictions, which feare is ready to apprehend, will heereafter certainely befall vs, wee doe not by and by lay hold of them through *feare*, care and griefe, and ſo make our ſelues preſently miſerable, becauſe wee muſt bee ſo in the time to come. And this leſſon wee are taught by our heauenly ſchoole-maſter, who willeth vs, *not to care for the morrow, but let the morrow care for it ſelfe, ſeeing the day hath enough with his owne griefe*: for why ſhould wee haſten the ſpeed of our croſſes and calamities, ſeeing they will come ſoone enough, if we ſtay their owne leaſure? why ſhould we looſe our preſent comforts, by a timerous expectation of future euill, and ſo fill our whole liues with griefe and mourning? whereas if wee would take things as they are offered, there would be an entercourſe of ioy and ſorrow, and a time of breathing, wherein we might recouer ſtrength, and make vp the breaches which were formerly made by the battery of afflictions: why ſhould wee not rather by all lawfull meanes flee from euils, till they ouertake and catch vs; than to runne vnto them when yet they are farre off, and to pull them vnto vs, when as yet they doe not touch vs? why ſhould we not delay at leaſt thoſe miſeries which wee cannot wholly eſcape; ſeeing if it bee beſt in our owne conceipt, to bee freed from them altogether, it is good alſo to auoid them as long as may bee? and why ſhould we ouerſkip our comforts as though wee could neuer ſoone enough come at ſorrow, and not rather reioyce in their fruition whileſt wee may haue them, and leaue that time alone to griefe and diſcontent, wherein wee are vexed with ſenſe of euill, and can find no cauſe of ioy? yea (will ſome ſay) but how ſhould I preuent this feare, ſeeing I am naturally inclined to it? I anſwere that ſeeing wee are reaſonable creatures, wee muſt not like bruit beaſts, giue our ſelues ouer to bee ruled by ſenſe and paſſion, but in all things ſubmit our ſelues to the gouernment of reaſon, whom God hath made Vice-roy in this little world of man, not giuing way to our turbulent affections, but onely when they haue warrantiſe from this their ſoueraigne. And ſo ſhall wee not feare future euills, which are vncertaine, becauſe reaſon will tell vs that wee may eſcape them, and therefore it is folly to take certaine ſorrow for ſuch croſſes as are vncertaine; neither will it ſuffer vs to grieue for ſuch afflictions as are certaine, becauſe ſuch griefe is bootleſſe, and to no purpoſe, or if it haue at all any vſe, it is to eaſe our ſelues when we feele the ſmart, and not when being yet vntouched, wee onely ſee it. A ſecond meanes to auoid theſe cauſleſſe and fruitleſſe feares, is to auoide melancholike idleneſſe, whereby they are both bred and nouriſhed; and to exerciſe our ſelues with all diligence in the honeſt workes of our callings; for if our minds be taken vp with theſe imployments, they will haue no leiſure to fancie theſe feares, nor to giue them ſtrength (after they are conceiued) by reuoluing them in our imaginations: neither indeed ſhall we, being thus imployed, haue cauſe to feare any approaching euils, ſeeing the *Lord will giue his Angels charge ouer vs, to keepe vs whileſt we are thus in our wayes, and to beare vs in their hands, that wee hurt not our foote againſt a ſtone.* Finally, if wee would bee freed from all theſe feares, we muſt not reſt vpon our owne care and prouidence, for the preuenting of all future euils, for then we ſhall neuer bee at quiet, becauſe our foreſight is dimme in foreſeeing perils; and our power impotent and vnable to preuent them; but we muſt learne, as the Apoſtle teacheth vs, *to caſt all our care vpon God, ſeeing hee careth for vs.* And for as much as he is omniſcient, foreſeeing all whatſoeuer may befall vs, and omnipotent, able to deliuer vs out of all our afflictions; or to giue vs ſufficient ſtrength to beare them; and finally, our moſt louing and gracious Father who will turne all that befals vs, to our good, therefore let vs wholly reſigne our ſelues ouer to his good will and pleaſure, and ſubmit our ſelues in all eſtates to be ruled and diſpoſed of, by his moſt wiſe and powerfull prouidence; and ſo ſhall we be ſecure in all dangers, and be freed from all theſe fruitleſſe feares, when we are vnder his protection, and reſt vnder the ſhadow of his wings; then ſhall we not feare the aſſaults of our enemies, when as wee haue God for our caſtle and defence, vnto whom we may retire and be in ſafety; then ſhall we not being preſſed with the waight of miſeries, ſinke in the ſands of ſorrow and deſpaire, when as the Lord

Pſal. 91.11.12.

1.Pet.5.7.

Pſalm 91.

Pſalm.18.2.3.

Lord is our ſtrong rocke, vpon whom we may reſt ſecure, when the boyſterous billowes of afflictions doe beate vpon vs.

§. Sect. 7. The fifth rule is, that with Chriſtian prouidence we foreſee afflictions before they befall vs.

The fifth rule is, that with wiſe and Chriſtian prouidence we foreſee croſſes, and in the time of peace and proſperity continually expect, when by our great commander we ſhall bee called out to combat with afflictions; that ſo we may be the better armed and prepared for the conflict, and more eaſily obtaine the victory. For howſoeuer we are not, by a cowardly and timerous apprehenſion, to torment our ſelues with croſſes before they come; yet muſt we wiſely foreſee them, that wee may preuent thoſe which may lawfully be auoided, and confirme our patience againſt them, which we know will neceſſarily befall vs. Though wee may not diſcouer our enemies before they approach, that we may cowardly feare them, and idlely ſit ſtill and bewaile our future ouerthrow before the fight, or elſe amazedly betake our ſelues to flight, when as yet we are not aſſaulted nor purſued: ſo muſt we not retchleſly and ſecurely preſume, that we are in ſafety, till we fall into their ambuſhments; but like good ſouldiers we muſt keepe as vigilant watch in the time of peace or truce, as in the time of warre; diſcouer the number and ſtrength of our enemies, and furniſh our ſelues with ſufficient forces, that we may manfully indure their aſſaults, and victoriouſly ouercome. Though whileſt we ſayle in this ſea of miſeries, we ſhould not foreſee tempeſts, that we may ſit ſtill, and idely lament them; yet like good pilots, we ought in the faire weather of proſperity, to foreſee the ſtormes of aduerſitie, that hauing all things in readineſſe, we may be better able to beare and brooke them when they approach, and finally though we may not like lazie and fooliſh trauellers lie in our beds, and timerouſly forecaſt all the difficulties and dangers of our iourney towards the heauenly Canaan, and afflict our ſelues with the apprehenſion of them all, before we be come to any of thē; yet like wiſe pilgrimes we muſt foreſee all hinderances and incumbrances, as the foulneſſe of the way and weather, the ſtraightneſſe and roughneſſe of the paſſage, the ſtumbling blockes of offences, and the thornes and bryars of afflictions and tribulations which we muſt paſſe through; the dangers of Theeues and Murtherers, and the hard intertainment that we are like to finde in our Inne, that ſo we may furniſh our ſelues with all things neceſſary for this iourney, and be the better inabled to indure the labour, and to continue vnto the end. And thus our Sauiour Chriſt requireth, that as he who mindeth to build a tower, ſitteth downe before, and counteth the coſt, whether he haue ſufficient to performe it; leſt hauing laide the foundation, and not being able to finiſh it, all that behold it, begin to mocke him; and as a King being to make warre againſt another, ſitteth downe firſt, and taketh counſell, whether he be able to meete and incounter his enemy when he inuadeth him; or otherwiſe is ready to ſend his ambaſſadors to treat on conditions of peace: ſo we, before we are aſſaulted by afflictions; muſt foreſee and conſider of the power of theſe enemies, and what ſtrength we haue, either in reſpect of our own ſpirituall graces, or the aides and ſuccours, which we aſſuredly expect from God, whereby we may be aſcertained that we ſhall be inabled to withſtand their fury, and obtaine the victory, that if we finde our forces ſufficient, we may be comforted and incouraged, or if they bee weake and feeble, we may labour to haue them ſupplied and releeued againſt the day of battell. And this counſell the Sonne of *Syrach* giueth vs; *in thy good eſtate* (ſaith he) *remember aduerſitie, and in aduerſity forget not proſperity*; and againe, *when thou haſt enough remember the time of hunger, and when thou art rich, thinke vpon pouerty and neede.* So the heathen man preſcribeth this way to be rid of care and feare, and to attaine vnto full ſecurity, that whatſoeuer euill we may feare to be comming, we doe ſuppoſe that it will certainely come; and ſo exerciſe our ſelues to beare it willingly, before we be conſtrained to beare it vpon neceſſity. So (elſewhere) he aduiſeth vs that in our greateſt ſecurity, we prepare our minds to indure thoſe things which in themſelues are hard to be indured, and that in the fruition of the benefits of proſperity, we arme our ſelues againſt the grieuances of affliction. Like vnto a Souldier, who in time of peace, inureth himſelfe to painfull labour, and when there is no enemy, lyeth in armour, fareth hardly, deuiſeth ſtratagems, buildeth fortifications, and ſo wearieth himſelfe with voluntary labour, that he may be inabled by vſe and cuſtome, to beare and indure it, when it becommeth neceſſary. Howſoeuer therefore we may for our comfort enjoy the benefits of proſperity whileſt we haue them, and frame our hopes according to our deſires in regard of thoſe wants which we would haue ſupplied; yet muſt we withall prepare our ſelues for the time of aduerſity, and conſidering that thoſe things which haue happened vnto others, may alſo befal vs, let vs at all times be ready to beare thoſe afflictions, which at any time may be laid vpon vs. And for this cauſe hath our Sauiour in the Goſpell forewarned vs of afflictions, that we may expect them, and be forearmed againſt they come: ſo hee ſaith, that *if a man will be his diſciple, he muſt take vp his croſſe, and follow him*: that his faithfull ſeruants ſhall weepe and lament, whileſt the

Luke 14.

Ecclus. 11.
and 18. 24.

Si vis om
ſollicitud
exuere qu
euenire m
at euentur
vtiq; pro
Senec. ep
24. Senec.
epiſt. 18.

Quod et
mum eſt f
& adid
eſt iniqu
compara.
Sen. Epiſt
Quicquid
poteſt qu
turum co
mun. ibid.
Matth. 5

the world rejoyceth; and that whileſt they abide in the world they ſhall haue affliction. And his holy Apoſtle teacheth vs, that the Lord doth chaſtize euery ſonne that hee receiueth, that we are Baſtards and no ſonnes, if we be not thus corrected; and that through many tribulations, wee muſt enter into the Kingdome of God. And therefore ſeeing Truth it ſelfe hath forewarned vs of theſe afflictions, let vs not, becauſe wee haue now the world at will, be negligent and ſecure, nor conclude with *Dauid* in the time of our proſperity, that we ſhall neuer be moued; let vs not dream of immunity from theſe croſſes, and put the euill day farre from vs; let vs not ſay with Babylon, *I ſit as Queene, and ſhall ſee no euill*; nor thinke to find a Paradiſe of delight in the place of our pilgrimage: but knowing that the Lord hath foretold vs, that we muſt ſuffer afflictions, let vs expect them before they come, and arme our ſelues with faith and patience to beare them, euen long before they are inflicted on vs.

More eſpecially, let vs not fixe our hearts vpon any thing in the world, but vſe the benefits of this life, as though we vſed them not, and enjoy them ſo, as thoſe who are preſently to forgoe them. For thoſe things which wee poſſeſſe with immoderate loue, we loſe with immoderate griefe; and if we looke vpon our temporall bleſſings, as vpon perpetuities, we ſhall ſubject our ſelues to much ſorrow, and find ſmall patience, when their loſſe proueth vnto vs that they were but moueables. For example, when wee are honoured in the world, and haue euery mans tongue as a Trumpet for our prayſe: let vs conſider that the time may come, when wee ſhall be as much diſgraced and defamed, and that thoſe who cry *Hoſanna*, will ſoone after cry as loude *Crucifige*; for this hath befalne to many before vs, and will happen to many after vs; and why then not vnto vs alſo among the reſt? And vpon this meditation let vs examine our ſelues, how we ſhould beare it, if we ſhould be thus caſt downe out of the high Throne of Honour, into the loweſt bottome of ſhame and diſgrace; and with what reaſons and arguments wee might confirme our patience, and mitigate and moderate our griefe and heauineſſe. So when wee abound with riches, and haue ſuch plenty of earthly things, that we haue not onely for our ſelues a ſufficiency of all we can deſire, but are alſo able to giue vnto others, and make all about vs beholding for our benefits, let vs thinke that (as it hath beene the caſe of many) our plenty may bee turned into pouertie and penury; and how we may then retaine our patience, when we are conſtrained by want to begge of thoſe whom wee haue releeued; when in ſtead of our beds of doulne, we muſt lie vpon the ſtraw or hard boords, when our ſoft and ſhining ſilkes ſhall be changed into rags or home ſpun-ruſſet and our coſtly cates and delicate Wines, ſhall bee turned into courſe and ſcant fare, browne bread and cold water. When we haue our health & ſtrength, let vs not conceiue that they are durable or permanent, but that the time wil come, when being tormented with grieuous ſickneſſe we ſhal toſſe and tumble vpon our reſtleſſe beds, drinke loathſome potions, no leſſe diſtaſtfull than the ſickneſſe which they ſhould cure, haue no appetite to our meate and drinke, or to ſuch onely from which by rules of Phyſicke we are reſtrained; and be ſo enfeebled, that we muſt be faine to repeat our firſt learned leſſon of ſtanding and going; and then examine our hearts how we could beare theſe afflictions; that finding our weakneſſe, wee may before they come arme our ſelues with patience againſt the time of triall. So when we are at liberty, let vs prepare our ſelues to ſuffer impriſonment, where wee ſhall haue light dyet and heauy boults, indure the abſence of our friends, and the inſolencies of our jaylours. When we are in our Country, let vs conſider that the time may come, when being exiled, wee ſhall heare nothing but a ſtrange language which we vnderſtand not, and find as ſtrange entertainment and ſmall comfort, when wee ſtand moſt in need of it, in reſpect of our miſery. And finally, when we take our greateſt delight in our friends & acquaintance, let vs call to minde that they are not onely mortall, and may bee taken from vs; but alſo ſo mutable, that of our neereſt friends they may become our greateſt enemies; that our louing parents, vnder the ſhadow of whoſe prouidence wee are ſhielded and ſuſtained, and by whoſe wiſdome we are gouerned, may euen the next day be taken from vs, and leaue vs Orphanes; that our beloued children, which are the comforts of our youth, and the props of our old age, may by their death depriue vs of our preſent joy and future hopes; that our deere wiues, in whoſe loue & ſweet ſociety we now rejoyce, are ſubject to mortality, and that the time may ſhortly come, when as by death (as it were by a dead Palſie) wee ſhall looſe the comfortable vſe of theſe halues of our ſelues; and haue them plucked from vs with no leſſe griefe, than if the members of our bodies were torne in ſunder. That our friends and acquaintance, who now ſmile vpon vs in our proſperity, may with our eſtate change their countenance, not onely forſaking vs in our affliction, but vexing vs alſo with the burthen of their vnkindneſſes, and trying and tyring our patience with their wrongs, more than all the injuries and outrages offered by our enemies. In a word, whatſoeuer wee may loſe of that which we moſt loue, let vs thinke that it is now in loſing, or ſuppoſe it already loſt; that wee may bee the better armed and prepared to beare theſe loſſes, when in truth they ſhall befall vs, and haue weapons ready in our hands, to defend vs from being wounded with impatiency and immoderate griefe in our conflict with theſe afflictions: And if we thus poſſeſſe our worldly comforts, two great benefits wil follow hereupon: the firſt, that we ſhall not be made drunke with proſperity, nor be puffed vp with pride in the confluence of earthly bleſſings, and become inſolent; but vſe them with all ſobrietie and good conſcience, when as our expectation, like a continuall Monitor, doth put vs in minde of our loſſe; for who can ſwell in the fruition of ſuch benefits which are ſo momentany and mutable? And the other is, that this daily expectation will make theſe afflictions, which in themſelues are griſly and terrible, ſo well knowne and familiar, that when they appeare they wil not much skare and affright vs. A notable example whereof we haue in the heathen man, who being certified of the death of his deare and worthy ſonne, heard it with patience without any diſturbance of paſſion, becauſe (as hee ſaid) hee knew when hee begot him, that hee was mortall, and had brought him vp in expectation of this mortalitie. Whereas theſe loſſes when they are vnexpected and vnthought of, doe the more aſtoniſh vs when they happen, and doe more torment vs with their feare than with their ſmart. As the ſame Author ſheweth in the example of *Vliſſes*, who at his comming home (after his twenty yeers peregrination) vnto his moſt louing and beloued wife, wept not when ſhe wept, becauſe before his comming hee was armed againſt paſſion, by the expectation of this joyfull mourning at their meeting, but yet could not refraine teares at the ſuddaine death of his dogge which he loued, becauſe this accident comming vnlooked for, tooke him vnprouided. And vnto theſe benefits wee may adde that this expectancie will make vs to enjoy with more true comfort whatſoeuer we loue, when as our joy in the fruition of it, is not appalled, & abated with our feare, we being armed already againſt theſe loſſes, and will make them whilſt we haue them more ſweet and delightfull. For whereas the firſt poſſeſſion of earthly things, whileſt they are yet new, is moſt pleaſing, this continuall expectation of their loſſe doth make them to ſeeme euery day (which wee enjoy them afterwards) as new gotten and gained, and much more welcome, becauſe they come as an ouer-plus aboue our hopes.

Anaxagoras apud Plutarch. de tranquil. animi.

§. Sect. 9. That wee muſt not be ſecure in proſperity, but forecaſt what euils may befall vs.

If therefore wee would haue patience and comfort in the time of afflictions, let vs not paſſe the time of our proſperity in deepe ſecurity, promiſing vnto our ſelues immunity from future croſſes, and the continuance of our delights; let vs not fooliſhly imagine that this world, which is vnto other of Gods ſeruants, a pilgrimage and valley of teares, will bee vnto vs a Paradize or Garden of pleaſure; and that when wee ſee many others ouertaken with afflictions, that wee onely (like *Iobs* meſſengers) ſhall eſcape; for if our enemies come ſuddenly vpon vs, and takes vs vnprouided, we ſhall eaſily be ouerthrowne; if expecting nothing but joy, wee meet with bitter griefes, and if looking for wealth and honour, we be at vnawares ouertaken with pouerty and diſgrace; then when theſe afflictions come, there will be no place for patience; and an open paſſage for immoderate ſorrow and deſperate mourning, and then ſhall wee haue for all our violence of paſſion in theſe our miſeries, onely the fooles excuſe, that theſe are euils which wee neuer thought of; and that we well hoped neuer to haue had ſuch cauſes of mourning. But reſpecting the worlds fauours, as falſe and deceitfull; and conſidering that there are no miſeries which befall one, but they may likewiſe happen to another, let vs prepare and arme our ſelues againſt the time of their approaching, ſeeing on the one ſide we are aſſured that they may happen, and haue no aſſurance that we ſhall eſcape them. Which that we may the rather doe, let vs further conſider that our prouidence and fore-ſight of afflictions will preuent many of them, and leſſen all; neither doth it at all haſten their ſpeed (as many imagine who dare not entertaine into their thoughts any conceit of euils to come, nor can with patience haue any warning giuen of them by others, as though the very naming of them were ominous, and did preſage ſome miſchiefe towards them) but onely maketh our croſſes lighter and eaſier when they come, and vs ſtronger to beare and ſuffer them. For euils fore-ſeene doe looſe the greateſt part of their poyſon and ſtrength, and if we catch theſe darts of aduerſity in the hand of prouidence before they hit vs, they will not wound vs at all, or not ſo mortally, as when with their full ſtrength they pierce vs at vnawares. And as afflictions foreſeene, become much weaker, ſo wee alſo much the ſtronger to beare and ouercome them; partly becauſe before the incounter we haue time to arme our ſelues with reſolution, and to gather together the forces of our minds, which being vnited, are of great ſtrength to ouercome all difficulties, and to beare the greateſt waight of calamitie and miſery; whereas if we be aſſaulted at vnawares, and fall into the ambuſh of afflictions, when neuer thinking of an enemy, we haue theſe our chiefe forces ſcattered and diſordered through deepe ſecurity; then ſhall ſmall and weake forces of aduerſity diſcomfit and put vs to flight, euen at the firſt aſſault, and we ſhall receiue a final ouerthrow before wee haue time to make an head, or ſo much as to aduiſe of any meanes to make reſiſtance. And partly becauſe by exerciſing our ſelues againſt expected euils, as though they were preſent, wee receiue

much

Cuiuis pot
cidere qu
quam pot
nec, conſol
Marc, cap

Præcogitat
li molli i
venit. Se
Epiſt.76.
Aufert vi
præſentib
lis qui fu
proſpexit,
conſol. a
Marc. cap

much ſtrength and abilitie to beare them when they come; euen as a man by vſing to fight at foyles, is made both more skilfull and bold to fight at ſharpe; and by skirmiſhing among his friends & fellow ſouldiers, becommeth more cunning, hardy & valiant in encountring of his enemies; whereas if we ſpend our time of proſperity in deep ſecurity, wee will neither prouide armour againſt the aſſaults of affliction, or if we had it in ſtore, we ſhall not be able to beare it; and for want of exerciſe we ſhall grow ſo weake and purſie, that wee ſhall not be able to hold out in the firſt encounter. And therefore, if wee would beare the burthen of afflictions when it is inflicted, let vs often in our meditations, voluntarily (as it were) poize it before it bee impoſed; ſeeing (as one ſaith) the greateſt part of the euils which improuident men ſuſtaine, is cauſed through their noueltie and vnexpected ſuddainneſſe; as it may hereby plainly appeare, in that thoſe miſeries, which at their firſt comming, they bewaile as intolerable, they doe afterwards being inured to them, beare them with patience; the which may moue Wiſe men, to make themſelues acquainted with future euils, by thinking on them before they happen, and to make thoſe afflictions light by meditating on them, which are made light vnto others, by their cuſtomable bearing them.

The ſixth rule is, that hauing in our meditations diſcouered theſe enemies approching, and plainly diſcerned by manifeſt reaſons, or great probability, that wee are likely to be encountred with afflictions and calamities; we doe neither ſecurely contemne the forces of theſe enemies, nor faintly yeeld vnto them before we are aſſaulted. The former of theſe two euils is to bee auoided, becauſe there is ſcarce any force ſo weake, which is not ſufficient to vanquiſh a ſecure enemie, ſeeing hee keepeth no watch, nor maketh any prouiſion whereby hee might be armed and ſtrengthened againſt the aſſault; but being drunke with long proſperitie, lyeth ſnorting in the dead ſleepe of careleſneſſe and ſupine negligence, wherby being depriued of al ſtrength, he is eaſily vanquiſhed, as being rather a prey, lying open to the ſpoyle, than an enemy, which by fight muſt be ouercome. And therfore that wee may not bee thus indangered with this ſecurity, let vs when we ſee afflictions approaching, be content to entertaine a valorous feare, which may moue vs to arme our ſelues againſt the aſſault, though not a feare of cowardize, which would make vs to faint and flee away; and labour to be as farre from preſumptuous ſecuritie, as from the other extreame of daſtardly amazedneſſe; ſeeing it is no vnuſuall thing, for them who neglect the meane, to run out of one extreame into another, and to become timerous cowards when they are encountred, who were quite without prouident feare, and deſperately ſecure in the time of preparation. And to this end let vs not onely looke vpon afflictions, as vpon euils which muſt be borne, or enemies to bee reſiſted, but as they are the judgements of God, wherewith he puniſheth our ſinnes, or at leaſt fatherly chaſtizements, which hee would haue vs to feare moderately for our amendement; like ſonnes, that we may ſue for pardon, though not like ſlaues, that we may flie away. For hee who contemneth his correction, is neuer like to be reformed by it. And this the Apoſtle requireth, *My ſonne* (ſaith he) *deſpiſe not the chaſtening of the Lord*: and *Dauid* practized, where hee cryeth out, *My fleſh trembleth for feare of thee, and I am afraid of thy iudgements.* As alſo *Ioſias*, whoſe heart did melt when he did but heare the threatnings of the Law. Againe, wee ſhall haue but little cauſe to contemne afflictions, if wee conſider our owne weakneſſe, and want of patience, whereby wee are ready to ſinke vnder the lighteſt burthen, and to faint and yeeld in the leaſt aſſault, if we be not aſſiſted and ſtrengthened with the power of Gods might; but rather wee haue juſt cauſe to feare leſt being foyled and oppreſſed with their waight, we be moued in impatiency to murmure and repine againſt Gods prouidence, and euen to blaſpheme him to his face.

Heb.12.6.
Pſal.119.120.

But on the other ſide, as wee are not to contemne afflictions, when we ſee them approaching; ſo wee muſt not cowardly flie away, nor baſely yeeld vnto them, as deſpairing of victory: as we muſt not be poſſeſſed with preſumptuous ſecurity, in confidence of our owne ſtrength, and our enemies weakneſſe; ſo we muſt be bold and couragious in the power of Gods might, and aſſurance of his aſſiſtance, when we moſt need his helpe; and as wee muſt *not deſpiſe the chaſtening of the Lord, ſo we muſt not faint when wee are rebuked of him*: but reſting by a liuely faith and aſſured confidence, vpon the Almighty power, al-ruling prouidence, and infallible promiſes of our gracious Father, let vs be prepared for the fiery triall, and arme our ſelues againſt the day of conflict, as with other of Gods ſpirituall graces, ſo alſo with a couragious and conſtant reſolution, that when we are encountred by afflictions, wee will neuer flee from them, by vſing vnlawful meanes to eſcape their force and fury, nor cowardly yeeld vnto them by caſting away our ſpirituall armes, diſclayming the ſeruice of God, and ſubmitting our ſelues as captiues vnto ſinne and Satan: but in our greateſt diſtreſſe let vs cleaue vnto our Lord and Maſter, and proteſt with *Iob*, that *though he kill vs, yet we will truſt in him.* And this magnanimous and Chriſtian reſolution, we may obſerue to haue beene in many of the faithfull, who haue reſolued to vndergoe any afflictions,

Heb.12.6.
Iob 13.15.

Dan.3.18.

Acts 5.29.

Acts 21.13.

Rom.8.35,38.

1.Cor.10.13.

2.Cor.4.17.

flictions, rather than they would leaue the Lord by breaking of his Commandements. So the three children rather than they would worſhip *Nebuchadnezzars* Image, conſtantly reſolued to indure thoſe tortures in the fiery furnace. And *Peter* and *Iohn*, rather than they would ſurceaſe to preach the Goſpell, reſolued couragiouſly to paſſe through all dangers, neglected the threatnings of the High Prieſt, and the reſt of the Councell, and feared not to hazard their innocent bodies to the whip, chuſing to obey God, though they were tormented for it, rather than to obey men in their vnlawfull commands, and ſo to enjoy their liberty and immunity from dangers. Thus alſo the Apoſtle *Paul* armed himſelfe with a conſtant and Chriſtian reſolution to preach Chriſt, though hereby he indangered himſelfe both to bands and death: yea, ſo ſtrong was hee in faith and patience, that he triumpheth ouer all afflictions, and couragiouſly reſolueth that no extremities ſhould diuide Chriſt and him; *Who* (ſaith he) *ſhall ſeparate vs from the loue of Chriſt? Shal tribulation, or anguiſh, or perſecution, or famine, or nakedneſſe, or peril, or ſword? I am perſwaded that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things preſent, nor things to come nor height, nor depth, nor any other creature ſhall bee able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.* Vnto which Chriſtian reſolution if wee would attaine, we muſt remember Gods promiſes, that hee will be with vs in all our afflictions, which we ſuffer for his ſake, and for the preſeruing of our conſciences pure and vndefiled from the ſpots of ſinne; that hee is faithfull and *will not ſuffer vs to be tempted aboue our power, but will giue a good iſſue with the temptation, that we may be able to beare it*; that he will *turne them all to our good*, & finally that he wil crown our patient ſuffering theſe light and momentany afflictions, with a far moſt excellent and an eternall waight of glory.

§. Sect. 11. The eighth rule, that wee muſt not wilfully run into afflictions.

The laſt rule to be obſerued and practiſed in the time of our preparation, is, that wee doe not wilfully run into afflictions, nor pul the croſſe vpon our own ſholders; but that we diligently vſe all good means, either to eſcape thē before they come; or to be freed from thē, when they are inflicted on vs. Concerning the former, as we ought not to flee thoſe enemies through cowardly fear in the vſe of vnlawful meanes; ſo muſt we not prouoke them to aſſault vs when we might liue in peace; as wee muſt not hide our ſelues from them vnder the couert of ſinful ſhifts, whē they are ſent of God to find vs; ſo we muſt not voluntarily ſeeke them, and dare them to encounter vs, when they would be quiet and meane vs no harme; and finally, as we muſt not ſhamefully retire when God ſoundeth the alarme to battell, nor pull backe our ſhoulder when he enjoyneth vs to beare the croſſe; ſo muſt wee not diſorderly march on when hee ſoundeth the retrait, nor thruſt our ſelues vnder a load of our owne making which he neuer laid vpon vs; for as the Sonne of *Syrach* telleth vs, *hee that loueth danger ſhall periſh therein.* Neither is it required that we ſhould fill this bitter cup of afflictions vnto our ſelues, but onely that we drinke of it when God putteth it into our hands; nor that wee ſhould make croſſes, but onely beare them, according to the example of our Sauiour Chriſt, who did not carry his croſſe, till it was laid vpon him. For otherwiſe wee doe not take vpon vs the croſſe, but wring it (as it were) out of Gods hand; wee doe not ſubmit our ſelues vnto his will, but rather doe our owne; the which is not fortitude but madneſſe, which will not bring any comfort in our ſufferings; ſeeing we cannot incourage our ſelues with the ſaying of our Sauiour, *ſhall I not drinke of the cup which my Fatther hath giuen me?* it being a mixture of our owne making, and a potion of our owne prouiding. Now if wee would know how to diſcerne Gods croſſes from our owne, wee may eaſily diſtinguiſh them by this one rule, namely, that God calleth vs then onely to ſuffer, when we haue no lawfull meanes to auoid the affliction; and contrariwiſe we thruſt our ſelues vnder the burthen; when without ſinne, and with a good conſcience, we might eſcape the danger, but chuſe rather wilfully to run into it. An example whereof we haue in the Papiſts, who impoueriſh their eſtates by voluntary pouerty, and torment their bodies with pilgrimages, penance of their own deuiſing, whipping and ſcourging, reſembling herein the ancient *Laconians,* who inured their children in a ſtockiſh valour, to contend one with another, who ſhould with patience indure moſt ſtripes; or the Baalitiſh Prieſts, who lanced and cut themſelues before their Idols: whoſe practice let vs auoid, not going as voluntaries into the skirmiſh of afflictions, but ſtaying our time till wee are preſſed and called out by our great Commander; not pulling croſſes vpon vs, in which we can haue no comfort, ſeeing therein we yeeld no obedience vnto God but ſerue our own wils, and follow our owne fantaſies; but patiently bearing thoſe onely which wee are aſſured that God hath laid vpon vs, becauſe we haue no lawfull meanes to ſhun and auoid them. And to this end let vs conſider, that this voluntary thruſting of our ſelues into needleſſe afflictions, is expreſly contrary to Gods Commandements; as if they concerne our bodies, we ſinne againſt the ſixth Commandement, which as it requireth that wee doe not any way hurt our Neighbours body, but vſe all good meanes to doe them good; ſo alſo firſt & principally that we do no harme to our owne bodies, but vſe all good meanes to preſerue them in their health; or if it concerne

Eccluſ.3.2

Iohn 18.11.

our goods & eſtate, againſt the eighth Commandement, which requireth no leſſe the preſeruation of our owne eſtate, than of another mans; and forbiddeth the wilfull waſting of our owne ſubſtance, to our vndoing and impoueriſhing, as well as the robbing and ſpoyling of our Neighbour. So our Sauiour Chriſt hath commanded vs to vſe lawfull meanes for the auoyding of afflictions, and that when *they perſecute vs in one Citie, we ſhould flye vnto another*, and foretelling the miſeries which ſhould befall Ieruſalem, he counſelleth thoſe who would eſcape them, *to flee into the mountaines*. And with his counſell well agreeth the ſaying of *Auſtine*; It is folly (ſaith he) to admit thoſe miſeries which may be auoyded; and therefore euery wiſe man will ſeeke to ſhun death and griefe, as much as he can, and as much as is conuenient; leſt if he doe not ſhun them, he be not in this regard wretched, becauſe they befall him; but becauſe when hee might, he would not auoid them, the which is a manifeſt ſigne of folly; and therefore in not auoyding euils, hee is not miſerable in ſuffering them, but becauſe he is marked for a foole. To the ſame purpoſe another perſwadeth vs after this manner. Let vs not (ſaith hee) caſt our ſelues head-long into dangers voluntarily becauſe this is fooliſh raſhneſſe; neither let vs faint and flee being turmoyled with afflictions, when wee are called to ſuffer them, for this is fearefull cowardize. If we are called by the preaching of the Word hereunto let vs not refuſe; but let vs not ruſh into them vnaduiſedly and without cauſe, wee not being moued by any profit or neceſſity which reſpecteth godlineſſe; for this were oſtentation and ambitious aſpiring vnto ſuperfluous honour. Yet if any thing happen which oppugneth religion and holineſſe, we ought not to ſhrinke although it were to ſuffer a thouſand deaths. Let vs not dare and prouoke tentations when all things which concerne godlineſſe ſucceed according to our hearts deſire; for why ſhould we inuite ſuperfluous dangers which haue no profit? &c. Let vs be prepared as becommeth valiant ſouldiers, alwayes armed, ſober and watching as thoſe who continually expect an enemy: But let vs not of our owne accord raiſe Warres, and make a combuſtion againſt our owne peace, for this is not the part of a good Souldier, but of a mutinous and ſeditious perſon. If the trumpet of holineſſe ſound the alarme to battell; then march on valiantly without delay, contemne thy life, and entring the conflict with much cheerefulnes, ruſh into the maine army of thine enemies, put the Deuill to flight, and ſet vp a trophy of victory; but if godlineſſe ſuſtaine no damage, the principles of religion be not vndermined which concerne our ſaluation, nor any man doe enforce vs to doe any thing diſpleaſing to God, let vs not be ſuperfluous in our ſufferings.

§. Sect. 12. That wee muſt carefully vſe all good means whereby wee may bee freed and deliuered from our afflictions.

Furthermore let vs know, that as it is vnlawfull to take vpon vs voluntarily croſſes and afflictions when vvee may lawfully eſcape them; ſo is it alſo as vnlawfull to lye vnder them ſtill, vvhen vvee may by good and honeſt meanes be freed from them; becauſe this is to tempt the Lord, vvhen as needleſly wee deſire to make experience of his power, prouidence, and promiſed aſſiſtance, either for our deliuery, or for ſtrength and patience to indure theſe vvilfull trials. For herein vvee reſemble ſtubborne and fooliſh children, who wilfully fall that their parents may catch hold of them, and being downe, lie ſtill and cry, but neuer offer to riſe, becauſe they expect to be helped vp by others. And this is the ſinne vnto which our Sauiour Chriſt was tempted by the Deuill, but reſiſted the tentation, alleadging that it is vvritten, that *we muſt not tempt the Lord our God*. Wee our ſelues continually pray that we may not be led into tentation, but that wee may be deliuered from euill; and therefore ſeeing afflictions are ſtrong tentations, whereby the Deuill and the World labour to dravv vs to the committing of ſinne, as impatiency, murmuring and repining againſt God, doubting of his prouidence and ſuch like, and ſeeing they are euils of puniſhment, vvhich are threatned againſt ſin, therefore vvee muſt not vvilfully caſt our ſelues into theſe tentations, into vvhich vvee pray that we may not be led; not of our own accord runne into thoſe euils, from which we intreat at Gods hands that vve may be deliuered. For whatſoeuer wee lawfully deſire by prayer, that vve are to labour after in the vſe of all good meanes that vve may obtaine it; and that vvhich vvee pray againſt vve are bound to vſe the like meanes to ſhun and auoid it, deſiring God to giue vs grace, that we may carefully and proſperouſly vſe them, either for the gaining of the one, or eſcaping of the other, vvhich if vve doe not, vvee doe but play the Hypocrites, praying with our lips for that which our hearts deſire not. So that as vvee muſt not vvilfully plunge our ſelues into tentations; ſo muſt vvee contrariwiſe vſe all good meanes to ſhun afflictions before they happen, and to be deliuered from them if already vve be ouer-taken by them; as namely vvee muſt vſe the lavvfull meanes of Phyſicke, to preuent or cure our ſickneſſes; induſtrious labour in our calling, to preſerue vs from pouerty, or to be freed from it, if vvee be falne into it; the authoritie and aſſiſtance of Magiſtrates, to defend vs from injuries and oppreſſion, or to recouer our right of vvhich vvee are depriued by force and violence; and flight in the time of perſecution, vnleſſe the glory of God, and good of the Church doe require our martyrdome and ſuffering. The vvhich is vvarranted vnto vs, not onely by thoſe teſtimonies of

Matth. 4. 7.

Gen.32.11,13.
Exod.2.
1.Sam.19.
2.Sam.15.
Matth.2.
Act.9. & chap. 21, & 23.

Scripture before alleaged, but alſo by the example of the Saints of God from time to time. For thus *Iacob* vſed all good policie, & neglected no means which he thought auailable for the appeaſing of his brothers fury, and auoyding thoſe miſchiefes which would haue accompanied his rage. Thus *Moſes* fled from *Pharaoh*, *Dauid* from *Saul* and *Abſalon*, *Ioſeph* and *Mary* from *Herods* cruell perſecution; *Paul* from the Iewes at Damaſcus; and thoſe who hauing vowed his death, did lie in waite to murder him. And thus hee eſcaped bonds by pleading the priuiledge of a Citizen of Rome; and made a great party on his ſide to defend him from raging violence, by profeſſing himſelfe to be a Phariſie. Yea, our Sauiour Chriſt himſelfe, who came into the World to ſuffer for vs, did flee perſecution vntill the appointed time came; and euen then being affrighted with that heauy burthen which he was to beare, and abhorring to drinke of that bitter potion prepared for him, he did inſtantly deſire (though with ſubmiſſion of his will to his heauenly Father's) that this Cup might paſſe from him. The which examples are ſufficient warrant for vs to auoid afflictions by all lawfull meanes, taking them as ſent by God for our preſeruation or deliuerance, and prayſing his name in the vſe of them. Neither is it fit that wee ſhould ſit ſtill, and effeminately complaine when wee are in any miſery and calamitie; but as it beſeemeth a manly diſpoſition, wee muſt aduiſe with our ſelues, take counſaile of others, and labour and endeauour in the vſe of all lawfull meanes to eſcape afflictions, or to ouercome them, if we cannot auoid them. Nor is it enough that we deſire deliuerance, or implore by prayer Gods aſſiſtance to free vs from trouble; but as the wiſe Pilot doth prouide all things neceſſary againſt the tempeſt, and vſeth them with all care and diligence when the ſtorme commeth, and ſo craueth Gods bleſſing vpon his endeauours, becauſe without this, his paines & prouidence become vain and fruitles; ſo muſt we take the ſame courſe in all dangers and troubles (hauing holy *Iacob* for our example, who though hee had wreſtled with God all the night, by prayers and ſtrong cryes, and had preuailed, yet he ſerueth Gods prouidence by his owne endeuours, and vſeth all good meanes to pacifie or auoid his brothers rage) and not after a childiſh manner lye ſtil and cry, beating (as it were) the ground vpon which wee are falne, and complayning of our afflictions which haue hurt and grieued vs, but neuer endeuouring to riſe againe, nor vſing any meanes of eaſe or comfort. But yet in the vſe of all meanes to free vs from afflictions, wee muſt carefully obſerue theſe rules: firſt, that they be lawfull and warrantable, not wicked and ſinfull, leaſt that reproofe of *Elihu*, intended againſt *Iob*, be juſtly applyed vnto vs *that we chuſe iniquitie rather than affliction*; for he ill prouideth for his owne good, who falleth into the euill of ſin, to eſcape the euill of puniſhment, & that indangereth his ſoule to moſt grieuous & euerlaſting torments, that hee may bee freed from thoſe bodily afflictions, which are light & momentany. For beſides that he hazardeth himſelfe to the ſuffering of thoſe endleſſe torments for the time to come, that he may be eaſed of preſent ſmart; he doth through the juſt judgement of God faile oftentimes of his purpoſe, and lieth ſtill vnder the croſſe which hee thought to haue auoided. And not ſeldome whileſt he thus eſcapeth one miſery, hee falleth at vnawares into a farre greater, finding no more eaſe and comfort, by all his vnlawfull ſhifts than the ſilly fiſh which leapeth out of the frying pan into the fire. And whereas hee might haue borne the hand of God in the former afflictions with greater patience, becauſe he had inwardly the teſtimony of a good conſcience to comfort him; and outwardly the ſweet odour of a good name, hee is by his wicked ſhifts robbed of both, and is forced to beare his more heauy croſſes with the terrours of an euill conſcience, and deſerued infamy and reproach. The ſecond caution is, that in vſing theſe meanes wee doe referre the iſſue to the good pleaſure of God, and ſubmit our wils to his will, ſaying with our Sauiour, *Father let this cup paſſe from mee, howbeit not my will, but thine be done*; foraſmuch as he knoweth better than our ſelues what is fit for vs, & will according to his promiſe in time conuenient, giue a good iſſue out of the tentation. And laſtly, wee muſt take heed leſt in vſing the meanes wee truſt in them, and leauing the Lord, who is the ſupreame cauſe of our deliuerance, doe reſt vpon our owne prouidence, and vpon inferiour cauſes, which are but his inſtruments; like vnto *Aſa*, who truſted in the Phyſicians for the recouery of his health; for then we ſhal rob God of his glory, and in ſtead of returning the prayſe of our deliuerance vnto him, wee will, with thoſe whom the Prophet *Habackucke* reproueth, *Sacrifice vnto our Nets, and burne incenſe to our Dragge*. And theſe are the cautions, which being obſerued, we may lawfully, yea, wee ought to vſe all good meanes to eſcape afflictions, or be deliuered out of them; ſeeing otherwiſe we ſhal tempt God, offer wrong againſt our own perſons, & not be accepted of God in our ſufferings, ſeeing herein we yeeld no obedience vnto him, theſe not being croſſes of his impoſing; but follow our own wilful phantaſies, in making choice of vnneceſſary afflictions; nor fight his battels againſt the World, ſeeing hee hath not called vs out, nor ſounded the alarme; but (as it were) pick priuate quarrels againſt our owne peace, ſeeking out, & prouoking an enemy, with whō the Lord hath not commanded vs to fight.

Matth.26.

Gen.32.
Hoſ.12.4.

Iob 36.21.

Matth.26

Hab.1,16

THE CHRISTIAN WARFARE.

The third Part.

CONTAINING OVR CONFILCT WITH AFFLICTIONS, WHEREIN IS intreated of Patience in bearing the Croſſe, and *the meanes whereby wee may attaine vnto it.*

The ſecond Booke.

Chap. I.

Of patience in afflictions, what it is, and the cauſes and properties thereof.

IN the former Booke I haue ſhewed what preparation is required of vs, before wee enter into this ſpirituall conflict of afflictions. Now we are to ſpeake of the right demeaning of our ſelues when we are entered into the battell, and of the holy and Christian diſpoſition and behauiour, which wee muſt exerciſe and ſhew, both in the bearing of thoſe croſſes, whileſt it ſhall pleaſe God to let them lye vpon vs, and alſo in returning thankes and prayſe vnto God, after we are through his gracious aſſiſtance deliuered from them, and haue obtained full victory in this ſpirituall conflict: vnto the well bearing of the croſſe, is required patience, in all our afflictions, the higheſt degree whereof is, when we beare them with thankeſgiuing, ſpirituall ioy, and rejoycing in the holy Ghoſt. And firſt I will intreate of this grace it ſelfe, and then of the meanes whereby we may attaine vnto it. Concerning the former *Patience is our paſſiue obedience, or the obedience of the croſſe, which is a fruite and grace of Gods holy ſpirit, ariſing from the true knowledge of God, and of our ſelues, as alſo from a liuely faith, affiance, hope and vnfained loue of God, whereby we beare our croſſe impoſed vpon vs by God, quietly, conſtantly, and willingly.* Where firſt I ſhew the roote, whereof this patience is a branch, namely our obedience vnto God, whereby wee in all things ſubmit out wills vnto his good pleaſure, both for the doing and ſuffering of all which he requireth; ſaying with *Eli, It is the Lord, let him doe what ſeemeth good vnto him.* And with *Dauid, Heere I am, let him doe vnto me as it ſeemeth good in his eyes.* And with our Sauiour Chriſt himſelfe, *Not as I will, but as thou wilt:* and againe, *O my Father, if this cup cannot paſſe away from me, but that I muſt drinke of it, thy will be done.* And this is that which wee continually begge in that petition of the Lords prayer, *Thy will be done, in Earth as it is in Heauen.* And therefore if we pray with vpright hearts, and not like hypocrites, we will ſubmit our ſelues to this good will of God, when by the euent it is reuealed vnto vs; whether it be for the doing of that which he requireth, or the ſuffering of that which he impoſeth vpon vs. And thus it appeareth, that our patience is a branch of that obedience which wee owe vnto God; I adde further, that it is a fruit of the Spirit; for Gods Holy Spirit is the chiefe and principall cauſe both of this, and of all other Gods ſanctifying and ſauing graces, as the Apoſtle ſheweth in the Epiſtle to the Galathians, *The fruite* (ſaith he) *of the Spirit is loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance, &c.* But becauſe the Spirit of God, as the chiefe and

1.*Sam.*3.18.

2.*Sam.* 15.26.

*Matth.*26.39. 42.

*Gal.*5.22.

Scripture before alleaged, but alſo by the example of the Saints of God from time to time. For thus *Iacob* vſed all good policie, & neglected no means which he thought auailable for the appeaſing of his brothers fury, and auoyding thoſe miſchiefes which would haue accompanied his rage.

Gen.32. 11,13.
Exod.2.
1.Sam.19.
2.Sam.15.
Matth.2.
Acts 9. & chap. 22, & 23.

Thus *Moſes* fled from *Pharaoh*, *Dauid* from *Saul* and *Abſalon*, *Ioſeph* and *Mary* from *Herods* cruell perſecution; *Paul* from the Iewes at Damaſcus; and thoſe who hauing vowed his death, did lie in waite to murder him. And thus hee eſcaped bonds by pleading the priuiledge of a Citizen of Rome; and made a great party on his ſide to defend him from raging violence, by profeſſing himſelfe to be a Phariſie. Yea, our Sauiour Chriſt himſelfe, who came into the World to ſuffer for vs, did flee perſecution vntill the appointed time came; and euen then being affrighted with that heauy burthen which he was to beare, and abhorring to drinke of that bitter potion prepared for him, he did inſtantly deſire (though with ſubmiſſion of his will to his heauenly Father's) that this Cup might paſſe from him.

Matth.26.

The which examples are ſufficient warrant for vs to auoid afflictions by all lawfull meanes, taking them as ſent by God for our preſeruation or deliuerance, and prayſing his name in the vſe of them. Neither is it fit that wee ſhould ſit ſtill, and effeminately complaine when wee are in any miſery and calamitie; but as it beſeemeth a manly diſpoſition, wee muſt aduiſe with our ſelues, take counſaile of others, and labour and endeauour in the vſe of all lawfull meanes to eſcape afflictions, or to ouercome them, if we cannot auoid them. Nor is it enough that we deſire deliuerance, or implore by prayer Gods aſſiſtance to free vs from trouble; but as the wiſe Pilot doth prouide all things neceſſary againſt the tempeſt, and vſeth them with all care and diligence when the ſtorme commeth, and ſo craueth Gods bleſſing vpon his endeauours, becauſe without this, his paines & prouidence become vain and fruitles; ſo muſt we take the ſame courſe in all dangers and troubles (hauing holy *Iacob* for our example, who though hee had wreſtled with God all the night, by prayers and ſtrong cryes, and had preuailed, yet he ſerueth Gods prouidence by his owne endeuours, and vſeth all good meanes to pacifie or auoid his brothers rage) and not after a childiſh manner lye ſtil and cry, beating (as it were) the ground vpon which wee are falne, and complayning of our afflictions which haue hurt and grieued vs, but neuer endeuouring to riſe againe, nor vſing any meanes of eaſe or comfort.

Gen.32.
Hoſ.12.4.

But yet in the vſe of all meanes to free vs from afflictions, wee muſt carefully obſerue theſe rules: firſt, that they be lawfull and warrantable, not wicked and ſinfull, leaſt that reproofe of *Elihu*, intended againſt *Iob*, be iuſtly applyed vnto vs *that we chuſe iniquitie rather than affliction*; for he ill prouideth for his owne good, who falleth into the euill of ſin, to eſcape the euill of puniſhment, & that indangereth his ſoule to moſt grieuous & euerlaſting torments, that hee may bee freed from thoſe bodily afflictions, which are light & momentany.

Iob 36.21.

For beſides that he hazardeth himſelfe to the ſuffering of thoſe endleſſe torments for the time to come, that he may be eaſed of preſent ſmart; he doth through the iuſt judgement of God faile oftentimes of his purpoſe, and lieth ſtill vnder the croſſe which hee thought to haue auoided. And not ſeldome whileſt he thus eſcapeth one miſery, hee falleth at vnawares into a farre greater, finding no more eaſe and comfort, by all his vnlawfull ſhifts than the ſilly fiſh which leapeth out of the frying pan into the fire. And whereas hee might haue borne the hand of God in the former afflictions with greater patience, becauſe he had inwardly the teſtimony of a good conſcience to comfort him; and outwardly the ſweet odour of a good name, hee is by his wicked ſhifts robbed of both, and is forced to beare his more heauy croſſes with the terrours of an euill conſcience, and deſerued infamy and reproach. The ſecond caution is, that in vſing theſe meanes wee doe referre the iſſue to the good pleaſure of God, and ſubmit our wils to his will, ſaying with our Sauiour, *Father let this cup paſſe from mee, howbeit not my will, but thine be done*; foraſmuch as he knoweth better than our ſelues what is fit for vs, & will according to his promiſe in time conuenient, giue a good iſſue out of the tentation.

Matth.26.

And laſtly, wee muſt take heed leſt in vſing the meanes wee truſt in them, and leauing the Lord, who is the ſupreame cauſe of our deliuerance, doe reſt vpon our owne prouidence, and vpon inferiour cauſes, which are but his inſtruments; like vnto *Aſa*, who truſted in the Phyſicians for the recouery of his health; for then we ſhal rob God of his glory, and in ſtead of returning the prayſe of our deliuerance vnto him, wee will, with thoſe whom the Prophet *Habackucke* reproueth, *Sacrifice vnto our Nets, and burne incenſe to our Dragge*.

Hab.1.16.

And theſe are the cautions, which being obſerued, we may lawfully, yea, wee ought to vſe all good meanes to eſcape afflictions, or be deliuered out of them; ſeeing otherwiſe we ſhal tempt God, offer wrong againſt our own perſons, & not be accepted of God in our ſufferings, ſeeing herein we yeeld no obedience vnto him, theſe not being croſſes of his impoſing; but follow our own wilful phantaſies, in making choice of vnneceſſary afflictions; nor fight his battels againſt the World, ſeeing hee hath not called vs out, nor ſounded the alarme; but (as it were) pick priuate quarrels againſt our owne peace, ſeeking out, & prouoking an enemy, with whō the Lord hath not commanded vs to fight.

THE CHRISTIAN WARFARE.

The third Part.

CONTAINING OVR CONFILCT WITH AFFLICTIONS, WHEREIN IS intreated of Patience in bearing the Croſſe, and *the meanes whereby wee may attaine vnto it.*

The ſecond Booke.

CHAP. I.

Of patience in afflictions, what it is, and the cauſes and properties thereof.

IN the former Booke I haue ſhewed what preparation is required of vs, before wee enter into this ſpirituall conflict of afflictions. Now we are to ſpeake of the right demeaning of our ſelues when we are entered into the battell, and of the holy and Christian diſpoſition and behauiour, which wee muſt exerciſe and ſhew, both in the bearing of thoſe croſſes, whileſt it ſhall pleaſe God to let them lye vpon vs, and alſo in returning thankes and prayſe vnto God, after we are through his gracious aſſiſtance deliuered from them, and haue obtained full victory in this ſpirituall conflict: vnto the well bearing of the croſſe, is required patience, in all our afflictions, the higheſt degree whereof is, when we beare them with thankeſgiuing, ſpirituall ioy, and rejoycing in the holy Ghoſt. And firſt I will intreate of this grace it ſelfe, and then of the meanes whereby we may attaine vnto it. Concerning the former *Patience is our paſſiue obedience, or the obedience of the croſſe, which is a fruite and grace of Gods holy ſpirit, ariſing from the true knowledge of God, and of our ſelues, as alſo from a liuely faith, affiance, hope and vnfained loue of God, whereby we beare our croſſe impoſed vpon vs by God, quietly, conſtantly, and willingly.* Where firſt I ſhew the roote, whereof this patience is a branch, namely our obedience vnto God, whereby wee in all things ſubmit our wills vnto his good pleaſure, both for the doing and ſuffering of all which he requireth; ſaying with *Eli, It is the Lord, let him doe what ſeemeth good vnto him.* And with **David**, *Heere I am, let him doe vnto me as it ſeemeth good in his eyes.* And with our Sauiour Chriſt himſelfe, *Not as I will, but as thou wilt:* and againe, *O my Father, if this cup cannot paſſe away from me, but that I muſt drinke of it, thy will be done.* And this is that which wee continually begge in that petition of the Lords prayer, *Thy will be done, in Earth as it is in Heauen.* And therefore if we pray with vpright hearts, and not like hypocrites, we will ſubmit our ſelues to this good will of God, when by the euent it is reuealed vnto vs; whether it be for the doing of that which he requireth, or the ſuffering of that which he impoſeth vpon vs. And thus it appeareth, that our patience is a branch of that obedience which wee owe vnto God; I adde further, that it is a fruit of the Spirit; for Gods Holy Spirit is the chiefe and principall cauſe both of this, and of all other Gods ſanctifying and ſauing graces, as the Apoſtle ſheweth in the Epiſtle to the Galathians, *The fruite* (ſaith he) *of the Spirit is loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance, &c.* But becauſe the Spirit of God, as the chiefe and

1.Sam.3.18.

2.Sam.15.26.

Matth.26.39.42.

Gal.5.22.

ſupreame cauſe, doth for the effecting of this grace of patience in vs, vſe certaine other graces as mediate and ſubordinate cauſes thereof; euen as the maine roote doth deriue life and ſappe, firſt to the chiefe boughes, and by them to the leſſer braunches; therefore I expreſſe in this deſcription of patience, theſe ſubordinate, next and immediate cauſes from which it ariſeth and ſpringeth. And firſt the knowledge of God, as of his infinite wiſedome, whereby hee knoweth what is beſt for vs; his al-ruling prouidence, whereby hee diſpoſeth all things for thoſe ends, which in his wiſdome he ſeeth to be beſt; his will which is the rule of all juſtice, and therefore to be obeyed by all his creatures; and finally, his mercy, goodneſſe and loue towards vs, whereby he turneth all things to our good; as being our moſt gracious and deare Father in Ieſus Chriſt. And alſo the knowledge of our ſelues, that wee are moſt wicked and damnable ſinners, who by our manifold and haynous tranſgreſſions, haue deſerued to haue the full vials of Gods wrath to be powred vpon vs; and therefore great reaſon we haue to beare theſe leſſer afflictions with patience and thankſgiuing, ſeeing wee haue juſtly deſerued the greateſt, euen the eternall condemation both of our bodies and ſoules. Vnto this knowledge I adde faith, by which we beleeue and apply vnto our ſelues all we know for our owne vſe and benefit; for beleeuing that God is our gracious Father in Chriſt, and apprehending all Gods gracious promiſes of the Goſpell as due vnto vs; and particularly thoſe which aſſure vs of Gods aſſiſtance, and our deliuerance out of all afflictions, we beare with patience theſe croſſes that are laid vpon vs. The other graces named, as they are the fruites of this faith, ſo are they the | cauſes of our patience, as namely affiance in God, whereby beleeuing his promiſes, we reſt vpon him in all troubles and dangers; and Hope, wherby wee expect and waite for with patience the accompliſhment of them; and finally, Loue of God which proceedeth from the aſſurance of his loue towards vs; the which eſpecially doth worke in vs, confirme, and increaſe our patience, according to the ſaying of the Apoſtle; *Loue ſuffereth all things, it beleeueth all things, it hopeth all things, it indureth all things, and doth neuer fall away.* And that becauſe wee are aſſured that nothing ſhall bee able to ſeparate vs from the loue of God in Ieſus Chriſt our Lord, and that all things whatſoeuer, euen our croſſes and afflictions ſhall worke together for the beſt vnto them that loue God; for he who is mercifull and gracious to his enemies, will bee infinite in mercy and goodneſſe to his friends, who loue and feare him, and alſo becauſe nothing ſeemeth hard and difficult to him that loueth.

1.Cor.13.7.8.

Rom.8 38.39. & verſ.28.

3. Sect.
That the
was neue
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By which it appeareth that all true patience is a fruite of the Spirit, and ariſeth immediately from theſe ſanctifying and ſauing graces: whereof it followeth that it was neuer to be found among the Ethnicks and Pagan Philoſophers, becauſe they were deſtitute of theſe ſauing graces. It is true that they gaue many precepts of patience, which make a faire ſhew at the firſt ſight; as prouerbially it was ſaid among them, that we muſt beare and forebeare; ſo ſome haue taught that felicity conſiſteth not in worldly proſperity, but in the exerciſe and practice of vertue, and conſequently that a vertuous man may be happy though afflicted; yea that by aduerſity we haue occaſion ſo to exerciſe vertue, that it will appeare more beautifull and glorious. The Stoicks taught that there is no euill in affliction, but onely that it is euill to abandon vertue and follow vice; and to the ſame purpoſe the Oratour ſaith, that beſides vice and diſhoneſty, nothing can befall a man whereat he ſhould bee danted and appalled. And the practice alſo of many of them was according to theſe precepts; for ſo we read of *Horatius Pulvillus* being dedicating of a Temple, and hearing of the death of his Sonne; that he ſeemed not moued with the newes, but without interruption finiſhed that which hee had in hand: and *Paulus Æmilius*, hearing of the death of his Children, ſaid with vndaunted courage, that the gods had heard his prayer, which was that calamities ſhould rather befall his familie, than the common wealth. And the like magnanimous patience they ſhewed in ſuffering perſonall afflictions: as *Ariſtides* in his baniſhment: *Scipio* in thoſe indignities which his vngratefull countrimen offered vnto him; *Regulus* in his exquiſite torments. But yet this was no true patience, becauſe it flowed not from thoſe ſauing graces of the knowledge of God, faith, affiance and hope; neither was done in obedience to Gods will, and joyned with humility; but did ariſe rather from pride, whereby they deſired to eternize their fame, or at beſt from a ciuill loue of their country, or ſome other worldly reſpects. To which purpoſe one ſaith that the Philoſophers profeſſed that they ſought after patience; but their patience was as falſe and counterfaite as their wiſedome. For how can he be wiſe or patient, who hath not knowne the wiſedome and patience of God? And againe, if their wiſedome was not true, then neither could their patience: for if he alone be patient, who is humble and meeke, and we ſee that theſe Philoſophers were neither meeke nor humble; but ſuch as pleaſed themſelues much in their owne eyes, and that in thoſe things wherein they diſpleaſed God; it plainely appeareth that there was no true patience there, where

Arist. in eth

Cyprian
bono pa
lib.

Ibid.Ser

there was an inſolent audaciouſneſſe of affected liberty, and a manifeſt appearance of immodeſt boaſting. Finally they did not looke to the hand of God exerciſing them with theſe afflictions, nor yeelded obedience to his will in their ſufferings; but they aſcribed all to fate, chance, and fortune, profeſſing that theſe afflictions were to be borne with patience, becauſe they could not bee auoided; or if at all they acknowledged Gods hand in them, they yeelded vnto it, becauſe it was in vaine to ſtriue; now he that ſubmitteth himſelfe vpon meere neceſſity, and becauſe he cannot chuſe; would reſiſt if he were able, and detract his obedience in his ſufferings, if by any meanes hee could eſcape them. Whereas he who is truly patient obeyeth willingly the good pleaſure God, and meekely ſubmitteth himſelfe to beare the croſſe, not becauſe being neceſſary hee muſt beare it, whether he will or no; but becauſe it is ſinfull to detract his obedience, and to reſiſt the will of God which hee knoweth to be juſt in its ſelfe, and in reſpect of him full of mercy and goodneſſe.

And thus I haue ſhewed the cauſes of patience, & the difference, chiefly ariſing out of them, betweene the patience of Chriſtians and of the heathens and infidels: I further ſet downe the object of patience, namely the croſſe, which is that meaſure and proportion of afflictions, that God hath allotted and ſhared out to euery one of the faithfull, the which is neceſſarily to be borne of euery one who will be Chriſts Diſciple, according the ſaying of our Sauiour, *if any man will come after me, let him deny himſelfe and take vp his croſſe daily and follow mee*; of which neceſſity the Apoſtle rendreth this reaſon, becauſe afflictions are in Gods eternall decree joyned with our election as a meanes whereby our ſaluation is furthered: for hauing before ſpoken of afflictions, that if we *ſuffer with Chriſt, we ſhall alſo raigne with him*; that they *are not worthy the glory which ſhall be reuealed*, and that they ſhall *worke together for the beſt vnto them that loue God*; hee addeth this as another conſolation, that theſe afflictions are ſignes of our election; *for thoſe which he knew before, he alſo predeſtinated to bee made like to the image of his ſonne, that he might be the firſt borne among many brethren.*

In the laſt place I ſet downe the manner of ſuffering neceſſarily required to true patience, the which conſiſteth in three things; the firſt is that we beare the croſſe meekly and mildly, peaceably, quietly, and with moderate griefe and ſorrow; and that not outwardly alone, but eſpecially in the mind and heart. So the Lord ſaith by his Prophet vnto his afflicted people; *In reſt and quietneſſe ſhall yee be ſaued, in quietneſſe and confidence ſhall be your ſtrength*; And what kind of quietneſſe and peace this is, *David* expreſſeth, where he biddeth vs to *examine our owne hearts vpon our owne bed and bee ſtill*. Psalm.4.4. Shewing, that our quitneſſe and peace ſhould bee as well priuate, as before company, and as well in the heart and mind, as in the ſpeech and countenance. An example of this quiet peaceſulneſſe, and meeke ſilence, wee haue in *David*, who *was dumb, and opened not his mouth becauſe it was God that did afflict him*; Psalm.39.9. and in *Iob*, who in his great extremities checketh himſelfe for hauing beene too talkatiue in his complaints; and profeſſeth for the time to come, *that hee would lay his hand vpon his mouth, keepe ſilence and ſpeake no more*. Iob.39.37. But aboue all examples is that of our Sauiour Chriſt, who in his manifold and grieuous afflictions is ſaid *not to haue opened his mouth, but was brought out as a ſheepe to the ſlaughter, and as a ſheepe before her ſhearer is dumbe; ſo he opened not his mouth*. Esa.53.7. Vnto which quiet meekeneſſe is oppoſed clamorous complainning, crying, howling, and wringing of the hands; murmuring and repining againſt the prouidence and juſtice of God; as though hee were an accepter of perſons, puniſhing vs more greeuouſly than greater offenders, or aboue the quality of our fault, or our ſtrength to indure, as we may ſee in the example of *Caine*, who complaineth that his *puniſhment was greater than hee could beare*. Gen.4.13.

But howſoeuer this vnruely vnquietneſſe and vehemencie of paſſion is to be auoided of all thoſe, who would poſſeſſe their ſoules with patience; yet it is lawfull, yea expedient and needfull, that we ſhould in the time of affliction be affected with moderate griefe; yet not ſo much for the affliction it ſelfe, and the ſmart and ſenſe of paine (in which regard we are not to mourne out of our judgement, choyce, and will, but onely ſo much as nature and neceſſity compelleth vs vnto) as for our ſin which is thus chaſtized and corrected: and that not in reſpect of the puniſhment which it deſerueth; but becauſe thereby we haue offended and diſpleaſed our gracious God and mercifull Father. Becauſe all ſorrow which is for any thing, hauing no reference or reſpect to ſinne, is vaine and vnprofitable, yea oftentimes hurtfull and pernicious; or if it doe any good at all; it is not by leſſening of the affliction, but onely as it eaſeth the heart by venting of that griefe, which being retained, would ſuffocate or breake it. In which regard ſorrow is onely to be intertained in reſpect of the outward expreſſing thereof, as a meanes to vnburthen the mind, not to loade it, vpon neceſſity to eaſe nature by giuing ſome iſſue to thoſe floods of griefe, which if they were dammed in, would ouerflow

Chryſoſt. ſerm. ad populum.5. Tom.4.

and drowne the heart, and not willingly to continue in it, or to aggrauate it by our conceite, which inuenteth wittily ſuch arguments as will robbe our ſoules of all peace and quietneſſe. For whereas there are ſeuerall medicines which are proper and peculiar for euery diſeaſe, which being rightly applied doe effect the cure; but if contrariwiſe that which is fit for one be applied vnto another, in ſtead of helping, it much hurteth and increaſeth the malignity of the diſeaſe: ſo the medicines that helpe the diſeaſes of the hand, are vnprofitable or pernitious, being applied to the heart; and that which helps the hearing, would, being miſapplied, put out the eyes; ſorrow and griefe is appointed by God to be a medicine proper and peculiar for the curing of ſinne; and being rightly applyed vnto it, and in fit proportion, it doth cure and heale it; but if it be miſapplyed vnto our croſſes and calamities as vnto ſickneſſe, pouerty, death of friends and worldly loſſes, it doth not leſſen or take them away, but rather much aggrauates and increaſeth them, like the worme in the nut, eating the heart in which it is bred; and doing vs more true hurt and damage, than all other miſeries which wee lament and ſorrow for.

§. *Sect.* 5. That we muſt not with the Stoicks affect ſenſles ſtupidity in our afflictions.

But as there is an exceſſe and diſorder of our ſorrow, when as either we mourne too much, or not for that which wee ought cheefly to bewaile; ſo there is a defect thereof, when we grieue not at all, but like ſtocks haue no ſenſe either of our fault, or of our puniſhment and correction. The which ſenſleſneſſe in bearing afflictions was ſo much commended by the Stoicks, who thought him alone magnanimous and wiſe, who putting off all paſſion and affection (and with it humanity it ſelfe) carried himſelfe at all times alike, both in proſperity, and aduerſitie, not affected with joy in any delights, nor with ſorrow and griefe in any miſery and affliction. But this is to turne a man into a ſtone or ſtocke, and to dreame of ſuch a patience as neuer was or ſhall bee found among men; or if it could, yet hath not in it any magnanimity or Chriſtian fortitude; but dull blockiſhneſſe and ſenſeleſſe ſtupidity. Yea in truth it is not onely an vnreaſonable, but alſo a ſenſles dreame and dotage, contrary to the law of nature, which hath ordered that all liuing creatures ſhould feare affliction and miſerie before it come, and bewaile it when it is inflicted: and ſo farre from true wiſdome, that it is void of ſenſe, and full of ridiculous folly, when with ſome idle rhetoricke, and friuolous ſpeculation a man ſhall be perſwaded to ſmile when hee ſmarteth, and to giue his ſenſe and feeling the lye, when as it telleth him that hee is vexed and tormented. And therefore I would paſſe it ouer, thinking it more fit to bee confuted with a whip, than with waight of argument; were there not many among vs, profeſſing Chriſtianity, that in their practice come neere theſe ſtoicall precepts, who not out of ſpeculation and diſcourſe of Philoſophy, but out of their carnall ſecurity, and ſenſeleſſe ſtupidity, and hardneſſe of heart, are not at all affected either with Gods mercies, or with his judgements; but when Gods hand is heauy vpon them, put off the feeling thereof with deſperate contempt, labouring to outface their griefes, or quite to blot them out of memory, by going into merry company, gaming, ſporting, drinking and ſuch other worldly and carnall delights. In all which they pleaſe themſelues and would blind others with an opinion of their patience, and contentedneſſe to beare with all willingneſſe whatſoeuer it pleaſeth God to inflict vpon them. But let them know that this is not patience, but ſenſeleſſe ſecurity, and hardneſſe of heart; not a vertue, but a diſeaſe of the minde, euen the dead palſie or ſleepy lethargie of ſinne; and (as one ſaith) it is not the ſtrength of health, but ſenſleſſe ſtupidity proceeding from the deſperateneſſe of their ſickneſſe; and their boaſting of it, is not the fruit of patience, but franticke rauing. And ſo farre off are ſuch from being either wiſe or patient, that they are rather like thoſe drunkards, deſcribed by *Salomon*, who ſleepe ſecurely in the middeſt of the Sea, and on the top of the maſt; and when they are ſmitten feele no ſmart, and beeing beaten doe not know of it; and therefore reſolue to continue in their ſinne; or thoſe demoniacks, who plucked their chaines and fetters *aſunder*, and could not be tamed by any man, nor kept from offering violence againſt their owne ſenſeleſſe bodies. And therefore ſuch ſtupidity is no fruit of wiſdome, but rather of madneſſe or drunkenneſſe in ſinne, and ariſeth not from knowledge, but from the ignorance or forgetfulneſſe of the cauſes of afflictions. For if they knew or conſidered that they all came from God, they would tremble vnder his corrections, becauſe it is *a fearefull thing to fall into the hands of the liuing God*; if they vnderſtood or remembred that the deſeruing cauſe is ſin, which hath *juſtly* meritted not onely theſe lighter chaſtiſements, but euen the moſt fearefull wrath of God, and moſt grieuous and intolerable puniſhments, temporall and eternall; they would lay them more to heart, and grone in the ſight and ſenſe of them. If they did call to minde that the end of theſe corrections is to bring them vnto ſorrow for their ſinne, that ſo they might amend and turne from it, they would not paſſe them ouer with careleſſe neglect, and ſecure ſtupiditie, leſt not being touched and affected with theſe lighter chaſti-

Gloriatur de
ribus propri
voluntatis,
quam de ſan
morbi, non d
robore ſanita
tis. Inſania
iſta gloriatio
non eſt patie
ſed dementi
Aug. de pati
ent. cap. 13.

Pro. 23. 34.

Marke 5. 4.

Heb. 10. 31.

chaſtiſements, they make themſelues lyable to Gods more terrible vengeance and fearefull plagues.

Which ſenſleſſe blockiſhneſſe that wee may auoide in the time of our afflictions, let vs know that the Lord in his Word doth condemne this ſecure indolencie, and ſtupid hardneſſe of heart, when we are corrected by him; for ſo he taxeth the Iſraelites by his Prophet; *Thou haſt ſtricken them* (ſaith he) *but they haue not ſorrowed; thou haſt conſumed them, but they haue refuſed to receiue correction, they haue made their faces harder than a ſtone, and haue refuſed to returne.* So the Prophet *Eſay* condemneth their off-putting from them their ſorrow by feaſting and reuelling: *In that day* (ſaith hee) *did the Lord of hoſts call vnto weeping and mourning, and to baldneſſe and girding with ſackcloth. And behold, ioy and gladneſſe, ſlaying of Oxen, and killing of Sheepe, eating fleſh, and drinking wine, &c.* Secondly, let vs conſider that the Scriptures doe not deſcribe vnto vs ſuch a patience, as is without ſenſe of the euils wee ſuffer, and not at all aſſaulted with griefe and ſorrow; but ſuch an one, as in the feeling of ſmart doth keepe vs from burſting out into murmuring and repining, or from ſinking into deſperate ſorrow and deepe deſpaire. Not ſuch an one as is exempted from all dolour and anguiſh; but onely that it moderate this griefe with ſpirituall joy, and meeke ſubmiſſion of our will to the pleaſure of God. Neither doth God require that we ſhould haue a patience, not at all preſſed with any anxietie or ſorrow of minde; but that being tyred with bearing the burthen, we be ſomewhat refreſhed, and eaſed with the conſolations of his Word and Holy Spirit. He would not haue vs vanquiſhed in the combate of afflictions; but yet hee would haue vs fight vnto wearineſſe, and not obtaine ſuch a victorie, as hath had no conflict going before it. In a word, that conqueſt ouer the Croſſe beſt pleaſeth him, when as our naturall ſight and ſenſe, ſeeth, feeleth and abhorreth the afflictions which wee ſuffer, cauſing vs to grieue and grone vnder our burthen; and in the meane time, our obedience and filiall affection to our heauenly Father, ſo farre preuaileth, as that in the middeſt of all difficulties & diſtreſſes, wee can bee content to ſubmit our ſelues to his holy will, and beare the Croſſe with patience, which he hath laide vpon vs, vntill hee vouchſafe vs by lawfull meanes, freedome and deliuerie. And this the Apoſtle *Paul* affirmeth to bee the eſtate of all the faithfull, namely that in their afflictions they are touched with ſome ſorrow in the ſenſe and feeling of them, but not ſo ouerwhelmed with griefe and heauineſſe, but that being humbled, they riſe againe, and get the victory ouer the violence of their paſſions. *We are* (ſaith he) *afflicted on euery* 2.Cor.4. 8. *ſide, yet are we not in diſtreſſe; in pouertie, but not ouercome of pouertie; we are perſecuted, but not forſaken; caſt downe, but we periſh not, &c.* An example whereof we haue in *Peter*, vnto whom our Sauiour ſaith, *When thou waſt young, thou girdeſt thy* Ioh.21.18. *ſelfe, and walkedſt whether thou wouldeſt: but when thou ſhalt be old, thou ſhalt ſtretch out thine hands, and another ſhall gird thee, and lead thee whether thou wouldeſt not.* By which ſpeach we are not to vnderſtand, that *Peter* would bee ſimply vnwilling to ſuffer for Chriſt, for then his martyrdome had deſerued no prayſe; but that howſoeuer hee was willing with all readines to lay downe his life for the glory of God; that naturall feare which hee had of death and torment drew him another way; ſo as he was hereby diſtracted betweene a twofold will of grace and nature; the one ſhunning death, the other yeelding obedience to the will of God; that before a ſore conflict he could not put feare to flight, nor get victorie ouer his naturall affection. So *Paul* profeſſed that he was ready not onely to ſuffer bonds, Act.21.13. but death it ſelfe, for the name of the Lord Ieſus: but yet that naturall deſire of preſeruing his life, and auoiding torments, ſo far preuailed, that he vſeth all good meanes to eſcape affliction and perſecution, profeſſing that he was a Phariſie, and a citizen of Rome, reprouing the high Prieſt, who cauſed him to bee vnjuſtly ſmitten; and auoiding the laying in waite of thoſe who ſought his life. But moſt notably doth this appeare in our Sauiour Chriſt himſelfe, who was exceedingly diſtracted with this double will; the one naturall, whereby hee earneſtly deſired to preſerue his precious life, and to eſcape thoſe fearefull puniſhments which he was to ſuffer, both in his ſoule and body: the other diuine and ſpirituall whereby he deſired to glorifie his Father, by ſubmitting himſelſe in all things to his holy will; and to perfect the worke of mans redemption whom he ſo dearely loued. Whereof it was that he could not without a great conflict ſubmit himſelfe to thoſe grieuous ſufferings, but firſt deſireth; *Father if it be thy will, let this cup paſſe from me:* and after yeeldeth obedience to his Fathers pleaſure; *Neuertheleſſe, not mine, but thy will be done.* Matth.26.39. And thus it appeareth, that moderate ſorrow in the time of affliction, may well ſtand and agree with that patience which the Scriptures deſcribe vnto vs. In the third place I adde, that this moderate griefe which is eaſed and refreſhed with diuine conſolation is warranted, yea commanded in the Scriptures. The former is implyed, where the Apoſtle requireth that we ſhould not mourne for them that are departed in the faith of Chriſt, as men without hope; where

1.Theſſ.4.13.

Heb.12.5.11.12.

Ioel 2.12.13.

Iam.4.9.

where hee taxeth and forbiddeth onely heatheniſh mourning, which was exceſſiue and immoderate, and alloweth ſuch a proportion as is fit for a temporarie departure. So alſo where he ſaith, *that we muſt not deſpiſe the chaſtening of the Lord*, as one the other ſide, *wee muſt not faint when wee are rebuked of him*; where hee ſpeaketh of *induring chaſtening*, which argueth ſorrow and vexation, and telleth vs, that no *chaſtizing for the preſent ſeemeth to bee ioyous, but grieuous*, cauſing the hands to hang downe, and weakning the knees. The other is maniſeſtly expreſſed in the Prophecie of *Ioel*, where the Lord cryeth out to his afflicted people: *Turne you vnto mee with all your heart, and with faſting, and with weeping, and with mourning; and rent your hearts and not your clothes, &c.* But moſt plainely by the Apoſtle *Iames*, *Suffer* (ſaith he) *afflictions and ſorrow yee, and weepe, let your laughter be turned into mourning, and your ioy into heauineſſe.* Yea in truth this is the maine end which the Lord propoundeth of our afflictions, that they may ſerue as his chaſtizements, to bring vs to a ſight and feeling of ſinne, true humiliation and vnfained repentance, by ſmart and ſenſe of paine; euen as the louing and wiſe Father doth correct his ſonne, that by the ſenſe and ſmart of the roode, he may be brought to a ſight of his fault and ſorrow for it, and ſo may amend it for the time to come. And as it is a ſigne of an vngracious Childe not to be grieued with his Fathers corrections, and a great preſumption that they will not amend him, if they doe not moue him: ſo doth this make it moue than probable, that ſuch are deſtitute of grace and filiall affection, and farre from reformation and amendement, who haue no ſenſe and feeling of Gods correction, nor are brought by their ſmart to vnfained ſorrow for their fall. Yea ſuch haue juſt cauſe to feare, that they are not at all the children of God, ſeeing they are not affected with his Fatherly chaſtizements; that they are in the lethargie of ſecuritie, ſeeing theſe ſharpe ſtripes will not moue or awake them; that their hearts are brawned and of a flinty hardneſſe, when the hammer of Gods judgements will not bruſe them, nor the ſharpe arrowes of his indignation pearce them, or make any entrance for griefe and ſorrow; yea that they are ſtarke dead in their ſinnes ſeeing like ſenſleſſe blockes they are not moued at all, when God whippeth & ſcourgeth them with theſe ſtinging whippes of miſerie and affliction. Or if they belong vnto Gods election, and haue the life of grace begun in them; if the Lord hath adopted them for his Sonnes, and intendeth to beſtow vpon them that heauenly inheritance of his glorious Kingdome; then let them aſſure themſelues, that hee will not leaue them till hee haue humbled them for their faults, and brought them to a ſight of their ſinne that they may bewaile it. And if his more gentle chaſtizements will not effect it, becauſe the thicke ſkinne of ſecurity keepeth them from feeling the ſmart of his rods, he will take in hand the three ſtringed whippe of his more grieuous judgements, and more ſeuerely correct them, not leauing to redouble his blowes till their ſenſe of paine hath brought them to a ſight of ſinne, to true humility and acknowledgment of their faults; and to an hearty ſorrow, both naturall for the affliction, and ſpirituall for their ſinne. And this the Lord threatneth againſt his people of Iſraell, *That if they did walke ſtubbornly againſt him, and would not bee humbled by his more mild corrections, hee would walke ſtubbornly againſt them in his anger, and chaſten them ſeauen times more according to their ſinnes.* And at this our Sauiour aimeth when he admoniſhed the man whom he had cured, *to ſinne no more, leſt a worſe thing did happen vnto him.* And this is juſt with God to double his puniſhments, when as men redouble their ſinnes, adding to their other tranſgreſſions, ſtubborneſſe, impenitencie, hardneſſe of heart, and neglect of Gods more gentle chaſtizements, which he hath appointed to be the meanes of their humiliation and repentance. To which purpoſe one ſaith, that hee is rightly judged worthy ſo much the greater puniſhment, by how much being vicious, he abhorreth the inſtruments of vertue and goodneſſe.

Leuit.26.2
28.

Ioh.5.14.

Tanto recti
maiori ſup
dignum iu
ueris ani
quanto m
vitioſus a
ſtrumenta
tutum. Au
de patien
cap. 5.

Moreouer, our Sauiour Chriſt foretold not onely the afflictions of his Diſciples, but alſo that they ſhould ſorrow and mourne when they were afflicted. *Yee* (ſaith he) *ſhall weepe and lament, and the world ſhall reioyce: and yee ſhall ſorrow, but your ſorrow ſhall be turned into ioy.* Neither did he impute this griefe vnto them as an infirmity, or fruit of puſillanimitie or dejection of minde, but as an action ſo pleaſing and acceptable vnto God, that he vouchaſeth to reward it with eternall happineſſe. *Bleſſed* (ſaith hee) *are they that mourne, for they ſhall bee comforted: and bleſſed are yee that weepe now, for yee ſhall laugh.* Finally, it hath beene the continuall practice of all Gods Saints, to ſorrow and mourne in their afflictions; for thus *Abraham*, the Father of the faithfull, mourned for the death of *Sara*, *Iſaac* for *Abraham*, *Iacob* for *Iſaac*, and the ſuppoſed death of *Ioſeph*, and *Ioſeph* and his brethren for their father *Iacob*. Thus was patient *Iob* affected with moderate griefe when hee heard of the loſſe of his riches and children, although he meekly ſubmitted himſelfe to the will of God, and bleſſed his holy Name in his greateſt extremity; for ſo it is ſaid, that *hee aroſe and rent his garment, and ſhaued his head, and*

§. Sect.
That mode
rate griefe
afflictions
foretolde b
our Sauiou
and put in
practice b
the Saints
Ioh.16.20.

Matth.6.2
Luk.6.21.

Iob.1.20.

and fell downe vpon the ground and worſhipped. And thus holy *Dauid* profeſſeth that in his afflictions he was ſo much affected with ſorrow, that *he fainted in his mourning, and cauſed his bed euery night to ſwim, and watred his Couch with his teares; that hee was bowed and crooked very ſore vnder the waight of his afflictions, and went mourning all the day. That hee was weakened and ſore broken, and roared for the very griefe of his heart.* So it is ſaid of good *Hezekiah*, that being in danger of death, '*hee turned his face to the wall, prayed vnto the Lord, and wept ſore: that he did chatter like a Crane or a Swallow, and did mourne like a Doue.* And euen of the whole Church of the Iewes in her captiuity, that together with her *affliction remembred her mourning, the wormewood and the gall, and that in remembrance of them, her ſoule was humbled in her.* But aboue all exceptions is the example of our Sauiour, who was ſo much affected with the feare of his paſſion, *that his ſoule was heauy vnto the death*; in ſo much as there was need that an Angell ſhould be ſent to comfort him; and ſo much oppreſſed with the ſenſe of Gods wrath, that hee was brought into a great agony, in ſo much as his ſweat was like drops of bloud trickling downe to the ground, and forced him to cry out in his great diſtreſſe, *My God, my God, why haſt thou forſaken me?* Neither was hee thus affected with his owne griefes alone, but did ſympathize in his friends ſorrowes, yea, in the miſeries of thoſe who perſecuted him; for ſo it is ſaid, that when he ſaw *Mary* weepe, *he groned in the ſpirit, and was troubled in himſelfe*; that he wept when hee was brought to the graue of *Lazarus*; and that drawing neere vnto Ieruſalem, and beholding the Citie, he wept ouer it, as fore-ſeeing the miſeries which ſhould come vpon it. And in regard of theſe manifold griefes which his ſoule ſuſtained, for his owne and others afflictions, the Prophet calleth him *a man full of ſorrow and heauineſſe.* And therefore, if not onely all the faithfull, but alſo our Sauiour Chriſt himſelfe, the mirrour of all true patience, was in his afflictions affected with grief & ſorrow; let no man who is not at all touched when the hand of God lyeth heauy vpon him, nor hath ſo much as any conflict with heauineſſe and griefe, when hee is purſued with Gods heauy judgements, ſay and boaſt, that hee doth all this by vertue of his patience and magnanimous fortitude; but rather confeſſe, as the truth is, that it is his carnall ſecurity, and hardneſſe of heart, his blockiſh ſtupidity, and obdurate ſenſleſneſſe, which is the true cauſe of his indolency, and want of grief; vnleſſe he would preferre himſelfe in his patience and fortitude before the Patriarchs, Prophets, and Apoſtles, yea, our Lord and Sauiour Ieſus Chriſt.

§. *Sect.* 8.
That there can be no true patience where there is no paſſion.

Laſtly, whereas men glory in their patience as being free from all griefe and ſorrow, their words imply a contradiction, for there is no place for patience, where there is no paſſion, ſeeing the very obiect of our patience is griefe and miſery, about the bearing and moderating whereof our patience is exerciſed; ſo that as there is no occaſion of griefe where there are no croſſes and afflictions; ſo there is no occaſion to ſhew our patience, where the heart is not aſſaulted with griefe and heauineſſe; and as there can be no occaſion to manifeſt valour and fortitude, if there be no enemy, nor any victory or triumph, vnleſſe a fight goe before: ſo vnleſſe there be, not onely miſeries and afflictions, as pouerty, infamy, ſickneſſe, death and ſuch like calamities; but alſo a ſenſe and apprehenſion of them, as great enemies to our peace and comfort, there can be no occaſion of vſing patience, which is only exerciſed in moderating our griefes, and bearing our miſeries; nor any prayſe of fortitude, vertue or victory, when as there is no enemy to aſſault vs. But when wee are pinched with ſharpe afflictions, and doe exceedingly abhorre them in our naturall diſpoſition, and are much vexed and turmoyled with griefe becauſe wee cannot ſhake them off, nor be freed from them; then to ſhew fortitude and magnanimity in bearing thoſe bitter and abhorred miſeries, valiantly reſiſting the tentation of murmuring and repining againſt Gods prouidence, of ſorrowing without meane or meaſure, or vſing vnlawfull meanes to be deliuered from theſe euils; to drinke willingly this bitter potion which God hath tempered for vs, to be reſtrained by the feare and loue of God, from burſting out into any intemperancy: and finally to ſubmit our wils with all meekneſſe and humility to the good pleaſure of God trying vs with theſe afflictions, which in our ſenſe and feeling are ſo irkeſome and grieuous; theſe are the fruits of true patience which commend our victory, and increaſe our triumph, and herein our Chriſtian prowеſſe and courage will appeare, when being aſſaulted with ſorrow and heauineſſe, it is confirmed and made inuincible by the ſweet conſolations of Gods holy Spirit, aſſuring vs of victory, and of the Crowne of glory prepared for them which ouercome. Wheras contrariwiſe that is ſtupidity and ſenſleſnes, and not vertue and Chriſtian fortitude, to beare afflictions, when wee doe not feele or apprehend them; neither (as one ſaith) doe they deſerue the prayſe of patience who indure (without complayning) the wounds of aduerſity, when being benummed they haue no ſenſe of paine.

Nulla virtus eſt qua non ſentiat perpeti, Senec. in Sap. non Cad. iniur. cap. 10.

Non habent fortitudinis laudem qui ſtuporem magis vulnerum tulerint quam dolorem. Amb. in Luc. 22.

§. *Sect.* 9.
That our patience muſt bee ioyned with conſtancy.

And ſo much concerning the firſt thing required in our patience, or manner of bearing the croſſe, which is, that we beare afflictions quietly and meekly, with moderate griefe

Patientia eſt honeſtatis aut vtilitatis cauſa rerum arduarum & terribilium voluntaria & diuturna perpeſſio, Cic. in 2. Rhetoric.

griefe and ſorrow: the next thing is that we beare them conſtantly, neither ſeeking to ſhift them off by vnlawfull meanes, nor murmuring and repining againſt the prouidence of God, whileſt wee lye vnder this burthen of miſery. For as it is not ſufficient for a good Pilot to take pains in breaking one dãgerous billow, or in paſſing one ſtorme; but he muſt ſhew the like care and diligence in well gouerning the ſhip, till hee ſafely arriue at the wiſhed Hauen; and as it is not enough for a good Captaine or Souldier to ſhew great valour in the firſt brunt of the battaile, if afterwards he ſhamefully flee, or fight faintly & cowardly; but hee muſt couragiouſly continue fighting, till hee haue vanquiſhed the enemy and obtained victory: ſo it is not ſufficient to the being of Chriſtian patience, that we beare and brooke well one ſtorme of miſery, and through our ſlackneſſe and negligence ſinke or be wrackt in the next, but after one billow of affliction, and tempeſt of trouble is paſt and eſcaped, wee muſt expect and prepare our ſelues to indure an other, vntill we ſafely arriue in the hauen of happines. It is not enough for a Chriſtian Souldier, that he demeane himſelfe wel in the firſt conflict with afflictions, if hee afterwards grow weary of fighting, and flee out of the field by vſing vnlawfull meanes to eſcape; or fight faintly and not without grudging and murmuring againſt his Commander, for bringing him into the troubles and dangers; but he muſt conſtantly continue his courage and reſolution, after one encounter expecting and preparing himſelfe to ſuſtaine another, and neuer ceaſe ſhewing his fortitude and vnwearied magnanimity, till he haue obtained a full and finall victory. And this duty of continuing conſtant in bearing our afflictions with patience, our Sauiour intimateth and implicitely requireth, whereas he ſaith, that *if a man will be his Diſciple, hee muſt take vp his croſſe daily, and follow him:* & the Apoſtle exhorteth vs not only to begin well, but that we will let *patience haue her perfect worke, that we may be perfect and entire, lacking nothing;* & the Pſalmiſt, that we ſhould *wait patiently vpon the Lord, and hope in him;* the which the afflicted Church doth commend as a good thing in thoſe who performe it: *It is good* (ſaith ſhee) *both to truſt, and to wait for the ſaluation of the Lord.* An example of which duty we haue in *Iob*, who after one affliction, patiently endured another, vntill they were exceedingly multiplied in number, and increaſed in waight: as alſo in *Dauid* who after hee had receiued Gods promiſes of being King, indured manifold afflictions with much patience, & with great conſtancy waited Gods leiſure for the accompliſhment of them. And ſo likewiſe in *Paul*, who armeth himſelfe to beare all afflictions without fainting, both preſent, and to come; for ſo he profeſſeth, that he was ready, *not onely to be bound, but euen to die for the name of the Lord Ieſus:* And elſewhere hee ſaith, that *therfore we faint not, but though our outward man periſh, yet the inward man is renewed daily, becauſe our light affliction, which is but for a moment, cauſeth vnto vs a farre moſt excellent, and an eternall waight of glory.* But of this point I ſhall haue occaſion to intreat more largely, when I come to ſpeak of our perſeuerance in faith and patience, when God deferreth to helpe and deliuer vs out of trouble.

Acts 20.23.
Luke 9.23.
Iam. 1.4.
Pſal. 37.7.
Lam. 3.26.
Acts 21.13.
2. *Cor.* 4.1

§. *Sect.*
That our
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The laſt thing required in our patience is, that we doe not onely meekly and conſtantly beare our afflictions, but alſo willingly and cheerefully ſubmit our ſelues herein to Gods good pleaſure; not becauſe wee cannot chuſe, and muſt whether we will or not, but with alacrity and readineſſe, as being a thing not onely not hurtfull and pernicious, but through the wiſedome and goodneſſe of God ruling and diſpoſing them, good and profitable. And this our Sauiour implyeth, where he enjoyneth vs to take vp our croſſe; whereby as it is not meant, that we muſt voluntarily draw croſſes vpon our ſelues of our owne making, but our receiuing of thoſe which it pleaſeth God to lay vpon vs; ſo it ſignifieth that wee muſt not vndergoe and beare them as a burthen forced vpon vs whether we will or no, with grudging and repining; but willingly, cheerefully, thankfully and with joy in the Holy Ghoſt. And theſe are the higheſt degrees of patience, which though few attaine vnto in full meaſure, yet all the faithfull deſire and labour after them, vſing all good meanes to attaine vnto this perfection. Yea, will ſome ſay, but before you required, that wee ſhould bee affected with ſorrow in our ſufferings, and moderately mourne in our croſſes and afflictions, and how then can wee at the ſame time rejoyce, ſeeing joy and mourning are oppoſite the one to the other? To which I anſwere that Chriſtian ſorrow and rejoycing may well ſtand together, ſeeing the one maketh way for the other; for therefore we bewaile our ſins, that we may rejoyce in the aſſurance of the pardon of them, of our reconciliation with God, and of our intereſt in all the gracious promiſes of the Goſpell. So that though wee giue the firſt part to be acted by ſorrow, yet we would not haue it to continue alwayes in the heart of a Chriſtian, for ſo it would grow immoderate and exceſſiue: but after this our vnfained repentance for ſinne, and aſſurance of pardon and our peace with God, followeth ſpirituall rejoycing, not onely in the conflučnce of worldly benefits, but alſo in tribulation and affliction, as the Apoſtle ſpeaketh. Againe, oppoſites may agree in the ſame ſubject, at the ſame time in a diuers reſpect, for ſo we may mourne becauſe by our

Rom. 5.3.

ſinnes we haue crucified the Lord of Life, but rejoyce in that by his death hee hath wrought the worke of our redemption; wee may at the ſame time mourne in the ſight of our ſinnes, becauſe we haue diſhonoured by them our gracious Father; and yet rejoyce, in that our ſorrow aſſureth vs that they are forgiuen, and we receiued into Gods fauour; we may mourne in the ſenſe of our paine and ſmart, but yet rejoyce in it, as it is a ſigne of our adoption, when God correcteth vs as his ſonnes, that we may not be condemned with the World; wee may mourne in the ſight of our miſeries, as being the fruits of ſinne, but rejoyce in them as they are meanes to mortifie the fleſh and our naturall corruptions. Finally, as wee haue juſt cauſe of ſorrowing, in that we haue deſerued that the Lord ſhould depriue vs of all thoſe worldly comforts; ſo to be filled with joy, when we conſider *that theſe light and momentany afflictions ſhall cauſe vnto vs a farre moſt excellent and an eternall waight of glory*. In which regard it may truly be ſaid, that the Chriſtian ſpendeth his dayes in joyfull mourning, or mournfull joy, and that by theſe two Actors the Comedy of his life is plaid, the one no ſooner entring the Stage, but the other followeth; and interchangeably acting their parts, the one beginning as ſoone as the other endeth, and this beginning againe, when the other hath done. Laſtly, oppoſites may bee in the ſame ſubject in reſpect of diuers parts; now wee are partly fleſh, and partly ſpirit; and as in the one wee doe in time of affliction, grieue and ſorrow, groane and complaine, in the ſenſe and feeling of our ſmart & pain; ſo in the other we rejoyce in the aſſurance of the pardon of our ſins, and that the ſting of afflictions is plucked out; of our reconciliation with God, and that heauenly inheritance which is prouided for vs. And thus by ſenſe of paine the Lord maketh the fleſh to mourne that it may be mortified, reſtrained from ſinne for feare of puniſhment, and ſubdued vnto the ſpirit; and by this ſpiritual joy apprehended by faith he refreſheth the ſpirituall part that it may not faint and yeeld when the fleſh tempteth it to murmuring or deſpaire. And therefore if we ſpeake properly, as we cannot ſay that the fleſh rejoyceth in tribulation with this ſpirituall joy, ſo neither that the ſpirit mourneth with worldly and ſenſuall ſorrow. For as the Apoſtle tels vs, *the fruits of the ſpirit are not this worldly ſorrow, griefe and mourning, but loue, ioy, and peace.*; only it ſorroweth with godly griefe, in that by our ſinnes wee haue offended God our gracious Father, and moued him in his juſt diſpleaſure to inflict vpon vs theſe chaſtizements and afflictions.

That wee muſt ſhew our cheerfulnes in thankſgiuing and prayſing Gods Name.

Although therefore we muſt lay our afflictions to heart, that we may not only naturally ſorrow for our ſmart, but alſo ſpiritually for our ſins, yet in the regenerate part we muſt beare them with cheerefulneſſe, conſidering the cauſes and ends for which the Lord chaſtiſeth vs, and the notable fruits and benefits which accompany his corrections. And this our cheerfull willingneſſe and alacrity muſt be ſhewed and expreſſed, firſt, by thankſgiuing vnto God, and prayſing his holy Name; neither are wee bound onely to performe theſe duties in the time of our proſperity, and in the confluence of all Gods bleſſings and benefits, but alſo in our afflictions and troubles; not for the croſſes and calamities themſelues, which are to be ſhunned as the euils of puniſhment; but for the wiſe care, and louing prouidence of our heauenly Father, whereby hee ordereth and diſpoſeth them to our good; as the mortifying of our ſins and corruptions, the inriching of our hearts with his ſpirituall graces, and the furthering and increaſing of our heauenly happineſſe. For if the childe be bound to his Father in all loue and duty, not onely becauſe hee feedeth and clotheth him, but alſo becauſe hee gouerneth and correcteth him; not for the blowes and ſmart which he ſuſtaineth, for theſe his nature abhorreth as ſharpe and bitter, but for his care in reclayming him from his faults, which being nouriſhed would in time juſtly diſable him from receiuing his inheritance: And if being grieuouſly ſicke, we are content to requite the Phyſician and Chyrurgion for their diſtaſtfull and loathſome potions, their ſharpe corraſiues, cutting, lancing, ſearing, not onely with thankes and deſerued prayſe, but alſo with rewards; not becauſe of the things themſelues, which for the preſent increaſe our paine and torment; but becauſe out of their skill and care, they vſe them as meanes for the recouery of our bodily health; then how much more are wee to be thankfull vnto our heauenly Father chaſtiſing vs? ſeeing in his loue and care he doth hereby reforme vs of our ſins, & ſo maketh vs fit to be heires of that euerlaſting patrimony of his glorious Kingdome? How much ſhould wee magnifie this ſpirituall Phyſician of our ſoules? Not for the bitter potions which he maketh vs to drinke; but becauſe he intendeth, and accordingly effecteth our recouery vnto health, and that not the health of our corruptible bodies, which onely reprieueth them to the next Aſſiſes of ſickneſſe, but of our precious and immortall ſoules; not ſuch as is momentany & temporary, but perpetuall and euerlaſting. It is not therefore enough that wee take theſe great benefits, which Gods chaſtiſing hand doth reach out vnto vs with patience, and without murmuring; but wee muſt alſo receiue them with prayſe and thankeſgiuing. For ſo the Apoſtle requireth, *If any man*

1.Pet.4.16. (ſaith he) *ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God in this behalfe.* And the Apoſtle *Paul* prayeth, that the Coloſſians might be *ſtrengthened with all* Col.1.11,12, *might through Gods glorious power, not onely vnto patience and long ſuffering, but alſo that it might bee performed with ioyfulneſſe, and with thankeſgiuing vnto God the Father which had hereby made them meet to be partakers of the inheritance of the Saints in light.* Of which we haue an example in *Iob*, who in his grieuous afflictions, ſheweth not onely his patience, but alſo his thankfulneſſe; *The* Iob 1.21. *Lord* (ſaith he) *hath giuen, and the Lord hath taken; Bleſſed be the Name of the Lord.* So the Church being in great tribulation, ac- Lament.3.22. knowledgeth Gods great *mercy, in that they were not vtterly conſumed.* And the Apoſtles Acts 16.25. *Paul* and *Silas*, being caſt into the dungeon, and *hauing their* feet faſt in the ſtockes, doe not onely patiently beare theſe afflictions, but alſo ſing prayſes vnto God.

§. *Sect.*12. That our patience muſt be ioyned with ioy and ſpiritual reioycing.

Yea, we muſt labour to goe yet further, & not onely with our cheerefull patience ioyne thankeſgiuing, but with them both ſpirituall reioycing and ioy in the Holy Ghoſt; the which our ioy muſt not ariſe from the afflictions themſelues, which were vnnaturall ſenſleſneſſe, and more than brutiſh inhumanity; (for who can laugh when hee feeleth ſmart, and reioyce in his torments and tedious troubles?) but from thoſe notable ſignes of Gods loue, which appeare in his fatherly chaſtizements, and thoſe ſingular fruits, both reſpecting grace and glory, which doe not onely accompany, but alſo follow after them. And in this regard our Sauiour willed his Diſciples, and with them all the faithfull, to reioyce and be glad in their bitter afflictions and cruel preſecutions, *becauſe their* Matth.5.11,12 *reward was great in Heauen.* So the Apoſtle *Peter* willeth thoſe who are exerciſed *in this* 1.Pet.4.13. *fiery triall, not to thinke it ſtrange, but to reioyce, in as much as they are herein partakers of Chriſts ſufferings, that when his glory ſhall appeare, they may be glad and reioyce.* And Col.1.11. this Saint *Paul* prayeth in the behalfe of the Coloſſians, that with their patience and long ſuffering, there might be ioyned ioyfulneſſe. An example whereof we haue in the holy A- Acts 5.41. poſtles, who being afflicted and perſecuted for the profeſſion of Chriſt, departed from the Councell, reioycing that they were counted worthy to ſuffer rebuke for his Name. So the Apoſtle *Paul* ſaith of himſelfe, that hee reioyced in his ſufferings for the Church of the Coloſſians; and giueth teſtimony to the Col.1.24. Theſſalonians, that they receiued *the Goſpell* 1.Theſſ.1.6. *with much affliction, and with ioy of the Holy Ghoſt.* So of the faithfull Hebrewes it is ſaid, that though they ſorrowed with the Apoſtle for his bonds, *yet they ſuffered with ioy the* Heb.10.34. *ſpoyling of their own goods, knowing that they had in Heauen a better and more induring ſubſtance.* Neither did he onely thus reioyce in his ſuffering perſecution for Chriſt and the profeſſion of the Goſpell, but in thoſe ſpirituall afflictions which hee indured, in the ſight and ſenſe of his infirmities, when hee knew that in them Gods power and grace was aduanced and magnified: for hauing receiued anſwere, when hee deſired to be freed from them, that Gods grace was ſufficient for him, and that his diuine power was made manifeſt in his humane frailty and weaknes; hee profeſſeth *that very gladly hee would re-* 2.Cor.12.9,1 *ioyce in his infirmities, that the power of Chriſt might dwell in him*; yea, that hee did take pleaſure as well in theſe infirmities, as in reproaches, neceſſities, perſecution and anguiſh for Chriſts ſake, becauſe when he was weake in himſelfe, he was ſtrong in Chriſt. Finally, if wee deſire to conforme our ſelues to the doctrine and example of the holy Apoſtles, we muſt not onely be patient, chearfull, ready to giue thankes, or yet reioyce in our afflictions in ſome ſmall meaſure, and (as it were) with ordinary ioy and gladneſſe; but with ioy very great, and as it were, in the higheſt degree; not onely reioycing, but euen triumphing, glorying and exulting in our ioy. And as it is ſaid of the *Oſtrich*, that ſhee doth not only eate iron, but alſo diſgeſteth and turneth it into her nouriſhment; ſo muſt wee not only be content (as it were) to ſwallow in ſilence and patience the difficulties of afflictions, which the carnall man can by no meanes diſgeſt, without being ſicke vnto the death with ſorrow and heauineſſe; but wee muſt labour alſo to ſucke out of them ſuch wholeſome nouriſhment, as may exceedingly refreſh and comfort vs. And *Salamander* like we are not onely to liue, but alſo chiefly to reioyce in the fire of affliction and tribulation. For ſo the Apoſtle *Iames* requireth, James 1.2. that we *count it exceeding ioy, when wee fall into diuers tentations*, not in the ſight of the afflictions themſelues, but becauſe we know that they ſerue to increaſe in vs Gods ſpirituall graces, and that the trying of our faith bringeth forth patience, which in the end will attaine to ſuch perfection, that it will lacke nothing. And thus the Apoſtle maketh a fruit of that fulneſſe of faith which wee muſt labour after; for after that it hath aſſured vs of the pardon of our ſins, and of our peace with God, we reioyce, yea, glory and triumph, not onely in our hope of heauenly happines, but alſo in affliction & tribulation. Rom.5.3. An example whereof we haue in the faithful Corinthians, who as they abounded in the 2.Cor.8.2 great triall of affliction, ſo their ioy alſo abounded; & in the Apoſtle himſelf, who pro- 2.Cor.7.4 feſſeth that hee *was filled with comfort, and was exceeding ioyous in all his tribulations*; inſomuch as when he would chiefly glory & 2.Cor.11. ſhew ſuch excellency, wherein hee was to be 16.to th matched with the reſt of the Apoſtles; he ſetteth

teth downe a large Bed-roll of his many and grieuous afflictions, and concludeth, that if he muſt needs boaſt himſelfe and rejoyce, hee would rejoyce and glory in his infirmities.

And this is the patience of the Saints, which euery faithfull man muſt labour to attaine vnto, and neuer to bee at reſt vntill in ſome meaſure he be endued with it. It is true, that none can attaine vnto this perfection of patience, but thoſe who are come to fulneſſe of faith; and euen among Gods greateſt Worthies, who had this fulneſſe of perſwaſion, we may obſerue, that when their faith was ſhaken with grieuous tentations, their patience alſo was crazed and much blemiſhed with murmuring and complaining. As we may ſee in juſt *Iob*, the paterne of true patience, who by the weight of his affliction, is moued to curſe the day of his Natiuity; to complaine that God dealt againſt him by ſtrong hand, and laid puniſhments vpon him which hee could hardly juſtifie; if hee might vpon equall tearmes diſpute with him, or had ſome vmpire betweene them, who would indifferently heare and judge his cauſe. Yea, as deſperately impatient of enduring long miſery he prouoketh God to increaſe his afflictions, to hunt him as a Lion, and to ſhew himſelfe maruellous vpon him. And this was the caſe of holy *Dauid*, who vpon the occaſion of his grieuous afflictions penned many Pſalmes, full of dolefull complaints, which ſauour of much impatiencie. And alſo of the good Prophet *Ieremy*, who in the bitterneſſe of his griefe curſeth the day wherein he was borne; and repineth againſt his creation, becauſe hee came out of the wombe to ſee labour and ſorrow. And ſo the Prophet *Ionas* maketh his light affliction burthenſome, through his owne impatiency in bearing it, and then murmureth, and euen chideth with God for his ouer-much mercy in ſparing *Niniueh*, and his too much ſeuerity towards him in ſpoyling the Gourd, and cauſing him to bee ſuſpected for a falſe Prophet. And therefore ſeeing Gods chiefeſt Champions haue thus ſhewed their infirmities, let vs who come ſo farre ſhort of them, not dreame of hauing ſuch a patience, as is at all times perfect and free from all imperfection; much leſſe be caſt downe and vtterly diſcouraged, when in the time of tryall we bewray our weakneſſe, growing into rage and impatiency, becauſe wee faile in the degree of our patience: but let vs onely deſire earneſtly, & diligently labour after this heigth of perfection, and when we come ſhort of it, bewaile our imperfection. And foraſmuch, as we haue not this patience of our ſelues, but it is the gift of God, the fountain of all goodneſſe, let vs often haue our recourſe vnto him by feruent and effectuall prayers, laying open our miſeries and afflictions, with our inability to beare and ſuffer them; and crauing that hee will ſtrengthen and increaſe our patience, whereby we may be inabled to indure all thoſe croſſes that he is pleaſed to lay vpon vs, grounding our faith vpon that gracious promiſe, that if we aske his holy Spirit in the Name of Ieſus Chriſt, he will giue him vnto vs. And this the Apoſtle admoniſheth vs to put in practice, *If any of you* (ſaith he) *lack wiſdome, let him aske it of God, which giueth to men liberally; reproaching none, and it ſhall be giuen him.* Which words are properly to be vnderſtood of that ſpeciall wiſdome, which teacheth vs to beare our afflictions patiently, as the coherence of the words doth plainly ſhew. Which duty if we conſcionably and diligently performe, it will both increaſe our patience, the Lord being as ready to giue his ſpirituall graces, as wee to aske them; and much leſſen the load of our afflictions. For if we receiue much eaſe and comfort, when wee vnburthen our hearts of our griefes, by laying them open before a deare friend, if he will with patience, though with ſome wearineſſe heare them, and but pitty vs, though hee cannot helpe vs; then how much more eaſe and comfort muſt wee needs feele, if in our afflictions wee often powre out our ſoules before the Lord by feruent prayer, and vnfold vnto him all our griefes, ſeeing hee is neuer weary in hearing our complaints, and hath not onely more pity and compaſſion on vs in our diſtreſſes, than the moſt tender father or mother ouer their beloued childe; but alſo power ſufficient to deliuer vs out of all our afflictions, and either to leſſen our burthen, or to giue vs more ſtrength and patience to beare it with comfort, yea, with thankfulneſſe, chearefulneſſe, and joy in the Holy Ghoſt? And hauing thus commended our cauſe vnto God, let vs by a firme affiance rely our ſelues wholy vpon his prouidence and promiſed aſſiſtance, neither muſt we for the well bearing of our afflictions reſt vpon our owne naturall ſtrength and magnanimity, but labour to furniſh our hearts with that true patience, which is the gift of Gods holy Spirit. Vnto which when we haue attained in ſome good meaſure, let vs not think that we can now ſtand, fight and ouercome, by ſole vertue of his grace receiued, without any further helpe from God; but conſidering that theſe graces are in this life imperfect, and mingled with much infirmity and corruption, let vs not make too bold in reſting vpon our owne ſtrength, but relye our ſelues wholy vpon Gods aſſiſtance, preſuming vpon his promiſed ayde, that wee can thereby ouercome all difficulties and dangers, according to the example of the Apoſtle, who ſaith that hee could doe all things through the helpe of Chriſt which ſtrengthened him.

Luke 11.13.

Iames 1.5.

*Phil.*4.13.

Chap. II.

Of the excellencie, vtilitie and neceſſitie of patience.

§. *Sect.* 1. Of the excellencie of patience.

HAuing ſpoken of patience it ſelfe, and ſhewed what it is, together with the cauſes and properties thereof; it followeth, that according to our order propounded, wee come to intreat of the meanes whereby it may eyther be wrought in vs, or being begun, may be increaſed and confirmed. And theſe are of two ſorts; the firſt are certaine reaſons and arguments, by which this vertue being commended vnto vs, we may be inflamed with a true and vnfained loue thereof, and anſwerably with all feruency of deſire may vſe all diligence, and bend all our ſtrength for the obtayning of it. For as it is in vaine to preſcribe the meanes of thriuing in eſtate, to him that contemneth riches; or to prouide the daintieſt meate for him, who hauing quite loſt his ſtomacke, will not feed vpon it; ſo is it to little purpoſe to preſcribe meanes for the attaining vnto this rich treaſure, or to prouide this reſtoratiue nouriſhment of patience, which being fed vpon, would ſtrengthen vs for the bearing of the greateſt afflictions; if wee haue no deſire to be thus ſpiritually inriched, nor any appetite to feed on this dainty food for our ſoules; ſeeing wee will make no vſe of this meanes when wee haue them, but careleſly contemne and caſt them behind our backes. The ſecond ſort of meanes are thoſe arguments of comfort and conſolation, which are the food and nouriſhment of our patience, whereby it is ſtrengthened and preſerued from languiſhing and fainting. The former ſort may bee referred to theſe three heads, namely, the excellency, vtility, and neceſſity of this vertue; for if it be in its owne nature moſt excellent, vnto vs moſt profitable, and of ſuch neceſſary vſe, and great and vrgent conſequence, that wee cannot poſſibly bee without it; but that a mortall mayme will follow this defect; then haue we great cauſe to loue it, and out of our affection to a jewell ſo precious, to vſe all good meanes that wee may attaine vnto it. Now the excellency of patience may diuerſly appear vnto vs; for firſt it is ennobled by the Authour, who is God himſelfe; for he alone engraueth this vertue in vs by the finger of his holy Spirit, as an Image and liuely Picture of that infinite patience which is in his owne moſt perfect nature, and a ſmall ſparke of that moſt glorious and mighty flame; for he is oftentimes preſſed with the waight and haynouſneſſe of our ſinnes, as a *Cart is preſſed which is full of ſheaues*, as the Prophet ſpeaketh, and yet he beareth with vs; hee is content through his infinite patience to ſuffer all thoſe wrongs and injuries which we offer againſt him, *till there be no remedie*; yea, he not onely beareth with his owne ſeruants which loue him, but alſo with the wicked which are his enemies, *ſuffering with long patience the veſſels of wrath, prepared to deſtruction*, not preſently puniſhing their outragious ſinnes and high treaſons againſt his Majeſty, but deferring it to the end of the World, and therefore needs muſt this grace be excellent which wee not only haue from God, but alſo communicate with him. To which purpoſe one ſaith, that this vertue of patience is common vnto vs with God, for it taketh its beginning from him; and from him alone as from the fountaine of all goodneſſe, it hath its excellency and dignity; and therfore great cauſe there is, that man ſhould loue that, which is ſo glorious in Gods ſight. Secondly, the perfection of patience is the perfection of Chriſtianity, and they who haue attayned vnto it, haue nothing wanting; for ſo the Apoſtle teacheth vs; *Let patience* (ſaith he) *haue her perfect worke, that yee may be perfect and entire, lacking nothing.* And hereof it is, that the act of ſuffering for the Name of Chriſt, is made by the Apoſtle an higher degree of Chriſtian excellency vouchſafed vnto vs by God, than the act of beleeving: *Unto you* (ſaith hee) *is giuen for Chriſt, that not onely yee ſhould beleeue in him, but alſo ſuffer for his ſake*; which is not to bee vnderſtood ſimply of all ſuffering for Chriſt, for we may ſuffer whether we will or no, or with much murmuring and repining; but of ſuffering with patience, when as by bearing wee doe ouercome, and get the vpper hand of all our afflictions. In it conſiſteth the chiefe part of our Chriſtian valour and fortitude, which is not ſo much ſeene in doing, as in ſuffering; nor in reſiſting, as in yeelding and patient induring. Neither in truth is it any great matter to ſtruggle, ſtriue and make reſiſtance, when the burthen of affliction doth lye vpon vs. For euen the baſeſt creatures in their greateſt impotency and weakneſſe, are ready in their kind to repell harme; to reuenge themſelues vpon them who hurt them; and to ſtriue and reſiſt when they can neither ſcape by flight, nor defend themſelues] by hiding their heads from the danger of the enemy; and according to the prouerbe, a worme troden vpon will turne againe: but this is the true valour of a Chriſtian, when he can beare his croſſe without murmuring; ouerrule his owne nature, drawing him to reuenge, returne benefits for injuries, and ouercome euill with goodneſſe, according to the example of our heauenly Father: then doth he ſhew his fortitude, and moſt gloriouſly triumph ouer his ſpirituall enemies, when as hee vanquiſheth without ſtriking, and though vnarmed of all offenſiue weapons,

Amos 2.13.

2.Chron.3

*Rom.*9.22.

Eſt nobis cu
Deo virtu
communis.
patientia
pit, inde cla
tius & dig
caput ſumi
Cyprian,
de bono p
tient.

Iames 1.4.

*Phil.*1.29.

Leue eſt mi
rias ferre,
ferre eſt gr
Senec. in
Thyeſt.

Maxima
tum patie
pugnat in
Armatos
vincere ſ
ros.

weapons, doth couragiouſly march into the field, hauing nothing in his hand, but the ſhield of patience, and by bearing the blowes doth get the victory. Then doth he ſhew his valour and vnmatchable ſtrength, when like a firme rocke hee ſtandeth in a Sea of miſeries, and when the huge billowes of afflictions doe beare againſt him, is not moued, but breaketh them in peeces with their own violence. Finally, then doth Chriſtian proweſſe and magnanimity appeare, when as wee keepe our ſtanding, (as it were) daring afflictions after one aſſault to encounter vs againe; and with vnwearied and inuinciable conſtancy and courage continue the the fight, till our enemies being ouercome, our great Commander the Lord of hoaſts doth ſound the retreat, either giuing vs the warrant of his word for our leauing the field, or calling vs by death to receiue that glorious Crowne of victory, and not when according to that heatheniſh and ſtoicall fortitude, we are ready to ſhift off the burthen of afflictions by violent death: the which in deed was nothing but baſe puſillanimity, which made them chuſe to yeeld as conquered, rather than to indure the paines of the fight; and timerous cowardize, which cauſed them to cut their owne throats, for feare of ſuſtaining ſome greater euill. Neither is it, as one of themſelues confeſſed, a thing hardy and prayſe-worthy, to contemne life in the time of aduerſity, but when wee can with patience indure afflictions, and liue in miſery, and not be miſerable. Moreouer the excellency of patience heerein appeareth, in that it maketh vs according to the degree of our ſufferings, liuing Martyrs. For as thoſe, who are truely ſo called, endured death, that they might giue teſtimony to the truth of Gods Word, ſo thoſe who ſuffer afflictions with patience do giue teſtimony to the truth, prouidence, power, mercy and goodneſſe of God towards them, ſeeing theſe onely are the cauſes which mooue them with all meekneſſe and cheerefulneſſe to beare thoſe tedious and grieuous afflictions, vnder the leaſt part whereof others murmure, yea blaſpheme, who doe not know or beleeue that God is ſuch an one in himſelfe, or at leaſt towards them. To this purpoſe one ſaith, that patience is a kind of Martyrdome; for as to dye by the hand of a cruell perſecutor is Martyrdome in open action, ſo to beare afflictions with patience, to ſuffer contumelies in obedience to God, and to loue him that hateth vs, is Martyrdome in the ſecret intention and cogitation. In which reſpect wee may (as another ſaith) bee Martyrs without eyther fire or ſword, if being afflicted wee doe inwardly in our minds preſerue patience; neither can we preſume with any certainty that ſuch an one is good, who hath not beene tryed and approoued by induring of euill. Laſtly hereby it may appeare of what excellency patience is, in that by vertue thereof euill is turned into good; and that which naturally hurteth and deſtroyeth vs, it maketh to ſerue for our vſe and benefit; for of curſes it maketh bleſſings, and of miſeries mercies; it turneth ſeuere puniſhments into fatherly corrections, whereby our ſpirituall eſtate is much bettered and amended; and ſignes of Gods wrath, into ſignes of his loue. And whereas afflictions in their owne nature are the beginnings of Hell torments by the help of patience, bearing them aright, they become furtherances to the joyes of Heauen, and make our crowne of bleſſedneſſe much more glorious. To this purpoſe one ſaith; perhaps ſome euill doth lye vpon thee, but if thou wilt, though it be euill in it ſelfe, it ſhall not bee euill vnto thee; giue thankes vnto God for it, and thy euill ſhall bee turned into good. And hereof it is, that if a Chriſtian be armed with patience, miſery it ſelfe cannot make him miſerable; ſeeing it maketh medicines of theſe poyſons; tortures the occaſions of triumph; profitable ſalues of tormenting corraſiues, for the curing of the ſores of ſinne, and drawing out the core of our corruptions; and whereas afflictions in their owne nature doe make vs to flee from God, as from the face of a terrible judge, by our patient bearing of them we approach neerer vnto him, as vnto a gracious Father, who correcteth vs for our good, and maketh theſe ſlight and momentany afflictions to helpe vs forward in the obtaining of that ſuperexcellent and eternall waight of glory.

Chryſoſt. in 1. Theſ.5.Hom. 10.

Quemcunq; fortem videris miſerum neges. Senec. in Herc. furente.

§. *Sect.* 2. Of the vtility and profit of patience. Cyprian de bono patienti Serm.3.

The ſecond argument to commend patience vnto vs, is the great vtility and profit which it bringeth to thoſe that haue it, for it ſerueth for all good vſes, and furthereth vs in all our vertuous indeuours; And (as one ſaith) it both commendeth vs vnto God, and preſerueth vs through his prouidence and protection; it tempereth anger, brideleth the tongue, gouerneth the mind, keepeth peace, ruleth and moderateth diſcipline, and breaketh the violence of luſt; it aſſwageth the ſwelling of pride, extinguiſheth the fire of diſpleaſure, and vnkindneſſe, reſtraineth the power of the rich, and cheriſheth the penury of the poore, &c. It maketh men humble in proſperity, couragious in aduerſity, meeke towards thoſe who offer injuries and contumelies; it teacheth vs quickly to forgiue others offending vs, but if our ſelues bee faulty, to be long and inſtant in crauing pardon; it repelleth tentations, indureth perſecutions, and bringeth our ſufferings and martyrdome to perfection. It is patience which layeth a firme foundation for our faith, and aduanceth on high the progreſſe of our hope; it directeth our actions that wee may hold on in way of Chriſt, whileſt we follow him in his ſufferings, and makes vs to continue the Sonnes of God, whileſt wee imitate the patience of our heauenly Father. More eſpecially this vertue of patience is very profitable vnto vs, both in reſpect of God and of our ſelues. For it tendeth much to the aduancement of Gods glory, as it is a meanes to manifeſt not onely it ſelfe, but alſo the reſt of Gods ſauing graces to the prayſe of him that gaue them, whileſt it inableth vs to beare all manner of afflictions and calamities for his ſake; for as the excellency of the worke or gift doth exceedingly commend the workeman or giuer; ſo theſe graces of patience, faith, hope, loue and the reſt, being the gifts of God and fruits of his holy Spirit, doe magnifie the the power, mercy, and bounty of the Lord, when they are made manifeſt by our ſufferings, and this Chriſtian armour of proofe doth much commend the skill of the workman, when it beats backe theſe fiery bullets of the worlds tentations; as it may appeare in the example of *Iob, Dauid, Daniel*, the three Children, and the Apoſtles of our Sauiour Chriſt, who were in all things ready to ſubmit themſelues to the good pleaſure of their Lord and Maſter, and to teſtifie their obedience and deſire to glorifie him, euen vnto the death. So alſo it is very profitable vnto vs in reſpect of our ſelues: for firſt this patience doth lighten all our croſſes, and leſſen our paines; and that in a twofold reſpect: firſt as it doth ſtrengthen and inable vs to beare all miſeries and calamities, in which reſpect it may truely be ſaid that there is no burthen of affliction ſo heauy, which may not eaſily and comfortably bee borne vpon the ſhoulders of patience. And in this regard one ſaith, that patience is an impenetrable ſheild and impregnable Tower repelling all manner of euill; and as a ſparke falling into the deep ſea, doth not at all hurt it, but is it ſelfe extinguiſhed; ſo the greateſt euils which can happen, meeting with a patient mind, are themſelues quelled & quenched, and doe not at all amate it, becauſe the ſtrength of patience is able to ouercome all troubles and afflictions. Whereas contrariwiſe when men through impatiencie do ſtruggle and ſtriue againſt their croſſes and calamities, they are, like the bird in the limebuſh, or fiſh in the net, the more intangled; and being caught, are the more diſabled to beare them, or to indure the brunt of their ſharpe encounter; for as this faintnes and weaknes of mind doth diſable them, ſo as they cannot imploy their ſtrength to their beſt aduantage, but at the firſt onſet betake themſelues to flight; ſo doth it adde much ſtrength and courage to their enemies, when as they purſue flying and fainting forces, hauing now no need to fight, but onely to follow, kill, and ſeaſe vpon the pray; whereas it would much ſtay the violence, and pull downe the daring pride of theſe ſpirituall enemies, if they would manfully keepe their ſtanding, or being at the firſt ſomewhat diſordered, would with vndaunted courage recollect the ſcattered forces of their minds, and againe make head againſt them. Neither in truth haue theſe afflictions any force and ſtrength to foyle or ouercome vs, but what through our impatiency, feare, and cowardize wee giue vnto them; for (as one well ſaith) it is with paine, as it is with pretious ſtones, which take either an higher or deeper colour according to the foyle in which they are ſet, ſeeing it holdeth no other place, nor receaueth more ſtrength than that, which in our eſtimate we are content to giue vnto it. *Secondly*, this patience and meeke bearing of the croſſe doth much leſſen our afflictions in reſpect of God, who like a wiſe and louing Father doth commonly ceaſe further to correct vs, when as he ſeeth vs throughly humbled, and that wee beare his chaſtiſements with patience and meekeneſſe, in all things ſubmitting our ſelues to his good will and pleaſure, without any ſtrugling, murmuring, or repining, whereas contrariwiſe when being corrected for our faults wee ſhew our ſelues impatient, ſtubborne and vnruly, ſtriuing by all meanes lawfull and vnlawfull to eſcape Gods hand, this moueth the Lord to as much diſpleaſure, as the offences themſelues for which wee are chaſtiſed, and cauſeth him to lay on vs more and ſharper ſtripes, till by our ſufferings and ſmart wee haue learned dutifull ſubmiſſion to our heauenly Father, which wee would not practiſe out of our owne obedience. So that by our impatiency wee ſhall get no greater aduantage, than the refractary and vnruly Oxe by his ſtrugling to caſt off the yoke; for the more he ſtriueth, the faſter his Owner maketh it, and whereas his patient bearing of it would make it much lighter and eaſier, by wraſtling and ſtrugling hee doth but gall his necke, tyre himſelfe, and to his other labours getteth ſore blowes and ſtripes for his vnrulineſſe.

Moreouer, patience is exceeding profitable vnto vs, as it maketh vs conſtant, and in all eſtates like vnto our ſelues, not varying and changing with the mutability of our outward condition, but in all alterations continuing one and the ſame; neither yet depending vpon external accidents for peace and contentment, but making all conditions to ſerue our mind, and our mind ſubiect to none; and retaining our owne habituall ſweetneſſe of ioy and comfort, though we runne through (as it were) a ſalt Sea of miſery and affliction. And howſoeuer others who are toſſed with the tempeſtuous ſtormes of worldly miſeries are much in-

Cedamus; leue fit quod bene fertur onus. Ouid.

Chryſoſt. in 1. Cor. 13. homil. 33.

indangered, and euery hand-while are ready to make ſhipwracke of faith and a good conſcience; yet hee who is endued with this vertue of patience, is like one who hath paſſed and eſcaped all theſe dangers, and being now entred into the hauen of reſt, ſitteth there ſecure from all ſtormes and tempeſts, becauſe though they rage neuer ſo much, yet they cannot reach him; and though theſe huge billowes of afflictions appearing in his ſight, threaten to ouerwhelme him, yet when they approach neere, their proud waues fall downe and abate their fury, and either touch him not at all, or beat vpon him as againſt an immoueable rocke which breaketh them, it ſelfe receiuing no damage. And thus doth the Chriſtian man with *patience ſettle his heart*, as the Apoſtle teacheth vs, making it firme and conſtant againſt all the ſtormes of troubles and calamities; and thus doth hee poſſeſſe *his ſoule with patience*, as our Sauiour ſpeaketh, keeping it ſafe thereby, as in an impregnable Fort, which may well bee aſſaulted, but neuer ſcaled or ouerthrowne; and though, like the buſh appearing to *Moſes*, hee ſeemeth to be burnt with the fire of afflictions; and with the three children, to walke in the middeſt of this ſcorching furnace, yet doth hee ſuſtaine heereby no hurt, but by the helpe of patience eaſily ouercommeth all theſe difficulties and dangers. So that it fareth with men endued with this vertue, as with thoſe who being of a ſtrong conſtitution, continue in good plight in all ayres, and enjoy their health as well on Sea as on Land; or as with thoſe who hauing good ſtomacks, are able to digeſt all meates, and to ſucke wholſome nouriſhment out of the courſeſt commons; whereas contrariwiſe thoſe who are enfeebled with the ſickneſſe of impatiency, can (like tender and weake bodies) brooke no hardneſſe, nor agree either with the heat of proſperity, or with the chilling cold of aduerſity and affliction; neither can they well digeſt the wholſomeſt foode which this Earth can yeeld them, but through the malignity of their diſpoſition turne that which ſhould nouriſh them into poyſon, and make heauy croſſes of thoſe things, which are to others their ſweeteſt comforts. Furthermore, this vertue of patience is moſt profitable to defend vs againſt Satans tentations, and ſtrong armour of proofe to preſerue vs from being hurt by his malice and fury. For whereas his maine end is by theſe aſſaults of affliction, to moue vs to leaue our ſtanding, to murmure and repine againſt God, and euen to blaſpheme him to his face; and when hee can in this kinde gaine ground of vs, hee will double and redouble his blowes; patience croſſeth him in all theſe attempts; for when a man ſupported thereby, can with meekneſſe beare all theſe burthens, they will bee of no force to make him deſiſt from his good endeauours, nor to digreſſe out of the right path; yea when he can by vertue of this patience ſucke ſweetneſſe out of the gall of afflictions, and take occaſion out of his croſſes and troubles the more feruently and heartily to giue God thankes, and to prayſe his holy name; then will it weary Satan in this fruitleſſe fight, and make him willing to deſiſt from theſe encounters, which doe but weaken himſelfe, and ſtrengthen his enemie. Finally, this patience in bearing the croſſe doth much benefit vs, as it is a meanes of receiuing comfort from others; for when wee indure Gods chaſtizements with meekneſſe and humility, it is an effectuall argument to moue pity and compaſſion in the beholders, to make them to condole with vs, and to afford vs their beſt meanes of refreſhing and conſolation; all which helpes are ſo many hands, ſupporting vs that wee may not ſinke vnder the waight of our afflictions: whereas if wee with impatiency doe murmure and repine, curſe, ſweare, and ſhew all manner of diſtemper and outrage, wee are liable to the juſt rebukes of all that behold vs; and euery one thinketh that wee are well worthy to continue ſtill in theſe croſſes and calamities, vntill wee haue learned to beare them better. Laſtly, as this vertue of patience is very profitable in reſpect of this life, ſo much more in reſpect of the life to come. For as the Saints of old, ſo wee now doe through faith and patience inherite the promiſes, as the Apoſtle ſpeaketh, and that firſt as it furthereth and aſſureth vs of our ſaluation, *For he who indureth to the end ſhall be ſaued*; and *it is a righteous thing with God to recompence tribulation to them that trouble his ſeruants, and to them that are troubled, eternall reſt at the appearing of Ieſus Chriſt*. And ſecondly, as it maketh our crowne of glory much more glorious; for the greater our conflict is, the greater ſhall bee our triumph; and the more wee ſuffer in loue and obedience to God, the more rich ſhall our reward bee; it being juſt with God to crowne his greater gifts and graces, with a proportionable degree of glory and happineſſe. But of this I ſhall haue occaſion to ſpeake more hereafter.

Heb.6.12.

Matth.10.22.

2.Theſſ.1.6.

§. Sect. 3. Of the great neceſſitie of patience.

Heb.10.36.

Cyprian. de bono patientiæ. lib.

Rom.8.25.

The laſt argument to commend patience vnto vs, is the neceſſitie thereof; for as the Apoſtle ſpeaketh, *We haue neede of patience, that after we haue done the will of God, wee might receiue the promiſe:* In which regard one ſaith, that as faith is the foundation of Chriſtianity, ſo patience is the roofe and couering; for as this, that wee are Chriſtians, is to bee attributed to our faith and hope; ſo that this faith and hope may come to bee fruitfull, it is neceſſary that wee haue patience. But this neceſſity of patience will further appeare, if wee conſider that God enjoyneth and requireth it of vs, as a part of that ſeruice which we owe vnto him. So our Sauiour Chriſt hauing foretolde the afflictions of the faithfull, doth will them *to poſſeſſe their ſoules with patience.* And the Apoſtle requireth, that we *be patient in tribulation*; and that we *runne with patience the race that is ſet before vs*; neither is it ſufficient that wee haue this vertue in vs in ſome ſmall meaſure, but we muſt *let patience haue her perfect worke, that wee our ſelues alſo may be perfect and intire, lacking nothing*; as the Apoſtle *Iames* exhorteth vs. Nor is it enough that wee bee patient by fits, one while meekely bearing the hand of God, and another while ſtorming and raging, but hauing entertained it, wee muſt conſtantly continue in it; vntill wee receiue the fruite of our patience, euen the ſaluation of our ſoules. For ſo the ſame Apoſtle exhorteth vs; *to be patient to the comming of the Lord; and as the husband-man waiteth for the precious Fruite of the Earth, and hath long patience for it, vntill hee receiue the former and the latter raine; ſo we muſt be patient and ſettle our hearts, ſeeing this comming of the Lord draweth neere.* Againe the neceſſity of patience will appeare if wee conſider our preſent ſtate and condition in this life; for wee are in a continuall Warefare; and patience is a chiefe part of our armour to defend vs from being pearced with the fiery darts of troubles and afflictions, without which wee lye open to their force and violence, and are indangered by their cruell blowes to bee wounded euen vnto death. Our life is a race, wherein wee runne to obtaine the crowne of glory, and patience is a chiefe meanes to make vs well breathed, to keepe vs from fainting and tyring, and to enable vs to hold out vnto the end. It is a tedious pilgrimage, in which wee are often pulled backe with the briars of troubles, and often diſcouraged by the fowleneſſe or roughneſſe of the way; the danger of thoſe mighty enemies which lye in waite for vs, and our hard entertainment which wee find in our Innes; all which difficulties and dangers wee can no otherwiſe helpe, than by poſſeſſing our ſoules with patience, ſuffering with meekeneſſe whatſoeuer it ſhall pleaſe the Lord to lay vpon vs. For when this vertue faileth vs, then preſently we are vtterly diſcouraged, faint in our iourney and ſit ſtill; or haue our hearts hardned by our afflictions and become deſperate; ſo as we are ready to turne backe againe into the World, that we may mitigate our ſorrowes by enjoying carnall delights and the pleaſures of ſinne. Whileſt wee continue heere, it is of neceſſity that wee muſt ſuffer many afflictions; for wee were preordained to be made like to the image of our Sauiour Chriſt, not onely in glory in the life to come, of which the Apoſtle ſpeaking ſaith, that [a] *when hee ſhall appeare, we ſhall be like vnto him*, but alſo in [b] his afflictions and ſufferings in this life preſent, as St. *Paul* affirmeth. And as we are predeſtinate, ſo alſo are wee called to ſuffer afflictions, as the Apoſtle *Peter* ſheweth; where ſpeaking of ſuffering wrongs patiently, hee ſaith that [c] *wee are hereunto called; for Chriſt alſo ſuffered for vs, leauing vs an enſample that we ſhould follow his ſteps.* Neither is this the lot of ſome few alone, but of all the faithfull. For the Apoſtle telleth vs, that [d] *all who will liue godly in Chriſt Ieſus, ſhall ſuffer perſecution*: that [e] *God correcteth euery Sonne whom he receiueth; and that they are baſtards, and no Sonnes who are not thus chaſtized.* And this our Sauiour hath foretolde, [f] *And you ſhall* (ſaith he) *bee hated of all men for my name.* And againe, [g] *the time ſhall come, that whoſoeuer killeth you, will thinke that hee doth God ſeruice*: and a little after, *yee ſhall weepe and lament, and the world ſhall reioyce, &c.* So he hath taught vs, that it is [h] a narrow way and ſtraight gate, that leadeth to heauenly happineſſe, which is ſo difficult and vnpleaſant to fleſh & blood, that few will bee at the paines to find or enter into it. And the Apoſtle likewiſe telleth vs, that none ſhall [i] raigne with Chriſt in his glory, who doe not participate with him in his ſufferings; and that [k] by many tribulations wee muſt enter into the Kingdome of Heauen. Now from this neceſſitie of ſuffering afflictions, wee may alſo inferre the neceſſitie of patience; for as this is our chiefe ſtay to vphold vs in all our troubles and trials; ſo when we want it, we preſently ſinke vnder their waight; for as the ſhip which hath her ballaſt and burthen equally diſpoſed, is ſpeedy and ſafe in her paſſage, though ſhee bee deeply laden; whereas contrariwiſe, if either through the vnskilfulneſſe of them who fraught it, or the rage and furie of ſome cruell tempeſt, the burthen being toſſed and tumbled from place to place, doth lye all on one ſide, it is eaſily ouerſet with euery blaſt, and ſinketh into the Sea: ſo if the heauieſt burthen of afflictions bee quietly caried with meekneſſe and patience, they will not hinder our paſſage to the Hauen of reſt; but if through impatiencie, frowardneſſe, and murmuring, they be toſſed in our hearts to and fro, we ſhall quickly ſinke in the Sea of ſorrowes; yea ſo farre are wee from well bearing of our afflictions, without the helpe of patience, that without it, the beſt eſtate which this life yeeldeth, cannot giue vs comfort and contentment. But as weake and ſickly bodies agree well with no aire, and are not much bettered by their often remoues and changes of place, becauſe they cary about them their diſtempered

Luk.21.19.
Rom.12.12.
Heb.12.1.
Iam.1.4.
Iam.5.7.8.

a 1.Ioh.3.2.
b Rom.8.29.
c 1.Pet.2.21.
d 2.Tim.3.1
e Heb.12.6.
f Math.10.
g Ioh.16.2
h Math.7.13.
i 2.Tim.2.12.
k Act.14.22.

ſtempered humours, which are the cauſes of their diſeaſe: ſo he who is ſicke of impatiency and peeuiſh diſcontent, agreeth well with no condition, but picketh quarrels as well againſt his proſperity, as affliction, and is well (as we ſay) neither full nor faſting; but (like thoſe who are ſicke of a feauer) bitter and ſweet doe alike diſtaſte him, loathing the very ſight of wholeſome nouriſhment, becauſe his humour maketh euery thing to reliſh of his aguiſh diſtemper. Againe, from the neceſſitie of afflictions, wee may conclude the neceſſity of patience; ſeeing it is our wiſeſt way to beare that burthen with meekneſſe, which wee cannot ſhake off, and to follow the Lord without murmuring and complayning, when hee calleth vs to ſuffer thoſe afflictions, vnto which hee hath preordained vs; for (as one ſaith) hee is a bad Souldier who followeth his Commander with grudging and repining; and (as I adde) a foole too, ſeeing if his paines and dangers, which he muſt vndertake vpon neceſſitie, were voluntary and chearefull, hee might well hope after the conflict for prayſe and reward, whereas his repining ſeruice, is ſufficiently rewarded, if it bee pardoned. And ſo it were not onely faithfulneſſe but wiſdome in vs, to beare with patience and chearefulneſſe the croſſes which God layeth vpon vs; ſeeing though wee grudge and complaine neuer ſo much, wee muſt beare them whether wee will or no, being appointed thereunto; for as one ſaith of fate, I may truely ſay of Gods prouidence, that it leadeth the willing, and the vnwilling it draweth; and therefore we are put to our choice, whether wee will beare the croſſe willingly and joyfully, with prayſe and reward; or elſe whether we will or no, with repining and murmuring; hauing onely our labour for our paines, if at leſt wee eſcape further puniſhment for our impatiency. Finally, this vertue of patience is neceſſary to the well bearing of theſe vnauoydable afflictions, as being a notable meanes to moderate and mitigate all our griefes and ſorrowes; whereas if wee bee deſtitute of this ſingular grace, wee ſhall be as much vexed and turmoyled with our impatiencie, as with all other our afflictions, it being the nature thereof, to make light croſſes heauy and intolerable, whileſt it doth aggrauate them by all circumſtances, and maketh them worſe by a falſe opinion, than they are in our ſenſe and feeling. Now what folly is this to moleſt and diſquiet our ſelues with griefe and impatiencie, when as wee are already too much diſquieted with our ſmart and paine? and wilfully to hurt our ſelues, becauſe againſt our wills we are hurt by others? What is this, but to adde more to our burthen, becauſe it is already too heauie? and in childiſh ſimplicity and peeuiſhneſſe to beate the ſtone vpon which wee are fallen; harming our ſelues more with our impatiencie and fooliſh reuenge, than the hurt it ſelfe would haue done, if wee had borne it patiently? If indeed ſorrow and frowardneſſe would leſſen and lighten our afflictions, though they be vnpleaſant gueſts, there were ſome reaſon why wee ſhould giue them entertainment; but ſeeing contrariwiſe, they much encreaſe the euill which wee ſuſtaine, by adding vnto the torment of the body, the torment of the mind; and doe nothing elſe but vexe our ſelues, offend others and diſpleaſe God from whom we might expect a crowne for our ſuffrings, if wee indured them patiently; what reaſon haue wee to giue way vnto them? neither is it our ſufferings alone that can make vs happy; nor is it the croſſe it ſelfe that will bring vs that glorious crowne, vnleſſe wee carry it meekely and quietly, in loue and obedience to him who hath laide it vpon vs.

le miles qui
imperato-
gemens ſe-
Senec.
l.107.

ur volen-
a, nolen-
unt.
ſeneca a-
ſtoc.
l.107.

Non poteſt accipi dolorum & paſſionum Corona, niſi præcedat in dolore & paſſione patientia. Cyprian, de bono patientiæ.

Chap. III.

Of the meanes to worke in vs patience in afflictions, and first of Prayer.

§. Sect. 1. That heathen Philoſophy yeeldeth no ſound comfort in the time of affliction.

AND thus haue I ſet downe ſuch reaſons and arguments, as doe ſufficiently commend vnto vs patience in afflictions, that thereby our hearts may bee inflamed with the loue of ſo excellent, profitable and neceſſary a vertue, and to bee moued with all deſire and indeuour to vſe all good meanes to attaine vnto it; now it followeth according to my order propounded, that I alſo ſhew thoſe meanes whereby this ſingular grace of God, may be either begun where it is not, or confirmed and increaſed where it is. And leſt wee ſhould ſeeke for patience where it is not to bee found, and ſo looſe our labour, wee are to know, that it is no naturall faculty, which hath its beginning in our being; no inherent quality, fortitude or conſtancy, which is borne and bredde with vs; for wee are naturally peeuiſh and impatient, froward and fretfull, complayning and crying out in the leaſt ſenſe of paine; and murmuring and repining againſt the diuine prouidence, when wee are neuer ſo little croſſed of our wils. And therefore they who would find this flower of patience, muſt not looke for it in the barren deſert of corrupted nature where it neuer groweth. Neither is it to be attained vnto by the help of natural reaſon and Philoſophy, which propoundeth vnto vs only ſhadows of comforts, that haue a ſeeming ſhew a farre off, but vaniſh away when we ſeeke to catch them; and offereth vnto vs rotten props for the vpholding of our patience;

ence; which being guilded ouer with humane witte, art and eloquence, doe ſeeme to bee of ſome ſtrength, ſo long as our patience being vnburthened, ſtandeth vpright in its owne ſtrength; but when it is tryed and preſſed with the leaſt waight of afflictions, then they faile, and (as it were) breake in ſitters, bewraying their weakeneſſe and inſufficiency; together with the folly of thoſe who inuented them, and of vs who truſted in them; and like falſe friends they leaue and forſake vs, when needing their helpe we reſort and flye vnto them. For as the heathen Philoſophers were for the moſt part ignorant of the chiefe cauſes of all afflictions; not aſcribing them vnto God, and his wiſe and juſt prouidence, but vnto fate and deſtiny; chance and fortune; not looking vnto the chiefe deſeruing cauſes, which are our ſinnes, and principally the whole corruption of our nature, the ignorance of God, and the neglect and contempt of his true worſhip and ſeruice; but imagining that all hapned by the guidance and direction of blind fortune, which put no difference betweene the good and bad, juſt and wicked: ſo accordingly they applied falſe remedies, and vſed medicines which were as loathſome as the diſeaſe which they ſought to cure. As namely that we muſt beare with patience that which wee cannot auoide; whereas that alone is enough to make a man breake out into all impatience, when as hee conſidereth that his miſeries which are preſently intolerable; are alſo remedileſſe, and not to be auoided for the time to come. That it becommeth not a wiſe man to be paſſionate; and that it is folly to adde to our other miſeries, which are already too heauy, the waight of ſorrow and vexation of mind, that wee beare a burthen which is common to many, and that wee haue innumerable companions in our griefes; finally that all mankind are liable and ſubject to manifold miſeries and afflictions, and therefore wee muſt not take it ill, if we bee not exempted from the common lot. But in the meanetime they make no mention of Gods prouidence diſpoſing all our afflictions, and turning them to our good; they doe not ſhew that they are proportioned to the meaſure of our ſtrength, ſo as they ſhall neuer ouerwhelme vs; nor that they are the chaſtiſements of a gracious Father, and the fruits of his loue; nor that they are by him made profitable for the aduancing of our ſpirituall eſtate, the inriching of vs with heauenly graces, and the furthering of our eternall ſaluation. Finally they put vs in no hope and aſſurance that God is preſent with vs in all our troubles, and in his good time will deliuer vs out of all our afflictions; and therefore they are not to be reſorted vnto by thoſe that lye vnder the croſſe, as being but miſerable comforters, who onely vtter ſome magnifique and glorious ſpeeches, which haue no ſound ground of reaſon to reſt vpon; and require great matters of their Diſciples; but doe not with any waight of argument arme their patience and reſolution, nor inable them to performe that which is required of them.

§. Sect. 2
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Gods free
gift.

But if wee would haue found comfort in all our croſſes and afflictions, wee muſt ſeeke for it in the Word of God and carefully vſe thoſe meanes which are there preſcribed for the ſtrengthening and increaſing of our patience. And theſe may be referred to two generall heads, namely prayer, and meditation. The firſt and chiefe meanes of patience and comfort in all our troubles, is that wee daily haue our recourſe vnto God by feruent & effectuall Prayer, wherein we are to craue, that by his Holy Spirit he will worke in vs theſe gifts and graces, whereby we may be inabled to beare afflictions. For howſoeuer we ſeeme in the time of proſperity ſo conſtant, comfortable and couragious, that nothing can diſmay vs, yet no ſooner is the Sunne of worldly happineſſe ſet, but preſently all our comfort is cooled, and joy quenched; and being nipped and pinched with the froſt of affliction, wee breake out into all impatiency, and paſſe our time in horror and deſpaire; for naturally we abhorre afflictions, and *all chaſtiſement is for the preſent grieuous*, as the Apoſtle ſpeaketh, ſo that wee tremble when we doe but heare of their approaching; ſhrinke and pull backe the ſhoulder when wee are called to beare the croſſe, and impatiently cry out and complaine when we are but touched. Neither is this feare of afflictions a corruption onely of our natures, but a created quality, which may be without ſinne, as we may ſee in the example of our Sauiour Chriſt, who earneſtly deſired that hee might not drinke of that bitter cup of affliction, and was brought into ſuch an agony that hee ſweat water and blood, ſo as hee needed to haue an Angell ſent to comfort him. And when he was put to drink the dregs of this loathſome potion, he was forced to cry out, *my God, my God, why haſt thou forſaken mee.* The which abhorring and lothing of the croſſe in Chriſts moſt holy nature was juſt and lawfull, being joyned with patience, obedience and conformity to Gods will, becauſe wee are euen by the Law of nature bound to ſeeke our owne preſeruation, and to ſhunne all cauſes and occaſions which may hinder our happineſſe: but being joyned with our corruption, it becommeth vnlawfull & wicked, making vs to break out into all impatiencie, and to murmure and repine againſt God. So that naturally we haue no patience or comfort in our afflictions, but it is the free gift of God, as the Apoſtle implyeth whereas hee

Heb.12.1

Luk.22.4
44.

Math.27.4

hee ſaith, that it *was giuen to the Philippians to ſuffer for Chriſt*, becauſe no man can ſuffer as he ought vnleſſe he receiue it of God. So elſewhere hee maketh this patience a fruit of the ſpirit; and affirmeth that it *is God alone who doth comfort vs in all our tribulation.* And hereof it is, that this is made one of his royall titles; *The God of patience and conſolation; and the Father of mercies and God of all comfort.* By whoſe power aſſiſting vs, and ſpirit inabling vs, wee who can neither doe not ſuffer any thing of our ſelues, can doe all things, as the Apoſtle ſpeaketh.

In all our afflictions therefore wee muſt haue our recourſe vnto God by earneſt and effectall prayer, that wee may from him receiue this comfort and patience which wee haue not of our ſelues; and in his good time haue helpe and deliuerance out of all our troubles. Which duty that we may performe let theſe reaſons perſwade vs; Firſt, becauſe as the Lord doth at all times require, that we ſhould performe vnto him this duty of his ſeruice, ſo more eſpecially in the time of affliction and tribulation. *Call vpon me* (ſaith hee) *in the day of trouble, ſo will I deliuer thee, and thou ſhalt glorifie me.* And againe, *is any among you afflicted? let him pray. Is any merry? let him ſing Pſalmes.* So hauing foretold the afflictions of his Church for their iniquities, hee willeth them to returne vnto the Lord their God by true repentance, and to call vpon him; and not onely requireth that they ſhould pray, but alſo teacheth them a forme of innocation. *Take vnto you words* (ſaith he) *and turne to the Lord, and ſay vnto him, take away all iniquitie, and receiue vs graciouſly; ſo will wee render the calues of our lips.* And thus our Sauiour Chriſt at the approaching of his owne paſſion; and his Diſciples affliction and perſecution, which was to follow thereupon, doth enjoyne them after a more ſpeciall manner, that they ſhould *watch and pray, that they did not enter into tentation.* And hauing foretold the great miſeries & tribulations which ſhould follow his Aſcenſion, vpon the people of the Iewes, and all the Church before his ſecond comming to judgement, he doth preſcribe this as a ſpeciall and moſt ſoueraigne antidote & preſeruatiue againſt al theſe euils, that they ſhould *watch and pray continually, that ſo they might be thought worthy to eſcape all theſe things that ſhould come to paſſe.*

Secondly, wee muſt in our afflictions flye vnto God by Prayer, becauſe it is one eſpeciall end wherefore the Lord correcteth vs; for as the louing and kinde mother cauſeth ſtrangers to affright her tender and dearely loued childe, when hee neglecteth her, and taketh delight to ſtray from her, that ſo ſhee may hereby preuent the danger of loſing him, and may cauſe him to returne vnto her for ſafeguard, and to caſt himſelfe into her armes, hereby inflaming his loue more towards her, and increaſing his confidence in her protection: So doth the Lord our gracious Father cauſe theſe bug-beares of afflictions to meete and terrifie vs, when we are ſtraying from him, that wee may flee into his armes for helpe and ſuccour; and ſuffereth vs to bee depriued of other helpes and comforts that wee may with fulneſſe of affiance reſt wholy vpon him; whereas if either wee were not at all afflicted, or had other ſuccours whereunto we might reſort in the time of our diſtreſſe, we would not ſeeke vnto him at all, or at leaſt, after a cold and looſe manner. And this end the Lord expreſſeth, where hee ſaith vnto his people Iſrael, that *Aſhur* ſhould not bee able to cure the wound of their afflictions; *and that he would be vnto Ephraim as a Lion, and as a Lions whelpe to the houſe of Iuda*, rending and tearing them with afflictions and miſeries, and *that he would ſpoyle, goe away, and take them with him*, as a prey which none ſhould reſcue, and that *he would goe and returne to his place*, clouding from their ſight the beames of his loue and fauour, *till they acknowledged their fault, and ſought him diligently.* The which his end hee attaineth vnto in all the faithfull, as appeareth by the words following; *In their affliction* (ſaith hee) *they will ſeeke me diligently, ſaying, come and let vs returne vnto the Lord, for he hath ſpoyled, and he will heale vs; he hath wounded, and he will bind vs vp.* So the Prophet *Eſay* ſpeaking of the faithfull in their afflictions, ſaith, *O Lord, in trouble haue they viſited thee, they powred out a prayer when thy chaſtning was vpon them.*

Hoſ.5.14,15.

Chap.6.1.

Eſay 26,16.

§. *Sect.* 5. The third reaſon taken from Gods gracious promiſes of hearing vs in the time of trouble.

Thirdly, Gods gracious promiſes of hearing our prayers, and granting our requeſts, may be an effectuall argument to moue vs to the performance of this duty, when we moſt need his helpe. Thus generally hee willeth vs to *aske and it ſhall bee giuen vs, to ſeeke and we ſhall find, to knocke and it ſhall be opened vnto vs, for whoſoeuer asketh receiueth, and he that ſeeketh findeth, and to him that knocketh, it ſhall be opened.* So our Sauiour hath aſſured vs that, *Whatſoeuer wee ſhall aske the Father in his Name he will giue it vs.* And the Apoſtle *Iohn* telleth vs, that *we haue this aſſurance in Ieſus Chriſt, that if wee aske any thing according to his will, hee heareth vs. And if we know that hee heareth vs, whatſoeuer we aske, we know that we haue the petitions that wee haue deſired of him.* Yea, ſo ready is the Lord to harken vnto the ſuites of thoſe that pray vnto him, that when he ſeeth this diſpoſition in them, hee promiſeth, that *before they call, hee will anſwere; and whileſt they ſpeake, he will heare.* But as God hath generally bound himſelfe by promiſe to heare and helpe thoſe that call vpon him, ſo more eſpecially ſuch as flee vnto him by prayer in the time of their affliction; according to that of the Pſalmiſt; *call vpon me*

Matth.7.7.

1.*Ioh*.5.14,15.

Eſay 65,24.

in

Pſal.50.15. and 91.15. Pſal.145.19.
Deut.4.29,30,31.
Iob 8,5,6.
Pſal.119.50.

in the day of trouble, ſo will I deliuer thee, and thou ſhalt glorifie me. And againe, ſpeaking of thoſe that loue God, hee ſaith, *Hee ſhall call vpon me, and I will heare him, I will be with him in trouble, I will deliuer him, and glorifie him.* And elſe-where; *he will fulfill the deſire of them that feare him; he alſo will heare their cry, and will ſaue them.* And this promiſe the Lord doth ſpecially fit to his Church and choſen people; namely, that if for their ſinnes they were led into captiuity by their enemies, & if from the land of their captiuity they would ſeeke the Lord their God, they ſhould find him, if they did ſeeke him with all their heart, and with all their ſoule, &c. And particularly it is applyed to *Iob* by one of his friends; *If* (ſaith he) *thou wilt early ſeeke vnto God, and pray to the Almighty; if thou bee pure and vpright, then ſurely he will awake vp vnto thee, and he will make the habitation of thy righteouſneſſe proſperous.* And theſe are the promiſes which are made vnto thoſe who call vpon God in the time of their trouble; which whoſo applyeth vnto himſelfe vpon the performance of this duty, ſhall in the day of his affliction finde ſingular conſolation; and out of the death of ſorrow and deſpaire, ſhall bee raiſed to the life of true joy and comfort. And this *Dauid* found in his own experience, where ſpeaking of theſe gracious promiſes, he ſaith, that *they are his comfort in trouble, and that he is by them quickned,* and (as it were) reſtored to life againe.

§.Sect. 6.
The fourth reaſon, becauſe the Lord is our ſole Sauiour and deliuerer, & from him alone wee haue deliuerance from afflictions, or patience to bear them.

Pſal.18.2. & 46.1.
Pſal.48.3.
1.Sam.10,19.
Nahum 1.7.
Philem.
Act.
Eſay 38.
Heb.4.16.
Pſal.6.5.

Fourthly, we muſt in the time of our affliction haue our recourſe vnto the Lord by Prayer, becauſe hee is our ſole Sauiour and deliuerer; for if euery man out of reaſon and diſcretion will reſort vnto thoſe, in their troubles and dangers, of whoſe loue & power they are moſt aſſured; yea, if the bruite creatures by inſtinct of nature will flee thither in their extremities, where their chiefe refuge is; then by the ſame reaſon ought wee in all our tribulation and calamities to flee vnto the Lord for helpe and deliuerance, ſeeing his loue is matchleſſe, and his power infinite. For he is our chiefe *ſtrength, our rocke, our fortreſſe, and deliuerer; he is our ſhield, the horne of our ſaluation and our refuge,* as *Dauid* calleth him, *hee is our hope and ſtrength, and helpe in troubles ready to be found,* as elſe where he ſpeaketh. And he is approued thus to bee by the manifold experience of his Church and choſen people, *for in the palaces of Mount Sion God is knowne for a ſure refuge. It is he that deliuereth vs out of all our aduerſities and tribulations,* as holy *Samuel* affirmeth; he *is good, and as a ſtrong hold in the day of trouble, and he knoweth them that truſt in him,* as the Prophet *Nahum* teacheth vs. He is our King that protecteth vs, our Father that taketh care for vs, our Husband and Head, who loueth vs as his Spouſe and members; and therefore to whom ſhould we his his Subjects, Children and Spouſes, reſort and flee in the time of our dangers and diſtreſſe, but vnto this our powerfull and glorious King; our carefull Father and louing Husband? Eſpecially conſidering that as the Lord is our chiefe hope and helpe, from whom we may expect deliuerance from afflictions, or patience to beare them; ſo hee hath appointed prayer as the onely meanes for the obtayning of the benefits. For as the louing and wiſe parent hath in himſelfe a diſpoſition to beſtow al things needful vpon his deare child, and ſomtime to pardon his fault when he hath offended him, and ſometime to content himſelfe with the taking of leſſe correction on him than it deſerueth; yet doth he expect that his Sonne in all dutie and humility, ſhould intreat theſe fauours from him; and will neither beſtow his gifts before he ſue vnto him for them; nor pardon the offence committed, before hee humble himſelfe, acknowledge his fault, and craue pardon; nor yet ceaſeth willingly from laying on ſtripes, when hee hath begun to chaſtize him, till hee haue promiſed to amend, and deſireth to be ſpared: Euen ſo our gracious and louing Father is alwayes moſt ready to beſtow his gifts and bleſſings, to pardon our ſinnes, and to ceaſe correcting of vs, becauſe hee taketh no delight in our ſmart and paine; but yet vpon this condition, that wee ſue vnto him for theſe fauours, and (as it were) by the hand of prayer take theſe benefits out of the rich treaſury of his bounty and goodneſſe. And this the Apoſtle *Paul* implyeth, for though hee were perſwaded that he ſhould be freed out of his impriſonment, ſet at liberty, for the further ſeruice of God and benefit of his Church, yet he requireth the prayers of *Philemon* and the reſt of the Saints, as the meanes of his inlargement. And thus alſo *Peter* was freed from his chaines, and (as it were) drawne out of the jawes of death; but it was at the inſtant ſute of the faithfull, as the Holy Ghoſt noteth. So though the Lord were purpoſed to adde fifteene yeers to the life of *Ezechias*, and to acquit him from the ſentence of death pronounced againſt him, yet he doth not aſſure him of it till he had humbled himſelfe, and powred out his ſoule by feruent and effectual prayer. And therefore if in our wants, miſeries and afflictions, we would haue helpe from God, either for deliuerance or patience; let vs vſe this meanes which he hath ſanctified for this purpoſe; and ſeeing God doth require it at our hands, let vs *goe boldly vnto the throne of grace, that wee may receiue mercy, and finde grace to helpe in time of need.* Seeing hee doth not deny helpe vnto any that ſue vnto him for it; let vs flee to him for ſuccour in all our wants and dangers, according to that of the Pſalmiſt; *Becauſe thou*

thou heareſt the prayer, vnto thee ſhall all fleſh come. And when wee are aſſaulted by our enemies, and purſued by them that hate vs, let vs with *Dauid* cry out vnto him: *giue vs helpe againſt trouble, for vaine is the helpe of man.* And ſay with good *Ieboſaphat, O our God, wilt thou not iudge them? For there is no ſtrength in vs to ſtand before this great multitude that commeth againſt vs, neither doe we know what to doe, but our eyes are towards thee.* And as prayer is the meanes of deliuerance out of afflictions, ſo alſo of obtayning patience to beare them, ſo long as it pleaſeth the Lord to continue them vpon vs: in which reſpect patience and prayer are by the Apoſtle fitly joyned together. *Reioycing* (ſaith he) *in hope, patient in tribulation, continuing in prayer.* Neither in truth can there be a ſtronger prop to vphold our patience, than feruency in prayer; both becauſe it receiueth hereby vertue & increaſe from God, and hath the meaſure thereof doubled by his holy Spirit, according to that of the Apoſtle, *if any of you lacke wiſdome*, (namely, that ſpeciall wiſdome which enableth vs to beare the croſſe with comfort and patience) *let him aske of God, which giueth to all men liberally, and reproacheth no man, and it ſhall be giuen vnto him*; and alſo becauſe it much eaſeth vs of our griefe, and lighteneth our hearts of the burthen of our afflictions, when as wee can lay open our grieuances before God, and powre out our complaints into his boſome. For if it be an eaſe to an afflicted mind, when as a man hath ſome ſpeciall and deare friend, to whom he may communicate his griefes, and make knowne his troubles and diſcontents, that at leaſt he may be pitied and bemoned of him, though hee haue no power or ability to releeue and helpe him: then how much more eaſe and comfort ſhall wee finde in laying open the cauſes of our griefes before God our heauenly Father? Who as he infinitely exceedeth all Mankind in tender loue, pitty and compaſſion, ſo hee is able, when as it ſhall be moſt for his glory and our comfort, to free and deliuer vs out of all our miſeries and afflictions.

Fiftly, we muſt in all our troubles haue our recourſe vnto God by prayer, becauſe it is the moſt opportune, fit and ſeaſonable time for this holy exerciſe; and this may appeare, not onely becauſe the Lord, infinite in wiſedome, and knowing what actions beſt ſort with all times and occaſions, doth more eſpecially enjoyne vs to call vpon him when we are in trouble and affliction: but alſo becauſe we are then moſt ready and beſt diſpoſed to the performance of this religious duty; and that with greater efficacy and feruency than at other times. For if euer we will poure out our ſoules before God by prayer, we wil doe it in our miſery and aduerſity; & though we haue neglected it in the time of our peace and flouriſhing proſperity, yet if we haue any ſparke of grace in vs, we will reſort vnto God, when with the rod of affliction we are whipped vnto him; according to the ſaying of the Prophet, *O Lord, in trouble they haue viſited thee, they poured out a prayer when thy chaſtening was vpon them.* And howſoeuer euen Gods deareſt ſeruants are in the time of their health and worldly welfare, looſe and ſlacke, cold and negligent in their ſuites and ſupplications, rouing in their Prayers at large, and vttering them weakly and remiſſely; like riuers in a large current or ſpacious plaine; yet are they in their afflictions and miſeries, moſt zealous and feruent, vehement and almoſt violent in preferring their ſuites; and then their Prayers like ſtrong ſtreames in narrow ſtraights, iſſue from their troubled ſoules with vnreſiſtable force, and admit of no ſtop and oppoſition. An example whereof we haue in the afflicted Church of Iuda, of whom it is ſaid, that *their heart cried vnto the Lord, O wall of the daughter of Sion, let teares runne downe like a riuer day and night; take thee no reſt, neither let the Apple of thine eie ceaſe. Ariſe, cry in the night, in the beginning of the watches, poure out thine heart like water before the face of the Lord, lift vp thine hands towards him for the life of thy young children, that faint for hunger in the corners of all the ſtreets.* And the like wee may ſee in the practice of *Hezechias*, who when his ſoule was afflicted, is ſaid in the feruency of his Spirit, to haue chattered like a Crane or Swallow; and in holy *Dauid*, who in his greateſt calamities and diſtreſſes, did make his moſt feruent and effectuall Prayers, as wee may ſee in many of his Pſalmes.

Eſay 26.16.

Lam. 2.18, 19.

Eſay 38.14.

§. *Sect.* 8.
The laſt reaſon taken from the example of Gods Saints.

Laſtly, the example of all Gods ſeruants from time to time, who haue moſt diligently and zealouſly performed this duty of Prayer and inuocation in their afflictions and tribulations, may ſerue as a ſtrong inducement to moue and perſwade vs to follow the like practice. Thus *Dauid* in all his afflictions fleeth vnto God as vnto his rocke, caſtle and ſtrong hold, by whom alone hee was ſafeguarded from dangers; and as vnto his deliuerer, and mighty Sauiour, who freed him out of all troubles, and plucked him out of the jawes of death. *The Lord* (ſaith hee) *is my rocke and my fortreſſe, and hee that deliuereth mee, my God and my ſtrength, in him will I truſt, my ſhield, the horne alſo of my ſaluation, and my refuge. I will call vpon the Lord which is worthy to be prayſed, ſo ſhall I be ſaued from mine enemies. The ſorrowes of death compaſſed me, and the floods of wickedneſſe made me afraid, &c. But in my trouble did I call vpon the Lord, and cried vnto my God. And he heard my voice out of his Temple, and my cry did come before him, euen into his eares.* So *Hezekiah* when hee was to be beſieged

Pſal. 18.2, 3, 4, 6.

2. Kings 1.2, 14, 15. & 20.2, 3.

with the mighty hoſt of *Senacherib*, and alſo when the ſentence of death was by the Prophet, as Gods Ambaſſadour, pronounced againſt him, reſorteth vnto God by Prayer, as his onely refuge. The Prophet *Ionas* likewiſe when he was in the Whales belly, *prayed vnto the Lord his God, and ſaid, I cryed in mine affliction vnto the Lord, and hee heard me; out of the belly of Hell cryed I, and thou heardeſt my voice.* The like duty was performed by *Nehemiah* and *Daniel* when they were in captiuity in the behalfe of themſelues and of their people. So the Diſciples being toſſed with a cruell tempeſt; and now ready to ſinke, flee vnto Chriſt by Prayer, crying out *Lord ſaue vs, wee periſh.* And the Apoſtle *Paul* in the behalfe of the *Coloſſians*, prayeth vnto God, as vnto the onely fountaine of all theſe gifts and graces, that hee would ſtrengthen them with all might, through his glorious power, vnto all patience and long ſuffering with ioyfulneſſe. Neither hath this beene the practice of theſe few alone, whom I haue produced for examples, but of all Gods faithfull ſeruants in all their diſtreſſes; and therefore the Pſalmiſt reckoning vp a nnmber of afflictions, wherewith the Church and people of God were toſſed and turmoyled, maketh this the concluſion of all, and (as it were) the foot of his Song; *then they cryed vnto the Lord in their troubles, and hee deliuered them out of their diſtreſſe.* But aboue all is the example of our Sauiour Chriſt, who being to drinke of this bitter cup of moſt grieuous afflictions, doth powre out his ſoule before his Father in moſt feruent Prayers; and as the Apoſtle ſpeaketh. *In the dayes of his fleſh did offer vp prayers and ſupplications with ſtrong crying and teares vnto him, that was able to ſaue him from death, and was alſo heard in that which he feared.* And therefore if he who was the deere and onely Sonne of God, had not thoſe things which he deſired in the time of his afflictions, but by the meanes of frequent and hearty Prayer; how ſhall wee thinke that God will of his owne accord, without our intreating, beſtow vpon vs thoſe gifts and graces which we need, or ſend vs deliuerance out of all our troubles? But if theſe examples ſeeme too high for our imitation, as being taken from the practice of ſuch Saints of God, who had attained to a great meaſure of excellency and perfection; let vs ſet before vs the example of *Manaſſes*, who though in the time of his proſperity, hee fled from God and forſooke him, committing all outragious wickedneſſe both againſt him and the whole Church; yet when hee *was in tribulation hee prayed vnto the Lord his God, and humbled himſelfe greatly before the God of his Fathers, and praying vnto him God was intreated of him, and heard his prayer and brought him againe to Ieruſalem into his Kingdome.* Yea, euen the Heathen Mariners though they were ignorant of God and his true Religion, yet by the very light of nature were guided to the performance of this duty in the time of their extremity and danger, crying euery man to his God for helpe and deliuerance. And the Niniuites likewiſe when they heard deſtruction denounced againſt their City by the Prophet of God, faſted, put on ſackcloth, repented of their ſins, and cryed mightily vnto God. And therefore if wee would bee conformable vnto the practice of all the Saints, and our Sauiour Chriſt himſelfe; yea, if wee would not bee worſe than *Manaſſes*, the moſt outragious ſinner that euer obtained grace and ſaluation; or than the very Heathens themſelues, who being ignorant of the knowledge of the true God, had onely the light of nature to be their guide; let vs in all our troubles and afflictions flee vnto God by feruent and effectuall Prayers, that ſo we may either be deliuered from the burthen of the Croſſe, or haue ſtrength to beare it with patience, comfort and joy in the Holy Ghoſt.

Ion.2.1,2.
Nehem.9.
Dan.9.
Matth.8.25.
Col.1.11.
Pſal.107.6.
Heb.5.7.
2.Chron.33.12,13.
Ionas 1.5.
Chap.3.8.

Chap. IV.

Of the things which God requireth in the perſon of him who is to make an acceptable Prayer, in the time of affliction.

And theſe are the reaſons which may moue vs to performe this duty of Prayer in the time of our afflictions; now that we may pray with aſſurance to haue our ſuites and petitions granted, there are diuers things required; ſome whereof reſpect the perſon of him that prayeth; and ſome the prayer it ſelfe. In reſpect of the perſon, that wee bee regenerate, ſanctified, and the ſonnes of God by adoption and grace; that ſo hauing receiued the Spirit of Adoption, [a] wee may *cry in our hearts Abba, Father; for we know not how to pray as we ought, but this Spirit helpeth our infirmities, and maketh requeſt for vs, with ſighes and groanes which cannot be expreſſed,* framing our Prayers (not according to the luſts of our owne fleſh, but) the holy will of God. And if we be thus qualified, wee may be aſſured, that we ſhal haue our ſuites granted; for what requeſt can God deny which his holy Spirit inditeth, and maketh? or how ſhall wee not obtaine that grace and mercy from him, which is conſonant to his holy will? Beſides the Lord hath bound himſelfe by his free promiſes, that he will heare the Prayers of his faithfull and righteous ſonnes and ſeruants, and will grant vnto them that loue and feare him, all their ſuits & requeſts; ſo the Pſalmiſt ſaith, [b] *the righteous cry and the Lord heareth them, and deliuereth them out of all their troubles*, and elſewhere; [c] *the Lord will giue grace and glory, and no good*

thing

§. Sect.
The firſt th
required in
perſon is,
hee be rege
rate and ſ
ctified.
a Rom.8.15
b Pſal.34
c & 84.

thing will he with-hold from them that walke vprightly,* ſo by the ſame Oracle the Lord deliuereth this gracious anſwere: [d] *Becauſe he hath loued mee therefore will I deliuer him, I will exalt him becauſe hee hath knowne my Name; hee ſhall call vpon me and I will heare him; I will be with him in trouble, I will deliuer him and glorifie him.* And againe hee ſaith, *that God will* [e] *fulfill the deſire of them that feare him, hee alſo will heare their cry and will ſaue them.* So our Sauiour promiſeth, that [f] *if wee abide in him and his words doe abide in vs, then wee may aske what wee will, and it ſhall be done vnto vs.* And his beloued Apoſtle teacheth vs, that [g] *whatſoeuer we aske, we receiue of him, becauſe wee keepe his Commandements, and doe the things which are pleaſing in his ſight.* Yea, this was a receiued axiome among the Iewes, and therefore the blind man herein appealeth to their owne knowledge, [h] *we know* (ſaith he) *that God heareth not ſinners, but if any man be a worſhipper of God, and doth his will, him heareth he.* And therefore howſoeuer the Apoſtle attributeth much to Prayer, yet all is limited to the Prayer of a man who is juſt and righteous; *the prayer* (ſaith he) *of a righteous man auaileth much, if it be feruent.* So that if we would pray in aſſurance of Faith to be heard, and haue our requeſts granted, wee muſt be ſanctified and purged from our corruptions; and therefore theſe are well joyned together by the Apoſtle, [i] *I will* (ſaith he) *that men pray euery where, lifting vp pure hands without wrath or doubting.* For if wee come vnto God defiled and polluted with our naturall corruptions; and ouer-burthened alſo with our manifold and haynous tranſgreſſions and actuall ſinnes; the Lord will not heare vs; neither can wee hope that our prayers and ſuites can be acceptable vnto him, when our perſons are odious in his ſight. Manifold teſtimonies of holy Scripture might be alleaged to this purpoſe; the Prophet *Dauid* ſaith, that if [k] *he ſhould regard wickedneſſe in his heart, the Lord would not heare him.* And the Wiſe man telleth vs, that [l] *the ſacrifice of the wicked is abomination to the Lord; but the prayer of the righteous is acceptable vnto him; that the Lord is farre from the wicked, but heareth the prayer of the righteous*, and that [m] *hee who turneth away his eare from hearing the Law, euen his prayer ſhall be abhominable.* So the Prophet *Eſay* telleth the Iewes, that there was in God no want of loue to heare their Prayers, nor want of power, to effect their deſires: but the onely let and impediment was their ſins, which like a wall of ſeparation, or thick and impenetrable cloud, did hinder their prayers from aſcending vnto God, and his bleſſings & benefits from deſcending vnto them. [n] *Behold* (ſaith hee) *the hand of the Lord is not ſhortened, that it cannot ſaue, neither his eare heauy, that it cannot heare, but your iniquities haue ſeparated betweene you and your God, and your ſinnes haue hid his face from you, that he will not heare.* The which heauy judgement the Lord had before threatned againſt them, for their hainous tranſgreſſions; [o] *When you ſhall ſtretch out your hands* (ſaith he) *I will hide mine eyes from you, and though you make many prayers I will not heare, for your hands are full of bloud.* So the Prophet *Ezechiel* threatneth them from the Lord, that for their groſſe Idolatry and bloudy cruelty, hee would not heare *their* [p] *prayers in the day of their afflictions though they did cry in his eares with a loud voice.* And the Prophet [q] *Michah* to the ſame purpoſe; *Then* (ſaith he) *ſhall they cry vnto the Lord, but he will not heare them: he will euen hide his face from them at that time, becauſe they haue done wickedly in their works.* And therefore if in our afflictions we would make our prayers with any hope to be heard, let vs not approach vnto God in our ſinnes; and according to the exhortation of the Apoſtle, [r] *Let as many as call vpon the Name of the Lord, depart from iniquity.* For as the Pſalmiſt teacheth vs, the Lord imputeth it as great Preſumption to the wicked, that they take [s] his holy Ordinances into their mouthes, and hee hateth the very ſacrifices of prayer and thankſgiuing which are offered vnto him by impure hands, and vnhallowed lips. There is no man in his right wits would come as a ſuiter vnto his Prince, and bring his accuſer with him, who is ready to teſtifie and prooue to his face his treaſon and rebellion; much leſſe would any preſent himſelfe before ſo great and powerfull a maieſty, to make petition for ſome benefit after he had killed and murthered his Soueraignes only ſonne and heire, hauing ſtill in his hand the weapon wherewith hee committed this wicked act, imbrued and defiled with his bloud: There is no adultereſſe ſo ſhameleſly impudent, who would deſire pardon of her jealous Husband, hauing ſtill her Louer in her armes, with whom ſhe hath often committed filthineſſe in times paſt, and is reſolued againe to commit it for the time to come: or if any be ſo mad to make ſuch ſuites in this odious manner, they are ſure to be repulſed, and to finde wrath and vengeance, where they looke for grace and mercy: but thus doe they behaue themſelues towards God, who remayning polluted with their ſinnes do offer vp their prayers vnto him: for they bring their accuſers, euen their defiled conſciences and crying ſinnes, which continually accuſe and condemne them, and call for that due judgement and puniſhment which they haue deſerued: they bring the weapon into Gods preſence, (euen their ſinnes) whereby they haue crucified and ſlaine the onely Sonne of God; and they preſent themſelues into Gods pre-

Iob 27.9.
Iohn 9.31.

[o] Eſay 1.15.

[p] Ezech.8.18.

[q] Micah 3.4.

[r] 2.Tim.2.19.

[s] Pſal.50.16.

preſence to ſue for grace; imbracing ſtill with ardent loue and affection the World and worldly vanities, with whom they haue often committed ſpirituall whoredome, with a purpoſe to continue ſtill in their former vncleanneſſe; and therefore let not ſuch fondly imagine that the Lord will heare them, and grant their ſuites, but rather expect that in his terrible wrath he will take vengeance on them, and turne their temporary afflictions, into helliſh torments and euerlaſting puniſhments.

§. *Sect.* 2.
That being in our ſelues ſinners, wee are made righteous by faith in Chriſt, & purged from the corruption of ſin by repentance, and ſo are heard of God when wee pray vnto him.

Yea (will ſome ſay) but this is but ſmall comfort to thoſe who are in affliction, to heare that God onely regardeth the prayers of the righteous, and that he heareth not the prayers of them who come vnto him in their ſinnes; for who is righteous, and ſinneth not daily? And what other cauſe is there of our afflictions, but our ſinnes, which God in his iuſtice correcteth and puniſheth? To which I anſwere, that howſoeuer we are all naturally defiled with originall corruption, & haue the reliques of ſinne remayning in vs, euen to the day of our diſſolution; and though we continually adde hereunto innumerable actuall tranſgreſſions; yet wee may appeare righteous before God, and be as cleane purged from all ſinne, as if wee had neuer falne into it. As firſt when wee lay hold vpon Chriſt by a true and liuely faith, and doe apply vnto vs his obedience and merits; for then our vnrighteouſnes is couered with the rich robe of his perfect righteouſneſſe, and our corruptions are waſhed and cleanſed away in his moſt precious bloud, whereby it commeth to paſſe, that *though our ſinnes were as crimſon, they ſhall bee made as white as ſnow; and though they were as red as Scarlet, they ſhall be white as wooll*, as the Lord hath promiſed. And this is the purging of iuſtification, whereby God in Chriſt doth freely forgiue all our ſinnes, and reputeth vs as iuſt and righteous. But beſides this, there is alſo a purging away of our ſinne and corruption by ſanctification, when by vertue of Gods Spirit and a liuely faith, we are made partakers of the power of Chriſt's death, which mortifieth the fleſh and the luſts thereof, and the power of his Reſurrection, wherby we are raiſed to holineſſe and newneſſe of life. And hereof it commeth to paſſe, that though ſinne dwell in vs, yet it doth not raigne in vs; though ſome reliques thereof remayne in vs, yet wee are not reputed ſinners before God; not onely becauſe we haue receiued the grace of iuſtification, and ſo haue all our ſinnes forgiuen, and are clothed with the perfect righteouſneſſe of Chriſt, applyed vnto vs by a liuely faith; but alſo the grace of ſanctification, whereby the power of ſinne is abated in vs, and all our corruptions, partly mortified, and partly deputed to mortification, and ſhall at laſt be fully aboliſhed. And therefore ſeeing our ſins haue receiued a mortall wound, and ſtill languiſh vnto death, wee cannot properly be called ſinners, ſeeing it is dead to vs, and we to it; but iuſt and righteous, becauſe righteouſnes and holineſſe is begunne in vs by vertue of Gods Spirit, regenerating and ſanctifying vs, and ſhall daily grow and increaſe, vntill it come to full perfection; neither can ſinne be ſaid to liue in vs, being appointed to death and finall aboliſhment; but rather to bee crucified and deſtroyed, euen as wee commonly ſay of a condemned perſon, that hee is but a dead man, when as hee is condemned and deputed to death, though hee be not as yet brought forth to execution. And in theſe reſpects and no other were the Saints of God in the Scriptures, called righteous and iuſt, & had all the gracious promiſes of the Goſpel applyed and made good vnto them; not that that they were free from ſinne, for there is no *man righteous that doth good and ſinneth not, and in many things we ſinne all*; nor becauſe there was any perfection in their legall righteouſneſſe, or any full and exact conformity with the Law of God; but becauſe they were iuſtified by Chriſts righteouſnes, applyed by faith, and were ſanctified by his holy Spirit: the which their ſanctification was (like ours) imperfect, conſiſting in a ſight and ſenſe of their corruptions, and an hearty ſorrow for them; and alſo in a ſincere deſire and earneſt endeauour in the vſe of all good meanes appointed by God, to mortifie theſe corruptions, forſake all their ſins and ſerue the Lord with vpright hearts, in the contrary duties of holineſſe and righteouſneſſe. And therefore if we be indued with this liuely faith, and labour in the practice of ſanctification, then ſhall not we be reputed ſinners, but be accepted as iuſt and righteous in Gods ſight; and conſequently haue full right and intereſt vnto all Gods gracious promiſes; and particularly to thoſe which aſſure vs of deliuerance out of all our afflictions, or of ſtrength and patience to beare them with joy and comfort.

Eſay 1.18.

Eccleſ.
Iames 3.2.

§. *Se*
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But yet it is not enough that we bee perſwaded of our iuſtification by Chriſts righteouſneſſe applyed by faith, and of our ſanctification by his Holy Spirit, vnleſſe wee approue them both to our ſelues and others, by the fruits of vnfained repentance, whereby (as it were by ſenſe and motion) this ſpirituall life is made knowne to the glory of God and our owne comfort. And vnto this God requireth that wee ſhould not only in generall bewaile and forſake all our ſinnes; but eſpecially and principally, thoſe which we thinke to be the cauſes and occaſions of our preſent croſſes and afflictions; and then when the cauſes of our calamities and tribulation are taken away, theſe miſerable effects alſo ſhall ſoone ceaſe and be remoued.

And if wee thus draw neere vnto God by vnfained repentance, he will alſo draw neere vnto vs, heare our prayers and deliuer vs out of all our afflictions; if we will cleanſe our hands, and purge our hearts, and ſorrow and weepe becauſe of our ſinnes, turne our laughter into mourning, and our joy into heauineſſe, and humble our ſelues before the Lord, hee will lift vs vp, as the Apoſtle ſpeaketh. *For the Lord is neere vnto them that are of a contrite heart, and will ſaue ſuch as bee afflicted in ſpirit*, as the Pſalmiſt telleth vs. And this is his owne gracious promiſe by the Prophet *Eſay*, *that he will looke vnto him, euen vnto him, that is poore and of a contrite ſpirit, who trembleth at his words.* From which mercy, the greatneſſe and multitude of our ſinnes cannot exclude vs, ſo that wee turne vnto the Lord by vnfained repentance, as wee may ſee in the example of the Iewes; whom though the Lord had taxed and accuſed by his Prophet to be moſt haynous and notorions offenders, yet hee offereth them mercy vpon the condition of their repentance. *Waſh you* (ſaith he) *and make you cleane, take away the euill of your workes from before mine eyes, ceaſe to to doe euill, learne to doe well, &c.* and then, *come and let vs reaſon together, ſaith the Lord, though your ſinnes were as crimſon, they ſhall be white as ſnow, though they were red like ſkarlet, they ſhall be as wooll.*

And this is that repentance which muſt continually bee renewed when wee preſent our ſelues in prayer before God, euen as wee daily and hourely renew our ſinnes; with which we muſt joyne as an inſeparable companion, an humble confeſſion of all our tranſgreſſions, together with an vnfained acknowledgment, that by reaſon of them, wee are vtterly vnworthy of Gods leaſt mercy, and moſt worthy if he ſhould enter into judgement with vs, not onely of thoſe light and momentany afflictions which lye vpon vs, but alſo of the fearefulleſt of Gods plagues in this life, and of euerlaſting deſtruction, death and condemnation in the life to come; and finally, that it is Gods wonderfull mercy that hee dealeth ſo fauourably with vs, not puniſhing vs according to the merit of our ſinnes, but like a gracious Father with all loue and tenderneſſe for our amendement. Concerning the confeſſion of our ſinnes, whereby wee lay them open before the Lord, wee are encouraged thereunto by Gods moſt gracious promiſes; namely, that *if wee confeſſe and forſake our ſinnes, wee ſhall find mercy; and that if wee acknowledge our ſinnes, hee is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.* And contrariwiſe, we are terrified from the neglect thereof by Gods ſeuere threatnings; for *he that hideth his ſinnes, or denieth them, ſhall not proſper; becauſe he maketh God a lyar*, who by his Word conuinceth all men of ſinne, as it is in the ſame places. So the Lord threatneth that ſeeing the Iewes ſaid, that *ſurely Gods wrath ſhould turne from them, becauſe they were guiltleſſe, therefore hee would enter into iudgment with them, becauſe they ſaid, wee haue not ſinned.* In regard whereof *Iob* profeſſeth; that *though he were iuſt, yet hee would not anſwere, but would make ſupplication to his Iudge; and that though hee were perfect, yet becauſe he did not know his owne ſoule, therefore did hee abhorre his life.* And of both this diſpleaſure of God threatned againſt thoſe who hide their ſinnes, and of this mercy promiſed to thoſe that acknowledge and confeſſe them, *Dauid* had experience, for he ſaith, that being in affliction, and hauing Gods hand heauie vpon him, and holding his tongue, *his very bones conſumed, though he roared all the day. But then* (ſaith he) *I acknowledged my ſinne vnto thee, neither hid I mine iniquitie: for I thought I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.* And of this wee haue innumerable examples in the Scriptures. As in the Iſraelites, who being afflicted for their ſinnes, doe continually after their repentance, make their humble confeſſion of their wickedneſſe, as an introduction vnto their prayers for helpe and deliuerance, as wee commonly read in the hiſtory of the Iudges and the Kings. Thus alſo in the time of their captiuity, they cry out vnto God; *We haue ſinned, we haue rebelled, therefore thou haſt not ſpared.* So *Iob* in the time of his affliction, maketh the like confeſſion vnto God; *I haue ſinned* (ſaith hee) *what ſhall I doe vnto thee, O thou preſeruer of men?* And *Dauid* likewiſe, as appeareth throughout the whole booke of the Pſalmes. Yea not onely theſe and all other the Saints of God, but euen *Pharaoh* himſelfe, who in the time of his proſperitie, asked who was the Lord; yet in his affliction, maketh confeſſion of his ſinne, and craueth pardon. How much rather therefore ſhould wee lay open our ſinnes before our heauenly Father, who is ready to forget them, when wee remember them; to hide them, when wee diſcouer them; and to forgiue them, when wee confeſſe them? For hee is our ſpirituall Chirurgeon and Phyſition of our ſoules, and therefore to whom ſhould we lay open our feſtered ſores of ſinne, but vnto him, who by applying that ſoueraigne ſalue of his mercy, and the precious balme of Chriſts bloud is able to heale them? To whom ſhould wee make knowne the ſickneſſes and diſeaſes of our ſoules, but vnto him who hath both will and skill to cure them?

Ierem.2.35.
Iob 9.15,21.
Pſal.32.3.5.
Lament.3.42.
Iob.7.20.
Exod.10.16.

But as wee muſt in our afflictions confeſſe our ſinnes before God, ſo muſt we in all humility acknowledge, that we are not worthy of the leaſt of thoſe benefits which we ſtill enjoy, and that if the Lord ſhould enter into judgement with vs, he might as well depriue vs of all his bleſſings that remaine, as of thoſe which for our ſinnes hee hath juſtly taken from vs. We muſt ſay with *Iacob*, that [a]*wee are not worthy of the leaſt of Gods mercies, and of all the truth which he hath ſhewed vnto vs*, in fulfilling of his gracious promiſes; but contrariwiſe deſerue much more heauy plagues and puniſhments. And this humiliation the Lord requireth of the People, [b]*Then ſhall you* (ſaith he) *remember your owne wayes, and your deeds that were not good, and ſhall judge your ſelues worthy to haue beene deſtroyed for your iniquities, and for your abominations.* An example whereof wee haue in the afflicted Iewes, who in all their great extremities, humbly confeſſed it to bee the great [c]*mercy of God that they were not vtterly conſumed*, and adiudged themſelues to haue deſerued [d] woe becauſe they had ſinned. As alſo in *Ezra* who humbling himſelfe in the ſight and ſenſe of his owne and the peoples ſinnes, *cryeth out*, [e]*O my God, I am confounded and aſhamed, to lift vp mine eyes vnto thee my God: for our iniquities are increaſed ouer our head, and our treſpaſſe is growne vp vnto the Heauen.* And if we thus [f]*iudge our ſelues we ſhall not be iudged of Lord*; if we accuſe and condemne our ſelues, he will excuſe and acquit vs; and if [g]*wee thus caſt downe our ſelues before the Lord, he will lift vs vp.* For [h]*hee looketh to him that is poore, and of a contrite ſpirit, who trembleth at his Word.* Yea [i]*hee dwelleth with him that is of a contrite and humble ſpirit, to reuiue the ſpirit of the humble, and to giue life to them that are of a contrite heart.* An example heereof wee haue in *Rehoboam* and in the reſt of the Princes of Iudah, *who* [k]*humbled themſelues and ſaid, the Lord is juſt; and when the Lord ſaw that they humbled themſelues, the Word of the Lord came to Shemaiah ſaying; they haue humbled themſelues, therefore I will not deſtroy them, but I will ſend them deliuerance ſhortly, &c.* As alſo in *Manaſſes*, who when [l]*in his tribulation he prayed to the Lord his God, and humbled himſelfe greatly before him, God was intreated of him, heard his prayer, and reſtored him to his Kingdome.* And thus *Daniel* praying and humbling himſelfe before God, receiued this comfortable meſſage from God, [m]*Feare not Daniel, for from the firſt day that thou diddeſt ſet thine heart to vnderſtand, and to humble thy ſelfe before thy God, thy words were heard, &c.* Yea ſo much doth the Lord eſteeme of this humiliation, that he would not let that counterfeit humiliation of *Ahab* goe vnrewarded; but gaue him in regard thereof, a [n]temporary immunity from thoſe judgements and puniſhments, which by his Prophet he had threatned againſt him. If therefore in our afflictions wee would poure forth vnto God ſuch acceptable prayers, as may obtaine comfort in our croſſes, and deliuerance from all our calamities; wee muſt confeſſe our ſinnes, and humbly acknowledge that wee haue not deſerued Gods ſmalleſt benefits, but are worthy to haue the wrath of God to burne more hotly againſt vs, and to bee ouerwhelmed with much more heauy plagues and puniſhments. And ſo the Lord will excuſe vs, when wee accuſe our ſelues; remit our ſinnes when wee remember them; and abſolue vs from puniſhment, when in all humility we acknowledge that wee haue juſtly deſerued the fearefulleſt of his plagues. For if we, who haue but a little mite of mercy, are moued with compaſſion, when either our Sonne or Seruant doe humble themſelues, acknowledge their faults, and of their owne accord offer themſelues to ſuffer that puniſhment which they haue deſerued; then how can wee doubt that God will bee pittifull and ready to forgiue vs, when hee ſeeth vs thus humbled, whoſe loue and mercy towards vs is infinite and incomprehenſible? As therfore a 'man ſkilfull in the Art of ſwimming, being through caſualty caſt into the Sea, and ſtriuing by his ſkill and labour to recouer the ſhore, doth not when hee ſeeth a billow approaching oppoſe againſt it, becauſe it would caſt him further into the maine, his weaker force being farre too feeble to withſtand the violence of the mighty waue; but ſtoopeth and diueth vnder it, and ſo ſuffereth it to paſſe ouer him without receiuing any hurt: ſo when we ſee the huge billowes of troubles and afflictions raiſed by the ſtormy blaſts of Gods wrath and anger, neere approaching, and comming againſt vs; it is both vaine and dangerous to oppoſe againſt them by pride and impatiency, or to imagine that wee can reſiſt and withſtand them with our ſtrugling, murmuring and repining; ſeeing this will rather hinder vs from arriuing at the hauen of ſafety, and caſt vs backe into the depth of miſery; but like thoſe cunning ſwimmers wee muſt diue vnder theſe waues, which it is impoſſible to withſtand; bearing our burthen with patience, meekeneſſe and humility, and acknowledging that farre greater puniſhments are due vnto vs. And of both this confeſſion and humiliation wee haue notable preſidents in thoſe excellent prayers of [o]*Ezra*, [p]*Nehemiah*, and [q]*Daniel*. As alſo in the ſpeech of the prodigall Sonne after his conuerſion, and returning to his Father; [r]*Father* (ſaith hee) *I haue ſinned againſt Heauen, and before thee, and am no more worthy to be called thy Sonne*; vpon which humiliation hee was

raiſed

[a] *Gen.*32.10.

[b] *Ezech.*36.31.

[c] *Lament.*3.22.

[d] *Cap.*5.16.

[e] *Ezra.*9.6.

[f] 1.*Cor.*11.31.

[g] *Iam.*4.10.

[h] *Eſay.* 66.2.

[i] *and* 57.15.

[k] 2.*Chro.*12.7.

[l] 2.*Chro.*33.12. 13.

[m] *Dan.* 10. 12.

[n] 1.*King.*

Si ſeruulum
videas pecc
propria conſ
tentem, vltro
offerre ſe p
in flectis, &
ignoſcis; de d
mini miſer
one diffidis?
Ambroſ. in
Pſal.37.

[o] *Ezra.*9.

[p] *Nehem.*9.

[q] *Dan.*9.

[r] *Luk.*15.21.

raiſed out of his afflicted eſtate, and receiued both the pardon of his faults, and large teſtimonies of his Father's fauour.

Chap. V.

Of the things required in our prayers in reſpect of their matter, manner, time and continuance.

Sect. 1.
e muſt
fi
pardon
miſſion
ſinnes,

AND thus much concerning thoſe things which reſpect the perſon of him that prayeth; In the next place wee are to ſpeake of thoſe which are required vnto the prayer it ſelfe; and theſe either reſpect the matter of our petitions, the manner, or the time and continuance of this holy exerciſe. Concerning the matter of our prayers; we are firſt and principally to deſire the pardon and remiſſion of our ſinnes; for they are the wall of ſeparation (as I haue ſaid) which hinder all our ſuits from aſcending and entring into Gods eares, and his bleſſings from deſcending vnto vs; they are the poyſonous ſting of all our afflictions, which being pulled out, they become harmeleſſe, yea beneficiall and profitable for the aduancing of our ſpirituall good, and the furthering of our ſaluation. They are the cauſes of all our croſſes and calamities, which being taken away, either our afflictions ſhall haue an end, or of croſſes be turned into comforts; and of noyſome euils, become joyfull bleſſings. Whereas contrariwiſe if our ſinnes remaine vnpardoned, euen our freedome from our afflictions, is but a bondage; Gods ſparing of vs, a grieuous puniſhment; and the greateſt miſery, to be freed from miſery; ſeeing we are left of God as a deſperate cure, becauſe the Phyſicke of affliction will doe vs no good, and giuen vp vnto the hardneſſe of our owne hearts, to run on in our wicked courſes which lead to deſtruction, without checke and controlement. And hereof it is that the faithfull being in affliction obſerue this vſuall method in their prayers, firſt to acknowledge their ſinnes, and then to craue pardon for them, and deliuerance from their croſſes and calamities. So *Daniel* in that excellent Prayer for Gods afflicted Church and people, maketh firſt an humble confeſſion of their ſinnes, and then prayeth for mercy and the turning away of Gods wrath, and for their deliuerance and reſtoring out of the land of their captiuity. And *Dauid* joyneth theſe together; praying firſt for the appeaſing of Gods wrath and anger, and for mercie in regard of his ſinnes, and then deſireth to be healed, deliuered and ſaued out of his affliction and tribulation. So elſewhere hee deſireth the Lord *to looke vpon his affliction and trauell*, but becauſe though hee beheld it, yet hee would not pitty him, ſo long as his guilt and faultineſſe remained, therefore he addeth; *and forgiue me all my ſinnes.* And in the one and fiftieth Pſalme hee laboureth earneſtly for the pardon of his ſinnes, and maketh humble confeſſion of his wickedneſſe, and then beggeth for the comfort and joy of Gods Spirit. Yea this order was obſerued by our heauenly Phyſitian in the curing of bodily infirmities and diſeaſes, firſt to take away the cauſe of their ſickneſſe, *Sonne be of good comfort, thy ſinnes are forgiuen thee*, and then the ſickneſſe it ſelfe, *Ariſe, take vp thy bed, and goe to thine houſe.*

Matth.9.2.6.

§. Sect. 2. Whether wee may lawfully pray for deliuerance from afflictions, and after what manner.

And thus hauing craued and obtained the pardon and remiſſion of our ſinnes, in reſpect of their guilt: in the next place we may deſire to bee freed from the puniſhment; for that wee may lawfully pray for our deliuerance out of our afflictions, euen common ſenſe and the inſtinct of nature teacheth vs, mouing vs to flee and auoide whatſoeuer hurteth vs, and to follow and imbrace whatſoeuer is helpefull and profitable. And this naturall appetite of ſhunning euill, and ſeeking our owne good, is further warranted by Gods expreſſe commandement, enjoyning vs in the time of our afflictions to call vpon him for helpe and deliuerance. Vnto which wee may adde the example of the Saints from time to time, who haue prayed againſt theſe croſſes and calamities when they ſaw them approaching; and for deliuerance out of them after they were inflicted; which is ſo common and vſuall in the Scriptures, that it is but loſt labour to produce examples; onely that example of our Sauiour Chriſt aboue all exception is ſufficient in it ſelfe; who as hee vſed all good meanes to preſerue himſelfe from affliction and perſecution; ſo hee earneſtly prayed vnto his Father, that the bitter cup of his paſſion might paſſe from him. But howſoeuer wee may lawfully pray againſt afflictions before they come, or for deliuerance out of them when they are inflicted; yet not abſolutely and without any condition or exception; for thus onely wee muſt pray againſt ſinne which is ſimply euill, and in its owne nature, without any reſpect of good; and for ſpirituall graces and eternall life and happineſſe which are ſimply good, and haue in them no reſpect of euill. But as temporary and earthly benefits are not ſimply good, but being mutable and liable to our abuſe, become vnto vs through our corruption, not onely vaine and vnprofitable, but hurtfull and pernicious; ſo theſe momentanie croſſes and afflictions, are not ſimply and abſolutely euill, but through the infinite wiſdome, goodneſſe and power of God, diſpoſing and ordering them, become

Pſal.50.15.

come to the faithfull exceeding good and profitable (as wee ſhall afterwards ſhew at large) and that both for the manifeſting and aduancing of Gods glory, and the furthering and aſſuring of our ſaluation. And therefore wee muſt not ſimply pray againſt them, becauſe ſo we ſhould pray againſt Gods glory and our owne euerlaſting good, but onely ſo farre forth as they tend to the hurt or hindrance of either of them. Againe the promiſes of God, which in all our prayers are the onely ground and foundation of our faith, are not in reſpect either of temporary and worldly benefits, or deliuerance from theſe momentany croſſes and afflictions, abſolute and without limitation; but alwayes reſtrained to the condition of his own glory, and our ſpirituall good and eternall ſaluation; and therefore in all our prayers, this condition is either to bee expreſſed or vnderſtood, becauſe wee are no otherwiſe to aske it than hee hath promiſed it. Neither were it in truth a benefit to receiue freedome from our miſery and tribulation, when as it will not ſtand with the glory of God and our owne ſaluation, but rather an exceeding great judgment and puniſhment; and conſequently it ſhould rather be a terrible threatning, than a comfortable promiſe; if the Lord ſhould tell vs that he would thus deliuer vs. And therefore he doth not promiſe vs all things which we deſire, nor to deliuer vs from all things which wee abhorre and feare, for this were the part of an dulgent and cockering parent, who deſireth to pleaſe his Childe in his fooliſh wantonneſſe for the preſent, rather than to ſeeke his profit and good for euer after; but rather like a wiſe, diſcreet, and truely louing Father hee promiſeth, that if wee feare and ſeeke vnto him, nothing ſhall be wanting vnto vs which is good; and that either hee will not afflict vs at all, or elſe that he will by his power and wiſdome conuert all our croſſes and calamities, to our comfort and benefit. And as the learned and faithfull Phyſitian, or skilfull Surgeon, doe not promiſe their patients which are full of corrupt humours, or indangered with old and feſtered ſores, that they will not diſtaſte their appetite, or any way moleſt and trouble them; but onely that they will effect the cure, and to this purpoſe vſe both the beſt and eaſieſt meanes and medicines which they can; and as the wiſe patient is well ſatisfied with this promiſe, being contented rather to ſuffer for the preſent a litle ſmart and paine, than to hazard his life by neglect of the meanes, or to haue his ſore turne to a fiſtula or incurable cancer: So the Lord doth not promiſe, that hee will not at all afflict vs, but that our afflictions ſhall not hurt vs; not that wee ſhall feele no ſmart or paine, but that hee will cure and ſaue vs by the beſt meanes which will ſtand with his owne glory and our good. And therefore like wiſe patients wee are to deſire, not that hee will pleaſe our appetites, but that he will effect a perfect cure; not that he will at our pleaſure pull off the corraſiue or working ſalue of affliction and tribulation, but when it hath drawne out the core of our corruptions, and made vs fit for the healing playſters of his mercies and gracious benefits. For otherwiſe if wee would enlarge Gods promiſes according to our owne luſts and fooliſh fantaſies, and deſire that which is pleaſing to our carnall appetites, and not that which is good and profitable; our carefull Father will not harken vnto vs. And if in the frenſie fit of our diſtempered paſſion, we either deſire things hurtfull for vs (as it were cold water in a burning feauer) or would haue the vnpleaſing plaiſters of tribulation remoued, or the bitter potion of affliction taken from vs, which our wiſe Phyſitian hath appointed for the effecting of the cure; hee will not regard our ſuits, ſeeing he deſireth rather to cure vs, than to pleaſe vs; and regardeth our well grounded requeſt, which out of a ſetled and ſound judgment we made vnto him, namely, that he would vſe the beſt meanes for the purging of our corruptions, the recouery of our ſpirituall health, and the euerlaſting ſaluation of our ſoules; rather than a new motion ariſing from our preſent ſenſe; whereby in a rauing manner we preferre our bodies, before our ſoules; and freedome from preſent and momentanie ſmart and paine, before deliuerance from neuer ending torments, and our euerlaſting ſaluation in the life to come. And therefore, if we would haue our Prayers heard in our afflictions, wee muſt pray for that which God hath promiſed; not abſolutely that croſſes may not befall vs, or that being inflicted wee may bee deliuered out of them; but conditionally, if this our ſuite will ſtand with Gods glory and our ſaluation; not that they may not happen, but that they may not hurt vs; not that wee may bee quite exempted from ſenſe of paine; for this perhaps would hinder the cure, and cauſe vs to rot in our corruptions; but that like a wiſe, faithfull and pitifull Phyſitian, he will handle vs as gently as poſſibly hee may, ſo as in the meane time the medicines vſed may bee effectuall for the purging of our corruptions, and recouery of our health. For thus (as one ſaith) God deliuereth his from tribulation, not that it may not at all befall vs, but that when it happeneth, it may not harme vs, and that wee may remaine vntouched of euill. For euen death it ſelfe, (which in its owne nature is the greateſt and laſt of worldly miſeries) will in the end ſeaze vpon vs; but to thoſe whom God loueth, it ſhall bee a ſleepe, the gate of life eternall, the beginning

*Pſal.*34.10.
*Rom.*8.28.

Deus ſuos li
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one, non q
dem ne v
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noceat, ne
tangat te
*&c.*Bern
ob.5.in
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ginning of our comfort and refreſhing; and the very ladder whereby we aſcend into the joyes of Heauen. To the ſame purpoſe another ſaith well, that God heard *Pauls* Prayer, not according to his will, but ſo as it ſtood beſt with his ſpirituall wel-fare. And then inferreth, that it is not a thing much to be eſteemed; to be heard according to our appetite and deſire; but ſo as it may further our profit and benefit: for euen the Diuels themſelues were heard according to their will, when they deſired to enter into the heard of Swine; and the chiefe of them had his ſuite granted, when as he requeſted that he might tempt *Iob*, but it was to this end, that *Iob* might bee tryed, and the tempter confounded. And ſo the Iſraelites were heard when they luſted after fleſh; but yee know what followed, whileſt the meate was in their mouthes. And therefore doe not much eſteeme it to bee heard according to thy will; for ſometime God in his anger giueth that which thou deſireſt; and in his mercy denyeth that which thou askeſt. But when thou prayeſt for thoſe things which God commendeth, commandeth and promiſeth in the life to come, thou maieſt aske ſecurely, and intend thy ſuit with all earneſtneſſe, that thou maieſt haue it heard and granted, as being beſtowed by God in his mercy, and not in his anger and diſpleaſure. But when thou askeſt temporall benefits, aske them with moderation and feare, and commit the iſſue of thy ſuit wholy to him, namely that he will giue them if they be profitable, and deny them if they be hurtfull; for the Phyſitian knoweth better than the patient what doth hurt him, and what doth helpe him.

n ergo exau-
dominus
dum ad vo-
atem, quia
dit ad sani-
m. &c. Aug.
d Serm. 53.
m.10.

The ſecond thing required in our Prayers reſpecteth the manner how wee are to pray in the time of our afflictions; which is in part touched occaſionally in the former ſection, where I intreated of the matter of our requeſts, namely, that we muſt not pray ſimply and abſolutely for deliuerance, but only ſo farre forth as it will ſtand with Gods glory and our owne ſpirituall good; not that the burthen of our afflictions ſhould at our pleaſure bee taken from our ſhoulders; but that either the Lord would eaſe vs of our load, or giue vs ſtrength and patience to beare whatſoeuer it ſhall pleaſe him to lay vpon vs. And this vertue of patience and ſpirituall wiſdome wee may abſolutely and without condition aske of God, both becauſe it is abſolutely good and therefore liable to no abuſe, but alwayes tendeth to his glory and our ſaluation; and alſo becauſe wee haue an expreſſe promiſe, that if wanting this grace we pray for it, the Lord will giue it vnto vs liberally; and withall a commandement, that we aske it in faith and wauer not; because the Lord hath abſolutely promiſed it, and therfore will vndoubtedly beſtow it. But beſides this there are diuers other things required, which I will briefly touch, becauſe it is not my purpoſe to ſet downe any full treatiſe of prayer, but onely ſo much as is neceſſary for the doctrine of afflictions. As firſt, that we preſent our ſelues before God with all feare and reuerence; for if we bee thus affected when wee come into the preſence of an earthly Prince, though he be but a mortall man like vnto our ſelues, onely becauſe he is Gods deputy, who hath in him but ſome ſmall ſparks of that infinite majeſty, which is in him whom he repreſenteth; then how much more ſhould we be thus affected, when wee come into the preſence of God who is King of Kings, and Lord of Lords? And this reuerence and reſpect of his glorious preſence, the Lord at all times requireth of vs, as he is our Father and Maſter; *if* (ſaith he) *I bee a Father where is mine honour, if a Maſter, where is my feare?* But eſpecially when we draw neere vnto him in performing the duties of his ſeruice, in which reſpect the Pſalmiſt willeth vs, to *ſerue the Lord in feare, and to rejoyce in trembling*. And the wiſe man counſelleth vs that wee doe not performe theſe duties of Gods worſhip raſhly and irreuerently, *Be not* (ſaith he) *raſh with thy mouth, nor let thine heart bee haſty, to vtter a thing before God; for God is in the Heauens, and thou art on the Earth, therefore let thy words bee few.* The which argument our Sauiour prefixeth before that perfect forme of prayer, to prepare vs thereby to call vpon God with all reuerence; becauſe hee is not onely a Father, but heauenly and full of all glory and Majeſty. Let vs therefore in the firſt place preſent our ſelues and our prayers before God with all feare and reuerence; and to this end let vs both conſider, what the Lord is before whom wee come, namely, a God infinite in Majeſty, glory, greatneſſe, power, ſeeing all things, euen the ſecret corruptions of our hearts, moſt pure, juſt, holy, the creatour and perſeruer of all things, &c. And alſo what wee are, namely, vile, wretched, miſerable, duſt and aſhes, wormes and no men, defiled with ſinne, and full of all imperfections, with which conſiderations being humbled, wee ſhall bee the better fitted to receiue mercy and helpe from God. For hee giueth his grace to the humble, and dwelleth with thoſe who are of a contrite ſpirit.

Sect. 3.
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1.6.

Mal.1.6.
Leuit,10.3.

Pſal.4.11.

Eccleſ.5.1.

Eſa.57.15.

§. *Sect:* 4.
The ſecond thing required is that we pray in truth.

Secondly, God requireth that we pray in truth; whereby I doe not onely vnderſtand, that wee muſt indeede deſire the things wee pray for, which is not neceſſary to be ſtood on in this place, becauſe there are few hypocrites in ſuites of this nature, ſeeing all deſire with all their hearts and ſoules to be freed out of their afflictions; but more eſpecially that

*Eſa.*29.13.
*Iob.*4.23.24.

Quomodo te audiri à Deo poſtulas cum te ipſe non audias? vis eſſe deum memorem tui cum rogas, cum tu ipſe memor tui non ſis? Cyprian. de orat. Domin.

*Pſalm.*145.18.

[a] *Leuit.*1.13.

[b] *Pſalm.*25.1.

[c] 1.*Cor.*14.15.

that wee draw neere vnto God in the time of our trouble, not onely with our lips, but alſo with our hearts; that ſo it may bee a Prayer of the heart and ſoule, as well as of tongue and ſpeech, and bee performed not only with the outward geſture of the body, but alſo in ſpirit & truth. For as it is alwaies a thing odious, to bee in our Prayers, diſtracted with wandring thoughts; and to haue our hearts and minds going a roauing after worldly vanities, when our tongues and lips make our ſuits and petitions vnto God; ſo eſpecially when wee fault after this manner in the time of our afflictions, ſeeing the Lord hath purpoſely brought vs into theſe ſtraights, that wee may more ſeriouſly, and with greater attention and intention of our minds call vpon him; and putteth (as it were) theſe pricks in our ſides, that wee may the rather be moued to keepe the right way without any vaine wandring, or wanton digreſſions. And if wee doe not thus call vpon God in truth, with our hearts, as well as with our tongues, we can haue no aſſurance that our petitions ſhall be heard or regarded of God; for (as one ſaith) how can we deſire that the Lord ſhould heare vs, when wee doe not heare our ſelues? Or how can we hope that God will regard our ſuites which wee make vnto him, when wee our ſelues doe not regard them? eſpecially conſidering that the Lord hath reſtrained his promiſe of hearing our Prayers vnto thoſe onely, who doe in truth call vpon him; for as the Pſalmiſt ſaith, *the Lord is neere vnto all them that call vpon him; yea to all that call vpon him in truth.* As therefore in the time of the Law, when for their ſinnes they were to offer vp vnto God whole burnt offerings, it was not enough, that they offered vp the outward parts alone, but they muſt alſo burne the very [a] intrailes and bowels: ſo when in the time of our tribulation wee offer vp this ſacrifice of Prayer, let vs as well lift vp our [b] hearts and ſoules, as our hands and eyes; and pray as well with the mind [c] and vnderſtanding, as with the tongue and voice; or elſe wee ſhall heare that juſt cenſure, that wee worſhip God in vaine, and haue no aſſurance that he will heare our Prayers.

§. Sect. 5.
The third thing required is that we pray in faith.

1.Iohn 5.14.
*Pſalm.*50.1
& 91.15.&
103.8.9.
Iob 5.18,19.

*Iam.*1.6.7.

*Mark.*11.2

Heb.4.16.

Thirdly, wee muſt pray in faith, whereby we are to bee perſwaded not onely that our perſons are accepted of God as juſt and righteous, but alſo, that our Prayers are heard of him, and ſhall moſt certainely bee granted being framed according to Gods will; more eſpecially we are to beleeue that God in his moſt ſeaſonable and due time will deliuer vs out of all our afflictions, and in the meane time will giue vs ſtrength and patience to beare whatſoeuer it ſhall pleaſe him to lay vpon vs. And this our faith muſt be grounded not vpon our owne workes and worthineſſe, but vpon Gods gracious and free promiſes, namely, that if wee *aske any thing of him in the name of his ſonne, according to his will; it ſhall be giuen vnto vs;* and more eſpecially that *if we call vpon him in the time of our trouble, he will deliuer vs, that wee may glorifie him.* That he will bee with vs in trouble, heare, deliuer and glorifie vs, and finally that hee will not alwayes chide nor keepe his anger for euer, as the Pſalmiſt telleth vs. And this ſpeciall faith thus grounded on Gods promiſes, is moſt neceſſary vnto our Prayers in the time of affliction, becauſe the Lord by his holy Apoſtle doth require it; for hauing willed vs, that if wee lacke Wiſedome wee aske it of God, who giueth vnto all men liberally; he biddeth vs to *aske in faith and wauer not: for hee that wauereth is like a waue of the Sea, toſt of the wind and carried away. Neither let that man thinke that he ſhall receiue any thing of the Lord.* And Secondly becauſe all Gods promiſes of hearing our Prayers are reſtrained to the condition of faith applying them to our owne vſe, for the Lord will not ſtretch out his hand of bountie and grace to giue, if we doe not alſo ſtretch out the hand of faith to receiue. And therefore our Sauiour biddeth vs *whatſoeuer wee deſire when wee pray, to beleeue that wee ſhall haue it, and it ſhall bee done vnto vs.* And the Apoſtle exhorteth vs in this faith and aſſurance to *goe boldly vnto the throne of grace, that wee may receiue mercy, and finde grace to helpe in time of need.*

§. Sect.
The fourth thing requi
is feruency
ſpirit and
neſtneſſe.

*Pſal.*62.8.
1.*Theſ.*3.1
Rom.8.26.

Lam.2.18.1

The fourth thing required in the manner of our Prayers is, that wee pray feruently, pouring out our hearts and ſoules with great ardency and earneſtneſſe in our ſuites vnto God; and this is required in all our Prayers at all times according to that of the Pſalmiſt, *truſt in the Lord all yee people, powre out your hearts before him, for God is our hope;* and practiſed by the Apoſtle, who ſaith that he Prayed vnto God *exceedingly* day & night, and to this end the Lord giues vnto vs the aſſiſtance of his Holy Spirit for the helping of our infirmities; that wee who know not how to pray as we ought, but are ready naturally to pray with great coldneſſe and negligence, may hereby bee inabled to make requeſt vnto God with ſighes and groanes which cannot be expreſſed. But eſpecially wee are to pray thus feruently and earneſtly vnto God in the time of our affliction; as it is required of the Church of Iudah in her captiuity and miſery. *Let teares run downe like a riuer day and night: take thee no reſt, neither let the apple of thine eye ceaſe; Ariſe, cry in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord.* Whereby is vnderſtood that likeas water, whoſe courſe and current hath beene long ſtopped in a ſtraight and narrow paſſage doth ſwell aboue its bankes or breaketh downe the damme which ſtoppeth it with vnreſiſtable force and violence: ſo muſt our Prayers haue the like force and vigour to ouercome all oppoſition, when wee are brought into theſe ſtraights of affliction and can find no iſſue out of them. A notable example whereof we haue in *Iacob*, who being in danger of his brothers rage and violence, is ſaid to haue wraſtled with God all the night vntill hee had preuailed with him; in which contention hee did not onely vſe his bodily ſtrength for the holding faſt of the Angell of the couenant, that hee might not depart from him vntill he had obtained his ſuite, for this would haue beene a ſmall and feeble meanes to haue preuailed with God; but as the Prophet *Hoſea* expoundeth it, by his ſtrength hee had power with God, and ouer the Angell, and preuailed, when as he wept and prayed vnto him. Thus the Church and people of God, are ſaid in their troubles to haue viſited God, and to haue powred out a Prayer when his chaſtening was vpon them; and that not coldly and remiſſely, but like a woman in trauaile, who being in great ſorrow and diſtreſſe, cryeth out in her paines, as the Prophet there compareth it. A form of which zealous prayer he ſetteth downe elſe where: *Looke downe from heauen, and behold from the dwelling place of thine holineſſe, and of thy glory, where is thy zeale and ſtrength, the multitude of thy mercies and of thy compaſſions? they are reſtrained from me, &c.* And ſo *Hannah* being afflicted and troubled in minde, becauſe of her barrenneſſe, and the inſulting prouocations of *Peninnah* her aduerſary, is ſaid to haue prayed and wept ſore; and as her ſelfe ſpeaketh vnto *Eli* in her juſt excuſe, to haue powred out her ſoule before the Lord, and of the abundance of her complaint to haue made knowne her griefe vnto God. And this earneſtneſſe in prayer the Prophet *Dauid* vſed in his afflictions, euen thirſting (as he ſaith) after Gods mercy for the granting of his ſuites, like the thirſty land, which being chopt with drought, ſeemeth to gape continually after raine, neuer ſhutting the jawes till it bee filled and ſatiſfied. Thus alſo the Diſciples being endangered by a tempeſt, flee vnto Chriſt for helpe, and with great earneſtnes cry out vnto him, *Maſter, maſter, ſaue vs, we periſh*; and as *Marke* recordeth it, in their feruent heate they expoſtulate the matter with him, ſaying, *Maſter, careſt thou not that we periſh?* of which kind of expoſtulations vttered to ſhew the feruency of ſpirit, we haue many examples in the booke of *Iob*, and of the Pſalmes. And thus our Sauiour Chriſt himſelfe in the time of his greateſt affliction, ſheweth alſo his greateſt feruency in Prayer, praying more often and inſtantly than at other times; for he is ſaid to haue prayed thrice, that the bitter Cup of his Paſſion might paſſe from him; and being in his agony to haue prayed more earneſtly, and to haue vttered his Prayers and Supplications with ſtrong crying and teares vnto him that was able to ſaue him from death. Yea, not only the faithfull, but euen the Heatheniſh Nineuites, who in the time of their proſperity were ſo careleſſe and ſecure, that they had need to be awakened with that heauy denunciation of their deſtruction; when they were brought into theſe narrow ſtraights, are ſaid to haue cryed mightily vnto God for deliuerance out of that danger. So that if we would not be vnlike all Gods Saints and ſeruants, yea, if we would not come behind the Nineuites themſelues, we muſt in the time of our afflictions, not onely pray vnto God, but performe this duty with great feruency and earneſtneſſe. For indeed, this is a chiefe end why the Lord afflicteth vs, and why alſo he differreth to deliuer vs at the firſt motion, becauſe he would haue vs more vrgent & inſtant in our prayer; as our Sauiour Chriſt plainly ſheweth vs in the Parable of the two friends, the one awakening and raiſing vp the other to ſupply his wants by his importunity; and of the vnrighteous Iudge, who by the poore widowes inceſſant ſuing and troubling him, was in the end mooued to doe her juſtice. An example whereof wee haue in the Canaanitiſh woman, who receiued from our Sauiour many repulſes, not that hee was vnwilling to hearken vnto her, and grant her petition; but becauſe he would giue her occaſion to ſhew her faith and feruency in following her ſuite. Vnto which feruency, if we do not attaine in the time of our afflictions we cannot hope to haue our requeſts heard and regarded, for if we be ſlacke, cold, and negligent in offering our ſuites vnto God, the Lord will be ſlack and ſlow in granting them; and if through our ſlouthfulneſſe wee fruſtrate Gods end in afflicting vs, he will alſo fruſtrate the end of our Prayers, and will not heare nor deliuer vs out of our afflictions. For although hee hath made many gracious promiſes, that hee will heare and helpe vs, when we call vpon him in the time of our trouble, yet they are reſtrained vnto this condition, if our Prajers be feruent and effectuall. So he promiſeth the Iſraelites, that if being in tribulation, in the land of their captiuity, they did from thence ſeeke the Lord, they ſhould ſurely find him; if they did ſeeke him with all their heart, and with all their ſoule. And the Apoſtle *Iames* telleth vs, that *the prayer of a righteous man auayleth much; if it be feruent or effectuall*. And therefore though wee bee neuer ſo eloquent and ample in our Prayers with our tongues and lips, yea though outwardly we howle and cry with our mouth and voice in our ſuites vnto God, yet the Lord will not regard them, if in reſpect of the heart and affection

Heb.5.7.

Ion.3.8.

Luke 11.7,8.

Luke 18.5.

*Matth.*15.

*Deut.*4.29.

Iames 5.16.

*Hoſ.*7,14.

Exod.14.15.
1.Sam.1.16.
Eſay38.14.
Rom.8.26.

fection they be cold and negligent. Whereas contrariwiſe if we powre forth our hearts before God with feruency of ſpirit, then though with *Moſes* wee ſay nothing at all, yet our prayers will bee lowde and ſtrong cryes to moue his attention; though with *Hannah* we make our ſuites after ſuch manner, that wee only mooue our lips, and haue no voice heard, and in regard hereof ſeeme vnto men drunke or diſtract of our wits, yet if wee powre forth our ſoules vnto God, hee will looke vpon our affliction and heare our Prayers. Though with *Hezechiah* wee are not able through the violence of our affliction to vtter a perfect ſentence, but chatter like a Crane or Swallow, our prayers will bee as effectuall to preuaile with God, if they proceed out of hearts inflamed with zeale and feruency, as though they were vttered in the ſmootheſt ſtile, and adorned with all the flowers of Rhetoricke. Yea, if wee cannot ſpeake at all, but onely ſigh and grone; yet this being the language which his owne holy Spirit teacheth vs, wee may be aſſured that he both vnderſtandeth it, and will alſo regard and hearken vnto it.

§. Sect. 7. The fift thing required, is humility, wherby we ſubmit our wils to the will of God.

Pſal.37.
1.Iohn 5.1
Math.

The fift thing required is humility, wherby acknowledging our owne blindneſſe and ignorance, by which it commeth to paſſe, that wee know not what is good for vs, nor what to pray for, but with *Zebedeus* ſonnes, aske we know not what; and on the other ſide the infinite wiſdome of God, whereby hee knoweth what is beſt for vs; and his boundleſſe bounty and mercy whereby according to his moſt gracious and infallible promiſes, he is alwayes ready to beſtow vpon vs all things which are good and profitable; we doe wholy reſigne vp our ſelues vnto his good pleaſure, ſubmit our wils which are continually ſubject to errour and miſtaking, vnto his moſt holy will, which is priuiledged from theſe infirmities; & wholy refer all our ſuits & petitions vnto his moſt wiſe conſideration, to be granted or denied, as will ſtand beſt with his glory, and the good and ſaluation of our owne ſoules. And this duty our Sauiour Chriſt hath taught vs in that moſt perfect forme of prayer, where next after the aduancing of Gods glory and kingdome, he willeth vs to deſire, that *his wil may be done in earth as it is in heauen*. Which if we obſerue, conforming our will in all things to the will of God, we are ſure not onely to haue all our requeſts granted, but alſo in ſuch manner and meaſure, as ſhall bee moſt for our ſpirituall profit, and the furthering of Gods glory, and our owne ſaluation; ſeeing God knoweth, when and by what means to effect them better, than wee out of our ignorance can preſcribe vnto him. Yea, in truth wee can haue no aſſurance that any of our prayers which we make according to our owne luſts, and not according to the will of God ſhall bee heard or granted; vnleſſe it bee in Gods diſpleaſure, for our judgement and puniſhment; ſeeing theſe humble Prayers, which wee wholy ſubmit to the will of God, haue the the promiſe of being heard, made vnto them; according to that of the Pſalmiſt, *Commit thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe.* So the Apoſtle *Iohn* more expreſly telleth vs, that in this conformity vnto the will of God, conſiſteth all our aſſurance of hauing our petitions heard and granted; *This* (ſaith hee) *is the aſſurance that wee haue in him, that if wee aske any thing according to his will, hee heareth vs.* A notable example whereof we haue in our Sauiour Chriſt, who though hee did moſt earneſtly deſire to haue the bitter Cup of his Paſſion to paſſe from him, yet doth hee ſubmit himſelfe and his ſuite to the good pleaſure of his heauenly Father. *O my father* (ſaith he) *if it be poſſible, let this cup paſſe from me: neuertheleſſe, not as I will, but as thou wilt.* And thus we ſubmit our ſelues and our ſuites vnto Gods will, firſt in regard of the ſubſtance of them, when hauing prayed for deliuerance out of our afflictions, we can be content whether he will deliuer vs or no, leauing it wholy and freely to his choice and pleaſure, whether he will free vs from our croſſes, or ſeeing it good for vs that wee ſhould ſtill lie vnder them, will giue vs ſtrength and patience, ſo as wee may beare them with comfort and contentment. Secondly, when as wee doe not preſcribe any meanes vnto him, whereby wee would be freed from all our afflictions, but leaue it wholy to the diſpoſing of his wiſe prouidence; who with theſe, or other means; yea aboue, without, and contrary to all meanes, is able through his owne omnipotent power, to effect and bring to paſſe whatſoeuer it pleaſeth him. Thirdly, when we doe not limit or reſtraine him to either time or place, but leaue it wholy vnto his good pleaſure, who knoweth beſt when it is moſt ſeaſonable for the effecting of his owne good purpoſes; onely in generall, pray that he will then and not before free vs out of our troubles and afflictions, when as they haue effected thoſe good ends for which he ſent them; that is, enriched vs with his ſpirituall graces, and brought vs neerer vnto him by vnfained repentance. Fourthly, when wee conforme our wils to the will of God in reſpect of our ends, not crauing his bleſſings and benefits for worldly, carnall and ſiniſter reſpects; but that wee may employ them to thoſe vſes and ends, for which he hath beſtowed them; and principally that wee may the better be enabled to glorifie God; and be furthered in the way of our owne ſaluation. And if we doe not thus conforme our wils to Gods will, by propounding theſe ends to our deſires, wee can haue no aſſurance to be heard of God, or to haue our petitions granted, vnleſſe it be in his wrathfull diſpleaſure. And thus the Apoſtle *Iames* telleth thoſe Hypocrites to whom hee writeth that they *asked of God, and receiued not, becauſe they asked amiſſe; that they might conſume Gods bleſſings receiued vpon their owne luſts.* Wherein the Lord dealeth graciouſly with his children and ſeruants, ſeeing the abuſe of his benefits would much more hurt and endamage them, than the obtayning and hauing them would doe them good. And therefore, as the wiſe Father doth out of meere loue deny his childe a knife, though he earneſtly beggeth it, when he knoweth that he doth deſire it to play the wanton with it, to the endangering of himſelfe or others: and keepeth him bare of money, when he deſireth it that hee may ſpend it in riot, wantonneſſe, drunkenneſſe, and ſuch other wicked courſes; and would not ceaſe to giue him more ſtripes, if hee ſhould perceiue by his plaine ſpeeches, that hee therefore craued to bee ſpared, that hee might returne to his olde wayes, and againe incurre his diſpleaſure, by commiting wilfully his former faults: ſo the Lord will in loue and mercy deny to heare vs, crying vnto him for deliuerance out of our troubles, when our ſuites haue ill ends propounded vnto them, and not ſuch as are pleaſing vnto him, and agreeable to his reuealed will. For example, the end which he propoundeth of our deliuerance out of affliction is, that being ſet at liberty, wee might thankfully remember ſo great a benefit, and ſo bee mooued to glorifie him by our obedience, and by rendering vnto him deſerued prayſe. Now contrariwiſe, if wee deſire to be freed from our afflictions, that wee may with more pleaſure and delight goe forward in our old worldly and wicked courſes, & not that wee may bee the fitter for his ſeruice; as for example, if we deſire health and ſtrength, that wee may follow our carnall pleaſures, and not that we may the better be enabled to ſerue God in the generall duties of Chriſtianity, and the ſpeciall duties of our callings; if we deſire to be eaſed of our pouerty, and to bee enriched that wee may match or put downe thoſe which are either our equals or ſuperiours; or that we may ſpend theſe bleſſings in gay apparell, ſurfetting and drunkenneſſe; or contrariwiſe, to fill vp bags onely, that we may be counted rich, without any purpoſe to vſe them when we haue them; and not that we may glorifie God in his own gifts, by our wiſe diſpoſing of them for the good of our ſelues and others, in the workes of Chriſtianity, Iuſtice and Mercy; the Lord will not beſtow theſe bleſſings vpon vs, though we begge them neuer ſo earneſtly; or if hee ſhould, they would bee curſes and not bleſſings, and ſignes and pledges, not of his mercy and loue, but of his wrath and heauy diſpleaſure. And therefore if wee would be heard, when wee call vpon God for deliuerance out of our afflictions, let vs propound right ends of our freedome and immunitie; and becauſe we are forgetfull & negligent in performing thoſe good duties, which in the time of our troubles wee propounded as the end of our deliuerance; therefore it were not amiſſe to binde our ſelues hereunto by holy and ſolemne vowes, according to the example of *Iacob, Hannah, Dauid*, and other of Gods Saints and Seruants.

*Gen.*28.20. 1.*Sam.*1.10,11. *Pſal.*66.13,14. & 32.1,2.

§. *Sect.* 8. What is required in our prayers in reſpect of their time and continuance, namely perſeuerance.

The laſt thing required in our Prayers, reſpecteth their time or continuance; namely, that wee doe inceſſantly perſeuere in Prayer without diſcouragement, although our ſuites bee not preſently heard and granted; and though after many Prayers we haue neither deliuerance out of our afflictions, nor any ſenſe of comfort, or patience in bearing them. It is true, that it is a dangerous tentation for a poore Chriſtian to cry and call for helpe in his trouble, and not to haue his ſuites regarded. For a man would thinke that if God would heare the Prayers of any, then eſpecially of thoſe who are in affliction, ſeeing they aboue others haue his ſpeciall promiſes; that if he would heare at any time, then after much crying and calling; and if in any thing, then in this ſuite for mercy and deliuerance which himſelfe hath commanded vs to make, with a promiſe to heare vs; but for a man to pray, yea, an afflicted man to pray; and for ſuch an one to pray often, & to pray thus with *Dauid*, out of the depths of miſery, and that with all feruency and earneſtneſſe, and yet not haue his Prayers heard, nor his ſuites granted; this ſtriketh at the root of faith, and ſhaketh the very foundation, if it be not built ſtrongly vpon the rock. For then wee are ready to deſpaire of helpe, and to conclude, that ſeeing wee haue found our Prayers vaine and bootleſſe; therefore wee will ſaue that labour, and not ſpend our ſtrength to no purpoſe. But the more ſtrong and dangerous this tentation is, the more carefully ought euery Chriſtian to arme himſelfe againſt it. And to this purpoſe let vs conſider, that the Lord requireth not onely that we ſhould make our ſuits known vnto him once or twice, or ſome few or many times, but that we inceſſantly continue in Prayer, and neuer giue ouer till we haue our petitions heard and granted. So the Apoſtle willeth vs to [a] *reioyce in hope, to bee patient in tribulation, and to continue in prayer*; that [b] *we pray continually*; and [c] *alwayes, with all manner of prayer and ſupplication in the ſpirit, and watch thereunto with all perſeuerance*, and finally, that wee [d] *continue in prayer, and watch thereunto with thankſgiuing*. Yea, thus are we bound to pray, when there is after much ſupplication no helpe ap-

*Pſal.*50.15. and 91.14,15.

*Pſal.*130.1.

[a] *Rom.*12.12.

[b] 1.*Theſ.*5.17.

[c] *Epheſ.*6.18.

[d] *Col.*4.2. *Luke* 18.2,3. *Chap.*11.6,7.

Luke 18.
Pſal. 77.3.
Math. 15.
Lament. 3.43, 44, 50.
Pſal. 34.17.
Heb. 4.16.

pearing, no ſenſe of comfort for the preſent, nor any outward ground of hope for the time to come; as our Sauiour teacheth vs in the Parable of the Widow, inceſſantly ſuing vnto the vnrighteous Iudge; and of the importunate friend, who would admit of no anſwere till his ſuite was granted; for to this very end the Lord purpoſely differreth to helpe vs, though euen at the firſt call he yearneth in the bowels of his compaſſion towards vs, that he may hereby try, and by trying, exerciſe; and by exerciſing, increaſe our faith, hope and affiance in him; as alſo that wee may be moued more ſeriouſly to repent of our ſinnes, and with more feruency and earneſtneſſe to call vpon him. And therefore when the Lord ſeemeth to ſlacken his pace in comming to deliuer vs, wee muſt not ſlacken ours too in going vnto him, but with more diligence and ſpeed we muſt runne and meete him, and with the greater importunity deſire him to haſten his helpe. An example of which perſeuering in prayer wee haue in *Dauid*, who neuer ceaſed to cry and call vpon God for mercy and deliuerance, though hee had no ſenſe of comfort, but was much perplexed in his diſtreſſed eſtate. *In the day of trouble* (ſaith he) *I ſought the Lord. My ſore ran and ceaſed not in the night, my ſoule refuſed comfort. I did thinke vpon God, and was troubled; I prayed, and my ſpirit was full of anguiſh.* So in the woman of Canaan, who being patient of all repulſes, continued her earneſt ſuite, and would take no deniall. And thus though the afflicted Church complaineth, that the Lord *had couered them with wrath, perſecuted, ſlaine, and not ſpared them; & that when they were in this diſtreſſe; he had couered himſelfe with a cloude, that their prayers could not paſſe through*; yet ſhe continueth her ſuits and petitions vnto God, till he looked downe from Heauen, and ſent them helpe and deliuerance out of all their miſeries and afflictions. Which examples if we likewiſe will follow, we ſhall aſſuredly haue the like iſſue and ſucceſſe in our praiers and ſupplications; for this gracious promiſe and comfort is common to all the faithfull, that if *they cry, the Lord heareth them, and deliuereth them out of all their troubles*. And though he hath giuen them no aſſurance that he will heare them at the firſt or ſecond call, nor preſcribed and limited a time or day when he will helpe and deliuer them; yet he exhorteth vs all to *goe boldly vnto the throne of grace*, aſſuring vs that wee ſhall *receiue mercy, and finde grace to helpe in time of need*. But of this perſeuerance in faith & patience, when the Lord deferreth to heare and helpe vs, I ſhall haue occaſion to ſpeake more fully hereafter, and therefore I doe here with the greater breuity paſſe it ouer.

CHAP. VI.

Of the comforts which ariſe out of meditation, and firſt from the conſideration of the cauſes of our afflictions; as namely, that God is the chiefe cauſe and principall Authour of all our afflictions.

§. Sect.
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And thus haue I ſhewed what is required in our Prayers, that they may bring vs comfort and deliuerance in all our troubles and afflictions. Now we will propound ſuch arguments of conſolation, as doe ariſe out of meditation and conſideration, which being well weighed and pondred, may ſtrengthen our patience, and inable vs to beare all our afflictions with much comfort and inward rejoycing. All which for order ſake, I will reduce vnto two heads. The firſt are ſuch as may ſerue to comfort vs in our croſſes and calamities, though we ſhould continually lie vnder them, euen to the day of our death; the ſecond, ſuch as ariſe from the aſſurance which wee haue of Gods gracious and moſt ſeaſonable deliuerance. The arguments and reaſons of the firſt ſort, are either ſpirituall, ariſing and ſpringing out of the holy Scriptures; or elſe ciuill and worldly, grounded vpon ſome earthly meanes, and meere morall conſiderations. The arguments of comfort which are ſpirituall, are either ſimple or comparatiue. The reaſons ſimply to be conſidered do ariſe either from the cauſes & effects, or the ſubject and adjuncts of our afflictions. The cauſes of our afflictions to bee conſidered of, are either efficient or finall; the efficient cauſes, are either the inflicting, or mouing cauſes. The principall cauſe inflicting all troubles and afflictions vpon vs is God himſelfe, and that in a threefold reſpect. Firſt, becauſe he hath predeſtinated and foreordained vs to ſuffer theſe afflictions. Secondly, as hee doth according to this his purpoſe execute his Decree. And thirdly, as he doth by his moſt wiſe and powerfull prouidence, order and diſpoſe of all our croſſes of calamities, with all circumſtances which belong vnto them. That the Lord hath pre-ordained vs to ſuffer afflictions, the Apoſtle ſheweth in the eighth of the *Romanes*, where ſpeaking of afflictions hee ſaith, that *whom God knew before, he did alſo predeſtinate, to be made like to the image of his Sonne*, (namely, in ſuffering worldly miſeries, and bearing the croſſe) *that he might be the firſt borne among many brethren*; and ſo by ſuffering theſe things, might enter into his glory, as our Sauiour Chriſt himſelfe ſpeaketh. To which purpoſe *Eliphaz* alſo ſaith, that *miſery commeth not forth of the duſt, neither doth affliction ſpring out of the earth*; namely, as from their firſt fountaine and originall, *But man*

Rom. 8.29.
Luke 24.
Iob 5.6.

is borne vnto trauaile, as the ſparkes flie vpward. And this conſideration the Apoſtle vſeth as a ſingular conſolation in that place, ſeeing God had not onely appointed vnto them all the afflictions which they did ſuffer, but alſo had herein made them conformable to his deare and onely Sonne; preſcribing vnto them no other way to glory and happineſſe, but that which his beſt beloued had gone before them. So the holy Apoſtle vſeth the ſame argument of comfort vnto the afflicted *Theſſalonians*, ſaying, that *no man ſhould bee mooued with theſe afflictions, becauſe themſelues did know that they were appointed thereunto.* And ſurely it is a ſingular conſolation when wee conſider that the miſeries which we ſuffer, come not of themſelues, or by chance or fortune, but by the determinate counſaile and appointment of God; nor are inflicted on vs at the command of ſome cruel Tyrant who hateth vs, or at the diſpoſing of our arch-enemy the Deuill, who ſeeketh our deſtruction; but according to the moſt wiſe and juſt counſaile of our gracious God, from whom we haue our being, and all other bleſſings and benefits which we enjoy.

Secondly, God is the principall efficient, and chiefe Authour of all our afflictions, as he doth execute this Decree both for the correction and triall of his ſeruants, or the juſt puniſhment of the wicked and vngodly. For ſo the Lord himſelfe ſpeaketh; *I forme the light, and create darkneſſe; I make peace, and create euill, I the Lord doe all theſe things.* And againe, *Shall a Trumpet bee blowne in the City, and the people not be afraid? Or ſhall there be euill in a Citie, and the Lord hath not done it?* And elſewhere; *Behold now, for I am he, and there is no Gods with me; I kill and I giue life, I wound and I make whole; neither is there any that can deliuer out of mine hand.* And with this agreeth the Song of *Hannah: The Lord killeth and maketh aliue; bringeth downe to the graue, and raiſeth vp, the Lord maketh poore, and maketh rich, bringeth low and exalteth.* And the queſtion of the afflicted Church in her *Lamentations: Out of the mouth of the moſt high, proceedeth not euill and good?* And thus the faithfull (whatſoeuer the inferiour cauſes and inſtruments haue beene of their afflictions) haue ſtill acknowledged the Lord, to be the chiefe agent and principall cauſe of them. So *Ioſeph* being betrayed by his brethren, ſaith that God had ſent him into Egypt. And *Naomi* in her afflictions aſcribeth them all to the will and worke of God; *The almightie* (ſaith ſhe) *hath giuen me much bitterneſſe, I went out full, and the Lord hath cauſed mee to returne empty. Why call yee me* Naomi *ſeeing the Lord hath humbled me, and the Almighty hath brought me into aduerſity.* Thus *Iob* being ſpoyled by the Chaldeans and Sabeans ſaith, that *the Lord had giuen, and the Lord had taken away:* And holy *Dauid* being reuiled and curſed by wicked *Shemei*, acknowledeth that *God had ſent him to curſe him.* So the afflicted Church ſaith: *Come and let vs returne vnto the Lord, for he hath ſpoyled and he will heale vs, he hath wounded vs, and he will bind vs vp.* And the Apoſtle *Paul* giueth it as a generall rule, that whatſoeuer the next cauſes and meanes of our afflictions be, yet *when we are thus iudged, we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world.* The conſideration whereof ſhould ſerue much to confirme in vs patience and contentedneſſe in all our afflictions and tribulation; firſt becauſe the Lord from whom they come is infinite in glory, power, and majeſty, who hauing created vs of nothing may diſpoſe alſo of vs according to his pleaſure; for why ſhould the clay murmure againſt the potter; the Seruant againſt his Maſter, the Subject againſt his Prince; or ſilly Wormes, yea duſt and aſhes againſt the glorious King of Heauen and Earth? Wee ſee that the ſame man who will not take an hard word from his equall, ſuffereth with patience a blow giuen vnto him by his King and Soueraigne; and ſtandeth not to diſpute with him why hee doth it, being ouer-awed with his power & majeſty: But what are all the Princes of the World in glory, power and majeſty, being compared with the great *Iehouah* King of Heauen and Earth? Who made of nothing this glorious frame of the World, the Sunne, Moone, and Starres, calling euery one by his Name; with all the huge hoaſt of the Creatures which inhabit the Heauens and the Ayre, the Earth and the great Deepes. Who meaſureth the earth with his ſpan, and poyſeth it as in a ballance, who vpholdeth all things by his Word, and ruleth them at his good pleaſure. *In whom we liue, and mooue, and haue our being*; ſo that if hee ſuſtaine vs we continue, but if hee blow vpon vs we are preſently deſtroyed, and returne againe vnto our duſt. Who hath in his hand the keyes of Heauen and Hell, of life and death, ſhutting and no man openeth, and openeth and no man ſhutteth. Who ſendeth out of his treaſury the raine, haile and ſnow, the thunder and lightning, and both raiſeth and ſtilleth the boyſterous windes, cauſing at his pleaſure both cruell tempeſts, & pleaſant calmes. Who ruleth the great *Behemoth* and *Leuiathan*, and putting his hooke into his noſethrils, turneth him how he will. And this is that argument of power and majeſty which *Elihu* firſt propoundeth, and God himſelfe more fully inſiſteth vpon, to worke patience in *Iob* being grieuouſly afflicted, and to keep him from murmuring & repining. Secondly, we muſt with patience bear all our afflictions which come from God, not only becauſe he

2.Sam.16.10.

Hoſ.6.1.

1.Cor.11.32.

Acts 17.28.

Iob c.32. to 42.

*Pſal.*119.137.

*Ex Epiſteti Enchir. cap.*10. *apud Stobæum, ſerm.*108.*T.*2.

Iames 1,17.

1.*Tim*,6.7.

*Matth.*25.14. *Luke* 19.12.

Iob 1.21.

*Senec.Epiſt.*76.

*Epiſt.*95.

is in Majeſty glorious, and in power almighty, but alſo becauſe he is juſt in all his judgements, and righteous in all his wayes, as the Pſalmiſt telleth vs. And therefore if he correct vs wee ſhould beare his blowes, becauſe his exact juſtice aſſureth vs, that he inflicteth no more than we haue deſerued. If he taketh any good thing from vs which wee enjoy, Let vs know that he taketh nothing but what he gaue, and that not abſolutely, and for euer, but onely to vſe for a time, till he againe did call for it. And therefore ſeeing God taketh nothing but his owne; wee are not (as one well obſerueth) when we are depriued of any benefit to ſay that wee haue loſt it, but onely that wee haue reſtored it to the right owner. For as the Scriptures teach vs, euery *good gift deſcendeth from the Father of light*; for as for vs, *wee brought nothing into the World, and it is certaine that we can carry nothing out.* So our Sauiour Chriſt teacheth vs in the Parable, that all the good things which we enjoy are but talents lent of God, which we muſt not vſe at our owne pleaſure, but to our Lord and Maſters beſt aduantage; the which wee are to giue account of when he calleth vs to a reckoning, and patiently to reſtore them when hee is willing to reſume them. And this made *Iob* when he was ſpoyled of all his goods to beare it patiently, becauſe the Lord had taken them who before had giuen them. *The Lord* (ſaith hee) *hath giuen, and the Lord hath taken away, bleſſed be the Name of the Lord.* Thirdly, we are to beare all our croſſes with patience ſeeing they come from God; not only becauſe hee is powerfull and righteous, and therefore muſt & ought to be yeelded vnto; but alſo becauſe he is the chiefe goodneſſe, from whom there can come no euill, for whatſoeuer God doth, hee willeth, and whatſoeuer hee willeth is therefore good becauſe he willeth it; & what is good ought alſo to be taken in good part; eſpecially of thoſe who would themſelues be reputed good. For as one ſaith, hee onely is to be reputed good, who approueth himſelfe ſo to be, by his piety towards God, namely, by bearing patiently whatſoeuer by his prouidence hapneth vnto him; becauſe he knoweth that it is befalne him by the diſpoſing of that diuine Law by which all is gouerned. To which purpoſe, elſe where hee affirmeth, that it is the firſt part of diuine worſhip to beleeue God, and the next to aſcribe vnto him due Majeſty and goodneſſe, without which there is no Majeſty. To know that hee who ruleth the World, and tempereth and ordereth all things as his owne; and eſpecially taketh care of mankind, yea, of euery particular perſon; neither doth nor hath any euill in him.

§. Sect.3. That this conſideration may

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Yea, much more may we beare all our afflictions patiently, yea joyfully, if wee further conſider that they proceed from God, who is not onely the chiefe goodneſſe in his owne nature, but alſo in reſpect of vs the root and fountaine, from whom all goodnes doth grow and ſpring, in which regard one ſaith, that afflictions are bitter and ſharpe arrowes ſhot from a ſweet and mercifull hand. For he is our gracious Creatour, who hath giuen vnto vs our being when we were not, making vs men, when hee might haue made vs Serpents; and our carefull preſeruer who ſuſtaineth our liues, and miniſtreth vnto vs all the good things which we enjoy, & who may better chaſtize vs, than he who created vs? Who hath more right to correct and nurture vs, than he who feedeth and nurſeth vs? Wee ſee that the moſt ſauage beaſts which will not endure the looke of a ſtranger, take ſtripes from their owner, who feedeth and tendeth them; and ſhall wee, more brutiſh than they, ſnarle and repine when the Lord, who not onely giueth vs food, but alſo maketh it nouriſhment, doth chaſtize vs for our good? He is our Generall and Commander; and euery good Souldier ſubmitteth himſelfe with patience to his Captaines Diſcipline; and with cheerefulneſſe obeyeth all his commands, marching and incamping, watching and labouring, fighting and retiring, according to his appointment; and all for a trifling pay, and in a doubtfull hope of vncertaine victory, and ſhall not we yeeld the like, and greater obedience and ſubmiſſion to the Diſcipline of the great Commander of Heauen and Earth, who aſſureth vs that by following his directions, wee ſhall obtaine a glorious conqueſt, and of common Souldiers become crowned Kings. The Lord is our King and Soueraigne, vnto whom we are to yeeld abſolute obedience; and therefore if earthly Princes puniſhing their ſubjects, judge them inſolent if they repine, and rebellious if they reſiſt, not induring expoſtulation, or to haue their actions called to account though they be vnjuſt, and ayme more at their owne pleaſure, than their profit: how ſhall we be acquitted if being corrected by God we impatiently murmure, and by vſing vnlawfull meanes to free our ſelues, as much as in vs lyeth, reſiſt him in his moſt righteous judgements which are all diſpoſed to our good, if we ſubmit our ſelues vnto them; ſeeing by ruling vs thus on earth, hee fitteth vs to raigne with him in Heauen. He is our moſt skilfull and faithful Chirurgion and Phyſicion, who in all he doth, aymeth at the curing of our ſickneſſe, and the recouery of our health; and therefore when the working of the corraſiue, the ſearing & ſearching of our wounds, the bitter pils and potions, which for the preſent make vs ſick vnto death in our owne ſenſe, would force vs in impatiency to cry out & complaine; let vs beare all with meekneſſe and quietneſſe, conſidering that in all this hee intendeth the cure, and that his loue would

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would not ſuffer him to vſe theſe rougher and more diſtaſtfull remedies, if thoſe which are more gentle and eaſie were as effectuall for our recouery. Finally, hee is our moſt gracious and louing Father who grieueth at our griefes, and euen earneth in pitty and compaſſion, when contrary to his owne nature, wee by our ſinnes doe moue him to correct vs, and to doe this his *ſtrange worke*, wherein hee taketh no pleaſure, but onely out of his loue and wiſedome is forced (in ſome manner) to take theſe ſeuere courſes for our amendment, that hee may preſerue vs from deſtruction. And therefore let vs beare with patience that which hee inflicteth, and ſay with our Sauiour, *ſhall I not drinke of the cuppe which my Father hath giuen me?* Hee is our eternall and heauenly Father, vnto whom we daily pray, that his name may bee hallowed; and how can it, according to our Prayers, be better ſanctified and glorified, than when with patience and meekeneſſe wee ſubmit our ſelues vnto his good pleaſure, both in proſperitie and aduerſity, and by aſſured affiance and reſolued patience reſt vpon his promiſes and prouidence, attending his pleaſure and leaſure for help and deliuerance? So we pray vnto him that his kingdome may come and bee aduanced; and how can this be better done, than when by his fatherly chaſtizements he deſtroyeth in vs the kingdome of ſinne and Satan, and maketh vs tractable and obedient to his Lawes and gouernment? And finally, wee pray that his will may be done; and therefore when wee ſee it performed, why doe wee not willingly, yea joyfully ſubmit our ſelues vnto it? Why doe we murmure and repine, ſtruggle and ſtriue againſt it through our impatiencie, and ſo proclaime our hypocriſie, in crauing that which our judgement approueth not, and vnto which our heart aſſenteth not? Laſtly, the Lord is our husband and Head; by vertue of which communion with him, as wee participate with him in all his graces and goodneſſe, ſo he doth (after a ſort) ſympathize with vs in our ſorrowes; and is more than our ſelues delighted with our wel-fare. Now who hauing a moſt carefull and louing husband would feare to receiue hurt from him? Or what member of the body would doubt of the care and prouidence of the wiſe Head, whereby it is ruled, or would impatiently complaine of hard vſage, though it ſhould inuent and approue of ſome rough and painfull courſes, whereby it might bee cured of ſome infirmities? And how much leſſe ſhould we murmure & repine againſt God, and his prouidence, who infinitely excelleth in wiſedome and loue, all heads and husbands? Or how can wee doubt of receiuing from him helpe, deliuerance, freedome from euill, or fruition of good; whoſe mercy is ſo vnmeaſurable, and goodneſſe vnſpeakable; that hee ſpared not to giue his onely and beſt beloued Sonne to the death, euen the bitter death of the croſſe for vs, when we were ſtrangers, yea enemies vnto him? What will hee deny vnto vs thus neerely allyed, and being now become friends, yea Sonnes, and which is more, ſpouſes, yea members of his glorious body, who gaue his bleſſed ſelfe vnto vs and for vs, when we were ſo much eſtranged, and ſo farre at odds? And theſe and ſuch like were the meditations, which moued the Saints in former times to beare their afflictions with patience and comfort, ſeeing they looked not ſo much to their croſſes, as to the hand of God by which they were impoſed. So *Ezechias* looking to the Lord from whom his affliction came, cryeth out, *What ſhall I ſay? for he hath ſaid it to me, and hee hath done it.* And *David* profeſſeth, that he was *dumbe, and opened not his mouth, becauſe he ſaw that the Lord had done it.* So looking rather to Gods righteous judgement, than to his Sonnes wicked malice, purſuing him; and eſpying Gods juſt diſpleaſure, through proud *Abſalons* vnjuſt and rebellious fury; hee ſubmitteth himſelfe with patience to bee afflicted at his good pleaſure; *But if* (ſaith he) *hee thus ſay, I haue no delight in thee; Behold here am I, let him doe to me, as ſeemeth good in his eyes.*

Eſa.38.13.

Pſal.39.9.

2.Sam.15.26.

§. *Sect.* 4.

That if wee would haue patience in afflictions, we muſt not looke only to inferiour cauſes, but principally vnto God the ſupreame cauſe of them.

Vnto which meaſure of patience if wee would attaine, wee muſt learne to imitate this example; not looking to the inferiour cauſes and ſubordinate meanes, by which our croſſes are immediatly impoſed; but vnto the Lord our God, who is the chiefe and ſupreame cauſe of all our afflictions. For if wee haue no eye to God, who is the firſt mouer and principall agent; but looke onely to the inferiour and next meanes; there will bee no place for patience, ſeeing the malignitie of the inſtruments will poyſon our ſores of impatiencie and repining, and ſo make them the more to feſter and ranckle, not ſuffering the wholeſome ſalues of afflictions, which is ſoueraigne and profitable, as it commeth purely from Gods hand to be effectuall for our humiliation, and the cure of our corruption: But will cauſe vs to fret and fume more at the circumſtances, which wee are ready wittily to aggrauate for our owne greater torment and vexation, than at the matter and ſubſtance of the afflictions themſelues. Thus ſometime when we could well beare the croſſe it ſelfe, as it is ſent from God, wee make it intolerable, and ſo fall into moſt impotent impatiencie, when being inflicted vpon vs by the meanes of ſome worldly enemie, wee looke vpon his malice, cruelty, and proud inſolencie in the cariage of the matter, and not vnto the Lord, who therein aymeth at our good, humbling vs by his chaſtizements, and by theſe tryals enriching vs with his ſpirituall graces. And much more doe wee aggrauate the burthen when it is laide vpon vs by the treacherie, neglect, or vnkind dealing of ſome friend of whom wee haue deſerued well, and therefore leaſt of all ſuſpected to haue receiued from him ſuch hard meaſure. Or when it befalleth vs through our owne default, negligence, or want of prouidence; in which caſe wee adde vnto it the waight of many criminations, and oftentimes falſe accuſations againſt our ſelues, as though it were not heauie enough in it ſelfe to preſſe vs downe, vnleſſe wee added thereunto the loade of bitter inuectiues againſt our owne negligence, and of ſharpe cenſures for our owne faultineſſe, as being the cauſe which hath brought vpon vs theſe croſſes and calamities. All which motiues and enticements vnto impatiencie if we would auoide, wee muſt not looke to inferiour cauſes and meanes whereby our croſſes are impoſed; for this is all one, as if wee ſhould regard onely the ſtaffe which giueth vs the blow, and neglect the ſmiter who ruleth it; and like the fooliſh curre to bite at the ſtone which hit and hurt vs, not regarding him who threw it at vs; but wee muſt lift vp the eyes of our mind aboue the Earth vnto Heauen, and conſider that the Lord is the chiefe cauſe of all our afflictions, and like a juſt judge vſeth wicked enemies, falſe friends, the dumbe creatures, as alſo our owne improuidence and negligence, as the executioners of his righteous judgements, and inferiour inſtruments, whereby hee ſerueth his moſt wiſe prouidence, effecting by theſe meanes, his owne purpoſes for the aduancing of his glory, and the good and ſaluation of the elect and faithfull. And thus did *Ioſeph* arme himſelfe with patience, when paſſing by the malice of his brethren, who ſold him into Egypt; hee looketh to the ſupreame cauſe, and conſidereth that God for his owne glory, and the good of his Church, had ſent him thither. Whereas if he had looked no higher but to their wicked treacherie and cruell ſpite, hee could neuer haue vſed that meekeneſſe and moderation; but rather hauing gotten opportunitie would in ſtead of comforting, haue inſulted ouer them, and onely thought of taking ſharpe reuenge. So *Iob* retaineth patience in his grieuous affliction, becauſe he had an eye to the chiefe cauſe, which was the hand of God correcting him; *the Lord* (ſaith he) *hath giuen, and the Lord hath taken away, bleſſed bee the name of the Lord.* Whereas if his thoughts had mounted no higer than thoſe inferiour inſtruments which the Lord vſed, as the malice of his enemies, and the theft and violence of the Chaldeans and Sabeans, hee would wholy haue beene tranſported with deſire of reuenge, and burſt out into all impatiencie, if being ſhortned of meanes, hee could not attaine vnto his will. And *Dauid* likewiſe being exceedingly prouoked by wicked *Shemei*, doth with admirable reſolution beare all his outragious injuries meekely and patiently, and when but by ſpeaking the word, hee might haue had all his wrongs reuenged, looking not ſo much to this wicked inſtrument, as to the juſt hand of God, who vſed him for the correcting of his ſinne, hee would not yeeld to his owne paſſion, and his friends prouocations enciting him to giue way to the deſerued puniſhment of his malicious enemie, but rather reproueth them for making the motion: *What* (ſaith he) *haue I to doe with you, you Sonnes of Zeruiah? for he curſeth euen becauſe the Lord hath bidden him to curſe Dauid. Who dare then ſay, wherefore haſt thou done ſo?* Whereas if hee had onely regarded the malice, inſolencie, and notorious outrage of this lewd perſon, he would haue beene impatient of theſe indignities, and the firſt man that would haue laide hands vpon him for the reuenging of theſe wrongs. Finally, our Sauiour Chriſt himſelfe doth not in thoſe intolerable injuries which were offered vnto him, looke vnto the treachery of *Iudas*, the malice of the Prieſts and Phariſies, nor to the corruption and injuſtice of *Pilate* and *Herod*, but hee conſidereth of all his afflictions, as of a cup put into his hand to drinke by his heauenly Father, and ſo forbidding his Apoſtles to take reuenge, he doth with meekeneſſe and patience ſuffer all, and without grudging and repining drinketh vp the very dregs of this bitter potion. Which notable preſidents, if wee propound vnto our ſelues for our imitation, then will we not in diſtempered paſſion and vnbridled fury, ſtorme and rage againſt the meanes and inſtruments of our croſſes and afflictions, nor in burning deſire thirſt after reuenge, ſeeking to eaſe our griefes by requitall of thoſe wrongs vpon our enemies, which they haue offered vnto vs; but rather with our Sauiour, wee will pray for them that perſecute vs, ſaying, *Father, forgiue them, for they know not what they doe*; for whileſt they onely aime at their owne deſignes, and to atcheiue their malicious ends; they vnwittingly and vnwillingly ſerue the prouidence of God in executing his righteous judgements, and correcting the faults of his children and ſeruants; yea in truth they ſerue alſo the faithfull themſelues, euen whileſt they ſeeme to inſult and tyrannize ouer them, being vſed by God as bug-beares, to make his children to flee vnto him, as fires to purifie them from their droſſe; as files to ſcower them from the ruſt of their corruptions; and as rodds to correct their faults, and to reclaime

*Gen.*45.5,8. 50.20. *Pſal.*105.17.

Iob 1,21.

2.*Sam.*16,10.

*Ioh.*18.11.

pr.Mo- lib.10, p.11.

claime & amend them for the time to come. To which purpoſe one ſaith, that the wicked man, as a foole euen in ruling doth ſerue the wiſe and vertuous, and whileſt he preſſeth him downe, aduanceth him to a better ſtate, herein like vnto ſeruants, who being made ouerſeers and teachers to their yong maſters in their none-age for their inſtruction and education, doe keepe them vnder and correct them; and yet notwithſtanding all this, they are their ſeruants ſtill; becauſe they are ordained to this vſe, that they may ſerue their young maſters, whileſt they profit them by their beating: and therefore, becauſe the tyrannie and ill vſage of the wicked towards the good, doth purge them whileſt they afflict them, euen their power doth ſerue for the profit of the juſt. In which reſpect wee haue little cauſe to be furious in our anger againſt theſe inſtruments of our afflictions, ſeeing they are ſo ouerruled by God, that wee haue by them great profit and benefit; all the hurt redounding to themſelues; for whileſt like rodds they ſerue our heauenly Father to chaſtize and amend vs themſelues are torne in peeces, worne to ſtumpes, and being no longer fit for this vſe are caſt into the fire. In which reſpect one ſaith, that when traps are laid for vs by our enemies, and injuries offered; wee doe not ſuffer injury, but they that do it. For the Lord hath ſaid, that the ſoule that ſinneth, ſhall die; and he hath ſinned, who hath done the euill, and not hee who hath borne and ſuffered it; and therefore let vs not reuenge theſe injuries; for then (like them who hurt vs) wee ſhall with the ſeely Bees, by ſtinging them looſe our owne liues. And as we muſt not bee enraged againſt theſe inſtruments of our griefe; ſo much leſſe muſt wee in our troubles and afflictions ſue vnto them for eaſe and deliuerance; for as the malefactour doth not ſue vnto the executioner, but onely vnto the Iudge, who hath ſole power to pardon, repriue or hang him; ſo muſt not we put vp our petitions and ſupplications to theſe executioners of Gods righteous judgements; but haue our recourſe by humble prayer to the Lord chiefe-Iuſtice of heauen and earth, who hath power in his hand to reſtraine their power, and to bridle their malice that they cannot hurt vs.

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CHAP. VII.

That all our afflictions are ruled and diſpoſed by Gods most wiſe, juſt and gracious prouidence; and of the comfort which ariſeth from this conſideration.

ſect. 1. God by prouidence ruleth all creatures, and eſpecially man, ſo as nothing happeneth vnto him but by his appointment.

AND thus haue I ſhewed that the Lord is the principall and chiefe authour of our afflictions, both as hee doth ordaine vs vnto them; and alſo as he hath the chiefe hand in executing this decree. But beſides both theſe, the Lord is the chiefe authour and agent in all our afflictions, as hee doth by his wiſe and powerfull prouidence rule and diſpoſe of them, maugre the malice and might of all our enemies, ſo as they ſhall all turne to his owne glory, and our ſpirituall and euerlaſting good. Neither are wee fondly to imagine that the Lord created his creatures, and then left them to the ordering and ruling either of themſelues, or vnto fate, chance and blind fortune; but he doth by the ſame wiſedome and power gouerne and diſpoſe them according to his owne good pleaſure; ſo that howſoeuer they oftentimes tranſgreſſe and violate his will reuealed; yet they neuer croſſe or hinder his ſecret will and counſaile, but in all things, notwithſtanding their malice and oppoſition, he maketh them ſerue his prouidence, directing them vnto thoſe ends for which they were created. Nor doth the Lord only thus rule his chiefeſt creatures, or thoſe which are inferiour, at ſome times, or vpon ſome waighty occaſions, but this all-ſeeing and all-ruling prouidence of God, doth extend it ſelfe to the ruling and gouerning of the meaneſt, euen of the ſeely ſparrowes, yea of a worthleſſe haire, ſo as without his direction and appointment they cannot light or fall vpon the ground, as our Sauiour ſpeaketh. From which conſideration ariſeth ſingular comfort vnto all the faithfull; for if nothing befalleth the moſt contemptible creatures, but by the wiſe guidance and appointment of their creatour; then how much leſſe vnto men (the nobleſt peece of this worldly workmanſhip) who are worth many thouſands of them, yea vnto his faithfull ſeruants and children, who exceed in his valuation many thouſands of other men? and this is that argument of conſolation which our Sauiour vſeth to comfort his diſciples, and to arme their patience againſt thoſe perſecutions, croſſes and calamities, which ſhould afterwards betide them for the profeſſion of his name. *Are not two ſparrowes* (ſaith hee) *ſould for a farthing, and one of them ſhall not fall to the ground without your Father, yea and all the haires of your head are numbred. Feare yee not therefore, yee are of more value than many ſparrowes.* But as Gods prouidence doth extend it ſelfe in more eſpeciall manner vnto the faithfull aboue all other men, ſo aboue all other times, in the time of their afflictions, according to his gracious promiſe; *he ſhall call vpon mee, and I will heare him, I will be with him in trouble; I will deliuer him and glorifie him.* And thus the Lord taketh ſpeciall knowlegde of the afflictions of his people that hee might deliuer them; *I haue ſurely ſeene* (ſaith he) *the trouble of my people which are in Egypt, and haue*

Matth.10.29. 30.31.

Pſalm. 91.15.

Exod.3.7.

heard their crie becauſe of their taskemaſters; for I know their ſorrowes; therefore I am come downe to deliuer them. With which medication the afflicted Church comforteth her ſelfe in all her troubles and miſeries: *O Lord* (ſaith ſhee) *thou haſt ſeene my wrong, iudge thou my cauſe. Thou haſt ſeene all their vengeance, and all their deuiſes againſt me, &c.*

§. Sect. 2. That Gods prouidence doth rule all the inferiour cauſes of our afflictions; and firſt ſuch as are vnreaſonable.

Yea the Lord doth in his wiſe prouidence, not onely looke vnto, rule and diſpoſe of the afflictions themſelues which befall the faithfull, but of all the cauſes and circumſtances, their ends and iſſues, manner, meaſure, and time of their continuance. For as for the cauſes of all afflictions, they are all ſubordinate vnto him who is the ſupreame and principall cauſe, and ſerue but as inferiour meanes and inſtruments to effect his will and pleaſure. For the better vnderſtanding whereof, wee are to know; that there is in nature a concatenation, interlincking and chaining of cauſes together, whereby inferiour cauſes are ſo ſubordinate one to another, as that they all hold their ſubordination vnto God, who is the firſt and principall cauſe; whereof it commeth to paſſe, that as one of them cannot worke and moue without the helpe of the next cauſe vnto which it is ſubordinate, as for example, fruites cannot nouriſh vs, vnleſſe the Earth nouriſh them, neither can the Earth bring them forth, vnleſſe the Sunne ſhine and the raine fall vpon them: ſo none of them can moue or worke, but by that vertue which they receiue from God, the firſt and chiefe cauſe, whereby they are inabled to produce all their actions and operations. In regard whereof all the effects and actions of ſecondary cauſes (being conſidered ſimply in themſelues without their poyſon and malignity of ſin) are not ſo properly the effects, of them, as of that cauſe which is firſt and principall. As for example wee cannot ſo properly ſay, that our meate doth nouriſh vs, or clothes keepe vs warme, or that the Sun doth lighten vs, or our friends prouide for vs; as that God doth all theſe things by them, namely as the chiefe cauſe working by his inſtruments. And although theſe effects be properly and fitly attributed to their next and immediate cauſes; yet more fitly and properly may wee ſay, that God doth by them nouriſh, warme, lighten and prouide for vs, ſeeing from him alone they haue all their vertue and efficacy, without which they could doe nothing. For as the Scribe is more properly ſaid to write, than the Pen, and hee that maketh and keepeth the clocke is more properly ſaid to make it goe and ſtrike, than the wheeles and peyzes that hang vpon it, and euery workman to effect his worke, rather than the tooles which he vſeth, as his inſtruments: So the Lord who is the chiefe agent and firſt mouer in all actions, may more fitly and properly bee ſaid to effect and to bring to paſſe all things which are done in the Earth, than any inferiour or ſubordinate cauſes, ſeeing they are all but his tooles and inſtruments, which cannot moue of themſelues, but as they are ruled and guided by the power and prouidence of this heauenly workeman. And thus the Lord vſeth all his creatures both vnreaſonable and reaſonable to ſerue his prouidence in the afflicting and chaſtizing of his Children. Of the former ſort the examples are innumerable like vnto the huge hoaſt of the creatures themſelues; for thus the Lord vſeth the Fire and Water, the infection of the ayre, the barrennes of the Earth, the windes and weather, raine, drought, froſts and mildeawes; the wild and bruite creatures; and that not onely the ſauage Beaſts which excell in ſtrength, and are armed by nature to doe hurt; but euen the ſeely flyes, graſhoppers, cankerwormes, and caterpillers as the Lord threatneth, and the Prophet *Ioel* ſheweth. In which regard, howſoeuer theſe croſſes inflicted by theſe vnreaſonable creatures are of all others moſt vncomfortable, becauſe, as it is ſaid of Fire and Water, ſo may it of the reſt, that they haue no mercy, ſeeing their fury is not mitigated by yeelding, their pitty not moued by complaining, nor their deſtroying force ſtayed by our intreating and perſwading; yet in this haue the faithfull ſufficient conſolation, when they conſider, that theſe no leſſe than the other are Gods inſtruments for the effecting of his will, and but as rods in the hand of our heauenly Father, which are content (as it were) to bee tawed and torne in peeces in vexing and tormenting vs, if it bee the pleaſure of him that made and ruleth them; yet cannot of themſelues giue vs one blow or ſtripe, but as they are moued by Gods will and power, as wee may ſee in the preſeruation of the Iſraelites from the plagues of Egypt, and from being ouerwhelmed by the mercileſſe Sea; in the preſeruing of the three Children in the fiery furnace, *Daniel*, in the Lyons den, and of *Paul* from the mortall ſting of the cruell Viper.

Deut. 28.
Ioel. 1.

§. Sect. That Gods prouidence doth rule th inferiour cauſes whic are reaſon ble, and fi th good euill Angel

The like alſo may be ſaid of the reaſonable creatures, which howſoeuer they may ſeeme at their owne will and pleaſure to afflict and puniſh vs; yet is both their will and power ſo ouerruled, limited and ouermaſtered, by the al-gouerning power and prouidence of God, that they cannot goe one foot beyond their tether, but when they are come to the vtmoſt bonds of their permitted liberty, there, will they, nill they, they muſt make a ſtand, and howſoeuer they may fling and kicke to ſhew their will and malice, yet their power is ſo curbed and re-

reſtrained, that they cannot beyond their allowed limits doe vs any harme. And thus the Lord ruleth, as his inſtruments in our afflictions, both Angels and men; and that both good and bad. For howſoeuer the good and holy Angels are Gods willing miniſters, to watch ouer and guard the faithfull in all dangers, and his ready meſſengers to conueigh vnto them his bleſſings and benefits; yet when the Lord their Maſter and commander is pleaſed to vſe them as his inſtruments in afflicting and correcting them, they are preſt to doe his will. Howbeit they haue their commiſſion which they muſt obſerue, their time appointed when to begin, and when to make an end, and the very number and meaſure of their blowes that they are to giue, which they neither can nor will exceed. An example whereof wee haue in the deſtroying Angell ſmiting the Iſraelites with the plague and peſtilence; who continued the execution of Gods judgements till the Lord reſtrained him, but no ſooner doth the Lord command him to ceaſe, but preſently he ſheatheth his ſword of vengeance, and deſiſteth from doing any further harme. So the Lord, intending to plague Ieruſalem by the miniſtery of an Angell, firſt giueth commiſſion to another Angell that he ſhould ſet a marke vpon the foreheads of them that did mourne, and cry for all the abhominations that were done in the middeſt thereof; and then biddeth the deſtroying Angell to goe through the Citie and ſmite, neither ſparing nor pitying any, olde or young, maids or children, but with all chargeth him not ſo much as to touch a man, who by his marke was exempted from the common calamity and deſtruction. And thus the fower Angels who had power giuen them to hurt the Earth and the Sea, are reſtrained from the execution of their commiſſion, till the ſeruants of God were marked in their foreheads. Neither doth the Lord thus order and diſpoſe by his wiſe and powerfull prouidence the good Angels only, who being his Seruants take their chiefe delight in doing his will; but alſo he doth often vſe, and by the ſame wiſe prouidence diſpoſe of, the wicked Angels and Diuels, as his inſtruments for the afflicting of his faithfull Children. And when they thinke of nothing leſſe than of doing his will, glorifying his name, or doing good to his Saints and Seruants; but contrariwiſe wholy ayme at Gods diſhonour and their deſtruction: euen then he ouerruleth them by his powerfull prouidence, and maketh them (maugre their malice) to effect his will, and to ſerue him vnto thoſe ends for which he imployeth them. In which reſpect one well ſaith, that though the will of Sathan bee alwayes wicked, yet his power is neuer vnjuſt, becauſe hee hath his will from himſelfe, but his power from God, and therefore what hee vnlawfully affecteth to doe, that God will not ſuffer to bee done but juſtly and lawfully. And this is the cauſe why the ſpirit which vexed *Saul* is called the euill ſpirit, and the Spirit of the Lord; namely the Spirit of the Lord, in reſpect of that juſt power which was granted vnto him by God; and the euill ſpirit in regard of the deſire of his vnjuſt and malitious will. And thus hee vſed Satan in afflicting *Iob* for the triall of his patience, that it might bee crowned with the greater glory; when as the Deuill aimed at nothing leſſe, but onely ſought to cauſe *Iob* by theſe afflictions to blaſpheme God vnto his face. And thus hee gaue him from time to time his commiſſion which hee could not paſſe. And ſo the Lord telleth the Angell of the Church of the Smyrnians, that the Deuill ſhould caſt ſome of them into priſon; but willeth them to be of good comfort becauſe it was not at his owne pleaſure, but at Gods appointment, who foretold them of theſe afflictions; not as long as he liſt but onely for tenne dayes, which was the time limited by God: not that hee might hereby attaine vnto his owne malitious end; which was, that they might be deſtroyed, but that he might further and aduance Gods end, namely that being tryed and found faithfull they might obtaine the crowne of life. And therefore, howſoeuer there can be nothing more terrible and fearefull than to know that Satan who hath beene a murtherer from the beginning, and an ancient enemy of mankind, exceeding vs ſo much in power, and hauing his power ſo much exceeded by his malice, ſhould be the next and immediate cauſe of our afflictions; yet when we conſider with all, that he is but a bare inſtrument in the hand of God, which by his power and prouidence he turneth and windeth at his good pleaſure; and alwayes forceth him, whether he will or no, to ſerue for the aduancing of his owne glory, and the ſpirituall good and euerlaſting ſaluation of his elect, there is in this meditation ſufficient cauſe to expell all feare and horror, and matter enough of patience and conſolation.

*Apoc.*2.10.

§. *Sect.*4.
That Gods prouidence ouerruleth the actions and intentions of wicked men: and of the cōforts which ariſe from this conſideration.

Finally the Lord thus ruleth and ouerruleth all the intentions and actions of wicked men, when he vſeth them as his inſtruments for the the afflicting of his Seruants; ſo as they cannot begin to hurt them but by his permiſſion; nor continue to vexe and moleſt them longer than the appointed time. And when they ayme at nothing elſe but the diſgorging of their ſpite, the inlarging of their rule and ſoueraignty, and the inriching of themſelues with the ſpoyle; the Lord aymeth at the good of the faithful, and with theſe chaſtiſments humbleth them by vnfained repentance, that they may not bee condemned with the World. And thus the Lord vſed the Chaldæans and Sabæans as his inſtruments for the afflicting of *Iob*; *Saul*, *Shemei* and *Abſalon*, for the chaſtizing of *Dauid*; *Nebuchadnezer*, the Babilonians and Aſſyrians for the correcting of his people Iſraell. In which regard hee calleth him his ſeruant whom hee had appointed to this worke; and affirmeth that hee was but as a rod in his hand, wherewith hee did viſit their ſinnes, and execute his righteous judgements. O *Aſhur* (ſaith hee) *the rod of my wrath: and the ſtaffe in their hands is mine indignation; I will ſend him to a diſſembling nation, and I will giue him a charge againſt the people of my wrath to take the ſpoile, and to take the pray, and to tread them vnder feete like the mire in the ſtreete.* And not to inſiſt vpon more examples; thus he vſed the Scribes, Prieſts and Phariſies, *Iudas*, *Caiphas* and *Pilate*, for the afflicting and killing of his onely Sonne, that his death might be the price of our redemption. In which reſpect our Sauiour is called the Lamb ſlaine from the beginning of the World, namely, in Gods eternall decree and purpoſe; and the Apoſtle *Peter* plainely affirmeth, that he was deliuered into their hands by the determinate counſell and foreknowledge of God to bee crucified and ſlaine. And howſoeuer theſe wicked inſtruments which the Lord vſeth for the chaſtizing of his Seruants, ayme at nothing leſſe than the effecting of his will and aduancing of their good; yet doth hee by his wiſe prouidence alwayes ſo ouerrule them, that they ſerue for theſe purpoſes; and though they intend their ruine and euen thirſt for their deſtruction; yet when they haue, as Gods inſtruments effected his worke he curbeth and reſtraineth their power and malice, ſo as they cannot goe one jot further than hee hath appointed them. Though at all times they are alike ſet vpon miſchiefe, and continually vpon all occaſions breath out their malice and reuenge; yet onely then they haue power to touch the children of God, when hee permitteth them for his owne glory and their good. As wee may ſee in the example of *Laban*, who implicitely confeſſeth that hee purſued *Iacob* to doe him miſchiefe, but could not becauſe God by a dreame had forbidden him. In *Senacherib*, who came purpoſely to deſtroy Ieruſalem, but could not effect his will, becauſe the Lord put his hooke in his noſethrils, and led him backe from whence hee came. In *Saul*, who oftentimes practiſed to take away *Dauids* life, yet was neuer able, not that hee wanted worldly power to effect his will, but becauſe the Lord ouerruled him by his prouidence, ſo as he could not hurt him. By all which and innumerable other examples it appeareth that wicked men are but the Lords inſtruments, who correct his Children when he pleaſeth, but cannot ſo much as touch them till he permitteth them. And with this argument the Lord by viſion encourageth *Paul* to the worke of the miniſtrie. *Feare not* (ſaith he) *but ſpeake and holde not thy peace; for I am with thee, and no man ſhall lay hands on thee to hurt thee.* The conſideration whereof ſerueth for the ſingular conſolation of the faithfull in their affliction; for when (as it vſually commeth to paſſe) they are more vexed with the ſight of their enemies pride, tyrannie and cruell inſolencie, than with the ſenſe of the euils which they ſuffer from them; and are more troubled and frighted with the apprehenſion of thoſe dangerous effects, which their malicious rage may produce for the time to come; than with all their miſeries either paſt or preſent; then they are to remember, that theſe wicked men can doe nothing by their owne abſolute will and power; but that they are wholy at Gods diſpoſition, as being inferiour inſtruments of this ſupreame and chiefe cauſe, by whom hee correcteth them, not according to their malicious luſts, to their ruine and deſtruction; but according to his owne wiſe and judicious pleaſure, for their ſpirituall good, and the eternall ſaluation of their ſoules. Then they muſt call to minde that theſe impious worldlings are but the ſlaues and Seruants of our heauenly Father, whom he hath appointed to correct vs for our faults; and although they much maligne and be at enmitie with vs; yet wee ſhall receiue no hurt hereby; ſeeing our gracious Father ſtandeth by and will not ſuffer them to torment vs at their owne wils, but appointeth the number of ſtripes, and the meaſure of our correction, which notwithſtanding all their malice, they cannot exceed, nor enlarge their crueltie aboue that which is permitted vnto them.

Eſa.10.5,6.

Act. 2.23.

Gen.31.29.

Eſa.37.29.

Act.18.9,10.

9. Sect.
Why God ra-
ther vſeth
theſe wicked
inſtruments
than correct-
eth vs by his
owne hand.

Yea but why doth not the Lord correct his Seruants rather by his owne hand, than by the hand of a ſtranger, or an enemie? And why doth he not let his chaſtizements come purely from himſelfe, or by the meanes of innocent creatures, or righteous men, executing his juſt judgements by juſt inſtruments, rather than by wicked and vngodly men; who infuſe into them the poyſon of their maliciouſneſſe, embitter them with their gaule and ſpleene, and pollute and defile them with their corruption? To which I anſwere; that the execution of puniſhment in it ſelfe, being a ſeruile thing, doth not ſo fitly agree with the nature of God, who being the chiefe goodneſſe, taketh his chiefe delight in doing good, and in communicating himſelfe vnto his creatures; neither doth hee willingly puniſh vs, but that wee inforce it vpon his juſtice by our ſins; whereof it is, that when the Lord doth execute his

Lamen.3.33.

8.21.

his judgements, he is ſaid by his Prophet, to doe his *ſtrange worke*, and his *ſtrange act*. And therefore, becauſe it is not familiar and delightfull vnto his nature, he doth it not by himſelfe, but commonly allotteth it to the Deuill and wicked men, who are the fitteſt to be his executioners, as being naturally diſpoſed to hurt and deſtroy. Euen as among men it is an vſuall thing for the righteous Iudge to vſe wicked and baſe wretches, for the executing of his juſt ſentence vpon malefactors, who haue deſerued puniſhment; with whom notwithſtanding hee doth not, at all communicate in their bloudy cruelty and ſpitefull malice, which they ſometimes exerciſe towards the perſons executed. Neither doth it all diſparage, or any whit detract from Gods juſtice and goodneſſe, that the wickedneſſe of ſinfull and vngodly men is intermixed with the execution of his righteous judgements; but doth rather magnifie his wiſdome and power, in that hee can bring good out of euill, and light out of darkneſſe; effecting his juſt deſignes by wicked inſtruments, contrary to their nature and intention. For as it doth much commend the exquiſite skill of the workman, when as hee can worke curiouſly with bad tooles; and the art of the Phyſician, who of the fleſh of the Viper can make ſoueraigne Methridate, and change this malignant poyſon into an wholſome preſeruatiue and counterpoyſon; and as the power & wiſdome of ſome great Commander doth glorioully ſhine; when as hee cannot only vanquiſh his enemies; but alſo make them fight on his owne ſide, and become his inſtruments of conferring good vpon his owne Souldiers: So what can more magnifie the wiſdome, goodneſſe and power of God, than that he ſhould be able to perfect the faire and ſtraight works of his righteous judgments, by theſe crooked and crabbed inſtruments? Than to make the viperous generation of wicked men to ſerue for wholſome preſeruatiues, which keepe his ſeruants from the contagious infection of ſinne? And ſo to conquer theſe enemies of his glory and our ſaluation with his diuine power, and ouer-rule them by his wiſdome, as that they ſhall in deſpite of all their pride and malice, ſerue his children for their ſpirituall vſe and benefit; and being themſelues wicked and euill, helpe to aduance them to a higher degree of grace and goodneſſe? And this is one cauſe why the Lord thinketh it fitter to ſerue his owne prouidence of wicked men, that hee may bring good out of euill, than not to permit any euill at all.

in infectio-
de malis be-
facere, quam
mala per-
, Aug.

Sect.6.
God by
theſe
inſtru-
maketh
for the
feſtation
iuſtice

And vnto this wee may adde, that as the Lord by vſing theſe wicked inſtruments for the chaſtizing of his children, doth manifeſt his mercy and goodneſſe, in making them ſerue for the aduancement of their good; ſo doth he make way for the manifeſtation of his juſtice, whileſt hee giueth theſe wicked men vp to the exerciſing of their owne malicious and cruell luſts in the chaſtizements of his ſeruants, whom they vnjuſtly hate and maligne; that ſo hee may after hee hath puniſhed one ſinne with another, make way for deſerued vengeance, and take occaſion juſtly to increaſe their puniſhments in this life, and their more fearefull condemnation in the life to come. For as the wiſe and louing Father hauing reformed his childe by correction, and made him reſpectiue and carefull in the performance of all good duties; doth to giue him contentment, and aſſurance of his loue and clemencie, vpon the continuance of his good courſes, caſt the worne rod which is paſt vſe into the middeſt of the fire: So doth the Lord caſt theſe wicked inſtruments, which are (as hee calleth them) the rods of his wrath, into the fire of deſtruction, when hee hath no further vſe of them for the chaſtizement of his children, that ſo they may the more ſecurely rejoyce in the aſſurance of the loue of their heauenly Father, and in the ruine and ouerthrow of his & their enemies. So the Lord threatneth that when he had accompliſhed all *his worke vpon Mount Sion and Ieruſalem, he would viſit the fruit of the proud heart of the King of* Aſhur, *and his glorious and proud lookes, ſending among his fat men leanneſſe, and kindling vnder his glory a burning, like the burning of fire*. The like judgement is denounced againſt proud Babylon, that becauſe when the Lord being wrath with his people, did pollute his inheritance, and giue them into their hand, ſhee did ſhew no mercy vnto them, but did lay her very heauy yoke vpon the ancient, therefore hee would bring vpon her ſuddenly in one day, the loſſe of children and widowhood, that is, deſolation, and ſhamefull diſhonour. And thus the Lord profeſſeth, that he was *greatly angry with the careleſſe Heathen, in that when hee was angry with his people but a little, they helped forward the affliction*.

in their deſtruction, when there is no further vſe of them.

Eſay 10. 12, 16.

Eſay 47.6.

*Zach.*1.15.

Yea, but how can the Lord in juſtice ſo ſeuerely puniſh wicked men for afflicting of his children, ſeeing they are but his inſtruments, which haue done that onely which he appointed them? I anſwere, that this ſerueth nothing for their excuſe, nor doth any thing at all extenuate their faultineſſe; for howſoeuer they in afflicting Gods ſeruants doe the ſecret will of God, which no crea- in Heauen or Earth is able to withſtand; this maketh nothing for them, ſeeing this hidden will was neuer propounded as a rule vnto which they ſhould conforme their actions: but the Lord hath giuen vnto vs the knowledge of his will reuealed in his Word, vnto which hee requireth conformity and obedience. And by this they are enjoyned to loue the faithfull aboue all others, and by all good meanes to ſeeke the aduancing of their good; whereas contrariwiſe they doe hate them ſo much

§. Sect. 7.
How it will ſtand with Gods iuſtice to puniſh wicked men, for hauing beene his inſtruments in executing his iudgements.

Eſay 10,7,8.

2.Sam.12.

much the more, afflicting and perſecuting them euen for this thing aboue all others, becauſe they are of the houſhold of faith, and of Gods own Family; who make conſcience of their wayes, and will not run with them into the ſame exceſſe of riot. Neither do they at all ayme at Gods end, or euer thinke of effecting his counſailes and ſecret wil; but they only labour to effect their owne malicious deſignes, and to accompliſh their owne wils, whereby they deſire to glut their cruelty, and to aduance themſelues out of the ruine of Gods ſeruants. So the Lord ſaith, that wheras in his ſecret counſaile, he ſent the King of *Aſhur* againſt his people to afflict them for their ſins, *He thought of nothing leſſe; neither did his heart eſteeme it ſo; but he onely imagined to deſtroy and cut off not a few Nations; that he might make all his Princes Kings;* and ſo himſelfe a mighty Monarch. Thus it was the will of God to afflict *Dauid* by wicked inſtruments, as hee alſo reuealed it vnto him by his Prophet; but they neuer once dreamed of doing that which God had decreed; for *Abſalon* aymeth at the ſatisfying his ambition by vſurping the Kingdome; *Achitophel* at the making of the people more bold and reſolute in following of *Abſalon* againſt his Father, when by his abominable fact all hope of reconciliation betweene them, ſhould be quite cut off; and *Shemei* aymed at nothing but at the eaſing of his ſpleene, and diſgorging his malice by his rayling and reuiling. Finally, it was the will of God that his Son ſhould die for the redemption of mankinde; but thoſe wicked inſtruments which were vſed for that purpoſe, neuer ſo much as thought of accompliſhing this will of God. But the Prieſts, Scribes, and Phariſies ſought in all their proceedings to eſtabliſh their owne eſtates, to maintaine their reputation among the people, and withall to reuenge themſelues and ſatisfie their malice againſt our Sauiour, who by diſcouering their hypocriſie blemiſhed their glory, and wrought them out of the fauour of the people. And ſo *Iudas* aymed at a little gaine, and to enrich himſelfe with the price of bloud. And *Pilate* feared the loſſe of his place by offending *Cæſar*, or to haue in it thoſe inconueniences which might befall him by diſpleaſing the people. In all which reſpects, as the ſinne of theſe wicked inſtruments towards God is not at all extenuated, by their executing of his hidden counſell, ſeeing they doe it not in obedience vnto God, but (being ouer-ruled by his prouidence) whether they will or not: ſo doth it nothing at all leſſen their wrongs and injuries againſt the faithfull, in that they are but bare inſtruments, and the Lord the ſupreame and principall cauſe of all their afflictions, ſeeing whereas he aymeth in them at their ſpirituall good and ſaluation, theſe wicked men doe all they doe out of malice and hatred, and that to the end, that they may hereby bring them to ruine.

9. *Sect.*
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And in this regard as they are not to look wholy vnto them who are but the inſtruments, nor to reſpect onely their malicious purpoſes and deſignes; but to haue their eyes fixed principally vpon God who is the ſupreame cauſe, and vpon thoſe excellent ends at which hee aymeth in theſe their chaſtiſements and corrections; ſo neither are they wholy to neglect them; but as in receiuing benefits we do ſo acknowledge the Lord to be the principall author and fountaine of them; as that we do not forget to render due thanks and reſpect vnto thoſe, whom he vſeth as the inſtruments of our good: ſo in all our afflictions which are impoſed vpon vs by the meanes of theſe wicked men; as wee are to looke vnto the Lord, the ſupreame cauſe of them, that hereby humility and patience may be wrought in vs; ſo we are alſo to looke vnto the wicked men themſelues, as inſtruments and meanes of our croſſes and miſeries; hating (though not their perſons yet) their malice, rage and cruelty; and vſing all good and lawfull meanes, which either the Word of God or ſpirituall wiſdome can ſuggeſt vnto vs, whereby wee may croſſe them in their wicked purpoſes, and free our ſelues from their injuries and oppreſſions; hauing herein the Word of God for our warrant, which enjoyneth vs to vſe all honeſt courſes for our preſeruation, the repelling of injuries and the aduancing of our owne good; as alſo to hate all euill and injuſtice whereſoeuer we find it; whether it be directed againſt our ſelues or any other: and the Saints of God for our precedents, as *Moſes, Dauid, Ezechias*, the Apoſtles, yea, our Sauiour Chriſt himſelfe, as might be ſhewed by many inſtances, if it were not in it ſelfe cleere and euident. So that howſoeuer in diuers afflictions we are to looke only to the hand of God, which doth vſe inferiour cauſes as meanes and inſtruments to inflict his judgements and chaſtiſements, hauing in themſelues no malignity nor will to hurt vs, as when hee cauſeth the Aire to infect vs, the water to drowne vs, the fire to burne vs; in which caſes wee are not to blame the creatures which are priuiledged from malice and ſinne, and are but Gods bare inſtruments for the effecting of his will: yet when hee vſech wicked men for his inſtruments, as wee are chiefly to looke vnto the hand of God, ſo we are to haue ſome reſpect vnto them in regard of that malignity and ſin which is in them, whereby they deſire our hurt and deſtruction. For in all afflictions wee are to conſider not onely the action and worke as it is ſimply naturall, and the diſpoſition of them to the manifeſtation of Gods glory, and our good, in which reſpect God is the chiefe Authour of them; but alſo an accidentall confuſion & malignity of the action; which is wholy to be aſcribed to mans corruption by whom it is performed; the former whereof being good and juſt wee are to like, loue and imbrace; the other wee are to hate and flee as being vnjuſt, corrupt and wicked.

ect.9. the Lord diſpoſeth of ends of in- cauſes hee ma- them for his ends; glory, the ſalua- of the

And thus it appeareth that the Lord who is the chiefe & ſupreame cauſe of all our afflictions, doth ſo gouerne & ouerrule all ſecondary & inferiour cauſes & means by his moſt wiſe and powerfull prouidence, that when they ſeeme moſt to oppoſe againſt him, they doe but effect that which hee willeth and hath purpoſed to be done. Whereupon it alſo followeth that as he diſpoſeth at his pleaſure of the cauſes themſelues, ſo alſo of all their ends, making them all ſerue to the furthering of his ends, which are the ſupreame & chiefe of all, as namely his owne glory, and ſaluation of his Elect, and that when they ſeeme to looke another way, and to bee not onely oppoſite to his purpoſes, but alſo infinitely contrary one vnto another. And as the Planets haue euery one their owne motion in their proper Orbe differing from all the reſt, and moſt of all from the motion of the *primum mobile*, or that which is firſt mooued, but yet contrary to their owne motion are ouer-ruled and daily carried with it; and as a man walking on the top of the hatches a contrary way to the motion of the ſhip, doth notwithſtanding goe that way which it goeth, becauſe he is moued with it: ſo when the motion of our wils doth exceedingly vary the one from the other, and all ſeeme to driue to a contrary end than that at which God aymeth; yet are they all ſo ouer-ruled by his power and prouidence, in whom wee liue, mooue and haue our being; that at laſt wee meete together, and bend that way whether he intendeth. All which is brought to paſſe after an vnknowne manner and by ſuch hidden courſes, that we know not whither wee goe, much leſſe are wee acquainted with the motions of others, carrying them to the ſame mayn end; like vnto many riuers, which by diuers and contrary wayes, run naturally and freely in their owne current vnto the mayne Ocean, and yet neuer thinke whither they goe, and much leſſe of their meeting in the ſame Sea. And thus all the ends of the King of *Aſhur*, and all his army were by God directed to that mayne end of chaſtiſing his people and puniſhing the wicked and rebellious; although (as the Lord plainly affirmeth) he neuer ſo much as thought ſo, or euer aymed at this end. So the Deuils end in caſting the Saints into priſon, was, that being tormented they might bee brought to make an Apoſtaſie from the faith; but the Lord maketh Sathans end and action ſerue to further the end which hee had propounded; namely, that by theſe afflictions they might be tried, and being approued might be crowned.

ſay 10.

It was his end in afflicting *Iob* to bring him vnto deſtruction, by cauſing him to curſe God vnto his face: but God maketh the Deuils action and end to further his, which was, that hee might be glorified in the triall of his graces, the faithfull edified by his example, and that *Iob* himſelfe might be fitted and prepared to receiue a greater meaſure of his bleſſings here, and of glory and happines in the life to come. But this will more plainly appeare in the afflictions of *Ioſeph*, wherein as there were many Agents, ſo likewiſe many ends. His brethren being full of enuy, ſought to haue him remooued, whom their father (as they ſuppoſed) ouer-loued. The Iſmaelitiſh Merchants reſpected their gaine, his Miſtris aymed firſt at the ſatiſfying of her filthy luſt, and after at the reuenge of her ſcorned loue; his Maſter in his wrong conceiued jealouſie, at the puniſhment of ſo great an injury as hee thought hee had receiued; the jaylour at his eaſe and ſafetie; the vngratefull Butler thought of nothing but pleaſing the King; the King ſought to eaſe his troubled minde by vnderſtanding the meaning of his dreame; the Deuil to bring, by the ſinne of many, innocent *Ioſeph* vnto deſtruction. But all theſe ends ſo diuers and oppoſite one to another, the Lord ſo ouer-ruled by his wiſe and powerfull prouidence, that hee made them all concurre to the effecting of his owne ends, which were the triall of *Ioſephs* graces to the glory of him that gaue them; which *Ioſeph* in modeſty paſſeth ouer; and the preſeruing of his Church in the time of extreame famine, by ſending him into Egypt to make prouiſion for them. The like may alſo be obſerued in the death and paſſion of our Sauiour Chriſt; wherein *Iudas* out of his couetouſneſſe betrayeth him to gaine the ſiluer pieces; the Scribes and the Phariſies out of their malice and enuy perſecute and accuſe him, to vphold their ſtate and honour by remouing their enemy; *Pilate* condemneth him out of feare and flattery to keepe his grace with *Caeſar*, and to pleaſe the people; the Souldiers crucifie him out of barbarous greedineſſe to receiue a reward, and to benefit themſelues with the ſpoyle of his garments; the Deuill vſeth them all as his ſlaues and vaſſals out of his malice to mankind, that hee might hinder our ſaluation by deſtroying our Sauiour. But God ouer-ruleth by his gracious & wiſe prouidence both him and them; making all their ends and actions to ſerue for the furthering of his moſt louing and mercifull end, euen when they moſt oppoſed againſt it, namely, the redemption and ſaluation of all his Elect, by the precious death, and al-ſufficient ſacrifice of his innocent Sonne. By all which it appeareth, that whileſt the Deuill and wicked men purſue their owne ends, the Lord attaineth his, and whileſt in afflicting Gods ſeruants, they

Apoc.2.10.

Gen.45.7.

wholy ayme at their deſtruction; the Lord by his prouidence ouer-ruling all their purpoſes and endeauours, maketh them when they thinke of nothing leſſe to ſerue for, the glorifying of his holy Name in the manifeſting of his graces, and the ſaluation of the ſoules of his afflicted children. So that they are in his hand in this reſpect, like the arrow in the hand of a cunning Archer, which fleeth to the marke, and yet knoweth not whether it is going; for though they be well acquainted with their owne malicious ends, and purſue with all greedineſſe their owne intentions; yet oftentimes fayling of them, they neuer faile the furthering of thoſe ends which God hath propounded vnto all their actions although they goe blindfold to them, and neuer ſo much as thinke of them. The conſideration whereof may greatly comfort vs in all our afflictions impoſed on vs by wicked men); for when wee ſee our ſelues aſſaulted by them on euery ſide, all of them ayming at our hurt and deſtruction in the generall, but yet carried thereunto by their particular ends; one out of malice to our perſons, another out of deſire to reuenge miſconceiued wrongs and ſuppoſed injuries; this man out of couetouſneſſe hunting after a prey in our ſpoyle; and another out of pride and ambition ſeeking our downe fall, that he may lay the foundation of his own glory and honour, in the ruines of our eſtate; hee out of enuy and hatred, thinking that hee is better, if he make vs worſe; and another out of his greedineſſe labouring to make vs worſe, that hee may make himſelfe better; then are we to remember there is a ſupreame prouidence, wiſdome and power, which ouerſeeth & ouerlooketh all their actions & ends, & when they are moſt eager in purſuing their deſignes, doth make them, when they thinke leaſt of it, to ſerue him for the effecting of all his counſailes and purpoſes, and the furthering and aduancing of thoſe his mayne ends, euen his owne glory and the ſaluation, as of all the faithfull, ſo alſo of vs among the reſt.

§. *Sect.* 10
That Gods prouidence ordereth and diſpoſeth of all our afflictions, both in reſpect of their manner, meaſure and continuance,

And thus doth Gods prouidence ſhew it ſelf in the ends of our afflictions, and of them that do afflict vs, diſpoſing of them all for his own glory & our good: The like alſo may be ſaid of the manner, meaſure, & time of our afflictions; all which he ſo ordereth & ouer-ruleth, that nothing befalleth vs in the manner, meaſure, or continuance of them, but by the wiſe guidance of his al-ſeeing prouidence. For he hath as wel appointed how we ſhal come into afflictions, as what we ſhall ſuffer; & though there be in them a thouſand ſtrange circumſtances, and ten thouſand vnthought of accidents, and vnexpected caſualties; much confuſion and diſorder in reſpect of ſecondary meanes, and innumerable errours and miſtakings; yet is there nothing in them all vnto him caſuall and accidentall, but all foreſeene and fore-ordained long before; neither any confuſion or errour, but all in a direct order and method, one cauſe producing and drawing on another, like the diuers linkes of the ſame chaine, as may plainly appeare if we doe examine the former examples. So doth hee by the ſame prouidence ſhare out vnto vs the meaſure of our afflictions, giuing vnto vs a conuenient draught of this bitter potion, according to the proportion of our ſtrength and patience. Neither doth hee let looſe the Deuill and wicked men to aſſault vs all at once, according as their fury would carry them; but like the maſter of the maſteries he ſitteth by, and appointeth ſuch aduerſaries to contend & wraſtle with vs, as may onely exerciſe our patience, and not wholy vanquiſh and ouercome it. And as hee appointeth the manner and meaſure, ſo alſo the time of our afflictions, which all the malice and fury of onr enemies cannot any jot lengthen or prolong. As we may ſee in the foure hundred yeares appointed to the Iſraelites in the Egyptian ſeruitude, which being expired, they came out, maugre all the malice of their enemies, the ſame day; in the ſeuenty yeares of the Babyloniſh captiuity, at the expiring whereof *Daniel* prayeth for deliuerance, and hath preſently his ſuite heard and granted; and in the afflictions and perſecutions of the Church of *Smyrna*, raiſed by Satan, which is reſtrained to a determinate time of ten dayes. And thus the Lord ordereth our afflictions, both in reſpect of the cauſes, manner, meaſure and end, (as I ſhall haue occaſion to ſhew more fully hereafter) in regard whereof hee is ſaid to correct vs in jndgement for our amendement, and not in wrath to cut vs off. Which argument the Lord vſeth to comfort his afflicted Church in her captiuity; *Feare not* (ſaith hee) *O my ſeruant* Iacob, *for I will deliuer thee, &c. I am with thee* (ſaith the Lord) *to ſaue thee, though I vtterly deſtroy all the nations where I haue ſcattered thee, yet I will not vtterly deſtroy thee, but I will correct thee by iudgement, and not vtterly cut thee off.* The which conſolation let vs apply vnto our ſelues in all our croſſes and afflictions, and conſidering on the one ſide, that the Lord is the chiefe cauſe and authour of them, and alſo ordereth and diſpoſeth them by his wiſe and powerfull prouidence; that Satan and wicked men are but his bare inſtruments whom hee ruleth at his pleaſure, and that whatſoeuer they intend and ayme at, he maketh all their purpoſes and deuices to ſerue his owne ends; and finally, that he appointeth both the manner, meaſure, and time of our conflict and triall; and on the other ſide, that hee who doth all this, is vnto vs no ſtranger or enemy but our moſt deare and gracious Father, who hath ſo loued vs, that hee hath not ſpared to giue his onely and beſt beloued Sonne to the death

Exod.12.41.
Dan.9.2,21.
Apoc.2.10.
Ier.30.11.

for our redemption, who can, becauſe hee is able, and will, becauſe he ſo much tendereth vs, turne all our croſſes into comforts, and make them ſerue as meanes to further our ſaluation; let vs not onely with patience and comfort, but euen with thankſgiuing and reioycing hold out in all our trials and ſuffer with meekneſſe and quiet contentedneſſe whatſoeuer it ſhal pleaſe him to lay vpon vs.

Chap. VIII.

Of the meritorious and deſeruing cauſe of our afflictions, which is our ſinne: and of the comforts which ariſe from this conſideration.

Sect. 1.

WE haue ſeene what are the efficient cauſes of all our afflictions; as alſo the comforts and conſolations which do ariſe from the conſideration of them; now wee are to proceed vnto the cauſes mouing and inciting the Lord to lay vpon vs theſe afflictions: and theſe are of two kindes; the firſt is in vs, which is the meritorious cauſe of all our croſſes; the other is in God, which is his loue inclining him thus to chaſtize vs, that we may not be condemned with the World. Firſt, therefore (as order requireth) we will intreat of the meritorious and deſeruing cauſe of all our miſeries and calamities, that out of the meditation thereof wee may lighten the burthen of our croſſes, and make them more eaſie to be borne vpon the ſhoulders of patience. The cauſe meriting and deſeruing affliction is ſin, which is that ſtrong cart-rope or cable, whereby wee draw vpon vs all afflictions and miſeries, whether wee conſider them as the puniſhments of a righteous Iudge; or the chaſtizements and corrections of a gracious Father. And this the Lord plainly ſheweth vnto vs in the eight and twentieth Chapter of the Booke of *Deuteronomy*; where hauing promiſed all bleſſings and benefits, and alſo protection and exemption from all miſeries and euils, to thoſe who keepe the Commandements of God; he afterwards annexeth a ſeuere threatning to the tranſgreſſours thereof, namely, that *if they did not obey the voice of the Lord their God, to keepe and doe all his commandements, then all his curſes, ſhould come vpon and ouertake them*; and ſo expreſſeth a large catalogue of them, from the fifteenth Verſe to the end of the Chapter. And thus the Pſalmiſt ſpeaking of thoſe that are in priſon and captiuity, ſaith that *they dwell in darkneſſe and in the ſhadow of death, being faſt bound in miſery and iron; becauſe they rebelled againſt the words of the Lord, and deſpiſed the counſell of the moſt high.* And a little after he affirmeth, *that fooles* (he meaneth ſinners) *by reaſon of their tranſgreſſion, and becauſe of their iniquity are afflicted: and that God turneth a fruitfull Land into deſart barrenneſſe for the wickedneſſe of them that dwell therein.* Verſe 17.34. So the Wiſe man maketh affliction to be (as it were) the ſhadow of ſinne, which doth alwayes attend vpon it; *affliction* (ſaith hee) *followeth ſinners; but vnto the righteous God will recompence good*; Prou. 13.21. and the fruit and haruest which commeth of the ſinners ſeed time, for as he ſaith, *Hee that ſoweth iniquity ſhall reape affliction, and the rod of his anger ſhall faile.* Prou. 22.8. And moſt plainly the Church in the *Lamentations*, affirmeth ſinne to be the cauſe of all our ſufferings; *man* (ſaith ſhe) *ſuffereth for his ſinne.* Lam. 3.39. In regard of which neere neighbour-hood, and inſeparable vnion betweene ſinne and puniſhment, linked together with the bond of Iuſtice and Gods righteous judgement, they are confounded in their names, and puniſhment is ſignified by the name of ſinne, for ſo the Lord ſaith vnto *Caine*; *If thou doeſt not well, ſinne lyeth at the doore*; Gen. 4.7. that is, due puniſhment deſerued by this ſinne, and contrariwiſe whereas it is ſaid, that his puniſhment was greater than he could beare, it may be alſo rendred, that his ſinne was greater than could bee pardoned. Verſe 13. And as this truth appeareth directly by the former teſtimonies; ſo alſo both by the examples and confeſſions of thoſe who haue beene afflicted. Concerning the former the Lord ſaith vnto the people of Iſrael, that their ſinne was the cauſe of their diuorcement from him; and that for their iniquities and tranſgreſſions they were ſold into captiuity, and their mother (that is their Church and nation) was forſaken. Eſay 50.1. So the Prophet *Ieremy* in the name of the Lord ſaith thus vnto them; *thy wayes and thine inuentions haue procured thee theſe things, ſuch is thy wickedneſſe.* And againe, *I haue ſtricken thee with the wound of an enemy, and with a ſharpe chaſtiſement, for the multitude of thine iniquities; becauſe thy ſinnes were increaſed. Why cryeſt thou for thine affliction? Thy ſorrow is incurable, for the multitude of thine iniquities. Becauſe thy ſinnes were increaſed, I haue done theſe things vnto thee.* Ier. 30.14,15. And this the Prophet acknowledgeth in his *Lamentations*, in the name of his Church and people; *The Lord hath afflicted her for the multitude of her tranſgreſſions, and her children are gone into captiuity before the enemy, Ieruſalem hath grieuouſly ſinned, therefore ſhee is in deriſion, &c.* Lam. 1.5,8. Finally, our Sauiour implyeth this truth in his ſpeech to the man whom he had cured of his grieuous diſeaſes; *Behold* (ſaith hee) *thou art made whole, ſinne no more; leaſt a worſe thing come vnto thee.* John 5.14. And to the ſame purpoſe, one of the Ancients vpon the example of *Ionas*, ſpeaketh fitly. As ſoone as *Ionas* (ſaith he) entred into the ſhip, God cauſed the ſurging waues to riſe and ſwell, to teach vs hereby, that where there is ſinne, there alſo is a tempeſt, and after diſobedience followeth a ſtorme. But being deuoured of a Whale, he notwithſtanding liueth; to learne vs hereby, that as to him that liueth in ſinne, a ſhip is no ſafeguard; ſo to him who by repentance hath put it off, neither Sea nor beaſts are hurtfull or pernicious. And hereof it is, that being to cure one ſicke of a palſie, he firſt taketh away his ſin, before he taketh away his diſeaſe. *Sonne* (ſaith hee) *be of good comfort, thy ſinnes are forgiuen thee;* and then, *Ariſe, and take vp thy bed, and goe to thine houſe.* And ſo the afflicted Church hauing affirmed that *man ſuffereth for ſinne,* perſwadeth to repentance as the onely means to remoue their croſſes and calamities, becauſe thereby ſin which is the cauſe of them is remoued, *Let vs* (ſaith ſhe) *ſearch and try our wayes, and turne againe to the Lord.* By all which it appeareth that ſinne is the onely deſeruing cauſe which mooueth the Lord to ſend afflictions; the which is moſt conſonant with Gods moſt infinite Truth and Iuſtice; and that whether wee conſider them as puniſhments inflicted vpon the wicked; or chaſtiſements whereby hee correcteth his owne ſeruants and children. For what can be more righteous, than that hee ſhould inflict thoſe judgements and puniſhments vpon wicked men, which he hath denounced in his Law, againſt the tranſgreſſors thereof, whether they concerne this life or the life to come, ſeeing all both by right of creation and continuall preſeruation, are bound to obedience vpon condition of reward and puniſhment, as being the vaſſals and ſubjects of this great King of Heauen and Earth? And what can be more juſt, yea and full of mercy than for the Lord to chaſtize the faults of his children and ſeruants, that he may reclaime them from their ſinnes, and withhoulding them from the broad way which leadeth to deſtruction, may draw them by this afflicted and ſtraight path, vnto that happines which they formerly loſt by following the delights of ſinne? To which purpoſe one ſaith, that it is iuſt with God to ſcourge euery ſonne whom hee receiueth, that we who were baniſhed out of the joyes of Paradiſe for our rebellious deſiring vnlawfull delights, ſhould againe be reſtored and receiued, by our meeke ſuffering of ſorrowes and croſſes, and being runawayes by doing euill, ſhould be brought againe and repoſſeſſed of our happineſſe by ſuffering euill; doing there againſt juſtice, and ſuffering here for juſtice. In which regard wee are to juſtifie God in all his judgements, and beare with patience that which he ſendeth, not onely becauſe it is vnlawfull to repine and ſtriue againſt them; but becauſe the Lord herein willeth nothing but that which is lawfull and expedient. For which wee haue the Prophet *Dauid* for our example, who approueth Gods judgements; not onely in generall crying out, *righteous art thou, O Lord, and iuſt are thy iudgements;* but alſo particularly in thoſe which himſelfe ſuffered; *I know O Lord* (ſaith hee) *that thy iudgements are right, and that thou haſt afflicted mee iuſtly or in truth.*

Chryſoſt.ſerm. ad pop.5.Tom.4

Math.9.2,6.

Lamen.3.40.

Aug.de patient. lib.4.cap.24. Tom 4.

Pſal.119,13

Verſe 75.

§.*Sect.* 2

That though God doe no alwayes a vs for ſin: y this is the b vſe which w can make of afflictions t aſcribe the to our ſinne

Yea but the Scriptures teach vs, that our ſinnes are not alwaies the only cauſes of our afflictions, and that there are diuers other ends which moue the Lords to lay vpon his children theſe croſſes and calamities: for thus the Lord afflicted *Abraham* whileſt he required obedience to that difficult and grieuous commandement of ſacrificing his ſonne, not for the puniſhment of his ſinne, but for the triall of his faith; and thus *Iob* endured many croſſes and calamities, not for any ſinnes committed by him, but for the tryall and approuing of his loue, faith, patience, obedience, and other of Gods graces, againſt the calamities and wicked ſlanders of the Deuill. And our Sauiour ſaith directly of the blind man, that he was not puniſhed with that great infirmity, *either for his owne ſinne or the ſinne of his parents; but that the workes of God might be made manifeſt in him.* To which I anſwere that in truth God doth by afflictions as well make tryall of his graces in vs, as chaſtize vs for our ſinnes, and that beſides our iniquities, and tranſgreſſions, there are in Gods ſecret counſels other cauſes of our croſſes and calamities, but ſeeing the Lord hath in his Word denounced theſe miſeries and afflictions againſt vs, as puniſhments and chaſtiſements for our iniquities and tranſgreſſions; and doth not reueale vnto vs when he tryeth vs, and when he correcteth vs; therefore leauing Gods ſecrets vnto himſelfe, we are not to looke vnto his hidden counſels, but vnto his will reuealed, and according thereunto wee are alwayes to make this vſe of our afflictions, that *when wee are iudged we are chaſtened of the Lord,* & juſtly corrected and puniſhed for our ſins? Neither ſhall wee need to feare any great errour in this behalfe, ſeeing beſides all our other tranſgreſſions we brought enough ſinne and corruption into the world with vs, to deſerue all the puniſhments of this life, and the life to come; and euery man hath in him ſufficient fuell for the fire of vengeance and puniſhment, if Gods Iuſtice and wrath doe once inflame it. Yea, rather let vs know, that this is the beſt and ſafeſt courſe to aſcribe our croſſes to our ſinnes deſeruing them, becauſe (though wee erre in reſpect of Gods ſecret purpoſe, in ſending this affliction which wee preſently ſuffer) we ſhall take occaſion thereby the better to humble our ſelues vnder the hand of God, to approoue and juſtifie his righteous judgements, and to renew our repentance by ſorrowing for our ſinnes, as being the cauſes of all our ſmart, and labou-

Iohn 9.2.

1.Cor.11,32.

ring to mortifie and forſake them for the time to come. Whereas contrariwiſe the errour of not aſcribing our afflictions to our ſins deſeruing them, when they are in truth for this onely cauſe inflicted by God, is moſt dangerous and pernicious; ſeeing it continueth vs in our wickedneſſe, and hindreth our repentance; according to that complaint of the Lord by the Prophet. *They gaue themſelues to deceit, and would not returne; I hearkened and heard, but none ſpake aright, no man repented him of his wickedneſſe, ſaying, what haue I done? euery one turned to their race, as the horſe ruſheth into battell.* And therefore the Saints of God in all ages, leauing Gods ſecret counſels to himſelfe, haue euermore inſiſted in their ſinnes, as the onely cauſe of all their afflictions; ſo holy *Dauid* complaineth; *There is nothing ſound in my fleſh, becauſe of thine anger; neither is there reſt in my bones, becauſe of my ſinne*; and the Prophet cryeth out in his Prayer for the people, *Behold thou art angry, for wee haue ſinned*; and thoſe three famous worthies, *Daniel*, *Ezra* and *Nehemiah*, in thoſe excellent Prayers which they make in the behalfe of themſelues and their people, acknowledge their ſinnes to be the cauſes of all their calamities. Yea euen *Iob* himſelfe who was in truth afflicted chiefly for the triall of his ſpirituall graces; howſoeuer he defendeth his innocencie againſt his three friends, to maintaine his vprightneſſe and ſinceritie from their falſe calumninations and aſperſions; yet hauing to deale with God, he acknowledgeth his ſinne to be the cauſe of all his calamities. *I haue ſinned* (ſaith hee) *what ſhall I doe vnto thee, O thou preſeruer of men? &c. And why doeſt thou not pardon and take away mine iniquitie?*

Whoſe example we muſt imitate, labouring in all our afflictions to bee brought vnto the ſight of our ſinnes, that wee may bewaile and forſake them. And conſidering that God doth not onely in generall correct vs for ſinne; but viſiteth our ſpeciall ſinnes with ſpeciall judgements and afflictions; therfore let vs not content our ſelues to haue in ſome generall manner aſcribed our croſſes to our iniquities as the cauſes of them; but let vs alſo ſearch out our ſpeciall and particular ſinnes, which are the cauſes and occaſions of thoſe miſeries which wee preſently endure and ſuffer: that taking more particular notice of them; wee may in more eſpeciall manner repent of them, and more effectually labour in ſubduing and mortifying them. And for our direction herein, let vs conſider of certaine ſignes, whereby we may know when the Lord correcteth a particular ſinne with ſome ſpeciall puniſhment or chaſtizement. Whereof the firſt is, when being afflicted with ſome ſpeciall judgment, after examination we find that in the Scriptures ſuch a puniſhment is denounced againſt ſuch a ſinne; as when affiance in the creature is puniſhed with their inſufficiencie and impotency whereby they cannot, or infidelity and treacherie, whereby they will not affoord vnto vs that helpe which we expect from them. When pride is puniſhed with dejection and contempt; whoredome with barrenneſſe or want of poſterity; idolatry with adultery, and ſuch like. Secondly, when as our ſinnes are puniſhed by Law of requitall like for like; as when hauing diſhonoured God by ſcandalous ſinnes, the Lord in the very ſame doth diſhonour vs; when hauing commited ſpirituall adultery, we or ours are left of God, to commit corporall filthineſſe; when hauing neglected our duties to our Parents, our Children doe neglect theirs vnto vs; and when hauing oppreſſed our inferiours, wee our ſelues are oppreſſed by our ſuperious. And thus did God fit *Dauids* chaſtizement to his offence, in the ſinne againſt *Vriah*; and becauſe hee tooke his neighbours wife to commit adulterie with her, the Lord tooke his and gaue them to one of his owne houſe, yea vnto his owne Sonne, his deare darling *Abſalon*, 2.Sam.12.10, 11.
to bee abuſed by him in filthy inceſt. And becauſe he had ſlaine *Vriah* with the ſword; therefore the ſword did not depart from his houſe, but the ſame *Abſalon* doth firſt ſlay his Brother *Ammon*, for that inceſtuous 2.Sam.13.
rape committed with his Siſter *Tamar*, wherein there was a double puniſhment of *Dauids* double ſin; and afterwards rebelling againſt him, neuer reſted till he had expelled him out of his Kingdome, and ſeated himſelfe in his royall Throne. So when the people of Iſraell enquired in the land of their captiuitie, wherefore the Lord did bring vpon them thoſe afflictions of bondage and cruell ſeruitude; the Prophet is commanded by the Lord to giue them this anſwere; *Like* Ier.5.19.
as yee haue forſaken me, and ſerued ſtrange Gods in your land; ſo ſhall yee ſerue ſtrangers in a land that is not yours. Thirdly, when as we are taken in the very act, and our ſin preſently is attended by our puniſhment; as *Dauids* numbring of the people with that fearefull peſtilence; *Ionas* his fleeing from God with that dangerous tempeſt; and *Pauls* cruell perſecution with ſuddaine blindneſſe and aſtoniſhment. Fourthly, when as our owne conſciences doe judge and condemne vs, as hauing brought vpon our ſelues ſuch a puniſhment by committing ſuch a ſinne; for the conſcience is Gods deputie to conuince vs, being guilty, as worthy of ſuch judgements; and to put vs in mind that ſome ſpeciall ſinnes committed, haue brought vpon vs ſuch ſpeciall puniſhments; as wee may ſee in the example of *Ioſephs* Brethren, who adjudged themſelues as worthy of all the miſeries which they ſuffered, becauſe they ſo little

regarded the cry and intreaty of their Brother in his afflictions. Laſtly, when as our ſinne in its owne nature bringeth forth ſuch a puniſhment as the fruite thereof; as when beggerie followeth idleneſſe or waſtfulneſſe; weakneſſe and ſickneſſe, the ſinnes of vncleanneſſe; and double plagues doe accompanie impetentencie and hardneſſe of heart.

§. *Sect.* 4.
That much comfort ariſeth from the conſideration of the meritorious cauſe of afflictions, which is our ſins. Firſt, becauſe we haue no iuſt cauſe of murmuring, ſeeing Gods iuſtice and truth is manifeſted, and we receiue no wrong.

And thus haue I ſhewed, not onely that our ſinnes in generall are the cauſes of all our croſſes and calamities; but alſo our ſpeciall ſinnes, of our more ſpeciall miſeries and afflictions: of which truth when our judgements are throughly informed; after wee haue made vſe of this knowledge for the renuing and increaſing of our repentance, both for our ſinnes in generall, and thoſe which more eſpecially preſſe the conſcience with their guilt, and the whole perſon with their puniſhment; we may in the next place make vſe alſo thereof for the ſtrengthening of our patience: and that in diuers reſpects. Firſt, becauſe wee haue no juſt occaſion of murmuring and repining; ſeeing God, as his juſtice neceſſarily requireth, doth juſtly execute his righteous judgements vpon vs for our ſinnes, and according to his reuealed truth inflicteth thoſe puniſhments which he had in his word formerly threatned; and if hee ſhould not thus doe; puniſhing ſinne whereſoeuer hee findeth it, and ſhewing his deteſtation of it in whomſoeuer it is, hee might bee eſteemed partiall, and his juſtice and truth would receiue impeachment. When therefore the Lord acquitteth and cleareth himſelfe from ſuch imputations, and manifeſteth his juſtice & truth by correcting and chaſtizing vs for our tranſgreſſions; there is no cauſe of ſorrow and mourning (but onely for our ſinnes, whereby we haue vrged God vpon the neceſſity of ſhewing his truth, and juſtice to take theſe courſes with vs) vnleſſe we would be found enemies vnto God, and aduerſaries to theſe excellent attributes, whileſt we grieue becauſe hee is righteous in his judgements, and true of his word. Neither is there any cauſe of impatiencie, yea rather in this reſpect wee haue juſt cauſe of joy and comfort; in that Gods juſtice and truth are magnified in our afflictions; for better it were that Heauen and Earth were vtterly deſtroyed yea both men and Angels damned vnto Hell, than that the glory of God, who is the chiefe goodneſſe and ſupreame end of all the creatures, ſhould in the leaſt degree bee dimmed and blemiſhed. But eſpecially haue wee cauſe of rejoyceing and thankſgiuing, if we conſider that in all theſe our afflictions the Lord doth not ſo much puniſh vs for ſinne, as ſinne in vs, mortifying and ſubduing it, that by the death and ſubjection thereof, wee may liue and raigne with him. Euen as the Surgeon in applying of the corraſiue, hath no quarrell to his patient, nor aymeth at his torment; but onely ſeeketh to abate the ſwelling tumour, and to draw out of the ſore the core of corruption that it may bee cured. Secondly, as this conſideration may worke in vs patience in reſpect of God, ſo alſo in regard of vs, ſeeing wee are not at all wronged in our puniſhments, nor haue any injuſtice offered vs by God, but doe onely ſuffer thoſe miſeries and croſſes which wee haue juſtly deſerued, and haue pulled vpon vs by our owne ſinnes. And therefore when wee are exerciſed with any affliction, we haue no more reaſon to complaine of God, nor to repine againſt his righteous judgements, than the malefactour hath to cry out againſt the righteous Iudge, or to grudge againſt the juſt ſentence pronounced by him; nor haue more cauſe when wee are in ſickneſſe, priſon, pouertie or baniſhment, to bend all our anger and malice againſt Gods miniſters and inferiour inſtruments, exclaiming againſt the oppreſſions of our magiſtrates, the falſity of our accuſers, the ilneſſe of the aire or vnwholſomeneſſe of our dyet; than the condemned perſon hath to maligne the priſon walls that incloſe him, the fetters and bolts that bind and clogge him, the Scheriffe and officers that lead him to execution, or the hang-man who by authoritie is appointed to execute the ſentence which the juſt Iudge hath worthily pronounced. But if there bee any cauſe at all of complaining and exclaiming, it is at our ſinnes which haue cauſed the Lord our righteous Iudge to take theſe ſeuere courſes againſt vs, for his owne glory, in the maniſeſting of his juſtice, and our euerlaſting good, by reforming vs of our ſinnes. If there be any reaſon of grieuing and mourning; it is becauſe we haue deſerued theſe judgements, and not becauſe the Lord hath juſtly inflicted them. In which regard the afflicted Church demandeth, *wherefore the liuing man is ſorrowfull, ſeeing he ſuffereth for his ſinne.* Vnleſſe wee had rather vnderſtand the laſt words as an anſwere to the queſtion, namely that there is no other cauſe of ſorrowing but that his ſinnes deſerued to be thus puniſhed. And in another place ſhee ſaith, *that ſhee will beare the wrath of the Lord, becauſe ſhee had ſinned againſt him.* To this purpoſe one ſaith, that by a right knowledge of the waight of our ſinne, wee doe much lighten the waight of our puniſhment. And that the griefe of the whip is much tempered and mitigated, when the fault deſeruing it is duely acknowledged, euen as euery patient doth more quietly ſuffer the launcher of the ſurgeon, by how much more corrupt the ſore is which he cutteth.

Lament.3.3

Micah.7.9

Per hoc qu
culpæ pon
cognoſcitur
ctionis pæ
migatur. G
gor Moral
10.cap.5.

§. *Sect.*
Their ob
on anſwe

Yea but it may be that the party afflicted may truely object, that he is innocent of the fault which is made the occaſion of his puniſhment;

niſhment; that he is wrongfully ſlandered, vnjuſtly oppreſſed; and hardly intreated for his kind vſage; and what place can there then bee for patience? or how can he make vſe of the former comforts, ſeeing he ſuffereth thoſe puniſhments which hee hath not deſerued? I anſwere with the Apoſtle, *who art thou O man that diſputeſt with God.* And with *Eliphaz*, I demand; *ſhall man be more iuſt than God? or ſhal a man be more pure than his maker? Behold hee found no ſtedfaſtneſſe in his ſeruants, and laid folly vpon his Angels; how much more in them that dwell in houſes of clay, whoſe foundation is in the duſt, which ſhall be deſtroyed before the moth?* But if thou wilt yet further reaſon the matter, then know; that howſoeuer thou art innocent in reſpect of the ſinne, which is the occaſion of thy croſſe, yet the Lord doth not puniſh thee vnjuſtly and before thou haſt deſerued it; for thou waſt borne the ſlaue of ſinne and Sathan, the child of wrath, and enemy vnto God; and therefore art deſeruedly lyable to puniſhment; thy body and ſoule were wholly polluted with originall corruption; and therefore are juſtly the ſubjects of croſſes and calamities; for where ſinne pleadeth full poſſeſſion, there puniſhment alſo may of due, chalenge admiſſion and entertainment. Beſides what a numerous of-ſpring of actuall trangreſſions, hath ſprung out of the wombe of this fruitfull mother? and of how many grieuous ſinnes doſt thou ſtand accuſed and condemned before the tribunall of Gods juſtice by the verdict and teſtimony of thine owne conſcience; for euery one whereof the Lord may juſtly inflict vpon thee this and farre greater puniſhments, although thou be innocent of that fault which being imputed vnto thee is the cauſe of thy affliction? But thou wilt further object that though being guilty of many ſinnes againſt God thou art deſeruedly puniſhed, and therefore haſt great reaſon to beare it with patience; yet thou art innocent in reſpect of men; and therfore being by them vnjuſtly puniſhed and vexed; thou haſt juſt cauſe of impatiency and complaining. To which I anſwere, that we haue little cauſe to ſtand much vpon the ſecondary cauſes and inferiour inſtruments, when as we conſider that God the ſupreme and principall cauſe of all our afflictions doth puniſh vs juſtly; nor ſo much to inſiſt vpon our righteouſneſſe towards men, when as our conſciences are guilty of many ſinnes againſt God, which haue iuſtly deſerued theſe and farre greater puniſhments, eſpecially conſidering that the former worketh in vs rage and impatiency, wherby we are made vtterly vnfit to beare our burthen; whereas the latter being duly thought on, maketh vs to beare with humility and meekeneſſe all croſſes and miſeries which by theſe inferiour inſtruments doe happen vnto vs. For (as one ſaith) he patiently ſuffereth wrongs and injuries, who religiouſly remembreth that hee hath in himſelfe ſins and corruptions which in reſpect of God doe neede toleration; and then with meekeneſſe wee indure railings and reuilings, when in our conſciences and ſecret cogitations we look backe to our euils committed; an example whereof wee haue in *David* who patiently heard *Shemei*, railing againſt him, becauſe though he were iunocent in reſpect of him, yet hee found himſelfe guilty of many ſinnes againſt God, which had juſtly deſerued farre greater puniſhments.

Patienter iniuriam illatam tolerat qui piè meminit quod fortaſſe adhuc habeat in quo debeat ipſe tolerari. Tunc illata conuitia benè toleramus cum in ſecreto mentis ad malè perpetrata recurrimus. Gregor.

2.Sam.16.10.

And ſecondly I anſwere that as it is a meanes of patience to conſider that wee ſuffer juſtly deſerued puniſhments from the hand of God (ſeeing it is moſt vncomfortable once to imagine that the chiefe judge of Heauen and Earth, ſhould deale vnrighteouſly, becauſe there is no limits in doing where the power is infinite) ſo is there great cauſe of patience and comfort when we ſuffer vniuſtly at the hands of men, both becauſe it is a ſingular mercy of God, in that when we are guilty of ſo many ſins for which we might iuſtly haue all the afflictions of this life impoſed vpon vs, he paſſeth by them all, and is content that wee ſhould ſuffer in our innocency and righteouſneſſe; and alſo becauſe ſuch ſufferings are very beneficiall and fruitfull vnto vs, as hauing the promiſe of euerlaſting happineſſe; *For bleſſed are they* (as our Sauiour hath pronounced them) *which ſuffer perſecution for righteouſneſſe ſake, for theirs is the Kingdome of Heauen. And bleſſed are yee when men reuile you and perſecute you, and ſay all manner of euill againſt you for my names ſake falſely; Reioyce and be glad for great is your reward in heauen.* So the Apoſtle *Peter* ſaith, wee are bleſſed if wee ſuffer for righteouſneſſe ſake, and in this regard, we haue no cauſe to feare their feare, neither to bee troubled. And affirmeth it to *be much better (if the will of God be ſo) that we ſuffer for well doing, than for euill doing*; ſeeing herein wee be like our Maſter Chriſt, *who ſuffered for ſinners, the iuſt for the vniuſt, that hee might bring vs to God.* And therefore he exhorteth that none *of vs ſuffer as a murtherer, or as a theefe, or an euill doer, or as a buſie body in other mens matters. But if any man ſuffer as a Chriſtian, let him not be aſhamed; but let him glorifie God in this behalfe.* Of which precept, himſelfe and the Apoſtle *Iohn* are good precedents and examples, who being beaten for a good cauſe euen for preaching in the name of Chriſt; depart from the councell reioycing that they were counted worthy to ſuffer rebuke for his name. Whom wee are to imitate, comforting our ſelues, when like the Apoſtles wee may ſuffer in our innocency for a good cauſe, rather than when like offenders

Gen.18.25.

Matth.5.10,11

1.Pet.3.14.
Verſ.17,18.

1.Pet.4.15.

Act.5.41.

ders and malefactors, vnto the heauineſſe of the puniſhment is added the waight of faultineſſe and the guilt of ſinne. For as the Apoſtle ſaith, *this is thankſworthy, if a man for conſcience towards God endure griefe, ſuffering wrongfully. For what prayſe is it, if when being buffeted for your faults yee take it patiently? but and if when yee doe well, yee ſuffer wrong and take it patiently, this is acceptable vnto God.*

1.Pet.2.19.20.

§. Sect.6. That God inflicteth on vs farre lighter puniſhments than our ſins deſerue.

And thus may wee ſtrengthen and confirme our patience in the conſideration of Gods iuſtice, puniſhing and correcting vs for our deſerts and demerits; but much more may we comfort our ſelues in the conſideration of his mercy and goodneſſe whereby he is moued gratiouſly to ſpare vs, inflicting vpon vs farre lighter and leſſer puniſhments than our ſinnes haue deſerued. For hee doth but lightly touch vs, when he might iuſtly cruſh vs in peeces; and (as it is ſaid of the Perſian nobles) when we offend againſt our Prince and ſoueraigne; in ſtead of tormenting our bodies hee doth but beate our garments, depriuing vs of the trifles of this life, and correcting vs either by ſome corporall infirmity, or in our outward eſtates when our ſinnes haue deſerued the fearefulleſt of his plagues. So that in our greateſt afflictions, wee haue iuſt cauſe to confeſſe, and thankfully to ackowledge, with the Prophet *Dauid, that hee hath not dealt with vs after our ſinnes, nor rewarded vs according to our iniquities.* For hee doth not correct vs in the rigour of his iuſtice, but (as he ſaith) *in iudgement*, not looking what our ſinnes haue deſerued, but what wee are able to beare; and knowing whereof we be made, and remembring that we are but duſt, full of frailty and infirmity, he proportioneth our afflictions, not to our ſinnes, but to our ſtrength, which being ſo feeble that we cannot indure much, hee doth lay vpon vs light chaſtizements for haynous ſinnes, and but ſeldome correcteth vs for our innumerable offences. Hee doth not puniſh vs as a judge according to the quality of our offences, *but he ſpareth vs as a man ſpareth his owne Sonne that ſerueth him; and as a Father hath compaſſion on his Children, ſo hath the Lord compaſſion on them that feare him.*

Pſal.103.10.
Ier.30.11.
Mal.3.17.
Pſal.103.13.

§. Sect.7. The hainouſneſſe of ſinne in its owne nature, ſhewed firſt by the perſon who is thereby offended.

All which mercy and pitty ſhewed vnto vs by God in our chaſtizements, will more euidently appeare, if we conſider on the one ſide, both how hainous and capitall ſinne is in its owne nature, and alſo how deteſtable, odious, and abhominable it is in his ſight, and on the other ſide in what monſtrous manner, and meaſure, wee are defiled with it. The hainouſneſſe of ſinne will appeare if wee conſider the perſon againſt whom it is committed, or the puniſhment which by the iuſtice of God is allotted to it. The perſon againſt whom it is committed is the Lord himſelfe, the ſole King and Monarch of Heauen and Earth, who is in his owne nature infinite in glory, maieſty, power, mercy, goodneſſe and all perfection; and in reſpect of vs moſt worthy to be ſerued and obeyed, as being obliged vnto him in that treble band of creation, preſeruation, and redemption; whoſe will and Law is violated and tranſgreſſed by euery ſinne, and ſuch a contempt and outrage offered by the ſinner againſt his crowne and dignity, that as much as in him lyeth he taketh away his rule and gouernement, defeateth him of his Kingdome and ſoueraignty, and denying ſubiection and allegeance vnto him, yeeldeth obedience vnto his arch-enemy the Deuill, & acknowledgeth him as his Prince & King. Now if a fault bee to bee aggrauated either by the dignity of the perſon againſt whom it is committed; or by the vngratitude of the party who doth commit it, as offending againſt ſuch an one as hath well deſerued of him; then how infinite is the guilt of our ſin, committed againſt ſo infinite a Maieſty, the King of Heauen and Earth, in *whom, we liue, moue, and haue our being*, and from whom wee haue receiued whatſoeuer good thing we doe inioy; and that by vs who are not onely ſo baſe and contemptible, but alſo infinitely indebted and behoulding vnto him.

Act.17.28.

§. Sect. The haino neſſe of ſin ſhewed by conſideratio of the puni ments whic Gods iuſtic allotteth to

Secondly the hainouſneſſe of ſinne appeareth by the puniſhments which the iuſtice of God hath allotted vnto it; the which may be conſidered either as they are denounced in Gods word, or inflicted in his workes; the one being the ſentence of condemnation, the other the execution. In reſpect of the former wee find that the leaſt ſinne, and but once committed, and that in thought onely doth make him who committeth it lyable & ſubiect to the curſe of the Law, according to the ſentence pronounced by God, and repeated by the Apoſtle: *Curſed is euery man that continueth not in all things which are written in the Booke of the Law to doe them*; vnder which curſe is contained and compriſed all the fearefull plagues and puniſhments which are incident vnto this life, as all ſickneſſes, diſeaſes and ſores of the body, which are ſo many that they would require a great part of our liues to number them; and ſo grieuous and intolerable, that the very naming of them would appall and terrifie vs: all diſaſtrous accidents which impoueriſh and ruine our eſtates; all ſhame, contempt, diſgrace and infamy, wrongs and iniuries, whereby our names are blemiſhed and blotted, and our perſons oppreſſed; ſcorned and troden vnder foote: all terrors and troubles of mind, horror of conſcience, doubting and deſpaire; with that vnſpeakeable griefe which doth accompany them; a large catalogue of which miſeries we haue

Deut.27.26.
Gal.3.10.

ſet downe by Gods owne direction in the eighth and twentieth chapter of the Booke of Deuteronomy. All which though they bee incomparably more and greater, than any one man indureth in this life, yet are they without all compariſon leſſe than thoſe helliſh and euerlaſting puniſhments, which the Lord hath threatned againſt wicked men in the life to come. For as one ſaith, the damned ſuffer in Hell an end which hath no end; a death without death, a continuall conſumption without waſting, becauſe their death euer-liueth, their end is alwayes in beginning, and their decay neuer decayeth; but they are daily healed that they may be wounded, and repayred a freſh that they may bee deſtroyed, they are euer dying, but neuer dead, euer conſuming but neuer conſumed, alwayes burning and broyling, but neuer quite waſted and burnt vp. But that we may not thinke theſe terrible threatnings of iudgement and puniſhment denounced againſt ſinne in the Booke of God, to be but paper-ſhot, which by the ſound thereof onely affrighteth, but hurteth not: let vs looke into the iuſt execution of this dreadfull ſentence in this life; where we ſhall finde how haynous ſin is in Gods ſight by thoſe fearefull puniſhments, which he hath inflicted on thoſe who haue committed it. And to paſſe by the examples of Gods vengeance executed vpon ſinners in all ages, recorded in heatheniſh and humane Hiſtories; and thoſe which euery man hath obſerued in his owne experience, let vs onely looke into the holy Scriptures, and ſet before our eyes ſome few examples of many, which wee finde there regiſtred for our vſe. And there wee ſhall behold the whole World drowned ſauing eight perſons; and all that goodly beautie of the Earth defaced and neglected; all her gay ornaments ſtripped off and caſt away, becauſe they were ſtained and blemiſhed with mans ſinne. There we ſhall ſee Sodome and Gomorrah flaming and ſmoking with Fire and brimſtone, that the Land might bee vnburthened and purged from theſe filthy inhabitants; and (as it were) aired and freed from the noyſome ſtinke of their ſinnes: And Egypt plagued with great variety of grieuous puniſhments, becauſe vnto the huge multitude of their other ſins, they added outragious oppreſſion, and malicious cruelty againſt the people and Church of God. Yea there wee ſhall ſee the Iſraelites themſelues after they were choſen for Gods peculiar, ennobled with ſo many royall titles, and ſpeciall fauours from God, endowed with ſo many priuiledges and prerogatiues aboue all the nations of the Earth, and made famous by the deſtruction of their enemies, and their meruailous and miraculous deliuerance; yet for all this expoſed to Gods wrath, and deſtroied by his fearefull plagues, when they tranſgreſſed his commaundements and ſinned againſt him. Among theſe wee ſhall finde *Corah*, *Dathan* and *Abiram*, men noble and great in their families and tribes, and much aduanced in ſpeciall fauours from God aboue the common ſort, yet when they ſinned by their rebellion, ſwallowed aliue by the Earth, and deſcending quicke into the pit. Yea when the Lord had choſen againe out of this choyce, and rejecting the ten tribes of Iſraell for their ſinnes, retained in his ſpeciall fauour the people of the Iewes; yet when they likewiſe ſinned againſt him, wee ſhall finde them, firſt grieuouſly plagued at home, and afterwards by their enemies ouerthrowne, led into captiuitie, and afflicted with much miſery; and being reſtored vpon a ſecond triall, for their ſinne in rejecting and crucifying Chriſt our Sauiour, finally caſt off, their Cities ſacked and ruined, their Land made deſolate, innumerable numbers deſtroyed by the ſword and famine, and the remnant reſerued to be ſcattered among all nations, that they may be vnto them a ſcorne and hiſſing, and daily ſpectacles of Gods wrath, examples of his hatred vnto ſinne, and continuall remembrancers to put them in minde what they are to expect for the like ſinnes, who being wilde branches, were grafted into the true Oliue tree, when the Lord hath left ſuch a fearefull teſtimonie of his hatred againſt all impietie and vnrighteouſneſſe, in breaking off and deſtroying the naturall branches for bearing and bringing forth theſe fruits of wickedneſſe. But aboue all examples of Gods wrath in the ſeuere puniſhing of ſinne, are thoſe of the firſt and ſecond *Adam*. The former of which for tranſgreſſing one onely commandement, by eating the forbidden friute, and that but once onely, was caſt out of Paradiſe, and that which was worſe, out of Gods fauour diſpoiled of all his former happineſſe, depriued of all thoſe excellent gifts and graces, and diſrobed (as it were) of thoſe rich ornaments wherewith he was endowed and beautified in his creation; and contrariwiſe was ſubiected both in his ſoule and body vnto all afflictions & croſſes, torments and tortures, terrours and feares in this life, and to eternall deſtruction, death and condemnation in the life to come. Neither was hee alone thus fearefully puniſhed for this one onely ſinne committed by him, in his owne perſon alone, or next heires; but in all his poſterity from the firſt beginning, to the end of the world, becauſe they fell with him and ſinned in his loynes. In which regard we may truely ſay, that all the euils of this life, either the euils of ſinne, or the euils of puniſhment, all the Atheiſme, Paganiſme, idolatrie, blaſphemie, murthers, whoredomes, rapes, inceſt, ſodomie, buggery,

Num.16.30.

gery, robbing, oppreſſing, ſlandering and all manner of outragious wickedneſſe; and alſo all plagues, warre, famine, ſickneſſes and diſeaſes, all leproſies, conſumptions, agues, gouts, apoplexies, palſies, and the reſt; all want, pouertie, ſhame, reproach, with all other miſeries of this life; yea all the dreadfull torments of Hell Fire, and the euerlaſting condemnation of thoſe innumerable millions of reprobate and wicked men, are all of them the deſerued puniſhments but of this only ſin. So the ſecond *Adam* our Lord and Sauiour Ieſus Chriſt, is a notable example of Gods ſeuere iuſtice in puniſhing of ſinne; who though hee were moſt pure and innocent in his owne nature, and no corruption found in his heart, nor guile in his mouth, yet becauſe as our ſuretie hee vndertooke to make ſatisfaction for our ſinnes, by ſuffering thoſe puniſhments which wee had deſerued, indured innumerable miſeries and afflictions in the whole courſe of his life, as pouertie, hunger, wearineſſe, ſlanders, reproaches, the tentations of the Diuell and the World, conſpiracies and layings in waite of his malicious enemies, treacherie and treaſon, hard cenſures and forſaking of his neereſt friends; falſe accuſations, vniuſt condemnation, mockings and ſcornings, buffeting, whipping, and crowning with thornes; and laſtly, a bitter agony, cauſing him to ſweat blood; the crucifying of his bleſſed Body, and which was aboue all the reſt, the horrible and intolerable burthen of Gods fearce and fierie wrath, due vnto vs for our ſinnes. By all which it appeareth of what vnconceiuable guilt ſinne is, and what infinite torments and plagues it iuſtly deſerueth, ſeeing God hath thus fearefully puniſhed it from time to time; eſpecially conſidering that all theſe puniſhments were inflicted by him, whoſe iuſtice is ſo perfect and exact, that it is impoſſible hee ſhould do the leaſt vniuſtice, iniury, or cruelty aboue the deſert of ſinne; yea in whom there alſo eternally reſideth infinite mercy and goodneſſe; which vpon all due occaſions, are ready (if there were cauſe) to temper and qualifie this ſcorching heate of Gods furie, and rigour of his iuſtice.

§. *Sect.* 9. That ſinne is moſt odious vnto God, ſhewed firſt by the perſons whom he hath puniſhed for it.

And thus haue I ſhewed how haynous and capitall ſinne is, both by conſidering it in its owne nature, and in the puniſhments which by Gods iuſtice are allotted vnto it. Now further wee are to ſhew that it is alſo vnto God moſt odious and abhominable: the which as it doth already in part appeare by that which hath beene ſaid concerning thoſe fearefull puniſhments which hee inflicteth vpon the offenders; ſo will it bee more manifeſt if wee conſider the perſons vpon whom hee hath inflicted theſe puniſhments, and the contrariety which is betweene ſinne and his moſt holy nature. The firſt vpon whom God inflicted his heauie iudgments for ſinne, were the Diuell and his Angels; who before ſinne committed were highly in Gods fauour, as being his moſt glorious and excellent creatures, endowed with a rich and vnvaluable dowrie and portion of his ſingular gifts and graces, as purity and ſimplicity of nature, wiſdome, power, beauty, iuſtice, and ſuch like; but yet when by committing ſinne they fell from him, they became hereby more odious and loathſome than the vileſt of his creatures, and are ſtill, and ſhal be for euermore purſued by his wrath, and ſubiect to his moſt heauie iudgements and helliſh torments. If therefore ſin could make ſuch louely and excellent creatures, aboue all others moſt loathſome and vgly in Gods ſight, then how loathſome, monſtrous and miſhapen is it when it appeareth in its owne nature, and receiueth no grace from the excellency of Gods workemanſhip in the creatures who commit it? And how bitter is it in its ſelfe, when it is quite without any mixture of their ſweetneſſe? when wee would to the full ſet forth the vglineſſe and euill of any thing, we vſually ſay, that it is as blacke or bad as the Diuell himſelfe; but yet as blacke and bad as he is, he is nothing ſo euill and vgly as any ſinne; ſeeing this onely deformed and corrupted him, who was before glorious and beautifull; and if it were poſſible for him to waſh himſelfe cleane from this pollution and filthineſſe, hee would againe appeare louely and gracefull, like the Sunne in his brighteneſſe, or as an Angell of light, glorious and beautifull. The next whom God puniſhed for ſinne were our firſt parents, who alſo were before their tranſgreſſion moſt deare vnto God and amiable in his ſight, as being the moſt excellent part of this earthly workmanſhip, and not much inferiour to the Angels themſelues, ſeeing they were created according to his owne image, in wiſdome, righteouſneſſe and holineſſe. But yet when they ſinned againſt God by breaking his Commandement, hee caſt them out of fauour, baniſhed them his preſence, ſtripped them of all his gifts, and adiudged them to ſuffer all the plagues and miſeries of this life, and hell torments and eternall condemnation in the World to come. From which iuſt ſentence few are acquited, notwithſtanding that all-ſufficient price of redemption payed by our Sauiour, but remaine ſtill (for want of applying Chriſts merits by faith) reprobated and adiudged to euerlaſting puniſhments with the Diuell and his Angels. But aboue all the reſt, the hatred of God againſt ſinne, appeareth moſt fully and clearely in the example of Chriſt himſelfe; who though hee were his onely begotten and moſt dearely beloued Sonne, of his owne nature and eſſence, and therefore of more worth than all men and Angels, with all other creatures of heauen and earth; and though hee were his immaculate Lambe free from the leaſt ſpot or blemiſh of ſinne and corruption in his owne moſt pure nature; yet when hee found ſin vpon him, though it were not properly his owne, but the ſins of the Elect, for which as our Surety hee did vndertake to ſatisfie his Fathers iuſtice; hee ſo much abhorred ſin aſſumed by him, that hee ſpared him no more than if he had beene a meere ſtranger or vtter enemy, but made him to drinke vp the full Vials of his wrath, vntill by his ſufferings he had fully ſatisfied for ſin, and waſhed it cleane out of Gods ſight; both from himſelfe and all the faithfull, in the pure ſtreames of his precious bloud.

Sect. 10.
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Secondly, the odiouſneſſe of ſinne vnto God appeareth in that contrariety which is betweene it and his moſt holy nature; neither are fire and water, light and darkneſſe, Heauen and Hell, God and the Deuill, ſo oppoſite and contrary the one to the other, as the euill of ſin is to this chiefe goodnes. In reſpect whereof, though Gods infinite power can do all things, yet he cannot ſin; though Gods eſſence being incomprehenſible be in al things, & all things in it, yet can neither ſin be in it, nor it in ſin; though his goodneſſe and loue in ſome kind and meaſure be extended to all his creatures, for he cauſeth his Sun to ſhine, and raine to fall vpon the euill and vpon the good, yet doe they not in any reſpect extend vnto ſin, but hee purſueth it whereſoeuer hee ſeeth it with mortall and implacable hatred; neither can the beauty, excellency or louelineſſe of any creature in whom hee findeth it, any whit mitigate or abate it; but as the infuſion of *Coloquintida* doth make all things bitter which are mixed with it, and is it ſelfe made ſweet by nothing; ſo ſinne doth make the moſt ſweet things bitter, the moſt beautifull things vgly, and the creatures which are amiable and louely, to become moſt loathſome and odious in Gods ſight; it ſelfe in the meane time being not made by any thing in which it ſubſiſteth more ſweete, beautifull, or amiable, or any whit leſſe bitter, vgly, or odious. As therefore we would account that a moſt palpable and miraculous darkneſſe, which the brighteſt beames of the Sun could not penetrate and enlighten; that moſt bitter which nothing can ſweeten; and that moſt hard, which nothing can molifie or make ere the ſofter: So muſt we needs confeſſe ſin aboue all things in the world to bee moſt vgly and deformed, ſeeing beauty it ſelf can in no degree beautifie it; moſt exorbitant and execrable, which omnipotency cannot doe; moſt euill, which cannot be bettered by the chiefe goodneſſe, and moſt odious and abominable, ſeeing God who is loue it ſelfe, cannot chuſe but deteſt and hate it.

§. Sect. 11. That we are guilty of all manner of ſin.

And thus haue I ſhewed how hainous ſin is in it owne nature, and alſo how it is vnto God moſt odious and abhominable: now we are further to conſider how farre forth wee are guilty of it, and ſo lyable to that wrath and vengeance, which is due vnto it. Where after vnpartiall examination, wee ſhall find, that we are euery way moſt ſinfull and wicked; for we are not onely guilty of the ſinne of our firſt parents in whoſe loynes wee alſo tranſgreſſed; but wee haue deriued from them that contagious Leproſie of originall ſin, which hath infected and corrupted; defiled and diſabled all the powers and faculties of our ſoules, and all the members and parts of our bodies. Our vnderſtandings are blinded with ignorance, our imaginations onely euill and that continually, our wils peruerſe to any good duty, and chearefull in imbracing ſin; our memories regiſters of wicked ſayings, ſights, examples and actions, for our ſinfull imaginations and concupiſcence to worke and ruminate vpon, till they haue conceiued the like wickedneſſe, and offered it to the will, to bee borne and brought forth by conſent and fact: our conſciences ſeared, ſenſleſſe and benummed, not performing their duty in admoniſhing and accuſing vs for our ſins; our hearts and affections are the fountaines of all corruption, and the filthy forges wherein all concupiſcence and ſin is hammered and forged, till it come to its vgly ſhape and faſhion. Our bodies which ſhould be vndefiled Temples for the Holy Ghoſt to dwell in, are filthy Stewes and brothell Houſes, wherein our ſoules and Sathan commit together ſpirituall whoredome and vncleanneſſe, our eyes are full of adultery and open paſſages, whereat the Deuill at his pleaſure ſendeth into vs whole troupes of tentations to beſiege and ſurprize our ſoules; our eares like two wide gates giue free admittance to all filthy and ſinfull diſcourſes which defile and corrupt the heart; and all the reſt of our ſenſes, what are they but Panders to the pleaſures of ſinne; continually betraying and expoſing our ſoules to be defiled and abuſed by them. Vnto which originall corruption of our whole natures wee haue added actuall tranſgreſſions, which as they haue beene hainous in their quality, ſo they haue matched and farre exceeded the haires of our heads, and the ſtarres of Heauen in their number and multitude; the which we haue committed through the whole courſe of our liues, both in our childhood, youth and riper age, before and after our conuerſion, and that not only through ignorance and infirmity, but alſo againſt knowledge and conſcience, deliberately and wilfully; preſumptuouſly and with an high hand againſt God.

§. Sect. 12. That the ſmal-

By all which it appeareth that as ſin is hainous and of infinite guilt, and conſequently de-nes of our afflictions being compared with the greatneſſe of our ſins ſhould much increaſe our patience and comfort.

deſerueth infinite puniſhment, ſo wee are infinitely guilty of this guilt, and innumerably culpable of all kindes of wickedneſſe: now further (that we may apply that which hath bene ſaid to our preſent purpoſe) we are to conſider that the knowledge hereof ſerueth much for the ſtrengthening of our patience in our greateſt croſſes and calamities; and that whether wee compare our afflictions with our ſins; or with thoſe croſſes and miſeries which God hath juſtly inflicted vpon others, who notwithſtanding haue not ſo grieuouſly offended. In reſpect of the former we are thus to meditate and reaſon with our ſelues; I am indeed grieuouſly afflicted, but what is my puniſhment in compariſon of my ſin? For if the leaſt tranſgreſſion of the Law deſerueth the curſe and wrath of God, his mortall hatred, *all* the plagues of this life, and eternall condemnation, Hell and deſtruction in the life to come, then to how many curſes, to how much wrath and hatred, to how innumerable and fearefull plagues, to what and how great condemnation and helliſh torments am I worthily lyable and ſubject, who haue committed ſins innumerable in their number, and in their quality and quantity hainous and grieuous? Seeing therefore the Lord for his Chriſts ſake is content to remit ſo much of the extremitie of his juſtice and my deſerued puniſhment, as that he is willing to forgiue and free mee from thoſe euerlaſting torments of Hell fire, and contenteth himſelfe with inflicting on me temporall chaſtiſements, and that to this end that I ſhould not bee condemned with the World, ſurely I haue great cauſe to beare his hand with patience, and meekly and quietly to ſubmit my ſelfe vnto his will, though it ſhould be his pleaſure to inflict vpon mee all the plagues and miſeries which are incident vnto all mankind, and not onely with patience, but alſo with thankfulneſſe to acknowledge in my greateſt miſeries with the afflicted and captiued Church, that it is the great mercy of God that I am not vtterly conſumed. For if euery malefactour quietly and patiently ſuffereth his leſſer puniſhments, when he deſerueth farre greater, and thankfully acknowledgeth the mercy of the judge, when by adjudging him to the whip, hee acquitteth him from the gallowes; Then how much more patiently and gratefully ſhould I endure all temporall afflictions? Seeing my Judge freeth me from thoſe which are euerlaſting, although my ſins haue juſtly deſerued them; and then how much more, ſeeing he remitteth the moſt of theſe worldly miſeries alſo? And in ſtead of all inflicteth but ſome few, and that not thoſe which are the greateſt of all, with which neuertheleſſe hee graciouſly mixeth many benefits and comforts, whereby their ſmart may be mitigated, and their ſowerneſſe ſweetned. I am indeed grieuouſly ſicke, but alaſſe I haue deſerued the death of the ſoule; I haue many croſſes lying vpon me, but if I had my due, I ſhould haue farre more and greater, euen all the miſeries of this life and the life to come. I am tortured with ſores, aches and paines, but what is all this in compariſon of the merit of my ſins, which haue juſtly deſerued the terrours of conſcience & torments of *Hell*? I am by death depriued for a time of my children & friends, but my ſins haue deſerued to be depriued of the preſence of God, and his Saints & angels, where is fulnes of joy for euermore; my earthly delights are taken from mee, I haue loſt my riches, and my worldly honours haue left and forſaken me; but if the Lord ſhould deale with me according to his righteous judgement, I might juſtly for my ſins looſe all my intereſt *in the joyes* and treaſures reſerued for me in Heauen, and bee ouer-whelmed with ſhame and confuſion among the damned ſpirits. I am in priſon, but if I had my due I ſhould be in Hell; I am baniſhed my Country, but if the mercy of God were not farre aboue my deſert, I ſhould euerlaſtingly bee exiled from the preſence of God and from the heauenly Canaan. I am now ſubject to the pangs of death, but it is ſuch an one, as endeth all my miſery, and beginneth my glory and felicity; whereas my ſins ſo grieuous and innumerable haue juſtly merited the euerlaſting death of body and ſoule. And therefore ſeeing the Lord dealeth with me not according to my deſerts, but his owne infinite mercies, inflicting vpon mee ſhort and light afflictions, in ſtead of helliſh and euerlaſting torments, and (as it were) doth but pricke me with a Pin to awaken me out of the ſleepe of ſin, whereas I haue deſerued to be mortally wounded and ſtabbed to the heart; I will not only with patience and meekneſſe, but alſo with thankſgiuing and joy, prayſe and magnifie his infinite mercies in the middeſt of thoſe afflictions which hee layeth vpon me.

Lamen. 3.22.

§. Sect.

That the
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And thus may we ſtrengthen our patience, if we compare the ſmalnes of our affliction with the greatneſſe of our ſin: the like helpe we may haue, if wee will compare our light croſſes with others more heauy puniſhments, though (for ought wee can ſee) their leſſer offences are farre exceeded by our more haynous ſins: for how many may we behold (if ſelfe-loue and impatiency blinde vs not) whoſe afflictions ſo farre exceed ours, that if they be compared, will make vs confeſſe that our heauieſt croſſes are but fatherly fauours, in compariſon of their fearefull puniſhments? Thou haſt loſt thy riches; yet ſome friends regard and take care of thee; but how many haue there been, who hauing had farre greater wealth, haue with it loſt their friends too, and ſo haue beene enforced to begge from doore to doore, and yet notwithſtanding haue miſerably ſtarued for want of reliefe? Thou art pinched with pouerty, but thou haſt thine health, or wanting this, thou haſt ſome wealth to procure thy comfort: but how many haue beene depriued of both at once, and being as well Beggars as Lazers and diſeaſed perſons, would haue thought it a great happineſſe if being admitted into a Spittle, they might haue had any hope of helpe, and in the meane time begged by priuiledge? Thou art hated and oppreſſed by thine enemies from whom thou couldeſt expect no better; but how many ſuffer far greater euils from thoſe whom they eſteemed their deareſt friends? Thou art tormented with paine in thy body; but how many feeling no leſſe outward ſmart, are alſo inwardly afflicted with the ſickneſſe of the ſoule, the terrors of conſcience, and ſorrowes of mind? Thou art afflicted in thy conſcience with the burthen of ſin, and the tentations of Sathan, but thou haſt ſome wiſe and faithfull friends vnto whom thou mayeſt boldly vnfold thy doubts and griefes, and ſo receiue ſome comfort for the refreſhing of thy fainting ſoule; but how many are there as deeply perplexed and ſtrongly aſſaulted, ouer whom Satan obtaineth an eaſie victory being vtterly forſaken of God and men, and ſo left deſtitute of all meanes of recouery? Finally, thou art aſſaulted with afflictions, but others are ouercome; thou art ſhaken, but many are ouerthrowne. Thou haſt time and reſpite granted thee by God, not onely to take breath & gather ſtrength, but alſo to make good vſe of thy afflictions for the beginning or renuing of thy repentance aud ſtrengthening of thy faith, that ſo they may indeed bee vnto thee chaſtiſements and fatherly corrections, which reforme thee of thy ſins and preſerue thee from condemnation; but how many haſt thou heard of who haue ſuddenly beene cut off with Gods vengeance, and preſently deſtroyed in the very act of ſin, whoſe judgements might euen in the cenſure of charitie be intitled to the name puniſhments, which are not inflicted for the good of the party who ſuffereth them, but for the example of thoſe who ſee them? Wherein thy ſtate reſembleth Gods faithfull people, and theirs the curſed Nations; of both which God thus ſpeaketh by his Prophet; *I am with thee* (ſaith the Lord to his people) *to ſaue thee, though I vtterly deſtroy all the Nations where I haue ſcattered thee, yet I will not vtterly deſtroy thee, but I will correct thee by iudgement, and not vtterly cut thee off.* But though it were imagined, that thou canſt not truly apply vnto thee any of theſe conſolations, becauſe thy afflictions doe exceed all other mens. And though it were ſuppoſed that thou haſt no comforts to allay thy croſſes, but haſt with thy riches loſt thy friends, and ſo art brought to extreame penury; that with thy pouerty is joyned ſickneſſe; and that thou art alike wronged and oppreſſed with thy friends and enemies; that thou art both tormented in body and mind, and haſt no friend vnto whom thou mayeſt impart thy griefes; yet conſider that there are many whoſe ſins haue beene fewer and leſſe haynous, who after all the miſeries of this life, doe now ſuffer the euerlaſting torments of hell fire, in compariſon whereof all theſe worldly puniſhments are no more than ſmoke to the ſcorching flame, and a painted fire, to one which truly burneth. For how many children and fooles are (for ought wee know) in the ſtate of condemnation, and in the place of the damned; whom wee vſually call Innocents, and that not vnfitly if we compare their leſſer ſins with our enormous crimes, many of them hauing neuer committed any actuall ſin, but ſtanding onely guilty of that originall corruption in which they were conceiued and borne. How many Hypocrites haue their portion with the Deuill and his Angels, who haue ſeemed to ſerue God religiouſly in their whole liues, and haue kept themſelues vnblameable to the World, of many haynous faults and great crimes, of which if we were arraigned, we muſt needs plead guilty? How many Pagans and Ethnick Infidels are in the ſame condemnation, who haue beene excellently adorned with morall vertues, and haue carried themſelues juſtly in all their wayes, ſo as no man could accuſe them of any notorious fault and groſſe crime of which our conſciences tell vs we are not innocent? And finally, how many of them broyle in theſe helliſh torments, who had they ſeene and heard that which we heare and ſee, euen the ſound and light of the Goſpell, ſounding and ſhining in their eares and eyes, would haue truly repented in ſack-cloth and aſhes, and haue brought forth better fruits of this their conuerſion than we, in their liues and conuerſations? If therefore we who by our more haynous ſins haue better deſerued theſe helliſh tortures and euerlaſting condemnation, are notwithſtanding through the mercies of God, and faith in Chriſt (for vnto beleeuers onely theſe comforts belong) deliuered and freed from them, whereas they periſh in their infidelity for their leſſer ſinnes, then ſurely haue wee great cauſe to beare not onely with patience, but alſo thankſgiuing, all the croſſes and afflictions which are incident vnto this life; ſeeing notwithſtanding our demerits, wee haue obtained ſo great a deliuerance, eſpecially if wee conſider that we receiue this mercy and ſpeciall fauour, of Gods meere grace, and free bountie & goodneſſe, hauing done nothing more to merit Gods loue, nor deſerue better reſpect by any thing which wee haue performed vnto him, than thoſe who are plunged into the deepeſt condemnation. And this the Lord himſelfe

Eſay 48.9,11.

*Ezech.*16.59.

*Chap.*20.44.

profeſſeth, that in beſtowing his benefits and with-holding his puniſhments, hee hath reſpect to his owne glory, name and couenant, and not to his peoples deſerts and merits. *For my Name ſake* (ſaith he) *will I deferre my wrath, and for my prayſe I will refraine it from thee, that I cut thee not off. For mine owne ſake, for mine owne ſake will I doe it.* And although in his juſtice he might (as he ſaith) deale with them as they had done, when they *did deſpiſe his oath in breaking his couenant; neuertheleſſe, he promiſeth to remember his couenant, made with them in the dayes of their youth, and to confirme vnto them an euerlaſting couenant.* So elſe-where he ſaith, *Yee ſhall know that I am the Lord, when I haue reſpect vnto you for my Names ſake, and not after your wicked wayes, nor according to your corrupt works, O yee houſe of Iſrael.* The which ſhould bee an effectuall argument to arme our patience, and a ſtrong motiue to ſtirre vs vp to prayſe and thankſgiuing in our greateſt afflictions. For as when two malefactours are alike guilty of the ſame crime, if the Iudge ſhould inflict vpon the one the full puniſhment which his fault deſerueth, and mitigate the rigour of his juſtice to the other, adjudging him to ſome light chaſtiſement in compariſon of thoſe exquiſite tortures, which his fellow ſuffered, and he alike deſerued; he who is thus fauoured and ſpared, would neuer murmure againſt ſo gracious a Iudge, nor beare his correction with impatiency and complayning, but rather would thinke himſelfe much obliged by ſo great a fauour, and be alwayes ready to acknowledge it, to his Iudges prayſe; ſo wee haue the like, yea, much greater cauſe of patience and thankfull acknowledgement of Gods infinite mercy and goodneſſe towards vs; in that being alike guilty with many others of innumerable and grieuous ſins, and conſequently obnoxious vnto equall puniſhments; the Lord inflicting vpon them thoſe torments and tortures which their ſins deſerued, doth of his meere grace & loue ſpare vs, inflicting vpon vs the ſhort and momentany afflictions of this preſent life, in ſtead of thoſe paines of Hell and euerlaſting condemnation, which our ſinnes deſerued as well as theirs.

§. Sect. 14.
Their objection anſwered, who affirme that they are more grieuouſly afflicted, than others who haue more hainouſly offended.

But yet one objection may ſeeme to deſerue an anſwere, whereby ſome doe juſtifie their impatiency and complayning; namely, that howſoeuer they cannot deny, but that they haue deſerued far greater puniſhments than God hath inflicted on them; yet they are more grieuouſly afflicted than many other, who haue more haynouſly offended, and deſerued farre greater croſſes, by their far greater ſinnes. Of whom I would aske, how many likewiſe they might obſerue, whom in their owne conſciences they acknowledge to haue beene leſſe Sinners than themſelues, and yet haue beene ſubjected to farre more and greater croſſes. For are they as juſt as *Iob*, as holy as *Dauid*, as full of grace, & free from ſinne as the Apoſtles of Ieſus Chriſt; and yet how much did the afflictions of theſe holy men exceed theirs, if they were compared? But hee hath deſerued more puniſhment than thou, and yet ſuffereth leſſe: Yea, but doeſt thou ſuffer more than thou haſt deſerued? If not, then why is thine eye euill becauſe God is good? or if thou wouldſt haue a proportion equally obſerued, then what can priuiledge thee from the euerlaſting torments of the damned, ſeeing thou haſt no leſſe, yea, much more deſerued them, than many of thoſe who doe now ſuffer them. Againe, why doeſt thou judge another mans ſeruant, who ſtandeth or falleth to his owne maſter? It may be thou haſt more haynouſly ſinned, did not helliſh pride and partiall ſelfe-loue blind thine eyes, cauſing thee to put thine owne ſins in the hinder part of the wallet, and thy Neighbours in the former; and to looke vpon thine owne faults vnder the cloud and vaile of falſe excuſes, which will ſcarce ſuffer them to be diſcerned, or at leaſt not to appeare in their naturall greatnes and ſcarlet die; but vpon others offences through the ſpectacles of hatred, enuy or hard conceit, which maketh them ſeeme farre greater than they are. Yea, it may be alſo (though thou thinkeſt the contrary) that they are much more grieuouſly afflicted; ſeeing the heauieſt puniſhments are for the moſt part vnſeene; and that being wicked (as thou judgeſt them) they doe not eſcape a meaſure of puniſhment according to the proportion of their ſinne. For, for ought thou knoweſt they may be purſued with thoſe helliſh furies, the terrours and horrours of an euill conſcience, and daily tormented with the ſcorching flames of Gods fearefull wrath due to their haynous ſin. Or, though they be free from all theſe preſent euils, yet are they but like the Oxe fatted to the Shambles of deſtruction, and rocked in the cradle of worldly proſperity, that being brought into the deepe ſleepe of carnall ſecurity, they may more quietly be carried into Hell. And therefore let vs not judge before the time, but reſting aſſured that, howſoeuer it fareth with the wicked, it ſhall goe well with thoſe that feare the Lord, let vs beare with patience that portion of affliction which God hath allotted vs, knowing that it is moſt fitting for vs, if we be in this number, ſeeing our draught is meaſured out vnto vs by the hand of juſtice and direction of wiſdome, and qualified and mitigated when it exceedeth our ſtrength, by an infinite mercy and compaſſion; which wil not lay more vpon vs than wee are able to beare.

Chap. IX.

That our afflictions are not ſignes of Gods hatred, nor the puniſhments of a righteous Iudge, but the chaſtiſements of a gracious Father.

§. Sect.1. the for- conſola- are not fortable vs, nor in vs patience, wee be aſſured all our af- ions doe from fountaine Gods loue.

AND thus haue I ſhewed the firſt cauſe mouing the Lord to inflict vpon vs theſe croſſes and calamities, namely, our ſins which are the meritorious cauſe of all our afflictions; as alſo how we may arme our ſelues with patience by this conſideration, ſeeing our ſinne doth exceed our ſmart, and our puniſhments are farre leſſe than wee haue deſerued: Now we are to proceed to the other cauſe mouing the Lord thus to chaſtiſe & correct vs, which is out of our ſelues in him, namely, his infinite loue and boundleſſe mercy, which moueth him to apply theſe wholeſome, though ſharpe medicines, for the curing of our deſperate diſeaſes; and to vſe theſe profitable, though vnpleaſant meanes for the purging of our ſins, the enriching of vs with the vnualuable treaſures of his ſpirituall graces, and the furthering of our eternall happines. From whence ariſeth our chiefeſt conſolation in all our diſtreſſe and miſery, and not onely patience in troubles, but alſo contentedneſſe, thankfulneſſe, and joy in the Holy Ghoſt. It is true, that the former conſiderations, of Gods prouidence appointing, ruling and diſpoſing all our afflictions, and of his juſtice mixed and moderated with his loue and mercy, which layeth nothing vpon vs but what our ſins haue deſerued, yea, farre fewer and lighter puniſhments than we haue juſtly merited with our innumerable offences, and moſt haynous rebellion, may well perſwade vs to patience in our greateſt calamities; but yet if we ſtay heere and goe no further, our patience will be but vnpleaſant and forced hauing in it no comfort, ſweetneſſe or ſpirituall joy; for our fleſh being ſenſible of nothing but of preſent paine, and being hopeleſſe either of deliuerance, or of future profit by our ſufferings; will make vs eaſily to forget Gods moderation in puniſhing, and the haynouſneſſe of our ſins deſeruing far greater puniſhments; and neuer comparing our faults with the euils which we feele, but onely looking vpon the miſeries which wee indure, and our owne weakneſſe and inability to beare them any longer, will cauſe vs in all impatiency to murmure and repine againſt Gods prouidence, which hath inflicted on vs more heauy puniſhments than others ſuffer, who (as ſelfe-loue perſwadeth vs) haue more offended. Or if our conſciences tell vs that our ſins haue juſtly deſerued theſe and greater puniſhments; yet (howſoeuer this may juſtly cauſe vs to beare with more outward patience that which we haue deſerued) it will not much abate our inward griefe, or increaſe our comfort, vnleſſe wee bee aſſured that God meaſureth out vnto vs this proportion of affliction by the ſtandard of his loue, and will in the end conuert it to our good, bringing ſweetneſſe out of bitterneſſe, and joy out of mourning. Yea, rather the waight of ſin being added to the waight of our puniſhment; our euill of doing, concurring with our euill of ſuffering, and both joyned with ſelfe-guiltineſſe, and the apprehenſion of Gods inflamed wrath, will but the more oppreſſe vs with griefe; when as wee cannot ſo much as with any ſhew of reaſon eaſe our ſelues by expoſtulation, nor vent out any part of our ſorrow by juſt complayning, ſeeing wee are the onely cauſes of our owne harmes. And looke how much it addeth to our patience in reſpect of God, whom wee juſtifie in his righteous judgements; ſo much it increaſeth our impatiency in reſpect of our ſelues, who haue incenſed and inflamed ſo juſt a wrath, and ſo mercifull a juſtice to our ruine and deſtruction, and whileſt it emptieth our hearts of grudging and repining, and our mouthes of murmuring and exclayming againſt Gods wiſe prouidence, which ſelfe-guiltines cauſeth vs to juſtifie in all the euils which are inflicted on vs: it filleth them with fretting indignation, quarrelſome complaints, and impatient inuectiues both againſt our ſelues, who haue beene the chiefe cauſes; and alſo againſt all ſecondary and inferiour meanes, which the Lord hath vſed as his inſtruments for the execution of his judgements. Neither is it likely that wee ſhould ſtay here, but if we doe not labour to ſee Gods Fatherly affection euen in his frownes, and to diſcerne the beames of his loue and fauour through the cloud of our miſeries and afflictions, we will in ſhort time like malefactours fal out with juſtice it ſelfe, becauſe it maketh againſt vs, hate the vnpartiall vprightneſſe of our judge, as though it were the extreameſt cruelty, and flye from his ſight and preſence as though he were our greateſt enemy.

§. Sect.2. That the world judgeth of Gods loue and hatred towards men by their outward eſtate.

That therefore thoſe who are exerciſed in this irkeſome combat of afflictions may haue not onely quiet patience, but alſo ſweet comfort and contentment in all their croſſes and troubles, we will in the next place ſhew, that the cauſe mouing the Lord to afflict the faithfull is, not his wrath and diſpleaſure, much leſſe any malice or hatred which hee beareth them, but his meere mercy, loue and goodneſſe, which moueth him thus to chaſtize and correct them, that they may not run on in the pleaſing courſe of ſin, and ſo be condemned with the World. The which point and paſſage I hold the more neceſſary in this Diſcourſe, becauſe both the world and our owne fleſh are alwayes ready to judge of Gods loue and fauour, and of his hatred and diſpleaſure, by the outward eſtate; and therefore as they thinke thoſe moſt bleſſed and happy, vpon whom God multiplyeth, and (as it were) ſhowreth, his earthly benefits; ſo they judge them moſt miſerable and forlorne, who are in aduerſity and affliction, as being men rejected and forſaken of God, becauſe (whatſoeuer ſhew they haue made in the world to the contrary) they haue more grieuouſly offended him by their ſins than any other. An example whereof wee haue in the Iewes, who judged thoſe vpon whom the tower of Siloam fell greater ſinners than other men, becauſe they were oppreſſed with this heauy judgement; and in the Barbarians, who condemned *Paul* as a murtherer, or ſome notorious ſinner, becauſe they ſaw him indangered by a Viper; and contrariwiſe magnified him as a God, becauſe hee had eſcaped this bodily harme. Yea, ſo faſt doth this corruption cleaue vnto vs, that as long as we carry this fleſh about vs, wee are ſubject to be ouertaken by this falſe and deceiuing judgement, though wee bee in ſome meaſure inlightened and ſanctified by the Spirit of God. As we may ſee in the example of *Iobs* friends, who being otherwiſe wiſe, religious and worthy men, yet when they ſaw the greatnes of his afflictions, they paſſed vpon him a moſt vncharitable cenſure; and when they could not with any probability judge him a prophane and notorious ſinner, becauſe his life had beene vnblameable and vnſpotted, they condemned him for a cunning and ſecret Hypocrite, who had made ſhew of thoſe vertues which were not in him; yea, euen holy *Dauid* himſelfe was much ſhaken with this tentation; for as himſelfe confeſſeth his feet ſlipped, and were almoſt gone out of the path of godlines & integrity, when on the one ſide he ſaw the proſperity of the wicked, & on the other the afflictions vnto which himſelf, & other of the faithfull were daily ſubject; yea, ſo was the eye of holy reaſon dazeled, and the light of the Scriptures clouded and (as it were) ecclypſed from him, with the interpoſition of worldly and carnall tentations, that following onely the judgement of ſenſe, hee acknowledgeth that hee was become fooliſh and ignorant like a beaſt, judging of all things by the outward ſhew; vntill hauing recourſe vnto the Sanctuary, the light of Gods Word againe appeared and diſpelled thoſe miſts and fogs of earthly and carnall errours which before blinded him. And howſoeuer being inlightned with Gods Word and aſſiſted with his holy ſpirit, he ſtill got the victory ouer this tentation, yet how often regaining ſtrength by new afflictions doth it returne vpon him, and encounter him afreſh as though it had beene neuer foyled. For if we look into the Booke of the Pſalmes we ſhall find, that being exerciſed with afflictions he complayneth, that God hid his eies, and would not ſee his miſeries, and ſtopt his eares and would not heare his prayers, that hee was corrected in Gods wrath and anger, and that his jealouſie did burne againſt him like fire: and finally that God had forgotten and forſaken him, that his fauour was cleane gone, that hee would be no more intreated, and that hee had ſhut vp his tender mercies in diſpleaſure. Thus alſo *Ieremy* was ſo farre tranſported with the violence of this tentation grounded vpon the proſperity of the wicked, and afflictions of the faithfull, that though hee durſt not diſpute with God becauſe he knew him juſt & righteous in all his wayes, yet he dareth to offer a parley and conference about the adminiſtration of his judgements. And the Diſciples themſelues though they were inured to afflictions, yet when they ſaw an heauier judgement than ordinary inflicted vpon the blind man, were ready to judge that it was either for his owne ſins or the ſins of his parents. Yea, this is not the errour of ſome few men alone, but euen of the whole Church in her afflictions; for euen *Sion ſaid the Lord hath forſaken me; and my Lord hath forgotten me.*

Luke 13.1,2.
Acts 28.4.

Iob 11.6.

*Pſal.*73.2.17,22

*Pſal.*13.1. *and* 22.1. *and* 79.5. *and* 77.7,8,9.

*Ier.*12.1.

Iohn 9.2,3.

Eſay 49.14.

§. Sect. 3
That the fo
mer conceit
the ground o
a most dan
rous tentat
on.

And therefore ſeeing this tentation is ſo ſtrong and dangerous, it behoueth vs, to arme our ſelues againſt it, leſt in the time of triall we likewiſe be ſurprized and ouercome, and that the rather, becauſe it maketh way for another tentation much more pernicious then it ſelfe, namely, for hopeleſſe deſpaire, and helliſh prophaneneſſe which attends vpon it, for euen *Dauid* himſelfe being preſſed and pinched with the waight of his afflictions, was ready to conclude that hee had cleanſed his heart and waſhed his hands in innocency in vaine, becauſe whileſt the wicked flouriſhed, hee was daily puniſhed and chaſtened euery morning. But the violence of this tentation more plainly appeareth when thoſe are tryed with it, who being wholy carnall haue no grace to make reſiſtancee, for the fleſh being preſſed with the burthen of the Croſſe, is ready to conceiue, that the afflictions which it beareth are the ſignes of Gods wrath, and implacable anger, and that there is now no hope of receiuing any good by ſeruing of God, being ſo much diſpleaſed, nor of freedome from theſe euils, though there ſhould be a ſurceaſing from the courſe of ſinning; and therefore in this deſperate caſe being tempted by the Deuill or the World, to leaue the ſeruice of God, wherein there is no profit, and to runne on in a headlong courſe of ſinne, wherein for the preſent there is pleaſure and delight, it doth with all readineſſe giue way vnto this tentation. An example whereof we haue in the ſtiff-necked Iewes, who becauſe for their outward and formall ſeruice of God, they had not for their reward that worldly proſperity which

*Pſal.*73.13.

they

expected, but rather were exerciſed with troubles and afflictions, they burſt out into theſe deſperate ſpeeches; *It is in vaine to ſerue God; and what profit is it that wee keepe his commandements, & that we walke humbly before the Lord of hoasts? therfore we count the proud bleſſed. Euen they that worke wickedneſſe are ſet vp, yea and they that tempt God are deliuered.* So elſe where, when the Lord by the ſummons of afflictions did call them *to weeping and mourning, to baldneſſe and girding with ſackcloth*, they ſpent their time in ioy and gladneſſe, in feaſting and drinking, reſoluing to take their pleaſure whileſt they might haue it, becauſe on the morrow they ſhould dye. And in another place they profeſſe that they thought it bootleſſe to repent, becauſe being puniſhed in Gods wrath for their ſinnes, they had no hope of mercy and deliuerance, though they ſhould forſake their wicked wayes; *If* (ſay they) *our tranſgreſſions and our ſinnes be vpon vs, and wee are conſumed becauſe of them, how ſhall we then liue?* And therefore being at this deſperate point, the Lord is faine to admoniſh them by his Prophet, that he thus corrected them in his loue and mercie for their conuerſion, and not in wrath and anger for their deſtruction: *Say vnto them* (*ſaith the Lord God*) *as I liue, I deſire not the death of the wicked, but that the wicked turne from his way and liue. Turne you, turne you, from your euill wayes, for why will yee dye O yee houſe of Iſrael?*

3.14.15.

22.14.

33.10.

§. Sect.4.

That therefore theſe and ſuch like tentations may not foile our faith, and cauſe vs to make ſhipwracke in the tempeſtuous ſtorme of troubles and afflictions; let vs firſt generally know, that as worldly proſperitie is no certaine ſigne of Gods fauour; nor of his ſinceritie, piety and righteouſneſſe who hath it, (the which I haue in the former part of this treatiſe plainly proued) ſo contrariwiſe worldly aduerſity, croſſes and calamities, are no infallable tokens of Gods diſpleaſure; nor of his impiety and wickedneſſe who is toſſed and turmoyled with them. For theſe things fall out alike to all, and as the Lord doth in mercy and goodneſſe giue theſe temporall benefits vnto his Children, whoſe godlineſſe hath the promiſes of this life and the life to come; ſo doth hee giue them oftentimes to the wicked and reprobate as their portion in this life, and that in his wrath and heauie diſpleaſure, onely to encreaſe the bills of their account and fearefull reckoning at the day of iudgement, and to aggrauate the dreadfull waight of their condemnation. And ſo in like manner as hee doth ſometimes lay theſe temporary croſſes and calamities vpon his owne Children and faithfull Seruants, for their triall or chaſtiſement, that hereby hee may further and encreaſe their eternall happineſſe; ſo doth hee ſometimes inflict them vpon carnall worldlings and deſperate ſinners, that hee may begin their hell in this life, and whileſt they remaine on Earth, may enter them into the poſſeſſion of thoſe neuer ending torments of Hell Fire. To this truth the wiſe man giueth a plaine teſtimonie, where ſpeaking of theſe earthly benefits and croſſes, he ſaith that *no man knoweth either loue or hatred by all that is before them. All things come alike to all; and the ſame condition is to the iuſt and to the wicked, to the good and to the pure, and to the polluted: and to him that ſacrificeth, and to him that ſacrificeth not; as is the good, ſo is the ſinner; hee that ſweareth, and hee that feareth an oath. This is an euill among all that is done vnder the Sunne, that there is one condition to all, &c.* So our Sauiour Chriſt ſheweth in the parable of *Diues* and *Lazarus*, that neither worldly proſperitie is a ſigne of Gods loue, nor aduerſitie of his hatred, and correcteth this peruerſe iudgement, both in his diſciples cenſuring the blinde man, or his parents as enormous ſinners, becauſe of this puniſhment which God inflicted on him; and in the Iewes, who thought, that the eighteene vpon whom the tower of Siloam fell, and the Galileans, whoſe blood *Pilate* mingled with their ſacrifices, were greater ſinners than other men, becauſe they were ouertaken by theſe great and ſuddaine iudgements; ſhewing that the former croſſe was inflicted, not for the ſin of the party or his parents, but that the workes of God might bee manifeſt in him; and that the other were not thus puniſhed becauſe they were greater ſinners than other men, but that they might bee examples vnto others, of Gods anger againſt ſinne, that they might bring thē to repentance. But I ſhal not need to illuſtrate this truth by examples, ſeeing they are ſo ordinary in the Scriptures, that a man ſhall not lightly read any page in the hiſtory of the Bible, where hee ſhall not find both afflictions and temporall benefits (as it were) in common caſt out to the good and bad, ſometimes the one, and ſometimes the other flouriſhing in proſperitie, or deiected and caſt downe into miſerie and aduerſitie.

Eccleſ.9.1.2.

Luk.16.

Ioh.9.2.3.

Luk.13.3.

§. Sect.5. In what ſenſe God is ſaid to be angry with the faithfull, and to puniſh their ſinnes.

But though this which I haue ſaid generally, may iuſtly take away all ſecure preſumption from carnall worldlings, whereby they perſwade themſelues of Gods loue, becauſe they flouriſh in outward proſperity, and alſo all cauſe of horrour and deſperation from them who are in miſery and affliction, becauſe there is no certaine iudgement by this externall eſtate, all things falling out alike to all: yet ſeeing no man out of this generality can gather vnto himſelfe any ſound comfort, ſeeing hee may bee as well one of them whom God puniſheth in his anger and wrath, as of them whom hee correcteth in loue and mercie: therefore in the next place I will more ſpecially ſhew, that euery faithfull man, who feareth God, both in his mercies and iudgements, and deſireth to profit by his chaſtiſements and corrections, may to his comfort bee moſt certainely aſſured, that the afflictions which hee ſuffereth are not the fruites and effects of Gods wrath and hatred towards him, but of his fatherly loue and goodneſſe; not the deſerued puniſhments of his ſinnes, but gentle chaſtiſements and profitable trials, which ſhall tend to the aduancing of Gods glory, in the further enriching him with his ſpirituall graces in this life, and in the euerlaſting ſaluation of his body and ſoule in the life to come. For the clearing of the former point, namely that the afflictions of the faithfull are not the fruits of Gods anger, nor impoſed vpon them as puniſhments for their ſinnes, wee are to know that theſe words, wrath, anger and puniſhment, are either taken largely, or ſtrictly and properly. In a large ſignification God is ſaid to bee angry with his Seruants and Children, when hee doth afflict them, but not as a ſeuere Iudge out of the rigour of juſtice to puniſh the perſon for the ſinnes ſake, but as a gracious Father out of meere loue that hee may deſtroy ſinne for the perſons ſake; neither hath hee any quarrell to the party, but onely to the ſinne; and therefore in loue to his Childe, and in hatred to his faultineſſe, hee doth by affliction mortifie the ſinne which he abhorreth, that by the death therof he may preſerue his Son whom hee loueth vnto euerlaſting life and happineſſe. And ſo hee may bee ſaid to bee angry, not with the perſon for his hatred to the ſinne, but with the ſinne, for the loue of the perſon. Hee is not angry with his Children in truth, becauſe hee alwayes looketh vpon them in his Sonne Chriſt in whom hee is well pleaſed, nor correcteth them in wrath after they are in Chriſt reconciled vnto him, ſeeing the cauſe of reconciliation for euer remaineth, euen the merit of Chriſts death and blood-ſhed, whereby his juſtice is ſatisfied, and his wrath appeaſed; but onely in ſemblance and ſhew, hee (like a wiſe Father) frowneth vpon them, that they may bee more watchfull ouer their wayes for the time to come, and not runne on in ſuch a courſe of ſinne as would juſtly deſerue his wrath and diſpleaſure. Hee is not angry in juſtice, becauſe we haue ſinned, but in mercy, that wee may ſinne no more; nor in his owne affection and diſpoſition, but in our feeling and apprehenſion, becauſe our guilty conſciences tell vs what wee haue deſerued; and becauſe the corrupt humours of ſinne adhere and cleaue ſo faſt vnto vs, that our ſpirituall Phyſitian is faine to giue vs theſe bitter potions of afflictions to purge them away, which for the preſent making vs ſicke, in our ſenſe doth cauſe vs to conceiue & complaine of him as an enemie who hateth and hurteth vs, if wee looke to our preſent feeling, and not to his end, which is our ſpirituall cure and the recouery of our health. The like alſo may bee ſaid of puniſhment, for if wee take it in a large ſignification, it comprehendeth both the afflictions of the godly and the torments of the wicked: firſt becauſe if wee reſpect the matter of them, and the euils themſelues which are ſuffered both by the faithfull and the wicked, they are all one. Secondly, becauſe in the law they are threatned as puniſhments of ſinne againſt euery one who offendeth. And thirdly, becauſe in the ſenſe and feeling of the outward man, they are both alike; euen as there is no difference betweene the ſmart of the ſtripes felt by a ſlaue and by a Sonne, ſauing that theſe are ſome time inflicted by a more light and gentle hand. But if wee take it in a ſtrict and proper ſenſe, then is puniſhment ſo appropriated and peculiar to the wicked, that it is no way incident to the faithfull and righteous. For puniſhment is inflicted vpon enemies, and not vpon friends; by a juſt Iudge and not by a gracious Father; to ſatisfie juſtice by ſuffering that puniſhment which the fault hath deſerued, though it bee to the vtter deſtruction of the party offending; and not out of loue to preſerue him from greater harme by reclaiming him from his faultines; becauſe hee hath offended already, and not that hee may take heede of offending for the time to come. Finally the cauſe of puniſhment is the fault of the party, and not deſire of his amendment; and the end of the puniſher is to reuenge and hurt the malefactor for the good of others, to whom he ſerueth for an example of juſtice; and not to ſeeke his profit and benefit by reclaiming him from his fault; for juſtice in puniſhing will haue its courſe for ſinne already committed, though the offender could giue aſſurance of his amendment for the time to come.

§. Sect. 6. The firſt reaſon to proue that the afflictions of the faithfull are not puniſhments but fatherly chaſtiſements. 1.Pet.2.24. Eſa.53.5.6.

But that the afflictions of the faithfull are not the fruits of Gods anger, nor puniſhments for their ſinnes, it may further appeare by theſe reaſons; firſt becauſe Chriſt our Sauiour bore *all our ſinnes in his body vpon the tree*, as the Apoſtle *Peter* ſpeaketh, and ſuffered the puniſhment which was due vnto them, that wee might be freed from it, according to that of the Prophet: *Surely hee hath borne our infirmities, and carried our ſorrowes, &c. Hee was wounded for our tranſgreſſions, hee was broken for our iniquities, the chaſtiſement of our peace was vpon him, and with his ſtripes we are healed.* But I demand to what purpoſe did hee beare our infirmities and ſorrowes, if we muſt ſtill beare them? to what end was he wounded and broken for our ſinnes, if they ſtill wound and breake vs? or finally how haue we peace by his ſufferings, or how are we healed with his ſtripes, if we are ſtill at warre with Gods iuſtice, and ſtill receiue ſtripes and wounds in this conflict? Againe had not Chriſt freed vs from all the puniſhment due vnto our ſinnes, hee were not a perfect Sauiour, nor did not offer vnto his Father a full and all-ſufficient price for our redemption; for if he did perfectly deliuer vs from all enemies, then from leſſer ſins as well as from greater; if hee did perfectly ſaue vs, then from temporall puniſhments, as well as from eternall; if his ſacrifice were all-ſufficient for the ſins of the whole world, then need wee not (as the Papiſts affirme) to haue the ſacrifice of our owne ſufferings ſtill offered to make ſatisfaction for our veniall ſinnes. But the Scriptures euery where, and eſpecially in the epiſtle to the Hebrewes, teach vs, that Chriſt is a perfect Sauiour that hee hath deliuered vs from all our enemies, and hath offered vnto his Father an all-ſufficient ſacrifice, and full price for our redemption; and therefore there remaineth vnto the faithfull, who apply Chriſt and his ſufferings vnto themſelues, no more puniſhments, nor ſatisfaction thereby to bee made vnto God: for Chriſt hath fully ſatisfied for vs by his all-ſufficient ſacrifice of himſelfe, and the precious *bloud of Ieſus Chriſt hath cleanſed vs from all our ſins*, as the Apoſtle teacheth vs. Now if it haue cleanſed vs from all ſinne, then alſo from veniall ſinnes (as the Papiſts terme them) and conſequently from all puniſhment; for where there is no guilt, there puniſhment hath no place, and if we be freed from tranſgreſſion of the Law then alſo from the curſe. It is true indeed that the afflictions which the faithfull ſuffer, are in their owne nature the puniſhments of ſinne, and as puniſhments are denounced againſt the tranſgreſſours of the Law; but Chriſt by his ſufferings hath changed their nature, and as by reconciling vs vnto God, he hath made him of a ſeuere judge, a mercifull Father, ſo he hath made our ſufferings to become the chaſtiſements of a gracious Father inflicted for our good, and not the puniſhments of a righteous judge impoſed for the ſatisfying of his juſtice, and the deſtruction or hurt of him who ſuffereth them, neither is it materiall, that in matter the ſufferings of the faithfull and wicked bee the ſame, that is, the ſame ſickneſſe, pouerty, impriſonment and the like; for euen the Sonne and the ſlaue doe often ſuffer the ſame ſtripes, but yet theſe are puniſhments, being inflicted by the hand of an angry Maſter, for the fault committed; thoſe, the chaſtiſements of a louing Father correcting his Childe for his good and amendment. And ſo though the afflictions of the faithfull and the puniſhments of the wicked are of the ſame nature in reſpect of themſelues, yet their nature being changed by the ſufferings of Chriſt, they doe now much differ both in reſpect of their agent, and their end, the one comming from a Father; the other from a judge, they to profit and doe good, and theſe to hurt and bring to deſtruction. And though theſe waters of Meribah bee all alike bitter to the Canaanitiſh ſinner, and the true Iſraelite in whom there is no guile, in reſpect of their naturall taſt, yet the wood of Chriſts croſſe doth make theſe bitter waters ſweete; and purifying them from the coliquintida and gall of ſinne, doth make them wholeſome drinke and profitable potions, which will quench our thirſting after the pleaſures of ſinne, and the poyſonous cups of worldly vanities.

§. Sect. 7.
The ſecond reaſon taken from the full payment of our debt by Chriſt our ſurety.

Secondly, Chriſt taking vpon him to bee our ſurety hath paid our debt to the vttermoſt farthing, fully ſatisfied Gods juſtice, and appeaſed his wrath towards vs by taking away our ſinnes which were the cauſe thereof. For ſtanding in our ſtead and taking vpon him to diſcharge our debt, hee was arreſted by death at the ſuit of Gods juſtice, and caſt into the priſon of the graue, till hee had diſcharged our debt to the vttermoſt farthing, but now he hath broken the bands of death, and being deliuered out of this priſon is riſen againe; and gloriouſly aſcended; whereby hee hath certainely aſſured vs that hee hath ſatisfied Gods juſtice by full paiment of our debt, and therefore hath left nothing vpon the ſcore for vs to ſatisfie; yea hee hath cancelled the hand-writing of ordinances and the obligation of the Law by nailing them to his croſſe, and hath taken away the penalty of the curſe, by bearing it himſelfe. And therefore ſeeing Chriſt hath fully ſatisfied by his ſufferings the juſtice of God; hee will not require a new ſatisfaction by our ſufferings and puniſhments; ſeeing hee hath fully diſcharged our debt to the vtmoſt farthing, he will not vnjuſtly require from vs a ſecond paiment or though it could bee imagined, (as bee it farre from vs that wee ſhould ſo imagine) that the Iudge of Heauen and Earth could vſe this rigorous ſtrictneſſe; yet hee hath nothing to ſhew if he ſhould commence ſuite againſt vs, ſeeing our ſurety vpon the diſcharge of our debt, hath cancelled all the writings whereby wee were obliged to his juſtice, either to make payment or to ſuffer puniſhment. Neither is that of any force which is objected by our aduerſaries; namely, that hee ſuffered to ſatisfie Gods juſtice for our greater ſinnes, and ſo hath freed vs from eternall puniſhments; but hath left our veniall ſinnes to bee ſatisfied for by our ſelues, from the which wee are freed, whileſt wee ſatisfie Gods juſtice by our temporarie puniſhments: For the word of God hath

Col. 2.14.
Gal. 3.13.

taught vs, that hee is a perfect Sauiour, that in him wee haue full redemption, and that his blood purgeth vs from all our ſinnes, without any exception or limitation. Againe, as the ſatisfaction which Chriſt made for vs was all-ſufficient, and the price which hee offered for our redemption of infinite merite and value; ſo both the juſtice and mercy of God, whereby hee accepted them for full payment, are alſo infinite. Whereas, if (as our aduerſaries affirme) we are to ſatisfie by our temporary puniſhments for our veniall ſinnes, then muſt it needs follow, that either Chriſts ſatisfaction was imperfect, and his ſufferings ſo inſufficient, that they needed to bee patched vp with our puniſhments; or that being perfect and all-ſufficient, God ſhould be, not onely vnmercifull but injuſt alſo, in not accepting of this full diſcharge, but requiring payment of a debt by vs, which our ſurety hath already diſcharged: either of which were blaſphemous to ſpeake or thinke. For he that ſuffered for vs was not man onely, but God alſo, and therefore needs muſt his ſufferings bee all-ſufficient and of infinite value and merit; and the mercies of God being infinite, and farre aboue all his workes, doe make him ſo farre off from puniſhing, where his juſtice being ſatisfied, willeth him to ſpare, that when hee doth afflict his Church and people for their ſinnes, hee is ſaid to *doe his ſtrange worke*, vnto which out of his owne nature hee is auerſe and indiſpoſed; to haue *his ſoule grieued for the miſery of Iſraell*; and to make ſtay of the execution of theſe judgements, till by reaſon of the multitude of their ſinnes joyned with impenitencie, *there be no remedie*. But as in theſe reſpects this aſſertion ſauoureth of impietie; ſo alſo of extreame follie, vnleſſe they will with like impietie ſhift it off themſelues by imputing it vnto their Creatour: For who can imagine that God infinite in wiſedome and bountie ſhould frankly, for the merites of his Son, forgiue our enormous and grieuous ſinnes, and puniſh vs for theſe which are ſmall and veniall? that his loue ſhould enlarge it ſelfe to the remitting and releaſing vs from the euerlaſting torments of Hell fire; and bee ſtraightned in forgiuing vs thoſe ſins which are ſmall, and (as they call them) veniall: as if a King ſhould out of his great liberality forgiue his poore and miſerable ſubject tenne thouſand talents; and afterwards miſerably exact a baſe reckoning of ſome few pence; or as though a Iudge ſhould pardon a malefactour for his horrible treaſons or cruell murthers, and ſhould puniſh him for ſome pettie theft. But it is further objected, that the iniquity of Ieruſalem is pardoned, *becauſe ſhe had receiued double of the Lords hands for all her ſins*. Vnto which I anſwere that this is not the ſpeech of a Iudge puniſhing malefactours for their ſinnes, and ſu[r]ceaſing from puniſhment after that his juſtice is ſatisfied; but of a moſt gracious and compaſſionate Father, who hauing ſeuerely corrected the faults of his Sonne for his amendement, earneth in his bowels of loue and tender mercie, when hee knoweth his ſmart and paine, and ſeeth him humbling himſelfe before him by true repentance. For that it cannot with any probability of truth be vnderſtood of the ſatisfying Gods juſtice by their ſuffering of puniſhment, it hereby appeareth in that hee ſaith, that they had ſuffered double for their ſinnes; the which muſt needs haue relation to the compaſſion of a tender Father, the greatneſſe of whoſe loue moueth him to thinke that a few ſtripes inflicted on his humbled Childe, are enough and too much for his great faults; and not to the juſtice of a Iudge, proportionating his puniſhment according to the demerit of the offence; ſeeing the leaſt of our ſinnes being committed againſt the infinite Majeſtie of God, deſerue the euerlaſting torments of Hell fire, and therefore cannot bee truely ſaid to bee puniſhed double, though all the plagues of this life were inflicted vpon vs. Beſides, if we ſhould vnderſtand theſe words of puniſhments inflicted to ſatisfie for ſinnes, how will it ſtand with Gods juſtice, and much leſſe with his mercie and goodneſſe, to inflict vpon his Seruants twice as much puniſhment as their faults haue deſerued?

Act.20.28.

Eſa.28.21.

Iud.10.16.

1.Chro.36.16.

Eſa.40.2.

§.Sect.8 The conclu ſion of the former rea ſons.

And thus it appeareth that the afflictions of the faithfull are not puniſhments for their ſinnes to ſatisfie the juſtice of God, ſeeing our Sauiour hath borne *all* the puniſhments due vnto our ſinnes, fully ſatisfied Gods juſtice and diſcharged our debt, by offering himſelfe vnto his Father, as a ſacrifice for ſinne, and by paying a price of infinite value and merit for our redemption. And therefore, wee are not puniſhed as ſlaues, but chaſtiſed as Sonnes, not ſo much becauſe we haue offended our heauenly Father, as becauſe wee ſhould, being in awe and vnder diſcipline, offend no more. For if an earthly Parent doth not correct his Sonne, to take reuenge for the fault committed, but to keepe him from running into the like fault for the time to come; and taking no pleaſure, but rather griefe and compaſſion in his ſmart and torment, would willingly pardon his fault and remit his puniſhment, if he were fully aſſured, that he would offend no more, vnleſſe it be in regard of the reſt of his Children, whom hee would not haue encouraged to commit the like fault through this conniuencie and impunity; then how much leſſe will the Lord who is loue, mercy, and goodneſſe it ſelfe, puniſh his Sonnes to ſatisfie his juſtice in taking reuenge by their paine and torture? eſpecially conſidering that his juſtice is ſatisfied, and their faults

pardoned

iendo pa-
& non ſuſ-
ri ex-
& culpam
& pa-
Auguſt.
erb. dom.
37. Tom.

Dei car-
peccati ſuſ-
& pœnam
, et in
peccati,
ſolue-
pœnæ.
de bap-
paruul.
cap. 31.

pardoned by the ſufferings and obedience of Ieſus Chriſt. For ſo one ſaith, that Chriſt by taking vpon him our puniſhment, and not being guilty of our faults, hath quite done away both fault and puniſhment. And againe, the Sonne of God hath taken vpon him the fleſh of ſinners, and the puniſhment without the fault, that in the fleſh of ſinners both the fault and puniſhment ſhould bee diſcharged and remitted. And therefore our afflictions are no puniſhments for ſinne paſt, but are inflicted by our heauenly Father to preuent ſinne for the time to come, either in vs, after we haue felt the ſmart of it, or in other of our Brethren, who ſeeing ſin corrected in vs, are warned to take heed of it by our example.

Sect. 9.
third rea-
from
free for-
of
ſinnes.

The third argument, to proue that the afflictions of the faithfull are onely chaſtiſements of a Father, and not puniſhments of a Iudge may be this; where there is no ſinne, there is no place for puniſhment; but in the faithfull there is no ſinne, becauſe it is not imputed vnto them, for firſt all their ſinne is waſhed and purged away by the blood of Chriſt; and they being iuſtified for his righteouſneſſe and obedience are accepted as righteous in Gods ſight. So the Apoſtle *Paul* ſaith, that wee haue *redemption through his blood, that is, the forgiueneſſe of ſinnes*; and againe, *yee which were dead in ſinnes, and in the vncircumciſion of your fleſh, hath hee quickned together with him, forgiuing you all your treſpaſſes.* To the ſame purpoſe the Apoſtle *Iohn* ſaith, that, *hee hath waſhed vs from our ſinnes in his blood*: and elſe where, that *the blood of Chriſt cleanſeth vs from all ſinne.* In which reſpect hee is called by *Iohn* the Baptiſt, the *Lambe of God which taketh away the ſinne of the World.* Secondly, all the faithfull are in the couenant of grace, this being the onely condition which God requireth, that wee doe beleeue; but it is one ſpeciall branch of this couenant, that *God will forgiue their iniquity, and will remember their ſinnes no more*: and therefore if God ſo remit the ſinnes of the faithfull, that he will not ſo much as remember them, how farre is he from puniſhing them when they are thus forgiuen? So when the Lord would expreſſe this couenant of grace by the ſimilitude of mariage, he promiſeth to marry the faithfull vnto himſelfe *in righteouſneſſe and iudgement*; and becauſe on the one ſide, it was vnfit to beate and puniſh his ſpouſe, becauſe of this neere vnion betweene them; and becauſe on the other ſide, ſhee was ſo full of faults and infirmities, that by her ſins ſhee would deſerue to bee puniſhed, therefore he addeth, that hee will *marry her alſo in mercy and in compaſſion*, whereby in and for his Sonne Ieſus Chriſt, he would remit and pardon her ſinnes, and not inflict theſe iudgements and puniſhments, though ſhee did deſerue them. Finally, the places of Scripture where the Lord promiſeth forgiueneſſe of ſinnes, doe plainely euince that God doth ſo pardon them, that hee doth neuer call them into iudgement, neither in this world to puniſh them with temporall puniſhments, nor with euerlaſting condemnation in the world to come. So he promiſeth the Iewes, that if they would turne from their ſinnes by true repentance, *though they were as crimſon, they ſhould bee made white as ſnow; though they were red like ſcarlet, they ſhould be made like vnto wooll.* So the Lord ſaith by the Prophet *Ieremie* that he would ſo pardon the iniquities of his people, that though one ſhould diligently ſeeke them, yet he ſhould by no meanes find them. *In thoſe dayes, and at that time* (ſaith the Lord) *the iniquities of Iſrael ſhall bee ſought for, and there ſhall be none; and the ſinnes of Iudah, and they ſhall not bee found; for I will bee mercifull vnto them whom I reſerue.* Now how can they bee thus cleane purged and waſhed, if ſome part of the puniſhment doth ſtill remaine? Or how are they not to be found, if hee who committeth them bee puniſhed for them? Againe, the Lord ſaith by the Prophet *Eſay*, that hee *would put away the tranſgreſſions of his people like a cloude, and their ſinnes like a miſt*: and by *Micah*; that he *would caſt all their ſinnes into the bottome of the Sea.* And *Dauid*, to ſignifie the forgiueneſſe of ſinne, vſeth the phraſe of couering, and not imputing them; but if the Lord looketh vpon our ſinnes to puniſh them, how can he bee ſaid to put them away as a cloud? If in this life he bring them into iudgement, how doth hee caſt them into the bottome of the Sea? And if by puniſhing hee bring them to an account, how can hee bee ſaid to couer, or not impute them? Finally the contrary phraſes vſed in the Scriptures being truly expounded, may ſerue as a comment to ſhew what theſe meane, for if *to ſeale vp iniquity in a bagge, to write and regiſter vp the ſinne of the people with a pen of iron, and the point of a diamond, to bind vp iniquity, and to keepe it in ſtore*, doe ſignifie that God will bring them to iudgement, by puniſhing them in the wicked, and correcting them in the faithfull, then contrariwiſe not to remember ſin, to waſh it away, to hide it out of ſight, and caſt it into the bottome of the Sea, muſt needs ſignifie, that God will neuer lay it to the charge of the faithfull, nor inflict any of that puniſhment on them which they haue deſerued.

Eſa. 1. 18.
Ier. 50. 18.
Eſa. 44. 22.
Mica. 7. 19.
Pſal. 32. 1.
Iob. 14. 17.
Ier. 17. 1.
Hoſ. 13. 12.

§. Sect. 10.
The fourth reaſon is, becauſe our afflictions tend to the aduancing of our good.

The fourth argument, which proueth that the afflictions of the faithfull are not puniſhments, is becauſe they doe tend to our good, euen to the mortifying of our ſins, the multiplying and encreaſing of Gods ſpirituall graces in vs, and the furthering of our

Rom.8.28, 28.
1.Cor.11.32.
Heb,12.10.11.
2.Cor.4.17.
Pſal.119.71.
Lam.3.27.

our euerlaſting happines. And this argument the Apoſtle purpoſely vſeth to comfort thoſe who are vnder the croſſe, not only becauſe our preſent afflictions ſhall be ouerwaighed with an incomparable waight of future glory, but alſo becauſe *all things whatſoeuer*, and they among the reſt, *worke together for the beſt vnto them that loue God.* So elſewhere he telleth vs, that *when wee are thus iudged wee are chaſtened of the Lord becauſe we ſhould not bee condemned with the world*; *that he chaſteneth vs for our profit, that wee might bee partakers of his holineſſe*; that though for the *preſent it bee grieuous* to the ſenſe, *yet it bringeth the quiet fruit of righteouſneſſe vnto them which are thereby exerciſed*, and that theſe *ſhort and light afflictions ſhall cauſe vnto vs a farre moſt excellent and an eternall waight of glory.* And this good and ſingular profit which commeth to the faithfull by their afflictions the Prophet *Dauid* out of experience confeſſed that hee had receiued; *It is good* (ſaith hee) *for mee that I haue beene afflicted, that I may learne thy ſtatutes*; and the Church in the lamentations affirmeth, that it *is good for a man that hee beare the yoake in his youth.* By all which it plainely appeareth that theſe afflictions are not puniſhments vnto the faithful, ſeeing they are inflicted for the hurt, and not for the good of the party, to ſatisfie iuſtice, and not out of any loue, to take vpon them due reuenge for the euill they haue committed, though it be to their vtter deſtruction, and not to confer and deriue vnto them any temporall benefit, and much leſſe that maine benefit of their euerlaſting joy and happineſſe.

§. *Sect.* 11.
The fifth reaſon is, becauſe our afflictions are a meanes of eternall bleſſedneſſe.

Pſal.94.12.13.
Pſalm.23.4.
Pſalm.16,11.
Pſalm.119.67.

Laſtly that cannot be a puniſhment which is either a cauſe or meanes of eternall bleſſedneſſe; but by the teſtimony of the holy Ghoſt they are pronounced bleſſed who are thus afflicted and corrected, the Lord vſing it as a meanes to keepe them in his feare, and to inſtruct them in the way of his commandements, which leadeth vnto this euerlaſting bleſſedneſſe and happineſſe in his Kingdome, according to that of the Pſalmiſt; *Bleſſed is the man whom thou chaſtiſeſt O Lord, and teacheſt him in thy Law: that thou maieſt giue him reſt from the dayes of euill, whileſt the pit is digged for the wicked.* And heereof it is, that he receiued comfort; not onely from Gods ſtaffe ſupporting and defending him, but alſo from his rod correcting and chaſtiſing him, becauſe it was a meanes to containe him in the way of righteouſneſſe, which is the path of life, bringing vs into *Gods preſence*, where *is fulneſſe of ioy and pleaſures for euermore*; and to reduce and bring him back into this way when through frailty and infirmity hee erred and digreſſed out of it, as hee alſo confeſſeth in another place, *before I was afflicted* (ſaith he) *I went aſtray, but now I keepe thy word.* But what bleſſedneſſe, or what comfort and conſolation could there be in afflictions, if they were puniſhments, ſeeing they are fruits of the curſe, and tend not to aduance the happineſſe of the party puniſhed, but to his hurt and ruine? neither are they the cauſes or ſignes of bleſſedneſſe, but the forerunners of his euerlaſting deſtruction; ſeeing God by them, euen in this life, doth begin to ſhew his anger, and to ſatisfie his iuſtice by inflicting on him thoſe tortures and torments which his ſinnes haue deſerued.

§. *Sect.*
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anſwered w
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ons were pu
niſhments
his ſinnes.
Arminius
ad 31. arti
*Art.*9.

2.Sam.12,1
1.Sam.12.

And thus it appeareth that the afflictions of the faithfull are not the puniſhments of a righteous judge, but the gentle chaſtiſements of a louing Father. Againſt which too maine objections are made, not onely by our common aduerſaries, but alſo by ſome amongſt our ſelues: the firſt is taken from the example of *Dauid*, who though his ſinne was pardoned, yet hee was not freed thereby from temporall puniſhments; and though his fault was remitted ſo far forth as it merited eternall condemnation; yet it was reſerued by God to bee puniſhed with ſuch puniſhments as were corporall and temporary. But vnto this obiection the anſwere is eaſie, if wee doe but remember what hath beene deliuered all-ready; for the rule generally holdeth, that where ſinne, which is the cauſe, is taken away, puniſhment, which is the effect, ceaſeth; but preſently vpon the confeſſion of *Dauids* ſinne the Prophet aſſureth him from God, of the forgiueneſſe of it, though before hee had denounced thoſe temporall afflictions againſt him and his houſe. And therefore ſeeing the forgiueneſſe of ſinne is (as hath beene ſaid) the not imputing, couering, hiding, not remembring, caſting of it into the bottome of the Sea, and (as it is there ſaid) the putting of it away; it is manifeſt that *Dauids* ſinne thus before remitted, was not afterwards brought into judgement, and hee puniſhed for it; but that theſe afflictions were the chaſtiſements of a gracious Father, inflicted vpon *Dauid*, not in hatred and reuenge, or for the puniſhment of the ſin committed, but out of meere loue, to bring him heereby to more ſerious and ſound repentance, that he might with more bitter griefe bewaile his ſinne paſt, and bee more watchfull and carefull to preuent it for the time to come. Vnto which end of *Dauids* good, wee may adde another end reſpecting the glory of God, which by theſe afflictions, whereby hee corrected *Dauids* ſinne, was vindicated from the ſlanderous blaſphemies of the heathen; for whereas if *Dauid* vpon his repentance had not beene thus corrected and afflicted, they would haue beene ready to haue accuſed the Lord of partiality, ſeeing howſoeuer he puniſhed ſuch hainous ſinnes in others with rigour and extremity, yet hee liked them well enough in his owne ſeruants, and could bee content to winke at their faults, ſuffering them with impunity to liue in enormous crimes; all this occaſion of ſlander was taken away, when as God did thus beginne judgement in his owne houſe, and with ſuch ſeuerity corrected the faults of his ſeruant, vpon whom his Name was called. But yet with Gods glory was joyned *Dauids* good; neither did God puniſh him as a Iudge, but chaſtiſe him as a Father, not to ſatisfie juſtice, or to reuenge his fault vpon him to his hurt, but out of his meere loue and mercy to bring him hereby to an hearty ſorrow for his ſin paſt, and to make him abhorre and flee from the like for the time to come. For (as one ſaith) when God forgiueth ſin, he couereth and forgetteth it; and if he couereth it, hee will not obſerue it, and if hee doe not obſerue it, hee will not reſerue it in memory with a purpoſe to puniſh it; Hee will not acknowledge it, but rather pardoneth it. To conclude this point with the words of that excellent and worthy ſeruant of God; it is ſtrange (ſaith hee) that they ſhould ſo caſt their eyes vpon this one example of *Dauid* to prooue thereby that the faithfull are puniſhed for their ſins, as that they are nothing mooued with ſo many other examples, wherein they may cleerely behold the free forgiueneſſe of ſinne without any temporary puniſhment; for wee read of the Publicane, that hee departed out of the Temple juſtified, and no puniſhment followed; *Peter* alſo obtained the pardon of his ſin, and (as *Ambroſe* ſaith) we read only of his teares, but not of his ſatisfaction. So Chriſt ſaith to the ſicke of the Palſie: *Thy ſins are forgiuen thee*, but he doth not withall impoſe any puniſhment.

The ſecond objection is, that the bodily death of the faithfull is a puniſhment to the body, becauſe though the ſoule paſſe after the ſeparation into joy and happineſſe, yet the body is puniſhed for the time; ſeeing it corrupteth in the graue, and is not actually deliuered from death, vntill the time of the reſurrection. The right indeed of holding vs vnder his dominion is taken away from death by Chriſt, but from the actuall dominion thereof wee are not freed till we riſe againe. To which I anſwere that death is to be conſidered in it owne nature, or as it hath relation to the faithfull. In it owne nature it is indeed a puniſhment of ſinne; but to the faithful the nature thereof is changed, and of a curſe it is turned into a bleſſing. For Chriſt hath taken away the ſting thereof which is ſin, and where there is no ſin, there can be no puniſhment. It was indeed a deadly ſtinging Serpent which deſtroyed vs, but ſince ſinne was take away, like a Serpent without a ſting it cannot hurt vs. And there cannot be any puniſhment where there is no hurt or damage. Neither hath now death (as hee affirmeth) actuall dominion ouer vs, ſeeing in Chriſt we haue gotten the victory ouer it; ſo as we need not to crouch vnto it, as captiues to thoſe who haue dominion ouer them, but as Conquerours after victory obtained by Chriſt, we may triumph ouer it, ſaying, with the Apoſtle, *O death where is thy ſting, O hell where is thy victory.* Heretofore it held vs like priſoners vnder his arreſt till Gods juſtice was ſatisfied, but this being done, this arreſt is turned into a reſt, death into a ſleep, and the graue is become to the bodies of the faithfull, as a bed of downe, wherein they quietly reſt without all ſenſe of euill, vntill the day that they are raiſed by vertue of Chriſt their Head to be glorified with him. Neither is there now any hurt in death, (which hurt neuertheleſſe alwayes accompanieth puniſhment) but much fruit and benefit; and that not onely in reſpect of the ſoule, which by this ſeparation is joyned with God, and enjoyeth fulneſſe of joy and pleaſures at his right hand for euermore; but alſo in regard of the body. For hereby it is freed from all miſeries and afflictions wherewith in this life it is turmoyled, as heate, colde, hunger, nakedneſſe, ſickneſſe, paine, with many ſuch calamities; it is eaſed and reſteth from thoſe painfull labours, wherewith it was ſpent and wearied, it is deliuered both from the oppreſſions and injuries of wicked Worldlings, yea, euen from their ſociety and company which was in this World ſo irkeſome and cumberſome. To which purpoſe one demandeth, how it commeth to paſſe, that we ſee the good and euil periſh together? and then anſwereth, that they periſh not, but make an eſcape out of their miſeries, who are freed from the company and perſecutions of wicked men: but they truly die and periſh, whom the paine and puniſhment of a more fearefull judgement doth attend after they depart this life. And laſtly (which is a benefit aboue all the reſt) it reſteth from the workes of wickedneſſe, being no more ſubject to our ſinfull ſoules to bee abuſed by them, as their inſtruments for the committing of iniquity. Finally, the Apoſtle reckoneth death among the chaſtiſements wherewith the Lord corrected the *Corinthians* for their vnworthy receiuing the Lords Supper; *for this cauſe* (ſaith hee) *many are weake and ſicke among you, and many ſleepe*, that is, are dead; and then addeth that when they *were thus iudged, they were* (not puniſhed but) *chaſtened of the Lord, becauſe they ſhould not be condemned with the world.* And therefore if death to them were onely a chaſtiſement of a gracious Father, and that out of meere loue to preſerue them from euerlaſting condemnation, it was a benefit, and not a puniſhment, proceeding from ſo gracious an authour, to ſo good an end.

Arminius.

1.Cor.15.55.

Pſal.16.11.

Auguſt. de vita Chriſtian. lib. c.4

1.Cor.11.30,32.

§. *Sect.* 14.
The former obiection further vrged and anſwered.

1.*Cor.*15.36.

1.*Cor.*15.26.

Yea, but by death the body is made ſubiect to corruption, and therefore it is a bodily puniſhment. I anſwere, that though this argument holdeth in reſpect of meere naturall men, yet not in regard of the faithfull, the corruption of whoſe body is but a preparation to their glorification; for they are ſowne in corruption, that they may bee raiſed in incorruption; they are ſowne in diſhonour, that they may be raiſed in glory, they are ſowne in weakneſſe that they may bee raiſed in power; in which which reſpect they haue no more hurt, and conſequently no more puniſhment by this temporary corruption, than the corne hath, which muſt firſt die that it may be quickned, as the Apoſtle likeneth it; or than the gold hath which is melted, that, being purified from the droſſe, it may be framed into glorious veſſels fit for the Kings Table. Neither is it a puniſhment to be corrupted, when the corruption tendeth to perfection, but onely when it tendeth to deſtruction; ſeeing in naturall reaſon it is neceſſary that the worſer forme muſt firſt be loſt by corruption before a better and more excellent can be acquired and obtained. Yea, but death is called an enemie, which is to be deſtroied, and therfore vntill it be brought to this finall deſtruction, it is a puniſhment. I anſwere, that it followeth not; that becauſe death is an enemie, therefore it is a puniſhment, ſeeing puniſhments haue their name and nature, not from the enimity and malignity of the ſecondarie cauſes and inſtruments, but from the chiefe author who inflicteth them, from the end of their impoſing, and the effects and fruites which they worke in the partie that ſuffereth them. As namely, when they proceed from an angry Iudge, and not a gracious father, to ſatisfie iuſtice, and not to reforme and benefit the partie; and when accordingly they hurt and profite not, they damnifie & deſtroy the offender who ſuffereth them, and doe not by his reformation make way for his ſaluation. And therefore though death be an enemie, and in its owne nature full of malignitie, yet ſeeing it is an inſtrument, and as it were a rodde in the hand of our heauenly father, which he vſeth for our benefit, and maketh it to ſerue as a meanes for the deriuing much good, not only to our ſoules, but alſo to our bodies, the enimity and malignity thereof doth no more proue it to be be a puniſhment vnto the faithfull; then the enimitie and malice of a ſlaue, who is commanded by a louing father to to chaſtiſe his ſonne according to his appointment and no otherwiſe, doth make it ceaſe to be a fatherly correction, and to become a puniſhment when as the father doth it out of meere loue to his childe, and notwithſtanding the malignitie of his inſtrument or deputie, intendeth and powerful effecteth the good of his ſonne by this his chaſtiſement. Neither doth this proue it to bee a puniſhment becauſe it is an enemie which is to bee, and therefore is not, yet deſtroyed; ſeeing heereby is meant the vtter deſtruction & full aboliſhing of it at Chriſts ſecond comming. For euen now death is deſtroyed, as hee is, who hath the power of death, the Diuell, and the reſt of our ſpirituall enemies; namely, not that they ſhould not aſſault vs, but that they ſhould not hurt vs. It is true, that at Chriſts ſecond comming wee ſhall haue full redemption and perfect deliuerance from the hands of our ſpirituall enemies, when as they ſhall, not only, not ouercome vs, and hold vs in their captiuitie, but not ſo much as moleſt vs, or diſturbe our peace; but in the meane time their poyſon, ſting and ſtrength is taken away, ſo that though they aſſault and tempt vs, yet they ſhall neuer be able to hurt vs, ſeeing the Lord ſo directeth vs with his wiſdome, and aſſiſteth vs with his power, that we ſtill obtaine the victory, and receiue much profit and benefit by their encounters. And as this is true of all the reſt, ſo eſpecially of death, who in it ſelfe is an enemy, which is wholy to be aboliſhed at Chriſts appearing; but in the meane time, the poyſon, and ſting thereof is taken away by the death of Chriſt, and the nature thereof is quite changed, ſo as it is no longer a Tyrant, which holdeth vs to our hurt vnder his dominion, but as to the ſoule it is a paſſage to glory and happineſſe; ſo to the body it is but a ſleepe a *little* longer than ordinary, whereby it reſteth from labour and ſinne, that when the day of glory breaketh, and the Sunne of righteouſneſſe appeareth, wee may lay aſide corruption, and put on incorruption, and hauing our mortall ſwallowed vp of immortality, may riſe with full ſtrength, beauty and vigour, to ſerue and prayſe God without paine or wearineſſe.

*Heb.*2.14.

1.*Cor.*15.5

§. *Sect.*
Of the ma
fold diffe
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wicked.

And thus haue I ſhewed, that none of the afflictions of the faithfull, no, not death it ſelfe, the greateſt and laſt of temporall euils, are vnto the faithfull puniſhments for ſinne, but onely the chaſtiſements of a louing Father, inflicted for his glory and their good; for howſoeuer the puniſhments of the wicked, and chaſtiſements of the godly bee in matter and in outward appearance, yea euen in reſpect of bodily ſenſe, and the apprehenſion of naturall reaſon all one; yet is there great and manifold difference between them to be obſerued by the eye of ſpirituall iudgement, enlightened by the bright beames of Gods Truth ſhining in his Word. As firſt the chaſtiſements of the faithfull and puniſhments of the wicked doe differ in their efficient cauſes who inflict and impoſe them. For they come from the hand of a gracious Father reconciled vnto vs in Chriſt; theſe from a juſt Iudge, and from a powerfull and incenſed enemy. They are inflicted in loue and fatherly compaſſion, which cauſeth his bowels to yearne, and his heart to relent, ſo as he cannot caſt off his children like the wicked, but receiueth them againe into his former fauour, after that they are humbled vnder his chaſtiſing hand; according to that of the Prophet *Hoſea*, *How ſhall I giue thee vp Ephraim? How ſhall I deliuer thee Iſrael? How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? Mine heart is turned within me, my repentings are rowled together.* As if he had ſaid, though your ſins are ſo many and grieuous, that I might juſtly deſtroy you with fire and brimſtone, as I did thoſe Cities adjoyning to Sodome and Gomorah; yet in regard of my couenant, and my loue which in Chriſt I beare you, I cannot deale with you as I did with thoſe curſed Nations; but when your ſinnes enforce mee to correct you, I doe compaſſionate your griefes, and am ready to repent and ſurceaſe your afflictions, when you repent of your ſinne againſt me. And with this agreeth Gods promiſe made to *Dauid* concerning his ſonne *Salomon*. *If he ſinne, I will chaſten him with the rod of men, and with the plagues of the children of men; but my mercy ſhall not depart from him, as I took it from Saul, whom I haue put away before thee.* So that the Lord in correcting his children, doth (as the Prophet *Habakkuc* ſpeaketh) *In wrath remember mercy*, and hee doth chaſtiſe *them in his iudgement, not in his anger to bring them to nothing, and vtterly cut them off.* But contrariwiſe, the puniſhments of the wicked are inflicted vpon them in Gods wrath and heauy diſpleaſure; neither doth hee take any compaſſion on them in their miſeries, but rather delighteth himſelfe in the exerciſing his juſtice and judgements vpon them for their vtter ruine and deſtruction.

Secondly, they differ in their impulſiue or mouing cauſe; for the cauſe mouing the Lord to chaſtiſe the faithfull, is his loue and goodneſſe, whereas his wrath and juſt diſpleaſure conceiued againſt the wicked for their ſinnes, moueth him to inflict deſerued puniſhments vpon them.

Thirdly, they differ in their end; for the Lord chaſtiſeth the faithfull, that hee may manifeſt his mercy in their conuerſion, but he puniſheth the wicked, that he may manifeſt his juſtice in their confuſion. He chaſtiſeth them in loue for their amendement, that they may not ſin; he puniſheth theſe in wrath to ſatiſfie his juſtice, because they haue ſinned. Hee chaſtiſeth them that they may like Gold be purified in the fire of affliction from their droſſe and corruption, and ſo be made fit for Gods heauenly treaſury; he puniſheth theſe that like chaffe or ſtubble they may bee conſumed with the fire of his wrath. He chaſtiſeth them that they may not be condemned with the World; he puniſheth theſe that their earthly miſeries may be the beginning of their condemnation, and (as it were) their firſt ſtep into Hell. He chaſtiſeth them to try them, that in tryall they may bee approued; he puniſheth theſe to vex and torment them, by bringing vpon them that vengeance which their ſinnes haue deſerued.

James 1.3.

Fourthly, they differ in their effects; for the afflictions of the faithfull doe much profit them, and further their ſaluation; but the puniſhments of the wicked doe much hurt them and further their condemnation. They ſoften and mollifie their hearts, and make them to humble themſelues before their heauenly Father, imploring mercy and forgiueneſſe; theſe doe make them more hard and obdurate, & in fury and deſperate madneſſe to blaſpheme, murmure and repine againſt their Iudge, becauſe hee doth execute vpon them his righteous judgements. They not onely helpe to increaſe in them all ſpirituall graces, but alſo manifeſt them to Gods glory and their owne comfort; theſe both multiply and manifeſt the ſinnes and corruptions of the wicked to their euerlaſting horrour and confuſion. They beating, and (as it were punning) the faithfull, doe make them like odoriferous Spices to ſmell the more ſweetly, the more they are bruiſed; theſe vexing the wicked doe make them like filthy ſinkes and puddles to ſtinke the more noyſomely the more they are troubled. Finally, they ſerue as an vnpleaſant, yet ſtraight and direct way which bringeth the faithfull into the Kingdome of Heauen; but theſe are (as it were) the porch and firſt entrance of Hell, and a ſtormy and tempeſtuous Sea, which ſplitteth and ſinketh the wicked on the ſands of deſperation, and maketh them to wrack their ſoules on the rockes of deſtruction. To which purpoſe one ſaith, that to the damned and reprobate tribulation begetteth puſillanimity, puſillanimity perplexity, perplexity deſperation, and deſperation confuſion and condemation.

Idiotâ inter orthodoxogr. de patient. vera contemplat. cap 20.

Fiftly, the afflictions of the faithfull, and the puniſhments of the wicked doe differ, in reſpect of their ſeuerall ſubjects, or the perſons vpon whom they are impoſed; for they are inflicted on ſonnes, theſe on ſlaues, they on friends, theſe on enemies; they on Gods faithfull and couragious Souldiers, whom after the victory he will crowne with glory; theſe on malefactours and offenders, whom it is his purpoſe to puniſh according to their demerits.

Sixtly, they differ in time and continuance; for the afflictions of the faithfull are ſhort and momentany; but the puniſhments of the wicked are endleſſe and euerlaſting; for as the happineſſe of the Elect and their glorification, is inchoate and begun euen in

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this life, when they haue attained vnto ſome meaſure of ſanctification, vnto peace with God, peace of conſcience and joy in the Holy Ghoſt; ſo contrariwiſe the torments of the reprobate, are euen begun in this world, when as they ſuffer for their ſins temporall plagues and puniſhments, ſeeing they are the earneſt of their condemnation, and the very flaſhing of that infernall fire.

Seuenthly, they differ in their meaſure and quantity. in which reſpect the afflictions of the faithful are that gentle rod, whereby like children they are louingly corrected by their heauenly Father; but the puniſhments of the wicked are that three ſtringed whip, whereby the wicked are ſcourged and tormented like ſlaues and malefactours, at the appointment of their Iudge: they tending to correct in judgement for the good of the party, and theſe to deſtroy and vtterly cut off, as the Prophet ſpeaketh. And though there ſeeme to bee no difference in outward appearance betweene the ſtripes of the ſonne, and the laſhes of the ſlaue; yet is there great difference in their inward feeling, ſeeing they haue much internall joy, and comfort from the aſſurance which they haue of the loue & fauour of their heauenly Father, euen whileſt he correcteth them, whereby they are aſcertained that all their afflictions ſhall haue a joyfull and happy iſſue; whereas theſe conceiuing God to be a ſeuere Iudge, and an incenſed enemy, doe with horrour and feare ſuffer the euils which lie vpon them, as the deſerued puniſhments of their ſins, hauing no better hopes for the time to come, but rather a terrible expectation of helliſh condemnation after all their worldly miſeries, and calamities. To this purpoſe one ſaith, that there is great difference betweene the chaſtizements of a ſonne and the puniſhments of a ſlaue. For the ſonne is beaten, and ſo is the ſeruant, but he like a ſeruant who hath offended, but the other as free-borne, and as a ſonne vnto whom diſcipline is neceſſary. Neither doe their like ſtripes proue them to bee of like honour, nor doth it hereupon follow, that becauſe the wicked and godly ſuffer the ſame things, therefore they are of the ſame condition; but correction is inflicted vpon the ſonne, for his humilation or triall; vpon the ſlaue, for his torment and puniſhment. And therefore *Dauid* knowing theſe differences, ſaith of the iuſt, that *many were their tribulations*, but preſently addeth, that *the Lord deliuereth them out of all*: ſhewing the cure and remedie as ſoone as the diſeaſe and maladie. But ſpeaking of the wicked, he ſaith, that many are the torments of the ſinner, but addeth no comfort [illegible] helpe and deliuerance. Finally, as there are theſe and many ſuch like differences betweene the chaſtiſements of the faithfull, and the puniſhments of the wicked, for the preſent in this world; ſo farre greater ſhall the difference be betweene them in that which followeth in the life to come; for the afflictions of the godly in this preſent life *are not* (as the Apoſtle ſpeaketh) *worthy the glory which ſhall be reuealed*. Seeing as he ſaith in another place, *Theſe light and momentany afflictions ſhall cauſe vnto them a farre moſt excellent, and an eternall waight of glory.* Whereas the temporary puniſhments of vngodly men, working in them no reformation and amendement, but rather (as hath bin ſhewed) encreaſing and multiplying their haynous ſins, are accompanied with euerlaſting torments, and helliſh condemnation in the World to come.

1.Cor.11.32.

Ier.30.11.

Chryſoſt. de fide & lege naturæ, ſerm. tom.3.

Pſal.34.19, Verſe 21.

Rom.8.18.

2.Cor.4.17.

§.Sect.15

That there were no comfort in affli-ons, if they were puni-ments.

And thus haue I proued that the afflictions of the faithfull, are not puniſhments of their ſins, inflicted by an offended Iudge, for the ſatisfying of his juſtice; but the chaſtiſements of a gracious Father, by which he correcteth his children for their profit and amendement; and haue alſo ſhewed the manifold and greater differences betweene the puniſhments of the wicked and the afflictions of the godly, vpon the which I haue the longer inſiſted, becauſe the contrary opinion of the aduerſaries, oppoſed againſt this truth, ſtriketh at the very root of all true and ſound comfort. For as it is the chiefe ſtay, to vphold fainting ſoules oppreſſed with the heauy waight of grieuous afflictions, to know, and to be aſſured that all which they ſuffer are the chaſtiſements of a gracious Father, wherby he correcteth them out of meere loue, for their owne profit and benefit, and not for any pleaſure which hee taketh in their ſmart and paine, but vpon meere neceſſity to reclaime them from their ſins, and to fit them for his Kingdome: ſo when this ſtay is taken away, and the afflicted party is perſwaded, that the miſeries which he endureth are deſerued puniſhments of an angrie iudge, inflicted for the ſatisfying of his iuſtice, beeing robbed of all conſolation, hee fainteth vnder his burthen, and ſinketh into the bottomleſſe gulfe of deepe deſpaire. For if he were vnable to beare the burthen of his afflictions when they were alone, what will become of him when the double load of Gods wrath and diſpleaſure is added vnto it? Or whether ſhould he flee for comfort, when he ſeeth, that he who is onely able to relieue him is an incenſed enemy? How ſhould he haue any hope to haue his afflictions lightened or ſhortned, which are inflicted to ſatiſfie juſtice, whenas his owne conſcience telleth him that his leaſt ſinnes are of infinite guilt in reſpect of that infinite Maieſty which is offended? Or what ſhall ſtay him from fleeing out of the preſence of God, when like a righteous Iudge hee purſueth him in wrath to take due vengeance on him for his wickedneſſe? Finally, how ſhall a faithfull man conclude with *Dauid*, that it

Pſal.119.71.

is good for him to be afflicted, if his afflictions be the fruits aud effects of Gods wrath and the deſerued puniſhments of his ſinne, which hurt and profit not? Or how ſhall hee pronounce them bleſſed whom God correcteth, if they be ſtill vnder the curſe, ſuffering thoſe puniſhments which the Law threatneth? Whereas contrariwiſe if wee bee perſwaded that the Lord is ſtill our gracious Father, wee will flee into his boſome for refuge againſt all euils, and humble our ſelues vnder his mighty hand whom wee haue offended, hoping to receiue vpon our ſubmiſſion, mercy and forgiueneſſe: if we conceiue that hee correcteth vs for our profit, our future hopes wil ſtrengthen our patience to indure preſent ſmart. If we be aſſured that God loueth our perſons, and in all his corrections aymeth at nothing but the mortifying of our ſins, and our reformation; this will make vs alſo labour to ſubdue them, and to amend what is amiſſe, that ſo wee may be freed from our paine and ſmart. Which a malefactour who is puniſhed for his fault neuer aymeth at, ſeeing he knoweth that the end of his ſuffering is not to amend him, but ſatisfie juſtice, which will haue its courſe, and not remit any of the puniſhment vpon the repentance of the party.

al.94.12.

Chap. X.

That all afflictions are impoſed vpon the faithfull out of Gods meere loue. And that this loue plainely appeareth in the meaſure of their afflictions; and firſt in regard of themſelues, whether we reſpect their quantity, which is but ſmall, or their time, which is but ſhort.

§. Sect. 1.
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And thus haue I ſhewed the firſt branch & main ground of the Chriſtians comfort in the time of trouble and affliction, conſiſting in the knowledge and aſſurance of this point; that the croſſes and calamities which he indureth are not puniſhments inflicted for the ſatiſfying of Gods juſtice: now the other point propounded followeth to be proued, namely, that they are to the faithfull the chaſtiſements of a gracious Father, wherewith out of meere loue he correcteth them as his children, not for any diſpleaſure conceiued againſt their perſons, or for any pleaſure which he taketh in their ſmart and paine, but onely for their profit and benefit, both heere; and in the life to come. For the cleering whereof wee are to know, that there is a two-fold kinde of loue to bee obſerued in earthly parents, the firſt a fond and cockering loue commonly incident to the weaker ſexe, whereby in all things they indeauour to pleaſe their children by following their fooliſh appetite and luſts, and let their owne will be the rule of all their actions; and therefore if ſo it pleaſe them, they are content to let them languiſh in idleneſſe, or to run riotous courſes, which in all likelihood will bring them to perdition. But this is nothing elſe but with the Ape to kill their yong with clipping, to play the enemy vnder the vizard of a friend; and to make them drinke the poyſonous dregs of all miſchiefe becauſe it is ſugred with loue, and ſweetned with the fond affection of an ouer-tender mother. The other kinde of loue, though it make not ſo plauſible a ſhew, is not in truth weaker, but much wiſer; not leſſe intire and hearty, but much more diſcreet and profitable, as wholy ayming at the good of the party beloued; not caring much whether it pleaſe or diſpleaſe, whether the things which it enjoyneth be eaſie or difficult, tedious or delightfull, ſo they be importantly behoouefull, and greatly beneficiall to him who is to vndertake them. And this is the profitable loue of a wiſe and diſcreet Father, who ſometimes with-holdeth neceſſaries from the ſonne whom hee loueth, not becauſe hee grudgeth to giue them, but becauſe hee would inure him to hardneſſe, and make him more ſecurely enjoy his plenty, when hee knoweth how to want; ſometimes alſo hee croſſeth him of his will, to teach him humility, and inureth him to ſuch painfull labour, as doth often preſſe forth of him ſweat, and ſometimes teares. But eſpecially this wiſe and fatherly loue doth ſhew it ſelfe, in keeping his ſonne vnder a ſtraight and ſeuere diſcipline, in reſtrayning him of his liberty, in contayning him within the bonds of modeſty, temperance and ciuility, in keeping him from running into licentious courſes, and in reclayming him from ſuch vices and faults by due correction which being continued in without amendement, would fruſtrate the fathers expectation, and make him together with his comfort and joy to loſe his ſonne; and cauſe the childe together with his Fathers diſpleaſure to incurre the danger of looſing his inheritance. Now that witleſſe and worthleſſe loue of a fond Mother, as it deſerueth not to bee reſpected and eſteemed, ſeeing it tendeth to the hurt and deſtruction of the party beloued; ſo it is not to bee expected of Gods children, from ſo wiſe and worthy a Father, who in all things aymeth at their good, and chuſeth rather to profit than to pleaſe them. For hee knowing the corruptions of our nature, how eaſily wee are puffed vp with pride, when we enjoy worldly proſperity, and made fooliſhly wanton with a little cockering; how ready wee are to languiſh in idleneſſe, and to become effeminate with earthly delights; how prone wee are to diſhonour him in his gifts, and how vſuall it is with vs to abuſe theſe remembrances of his loue, as occaſions to make vs both neglect and forget our benefactour; and finally how liberty bringeth vs to licentiouſneſſe, wantonneſſe to wilfulneſſe, and want of due correction to all diſſoluteneſſe and diſorder; like a wiſe Father out of meere loue hee keepeth vs vnder ſeuerer diſcipline; and though he ſuffereth wicked Worldlings and damned reprobates to flouriſh in their impiety, to liue with impunity in all manner of wickedneſſe, and to reuell and ruffle it out in all pompe and pleaſure, becauſe hee intendeth to giue them their portion in this life and to let them fatte themſelues againſt the day of ſlaughter: yet ſuch is his loue and care ouer his owne ſonnes and children, that they no ſooner begin to wax proud and wanton, but hee preſently humbleth and keepeth them vnder, and no ſooner doe they enter into a courſe of ſinning, but hee forthwith reclaymeth them from their wicked wayes by his chaſtiſements and corrections. For (as one ſaith) he granteth vnto his child worldly felicity to comfort and not to corrupt him; and when he ſeeth it thus abuſed, hee doth ſcourge him in this World for his amendement, and not for his condemnation; and therefore we muſt ſuffer him with patience, correcting vs like a Father; leaſt wee ſhould feele him hereafter puniſhing vs as a Iudge.

Qui dedit tibi fœlicitatem huius ſaculi, ad conſolationem tuam dedit non ad corruptionem &c. Auguſt. in Iohan. tract. 12 Tom. 9.

§. Sect. 2. That God ſheweth his fatherly loue in correcting his children.

And this truth is manifeſt vnto vs in the Scriptures, both by teſtimonies and examples. So the Lord ſaith, that *hee will begin to plague the Citie where his Name is called vpon.* And the Apoſtle telleth vs, that *iudgement muſt begin at the houſe of God.* So by the Prophet *Amos* the Lord thus ſpeaketh to the people of Iſrael: *You onely haue I knowne of all the families of the earth; therefore I will viſite you for all your iniquities.* The Wiſe man alſo vſeth this argument to perſwade vs with patience to beare the chaſtening of the Lord, and not be grieued with his correction, *becauſe hee correcteth him whom hee loueth, euen as the father doth the childe in whom he delighteth.* To which place the Apoſtle alluding ſaith; *My ſonne deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him; for whom the Lord loueth he chaſteneth, and hee ſcourgeth euery ſonne that he receiueth.* Finally, the Lord himſelfe profeſſeth, that hee doth rebuke and chaſten as many as he loueth, and vſeth it as an argument to perſwade vnto repentance and zealous reformation, becauſe whoſoeuer eſcape, yet they ſhall be ſure to be corrected (if they offend) whom he loueth and reſpecteth; that they may hereby be reclaimed from their wicked courſes, and ſo bee deliuered from the condemnation of the world. And this alſo appeareth by the examples of the faithfull from time to time, for who more in Gods fauour than *Abraham* the Father of the Faithfull, and yet how many croſſes did hee indure? as the leauing of his friends and countrey, and the leading of his life, as it were, in a voluntarie baniſhment among a ſtrange people; the offering of his beloued *Iſaac*, and feare of his owne life? Who more deare vnto God than *Iacob*, of whom hee ſaid, before *hee* was borne *Iacob haue I loued?* And yet ſo many were his afflictions that hee affirmeth, *his dayes to haue beene few and euill*, Who more reſpected of God than *Iob*, whom he pronounced to be the iuſteſt man vpon earth? And yet who more dejected and loaded with afflictions? Who more gracious with the Lord than holy *Dauid*, whom he affirmeth to haue beene a man according to Gods owne heart? And yet hee complayneth that when his wicked enemies wallowed in worldly delights hee *was afflicted daily, and puniſhed euery morning.* So it is ſaid of *Salomon* his ſonne that by Gods appointment he was called *Iedidiah, becauſe the Lord loued him*: and that *Dauid* receiued this promiſe from God in his behalfe, that he would be his Father, and he ſhould be his ſonne; and yet the Lord addeth, that if hee *did ſinne hee would chaſten him with the rod of men, and with the plagues of the children of men; notwithſtanding his mercy ſhould not depart from him as he tooke it from Saul.* Yea, of all his Church and people the Lord ſaith, that if they *did breake his ſtatutes, and would not keepe his Commandements hee would viſite their tranſgreſſion with the rod, and their iniquitie with ſtrokes, but yet his louing kindneſſe he would not take from them, nor falſifie his truth by breaking his couenant.* But of ſuch examples I ſhall haue occaſion to ſpeake more hereafter, and therefore referre them to their place: onely for the preſent let vs both by theſe teſtimonies and examples be perſwaded of this truth, that the Lord correcteth theſe who are moſt deare vnto him, out of meere loue for their profit and benefit; and that Gods loue, and theſe ſeeming fruits of his anger in our croſſes and afflictions may well ſtand together; according to that of the Pſalmiſt; *Thou heardeſt them, O Lord, our God: thou waſt a fauourable God vnto them, though thou diddeſt take vengeance for their inuentions.* And therfore when we are in the middeſt of our afflictions notwithſtanding theſe croſſes and calamities, we may triumphingly cry out with the Apoſtle, *Who ſhall ſeparate vs from the loue of Chriſt? Shall tribulation or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword? &c. I am perſwaded, that neither death nor life, nor Angels, nor principalities, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord.*

Ier. 25. 29.
1. Pet. 4. 17.
Amos 3. 2.
Prov. 3. 11, 12.
Heb. 12. 5, 6.
Apoc. 3. 19.
1. Cor. 11. 32.
Gen. 47. 9.
1. Sam. 12. 25.
2. Sam. 7. 14.
Psal. 89. 31, 32, 33.
Psal. 99. 8.
Rom. 8. 35, 3

But

Sect.3.
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But let vs not content our ſelues with the generall knowledge of this truth, that the Lord out of his infinite and endleſſe loue doth chaſtiſe the faithfull for their good; but let vs further conſider how this loue of God is manifeſted vnto them in their afflictions, by inſiſting in ſome particulars. To which purpoſe wee are to know that Gods wonderful loue appeareth vnto his children, both in the meaſure of their afflictions, and in his ends which moue him to lay vpon them his Fatherly corrections; the which his ends being ſecret in himſelfe, hee maketh knowne vnto vs by thoſe fruites and effects, which by theſe his chaſtiſements he powerfully produceth and worketh in vs. Concerning the former, Gods loue appeareth in the meaſure of our afflictions, firſt generally in that hee is content to afflict vs in ſome meaſure; for ſeeing our ſinnes haue beene without meaſure both in their greatneſſe and number; and haue beene alſo committed againſt an immenſe, infinite, and incomprehenſible Majeſtie; therefore if the Lord ſhould deale with vs according to his juſtice and righteous judgements, we haue deſerued that our puniſhments ſhould bee without meaſure, number or end. But God infinite in mercy and goodneſſe doth not deale with vs according to our deſerts; but as hee hath graciouſly turned the puniſhments of ſlaues, inflicted by a righteous Iudge, into chaſtiſements of Sons inflicted by a louing Father: ſo according to this loue and mercy he hath meaſured out ſuch a certaine ſtint and proportion of theſe afflictions vnto euery one of his Children, as in his wiſedome he knoweth to bee fitteſt for them, and that both in reſpect of their quantitie, what and how much they ſhall beare, and alſo in reſpect of their time and continuance, when and how long they ſhall endure them. In which reſpect wee may truely affirme, that as there is no croſſe, calamity or affliction, which is not fore-appointed of God; and ordered, ruled and diſpoſed by his moſt wiſe and all-ruling prouidence; ſo the quantitie how much, and the time how long, is alſo by the ſame wiſedome, and prouidence ordained and appointed, in ſuch an exact and ſtrict manner, that as it is impoſſible for any man to free himſelfe, in whole or in part, from any of that meaſure which is ſhared and alloted vnto him; or to preuent it from comming, or to eſcape from it, being come before the appointed time; ſo is it alike impoſſible, that all the power of Diuels or men ſhould adde one dramme to the waight, or one minute to the time of our afflictions, more than that proportion which God by his powerfull wiſdome hath meaſured out vnto them. For as hee hath ſaid to the waters of the Sea, ſo alſo to theſe floods of affliction, *Hitherto ſhall ye come, but no further, and here ſhall yee ſtay your proud waues.* To this purpoſe the Pſalmiſt ſaith, that God *had fed his people with the bread of teares, & giuen them teares to drinke with great meaſure.* So the Church in her afflictions groundeth her Faith vpon this truth in her Prayers vnto God for helpe and deliuerance. *Be not angry, O Lord, aboue meaſure, neither remember iniquitie for euer:* and againe, *Wilt thou hold thy peace, & afflict vs aboue meaſure?* As though ſhe ſhould ſay, I am aſſured that thou wilt not do it, ſeeing it is contrarie to thy nature, word and vſuall cuſtome. For the Lord hath expreſly promiſed that hee will correct his people in meaſure. And with this agreeth the book of wiſdome, where it is ſaid, that the Lord wanted not meanes, to haue corrected his people with much more grieuous afflictions, than thoſe which they indured, but yet hee had not done it, *becauſe hee had ordered all things in meaſure, number and waight.* As alſo the ſaying of our Sauiour Chriſt himſelfe, who affirmeth, that not onely our greater afflictions, but the leaſt and lighteſt, euen to the falling of an haire from our heads, are ordered by Gods prouidence, ſo as they cannot without his appointment happen vnto vs. An example whereof wee haue in *Iob*, for as Satan at the firſt could not touch him till he had receiued a commiſſion from God; ſo neither could he adde any thing vnto his firſt afflictions, till his commiſſion was renewed. And as the Lord meaſureth out vnto vs our afflictions, in reſpect of their quantity, ſo alſo in regard of their time; as wee may ſee in the Egyptian bondage, which was appointed by God to continue 430. yeares, which being expired, the people of Iſrael were in the very ſame day deliuered out of it. And alſo in the captiuitie of Babylon, which was to continue by Gods decree 70. yeares, which being expired according to Gods promiſe made vnto them by his Prophet, they were deliuered out of their captiuitie. And thus the Lord appointeth a certaine time for the afflictions of the Church of Smyrna, *It ſhall come to paſſe, that the Diuel ſhall caſt ſome of you into priſon, that yee may be tryed, and yee ſhall haue tribulation tenne daies.* And alſo to the whole Church militant, where it is ſaid, *That the woman* (that is the Church) *fled into the wilderneſſe, where ſhee had a place prepared of God, that they ſhould feed her there a thouſand, two hundred, and threeſcore dayes.* By all which it appeareth that the Lord doth not chaſten his Children raſhly and in his furie, but with great wiſedome and deſcretion, and vpon mature deliberation appointing before hand both the quantitie of their afflictions, and the time of their continuance. And no meruaile, for if (as the authour of the Booke of Wiſedome ſpeaketh) *the Lord doth puniſh the enemies of his Children, and the condemned to death with ſuch deliberation, giuing them time and*

ſ.11.
*Pſal.*80.5.
*Eſa.*64.9.12.
*Ier.*30.11.& 46.28.
*Wiſ.*11.17.20.
*Matth.*10.30.
*Luk.*21.18.
*Iob.*1.12.& 2.6.
*Exo.*12.40.41.
*Ier.*25.11.
*Ier.*29.10.
2.*Cor.*36.21.22.
Apoc 2.10.
*Chap.*12.6.
*Wiſd.*12.20.21.

place, whereby they might be deliuered from their malice; with how great circumſpection will he iudge his owne Sonnes? Now the conſideration of this truth, that God doth not lay vs open to afflictions, nor leaue vs to Satan and our ſpirituall enemies to be loaded with miſeries at their pleaſure, as our ſinnes which are without number or end haue juſtly deſerued; but doth in his fatherly wiſedome meaſure out vnto euery one of vs ſuch a proportion of afflictions as is fitting for vs; as it doth ſufficiently ſhew the greatneſſe of Gods mercy and loue, ſo it may ſtrengthen our patience in the time of our afflictions, and repleniſh our hearts with joy and conſolation. Seeing we ſtand not to the cruell curteſie of the enemies of our ſaluation, to endure what pleaſeth them to lay vpon vs; but onely haue ſuch a meaſure allotted vnto vs, as God in his infinite loue and goodneſſe knoweth beſt; and howſoeuer they are oftentimes the inſtruments of our calamities, and are vſed by our heauenly Phyſitian as his Apothecaries to miniſter vnto vs theſe vnpleaſant potions, for the purging away of our corrupt and ſinfull humors, yet doth hee ſtrictly preſcribe ſuch an exact bill of the ingredients, and carrieth ſuch a watchfull eye ouer them, whileſt they are making theſe confections, that they are not able to adde one ſcruple vnto his proportions, nor to giue vs a graine more of theſe loathſome drugges than is fit for the effecting of the cure, and the recouery of our ſpirituall health.

§. Sect. 4.
That our afflictions are in their quantity ſmall & light.

And thus it generally appeareth that God ſheweth great loue and mercy vnto vs in that he doth afflict vs in meaſure, ſeeing our innumerable and moſt hainous ſinnes haue deſerued, and the enemies of our ſaluation are willing and ready to inflict on vs all his plagues and puniſhments: in which reſpect we haue juſt cauſe to thinke that we are well dealt with, if wee eſcape any of them, and to acknowledge in our greateſt afflictions with the diſtreſſed Church, that it is the infinite *mercy of God that we are not vtterly conſumed*: ſeeing it is not to be attributed vnto any of our deſerts, whoſe ſinnes haue pulled downe Gods iudgements vpon vs, nor to want of will or power in Sathan and the world who are alwaies able and deſirous to doe vs miſchiefe, but onely to Gods infinite loue and mercy in Ieſus Chriſt, which pardoneth all our ſinnes, and to his almighty power & prouidence, whereby he preſerueth and defendeth vs from the malice & might of all theſe our enemies, ſo as they cannot puniſh vs at their owne pleaſure, but onely as Gods inſtruments afflict and correct vs in ſuch a manner and meaſure as hee preſcribeth. Now let vs deſcend to a more ſpeciall conſideration of the meaſure of our afflictions, and take a more cleare view of Gods loue and mercy brightly ſhining therein, and that both in reſpect of the croſſe it ſelfe which wee beare, and alſo in regard of vs who indure and beare it. The loue and mercy of God appeareth in the meaſure of our afflictions, both in reſpect of their quantity which is but ſmall, and in their time which is but ſhort; for either they are light, or they are not long, and if they bee great in quantity, they are but momentany in their continuance; or if they bee tedious in time, they are eaſie in waight; and therefore may be borne with patience; either in regard of our ſenſe, becauſe they doe not trouble vs much, being themſelues light and ſmall, or in reſpect of our hope, becauſe they will not trouble vs long, ſeeing they are but ſhort and momentany: yea in truth wee may well joyne both together, and affirme with the Apoſtle that they are both light in their load & waight, & alſo ſhort and momentany in their time and continuance. And therefore well may we beare them not only with patience, but alſo with joy and thankfulneſſe; eſpecially if we conſider, that through the infinite mercies of God and merits of Chriſt, wee are corrected with theſe ſmall and ſhort chaſtiſements, that wee may be freed from intolerable torments and euerlaſting condemnation, and doe therefore indure *theſe light and momentany afflictions*, that through the bleſſing of God, *they may cauſe vnto vs a farre more excellent and an eternall waight of glory*. First then Gods mercy and loue towards vs doth appeare in the meaſure of our afflictions, in that they are but light and ſmall: for whereas our ſinnes haue deſerued the vnſupportable waight of Gods wrath and the intolerable torments of the damned in Hell Fire; the Lord hath graciouſly ſpared vs, and cauſed his onely deare Sonne in our ſtead to beare our iniquities, together with the puniſhment due vnto them: hee hath withheld it from lighting and lying vpon vs, whom it would haue ouerwhelmed, and preſſed downe to the bottome of Hell, and hath laide it vpon the ſhoulders of our Sauiour who was able to beare it, and in bearing alſo to aboliſh and take it away. And now he hath fitted another burthen for vs, not according to the meaſure of our ſinnes but of our ſtrength: not that intolerable burthen of ſinne and puniſhment, which would oppreſſe vs, and cauſe vs to ſinke into the gulfe of deſperation, but a ſweet, light and eaſie burthen of afflictions, as our Sauiour calleth it, to keepe vs who are light vpon the ballance (as the Pſalmiſt ſpeaketh) from being puffed vp and blowne away with the wind of worldly vanities. And this he layeth vpon vs, not to toyle and tyre vs but that it may ſerue as an eaſie yoke to keepe vs in obedience, and to inable vs the more fitly to draw and labour in the way of Gods Commandements,

Lamen.3.22.

1.Cor.11.32.

2.Cor.4.17.

Math.11.30.

Pſal.62.9.

mandements, which in the end will bring reſt to our ſoules: not to ouer burthen and ſinke vs in this Sea of miſeries; but rather to ballaſt vs, that we be not ouer ſet with the boiſterous blaſts of Sathans temptations; and to keepe vs in a right courſe that wee be not wrackt vpon the rockes of ſin. So the author of the Booke of Wiſedome ſaith; *Therefore thou chaſteneſt them by little and little that offend; and warneſt them by putting them in remembrance wherein they haue offended, that leauing their wickedneſſe they may beleeue in thee O Lord.* And this ſmall meaſure of affliction which the Lord hath prepared for vs, is ſignified in the Scriptures by the name of a cup, which by our heauenly Father is mingled and prouided for our drinking; for it is not ſaid that wee muſt drinke a Sea of ſorrowes, or an infinite meaſure of puniſhment, as our ſinnes haue deſerued; no nor yet a barrell or great veſſell, but onely a little cup. The which wee muſt not drinke alone, for the Lord hath cauſed his Sonne our Sauiour to drinke the very dregs thereof, euen to the bottome, and hath onely left a little pittance for vs to taſt and ſip of, which by the death of Chriſt is ſo corrected and purified from the poyſon of Gods wrath, and ſo ſugred and ſweetned with his merits and obedience, that not onely the chiefe loathſomneſſe thereof is taken away, but alſo it is made hereby, of a mortal poyſon which would haue killed vs, a wholſome preſeruatiue to keepe vs from the contagion of ſinne, and a profitable potion to purge vs from our corruptions. In regard whereof our afflictions and griefes are but ſhadowes and reſemblances, rather than ſubſtantiall euills, and are rather vizards to fright Children in Chriſt, than true enemies which intend vs hurt. And therefore the Apoſtle ſpeaking of them ſaith, *As dying and behold wee liue, as chaſtened, and yet not killed, as ſorrowing, and yet alway reioycing, &c.* Whence one obſerueth that our ſorrow hath a *quaſi, as though*, or *as it were* added to it; but ſo hath not our reioycing, becauſe in hope it is moſt aſſured. And why is it ſaid, not ſimply that wee *ſorrow*, but *as it were* are ſorry? becauſe like a ſleepe or dreame it vaniſheth away, and the iuſt ſhall triumph ouer it in the morning, &c. And howſoeuer theſe ſhadowes of euill which are inflicted vpon vs, doe at their firſt appearing and approaching, ſeeme fearefull, and terrible, yet doe they vpon ſome ſmall acquaintance, grow ſo familiar with vs, that wee doe not much auoid their company. For as the Child ſeeing euen his friend and familiar acquaintance approching towards him, diſguiſed with ſome vgly vizard, is at firſt ſight much affrighted, and ready to cry out, and runne away; but when the vizard is laid aſide, returneth to himſelfe, and being freed from feare, doth take knowledge of the party, and turne all his feare into ieſt, and merriment: ſo our afflictions like a vizarded friend, do at the firſt appearing much amate vs, but when the vizard is remoued, and wee vpon better acquaintance find, that they are not enemies that hurt vs, but friends, from whom wee receiue much good and benefit, then doe we grow familiar with them, and notwithſtanding that their company is vnpleaſant to our ſenſe, yet doe wee not with any great earneſtneſſe deſire to bee freed from it, becauſe wee find it ſo neceſſary and profitable. And thus it appeareth that our afflictions are both light and ſmall, not that our ſinnes haue not deſerued more ſharpe chaſtiſements; but becauſe a little correction ſeemeth enough, vnto our moſt deare and louing Father, who ſo tenderly affecteth vs, that when hee hath giuen vs ſcarce the hundreth part of the ſtripes which our faults haue deſerued, hee earneth and relenteth in the bowels of his compaſſion, and thinking our correction more than enough, yea double to our ſinnes, hee pardoneth our iniquities, and graciouſly receiueth vs into his former fauour. *Eſay 40.2.*

§. *Sect.* 5.

That our afflictions are momentany, and but of ſhort continuance.

But as our afflictions are in their quantity, ſmall and light: ſo are they in their time ſhort and momentany: for though our ſins haue deſerued eternall condemnation in Hell Fire; yet God of his infinite mercy and goodneſſe, doth for the death and obedience of Ieſus Chriſt, freely remit vnto vs all thoſe euerlaſting puniſhments; and contenteth himſelfe to viſit our iniquities with ſome temporary chaſtiſements in this life, and with the rods of the children of men; not for our hurt and puniſhment, but for the amendment of our liues, and the ſaluation of our ſoules. And thus the Lord ſaith that hee will afflict the ſeed and poſterity of *Dauid, but not for euer*; and particularly of *Salomon, that if he ſinned, he would chaſtiſe him with the rod of men, and with the plagues of the children of men; yet his mercy ſhould neuer depart from him.* *1.King.11.39. 2.Sam.7.14.* Yea this gracious promiſe hee maketh to his whole Church, that *hee would not contend with her for euer, nor bee alwayes wroth; becauſe ſo the ſpirit would faile before him*, and all mankind ſhould be deſtroyed in his diſpleaſure. *Eſay 57.16.* The which truth the Church by faith layeth ſure hold of, for her comfort, in her great afflictions; *The Lord* (ſaith ſhe) *will not forſake for euer, but though he ſend affliction, yet he will haue compaſſion, according to the multitude of his mercies.* *Lam.3.31.32.* And that not becauſe our ſinnes are few in number, or light in waight, and therefore deſerue but gentle chaſtiſements; but becauſe being a gracious Father, *hee doth not puniſh willingly*, nor afflict the children of men with pleaſure and delight; but rather taketh his chiefe pleaſure in exerciſing his *Verſ.33.*

owne nature, and in extending his mercy and goodneſſe towards repentant ſinners. And in this regard the Church cryeth out: *Who is a God like vnto thee, that taketh away iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his wrath for euer, becauſe mercy pleaſeth him.*

Micha.7.18.

But moſt notably doth the Pſalmiſt ſet forth this truth, of Gods moderating and ſtinting our afflictions, in his loue and mercy without any reſpect to our deſeruings.

Pſal.103.8.to 5.

The Lord (ſaith he) *is full of compaſſion and mercy, ſlow to anger, and of great kindneſſe; hee will not alway chide, nor keepe his anger for euer. Hee hath not dealt with vs after our ſinnes, nor rewarded vs according to our iniquities; for as high as the Heauen is aboue the Earth, ſo great is his mercy towards them that feare him. As farre as the Eaſt is from the Weſt, ſo farre hath he remoued our ſinnes from vs. As a Father hath compaſſion on his Children, ſo hath the Lord compaſſion on them that feare him. For he knoweth whereof we be made, he remembreth that wee are but duſt. The daies of man are as graſſe, as a flower of the field, ſo flouriſheth he, &c.* To the ſame purpoſe is that of the Prophet *Malachi*, where the Lord promiſeth to ſpare his Church and people, *as a man ſpareth his owne Son, that feareth him.*

Mal.3.17.

For as the louing Father accepteth of the weake endeauours, and imperfect obedience of his Childe; and when hee offendeth him, doth not long continue in his anger and diſpleaſure, but after that hee hath corrected him for his faults, that hee may not continue in them to his diſtruction, he receiueth him into his wonted fauour, that hee may not by ouermuch and too long ſeuerity become hopeleſſe and deſperate: ſo dealeth the Lord with his Children, neither cockring them in their faults, which would make them wanton and diſſolute; nor yet for euer frowning vpon them, and correcting them as their ſinnes deſerue: but moderating his iuſtice with mercy, he doth, after that by his chaſtiſements hee hath humbled them, and brought them to an hatred, and acknowledgment of their faults, withdraw his hand, lay his rod aſide, and manifeſt vnto them the wonted ſignes of his mercy and loue. In which reſpect one compareth the Lord to a skilfull muſition, who in tuning his inſtrument doth neither too much ſtretch his ſtrings, leaſt they ſhould breake, nor let them remaine too looſe and ſlacke, becauſe it would quite dull and dead their ſound and ſweetneſſe, and ſo ſpoile their muſicall harmony:

Chryſoſt. ad pop. Antiochen. homil.4. de pænitentia.

for ſo the Lord dealeth with vs; neither ſuffering vs to languiſh in continuall remiſſeneſſe, nor to bee broken, and worne out with tedious tribulation; leaſt too much eaſe ſhould make vs ſluggiſh, or too much trouble faint or deſperate.

Ier.30.11.

Yea in truth ſo farre off are our afflictions from being irkeſomely tedious, and of long continuance, that they are exceeding ſhort and momentany. For ſo the Pſalmiſt telleth vs, that God *indureth but a while in his anger, but in his fauour is life. Weeping may abide at euening, but ioy commeth in the morning.*

Pſal.30.5.

And with this aſſurance of hope, the people of God incourage one another to the practiſe of repentance. *Come* (ſay they) *and let vs returne vnto the Lord; for he hath ſpoiled, and hee will heale vs, he hath wounded vs, and hee will bind vs vp. After two dayes will hee reuiue vs, and in the third day hee will raiſe vs vp, and wee ſhall liue in his ſight.*

Hoſ.6.1.2.

Yea ſo ſhort is the time of theſe temporary afflictions; that the Lord reputeth it but as a moment; *For a moment* (ſaith he to his people) *in mine anger I hid my face from thee for a little ſeaſon, but with euerlaſting mercy haue I had compaſſion on thee.*

Eſay 54.8.

In regard whereof, wee may fitly ſay with the Pſalmiſt, that God *hath ſhewed vs great troubles and aduerſities, but will returne and reuiue vs*, ſeeing the time of their continuance is ſo ſhort, that they are rather ſhewed, than truely ſuffered: euen as the louing Father maketh ſhew only of his rod, and ſtriketh therewith his childrens coates, when his tender loue will ſcarce ſuffer him to touch their skinne.

Pſal.71.20.

§. Sect.6.
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But here ſome will ſay, To what purpoſe doe wee heare words of the breuity of our afflictions when in our owne ſenſe and experience they are long and tedious? or what comfort is this to tell vs that the afflictions of Gods Children laſt but for a moment or little ſpace, when as wee may hence conclude that wee are not in this number, ſeeing wee haue paſſed a great time in ſickneſſe, pouerty, and ſuch other miſeries? To which I anſwer, that our ſhort liues will not ſuffer vs to indure long afflictions; for they are momentany and but a ſpan long, as the Pſalmiſt ſpeaketh, and yet hee who is moſt afflicted, hath in part of this moment, ſome comfort and refreſhing.

Pſal.36.5.

If therefore wee complaine with *Iacob*, that our *dayes are euill*, in regard of the miſeries which wee haue endured, let vs acknowledge with him, that they are *few alſo*: and if with the Church wee complaine that all our *dayes are paſt in Gods anger, and waſted away in labour and ſorrow*, let vs alſo confeſſe with her, that *our yeeres haue beene ſpent as a thought that our life is cut off quickly and we flie away.*

Gen.47.9.

Pſal.90.9.10

It is true that in the ſenſe and feeling of our fraile fleſh theſe our ſhort afflictions doe ſeeme long and tedious; but vnto the ſpirituall man who liueth not by ſenſe but by faith, and in the expectation of euerlaſting happineſſe, his afflictions, though they ſhould laſt his whole life, would ſeeme but ſhort and momentany: ſeeing he doth not compare the time of their continuance, with the reſt of his life, which he leadeth in this World in joy and delight; but with that eternall glory, and neuer ending bleſſedneſſe which he is to inherit in the World to come. Neither doth he number the dayes of his affliction according to the preſent ſenſe and apprehenſion, of the fleſh, (which expecteth no other joy or comfort, but what it hath in the pleaſures of ſinne, and in the fruition of worldly vanities ſeeing it is deputed to mortification, and is to be wholly deſtroyed and aboliſhed by death; and therefore thinketh all this time loſt which is not ſpent in earthly delights, and euery day a yeere which bringeth with it any croſſes and afflictions, (becauſe though it bee ſhort in its ſelfe, yet in truth it is long being compared with the momentany continuance of our life vpon Earth whereof it is a great ſhare) but the faithfull man numbreth his dayes according to Gods arithmeticke, in whoſe eſtimation *a thouſand yeeres are as yeſterday when it is paſt, and as a watch in the night;* becauſe hee compareth this finite time with that which is infinite and euerlaſting. And therefore conſidering on the one ſide, that all his whole life is but a moment, and leſſe than the winckling of an eye, in reſpect of that eternall life and happineſſe which is to follow; and on the other ſide, that in this momentany life, he hath many comforts and refreſhings, both in regard of his outward relaxtaion from troubles, when being freed from his afflictions, hee enjoyeth the comforts of this life, and alſo in reſpect of his inward feelings through his future hopes, and the preſent conſolations of Gods Spirit and joy in the holy Ghoſt; hee is ready to conclude, that his longeſt afflictions are but very ſhort, euen a moment of a moment, ſeeing they laſt but a part of this life, which altogether is but ſhort and momentany.

CHAP. XI.

That God ſo meaſureth our afflictions vnto vs, as that they doe not exceed our ſtrength to beare them.

Sect. 1.
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AND thus doth Gods loue appeare in the meaſure of our afflictions, being conſidered in themſelues both in reſpect of their quantitie and time; but yet this loue and goodneſſe of God will ſhine much more cleerely, if wee further conſider how hee meaſureth them vnto vs; firſt in that he doth not ſuffer the meaſure of our afflictions to exceed the meaſure of our ſtrength; and ſecondly, in that he proportioneth them according to the ſcanteſt meaſure of neceſſity, laying no more vpon vs, than hee is neceſſarily inforced to [illegible] impoſe, hauing herein reſpect to his owne glory and our benefit and ſaluation. Concerning the former, the Lord doth not meaſure out our afflictons according to our faults but according to our ſtrength, and looketh not what wee haue deſerued, but what wee are able to beare; for as the Prophet ſaith, *in his anger hee doth remember mercy,* which maketh him in all our chaſtiſements to intend our profit, and not our puniſhment. Neither doth he giue vnto all his Seruants a cup of the like ſize, or a burthen to beare of the ſame waight; but either fitteth their afflictions to the meaſure of their ſtrength, or their ſtrength to the meaſure of their afflictious, abating of the burthen becauſe it is too heauie, or adding to their power who beare it, becauſe they are too weake. Hee doth not obſerue in ſharing of afflictions an Arithmeticall proportion, giuing to all indifferently the ſame number and meaſure; but like a wiſe Geometrician hee doth proportionate and fit them to the ſtrength of the bearers, alotting a greater burthen to the ſtrongeſt, and a leſſe to the weakeſt. In which reſpect hee is ſaid *to correct vs, in judgement,* becauſe he wiſely diſcerneth (not only who deſerueth moſt correction, but alſo) of their ſtrength and abilitity who are to beare his chaſtiſements; which not being obſerued, in ſtead of loading them, he ſhould ouerwhelme them, and in ſtead of amending them, he ſhould deſtroy them. But this truth will more manifeſtly appeare, both by the Scriptures, and by reaſon it ſelfe grounded vpon them. For in the Word of God wee haue an expreſſe promiſe, made by him who is faithfull and true, and neither can nor will deceiue vs, that the Lord *will not ſuffer vs to be tempted aboue that wee are able, but will giue the iſſue with the temptation, that we may be able to beare it.* And euen reaſon it ſelfe inlightned by the Scriptures will teach vs, that it can bee no otherwiſe, if we conſider who is the author of our afflictions. For firſt they proceed from God our heauenly Father, whoſe wiſedome is infinite, and whoſe loue is incomprehenſible; and therefore if earthly parents out of their ſmall modell of loue, and little pittance of affection, guided and directed with their ſhallow judgement, and diſcretion, doe not giue vnto all their children the like meaſure of chaſtiſement, though they bee alike guilty of the ſame fault; but haue reſpect to their age and bigneſſe, giuing leſſe to the yongeſt and weakeſt, and more to thoſe who are older & of greater ſtrength: becauſe if they ſhould receiue theſe greater ſtripes, they would (exceeding their ſtrength) make them dull or deſperate; and if theſe ſhould haue their lighter chaſtiſements, they would hereby grow careleſſe and negligent; how much more then will the

Habac.3.2.

Ier.10.24. 30.11.

1.Cor.10.13.

Lord, ſo farre exceeding them in loue and wiſedome, thus proportionate his chaſtiſements to the ſtrength of his Children; not puniſhing his babes in Chriſt, and thoſe of riper age in the ſame meaſure; but correcting them with ſuch gentleneſſe, that they may bee amended and not oppreſſed, and theſe with ſuch ſeuerity that they may lay them to heart, and not for their lightneſſe ſcorne and contemne them; ſeeing he doth not in his chaſtiſements ayme at the ſatisfying of his juſtice by puniſhing the fault, but doth all out of meere loue for the reformation of the offender? Againe the Lord is our heauenly Phyſition, who hath vndertaken to cure vs of our corruptions; and afflictions are the potion which hee hath prepared for the effecting of the cure; and therefore if wee ſo farre truſt earthly phyſitions whom wee thinke faithfull and skilfull, that for the recouery of our bodily health, wee dare aduenture to drinke the potions which they haue appointed, being perſwaded that they will haue reſpect to our conſtitution and preſent condition, and not giue vs a medicine aboue our ſtrength; notwithſtanding that common experience telleth vs, that they themſelues for want of skill are often deceiued, and ſomtime for want of care or honeſty are ready to deceiue: then how much more willingly ſhould wee for the health of our ſoules, receiue this potion of afflictions prepared by our heauenly Phyſition, ſeeing wee can make no queſtion either of his skill, loue or faithfulneſſe; and therefore may bee aſſured that in making this medicine he will haue reſpect to our ſtrength and ability, and will ſo correct this poyſon of affliction before hee doe giue it, that it will cure and not kill vs; and though it make vs ſicke for the preſent euen to the death, as we imagine, yet wee ſhall finde in the euent, that it will not hurt vs, but onely by working thus effectually, will purge away the noyſome humors of ſinne. Hee is alſo our King, and Emperour, who hauing preſſed vs to the ſpirituall Warfare, guideth and directeth vs in all our wayes, and allotteth vnto euery of his Souldiers their office, place, imployment and enterpriſes; and therefore if euen earthly commanders both in their diſcretion and loue to their ſouldiers, fit their imployments according to their abilities, appointing the ſtronger and valianter for attempts of greateſt difficulty and danger, and the weaker and fainter to more eaſie ſeruices; how much more will the great Commander of Heauen and Earth, out of his infinite wiſdome, loue and care, appoint vnto euery of his Souldiers whom hee hath preſſed out to fight in this battaile of afflictions, a fit taske for their vndertaking; and allot fit imployments both in reſpect of labour and danger for the ſtrength of thoſe which are deſigned to them? To conclude, if wee ſee all who are wiſe and juſt, to haue this regard, not to oppreſſe their inferiours with labors, but to fit their imployments according to their abilities, if no good ſchoolemaſter will appoint his ſcholar longer or hardor leſſons than they can learne, nor correct them with more or greater ſtripes than is fit for their age; but obſerue a proportion and meaſure, both in their inſtructions and corrections, according to their ſeuerall capacities to conceiue or ſtrength to beare and endure; if no good Maſter will appoint his Seruants a greater burthen than they can cary, but allot the heauieſt to the ſtrongeſt, and the lighteſt to the weakeſt; yea if a good man be mercifull to his beaſt fitting his load to his ſtrength, and not oppreſſing him with more than hee can beare; how much more may we be aſſured that the Lord will be more carefull ouer his owne Children, in proportioning their burthen to their ſtrength, that they may not ſinke vnder the waight of their afflictions, eſpecially conſidering that hee perfectly knoweth their power and ability, and can as eaſily adde to their ſtrength, as detract from their burthen.

2.Pet.2.9.

§. Sect.

That Chri

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Secondly God the Father hath committed the tempering of our cup vnto Chriſt our Sauiour, who as hee hath manifeſted his loue vnto vs in giuing his life as the price of our redemption; and in not thinking thoſe precious dainties too deare for vs, euen his body to bee our meate and his blood our drinke, that by them wee may be nouriſhed to euerlaſting life; ſo hath hee no leſſe skill in tempering a cup fit for our ſtrength, and the curing of our ſpirituall diſeaſes, not only as being our creatour who *knoweth whereof we bee made, and remembreth that wee are but duſt*; but alſo as being our mediator, hee had experience both of the cup which he tempereth for vs, and of our weakneſſe and infirmities who are to drinke it. For himſelfe hath begun to vs of this cup of afflictions, as it was tempered for him by his heauenly Father, and did not onely taſt or ſip of it, but drinke it off to the very bottome: and herein alone the difference is betweene his cup and ours, in that his was farre bigger, and the potion much more bitter and diſtaſtfull, ours leſſer, and leſſe vnpleaſant and loathſome; his was giuen vnto him in anger for the purging away of our puniſhment in reſpect of ſinne paſt, but ours in loue, either to bee a profitable potion to purge and cleanſe our bodies and ſoules from their preſent corruptions, or to bee a preſeruatiue to preuent the contagious diſeaſes of ſinne for the time to come. And as hee hath good experience of our medicine, ſo alſo of our weakneſſe and frailty: for as he hath drunke of our cup, ſo likewiſe alſo hee

Pſal. 103.1

hath borne our infirmities, and carried our ſorrowes, and being ſicke of our ſins which as our ſurety he tooke vpon him, he was alſo ſmitten with our plagues, wounded for our tranſgreſſions, and broken for our iniquities. Neither *haue we an high Prieſt which cannot be touched with the feeling of our infirmities, but hee was in all things tempted in like ſort, yet without ſinne*, as the Apoſtle ſpeaketh. And therefore as thoſe who are pitifull and mercifull in their owne nature, doe take the greateſt compaſſion, and doe moſt commiſerate them who are afflicted with thoſe griefes and diſeaſes vnto which themſelues haue beene formerly ſubject: ſo may we aſſure our ſelues, that our Sauiour Chriſt, who hath had the feeling of our ſickneſſes and infirmities, and hath taſted ſufficiently of theſe loathſome drugs of affliction, which are now miniſtred vnto vs, doth compaſſionate our griefes, and hath a fellow-feeling in our miſeries: and therefore hauing the mixing of our cup committed vnto him, hee will haue regard to our ability, and not make it ſo loathſome, but that we may well take it: and hauing all power committed alſo vnto him, hee will helpe our infirmities, and giue ſuch ſtrength vnto vs in our greateſt weakneſſe, that wee ſhall bee able to take ſo much of this vnpleaſant Phyſicke, as is fit for the recouery of our ſpirituall health. And hereof it is that the Apoſtle hauing taught vs that Chriſt our High Prieſt was touched with our infirmities, and tempted like vnto vs, maketh this the ground of our faith in all our troubles, and encourageth vs hereby *to goe boldly vnto the throne of grace, that we may obtaine mercy, and find grace to helpe in time of need.* So elſewhere hee telleth vs, *that it behoued our Sauiour to be like vnto his brethren, that hee might be a mercifull and faithfull high Prieſt*, &c. *for in that himſelfe hath ſuffered, being tempted, hee is able to ſuccour them that are tempted, and that now hee can haue compaſſion on the ignorant, and on them that are out of the way, becauſe he himſelfe alſo hath beene compaſſed with infirmity.* And therefore we need not now to feare either to bee oppreſſed with an ouer-heauy waight of troubles and afflictions, or that we ſhould be tempted aboue our power, in regard of our frailty and infirmity, ſeeing he who maketh the wounds, hath alſo power to cure them, & he that mixeth our cup, can alſo giue vs ſtrength to drink it, according to the ſaying of *Eliphaz* vnto *Iob*, *Hee maketh the wound, and he bindeth it vp, he ſmiteth and his hands make whole. Hee ſhall deliuer thee in ſixe troubles, and in the ſeauenth the euill ſhall not touch thee*, &c. And hee hath alſo bound himſelfe by his moſt gracious promiſe, that *hee will not breake the bruiſed reed, nor quench the ſmoaking flax, till hee bring forth iudgement vnto victory.*

§. *Sect.* 3. That the holy Ghoſt is preſent with vs & powerfully aſſiſteth & comforteth vs in al our afflictions.

Thirdly, God the Holy Ghoſt is alwayes preſent with the faithfull in all their afflictions and tribulations, ſupporting their impotency with his might, and manifeſting his greateſt ſtrength in their greateſt weakneſſe; ſo that though their tentations are grieuous and manifold, yet are they alwayes enabled both to beare and ouercome them. It is true indeed that the Lord ſuffereth the faithfull to run into deſperate dangers, and in the ſenſe and feeling of the fleſh, to be almoſt ouer-whelmed with the vnſupportable waight of their afflictions: as wee ſee in the example of *Dauid, Iob, Elias*, the Diſciples of our Sauiour, who were almoſt couered with waues before they were freed out of danger; and in the whole Church grieuouſly afflicted in Egypt, and in moſt deſperate danger at the Red Sea, the former making them cry out in ſenſe of paine, the other in expectation of greater euils; but moſt plainly in the example of Chriſt himſelfe, who was ſo loded with afflictions, that drops of bloud were preſſed out of him, and ſo oppreſſed with the vnſupportable waight of the euils which he ſuffered, that ſpeaking according to his preſent ſenſe and feeling, he complayneth in agony of ſpirit, that he was left and forſaken of God. And all this may well ſtand with the truth of Gods Word; for hee hath promiſed, not that wee ſhall not be ſorely loaden with an heauy waight of affliction; but only that we ſhall not be oppreſſed and ouer-whelmed; not that wee ſhall eſcape the aſſaults of terrible enemies, or neuer be foiled in the fight, but that in the end wee ſhall obtaine the victory; not that wee ſhall be freed from tentations of any kinde, yea, euen of the higheſt and moſt dangerous nature, but that we ſhall not be tempted aboue our power, but ſhall haue a good iſſue with the tentation, ſo as wee ſhall be able to beare it. And thus the Lord is as good as his promiſe, when as loading vs with the greateſt waight of afflictions, he giueth vnto vs an anſwerable meaſure of ſtrength, whereby wee are enabled to beare and ouercome them; the which he neuer faileth to doe vnto his faithfull children who truſt and depend vpon him. So that in their greateſt afflictions they may ſay with *Dauid*: *The Lord hath chaſtned me ſore, but he hath not deliuered me to death*; & with the Apoſtle *Paul*, *we are afflicted on euery ſide, yet are we not in diſtreſſe; in pouerty, but not ouercome of pouerty, we are perſecuted but not forſaken, caſt downe but we periſh not.* Not that wee haue any ſtrength in our ſelues to endure the fiery tryall, or to reſiſt the violence of theſe cruell enemies, but becauſe in our greateſt weakeneſſe wee are ſupported with the power of Gods might, and held ſo faſt by the hand of Chriſt, that the ſtrongeſt afflictions inforced with all the violence of Sathans temptations, are

Matth. 8.24.
Exod. 2.23. & 14.10.
1. *Cor.* 10.13.
Pſal. 118.18.
2. *Cor.* 4.8, 9.
Iohn 10.28.

are not able to pull vs from him. So that notwithſtanding our greateſt calamities, and little ſtrength, wee may reſt perſwaded with the Apoſtle, that *neither tribulation, anguiſh, perſecution, famine, nakedneſſe, perill, ſword, nor any thing elſe, ſhall be able to ſeparate vs from the loue of Chriſt.*

Rom. 8. 35.

For firſt the Spirit of God dwelling in vs doth according to the greatnes of our outward afflictions, giue vs an anſwerable meaſure of inward conſolation; ſo that where there are great croſſes, there alſo are great comforts: and when God ſendeth an extraordinary meaſure of worldly miſeries, which in reſpect of our owne ſtrength would, in trying, tire vs, he ſendeth alſo an extraordinary meaſure of ſpirituall refreſhings, and comfortable feelings of his loue, which make our intolerable burthen to become light and eaſie; of which the Apoſtle ſheweth that he had good experience, where he ſaith, that *as the ſufferings of Chriſt abound in vs, ſo our conſolation aboundeth through Chriſt.*

2. Cor. 1. 5.

Whereupon hee profeſſeth his hope that the afflicted Corinthians ſhould bee made partakers of the ſame comforts. *And our hope is ſtedfaſt* (ſaith he) *concerning you, knowing that as you are partakers of the ſufferings; ſo ſhall yee be alſo of the conſolation.*

Verſe 7.

The like experience of theſe inward conſolations had the Prophet *Dauid*, *In the multitude* (ſaith he) *of my thoughts within me, thy comforts delight my ſoule.*

Pſal. 94. 19.

All which inward comfort and conſolation wee haue from the holy Spirit of God dwelling and raigning in vs, whileſt it doth apply vnto vs the mercies of God, and merits of Chriſt, and ſo aſſuring vs that wee haue our part and intereſt in all the gracious promiſes of the Goſpell, which either concerne this life or the life to come, doth repleniſh our conſciences with ſuch peace as paſſeth all vnderſtanding, and with ſuch vnſpeakable joy and gladneſſe, as none conceiue but they who feele it.

Iohn 4. 14.
Iohn 7. 38.

For it is the water of the Spirit which like a liuing fountaine euer ſpringeth in vs vnto euerlaſting life, and like a cleere riuer floweth with the heauenly ſtreames of ſweet conſolation, wherein being bathed and waſhed, in the ſcorching heat of afflictions and perſecutions, we are preſently cooled and refreſhed, and ſo filled with joy and delight, according to that of the Pſalmiſt, *There is a riuer whoſe ſtreames ſhall make glad the Citie of God, the holy place of the Tabernacles of the moſt high.*

Pſal. 46. 4.

It is this ſpirituall anointing and heauenly Oile, which preſerueth vs from being conſumed in this fiery furnace of affliction, and wherewith being anointed after we are ſcorched with theſe flames, our ſores are ſuppled, and the fiery heate of the burning ſo extracted and drawne out, that wee receiue no more hurt thereby, than *Moſes* buſh, which in burning was not conſumed; or the three children in the fiery furnace, whoſe very haires were not touched with the violence of the flames. So that though we were depriued of all worldly comforts, yet haue we no cauſe to be faint in our afflictions; or to ſhew impatiency in our greateſt griefes, as long as wee haue this inward comforter to refreſh and cheere vs: for *the conſolations of God ſhould not ſeeme ſmall vnto vs as Eliphas* ſpeaketh, ſeeing they ſo farre exceed all earthly delights; neither ſhould wee be dejected in our minds though wee want theſe earthly ſhadowes, when as wee are repleniſhed with this heauenly ſubſtance.

Iob 15. 11.

§. Sect. 4. That Gods Spirit gi vnto vs ſtrength to beare our a flictions.

But as the afflictions of the faithfull, though neuer ſo vnſupportable, are made tolerable with the conſolations of Gods Spirit, ſo alſo by that vigour and ſtrength which it miniſtreth vnto them: for this holy Spirit which is the ſtrong power of God, doth ſo comfort by ſtrengthening, and ſo ſtrengthen by comforting them, that though they are in themſelues moſt weake and feeble, yet being ſupported with this diuine might, the heauieſt waight of troubles and calamities ſhall not oppreſſe and ouerwhelme them. And this the Prophet *Eſay* plainly teacheth vs. *He giueth ſtrength* (ſaith hee) *to him that fainteth, and to him that hath no ſtrength he increaſeth power: ſo that* though young men who are in their chiefeſt vigour, being weary doe ſtumble and fall, *yet they who waite on the Lord ſhall renew their ſtrength; they ſhall mount vp with wings as Eagles, they ſhall run and not be weary, and walke and not be faint.*

Eſay 40. 29, 30, 31.

So the Pſalmiſt pronounceth him *bleſſed who conſidereth the poore*, becauſe the Lord will either deliuer *him in the time of trouble*, or elſe at leaſt *wil ſtrengthen him vpon the bed of languiſhing, & wil make all his bed in his ſicknes.*

Pſal. 41. 1. 2.

And the Apoſtle aſſureth vs, that becauſe the Lord is faithfull in keeping his promiſes, *hee will ſtabliſh vs*, when wee are ready to ſtagger, *and keepe vs from euill*, either that it may not touch vs, or may not hurt vs.

2. Theſ. 3. 3.

According to that of the Pſalmiſt; *Thou ſhalt walke vpon the Lion and Aſpe, the young Lion and Dragon ſhalt thou tread vnder thy feet. Becauſe hee hath loued me therefore will I deliuer him, &c. Hee ſhall call vpon mee, and I will heare him, I will be with him in trouble, I will deliuer and glorifie him.*

Pſal. 91. 13. 1

In regard of which helpe and aſſiſtance which wee haue from God, he would haue vs to lay aſide all feare and cowardize, and to bee bolde and couragious in all our dangers and diſtreſſes. *Feare thou not* (ſaith hee) *for I am with thee, be not afraid for I am thy God: I will ſtrengthen and helpe thee, and will ſuſtaine thee with the right hand of my righteouſneſſe.* And againe, *I the Lord thy God will hold thy right hand, ſaying vnto thee, feare not, I will helpe thee. Feare not thou worme* Iacob, *and yee men of Iſrael, I will helpe ſaith the Lord and thy Redeemer, the holy one of Iſrael.* And vn-

Eſay 41. 10, 13, 14.

to this ſtrength of confidence and vndaunted feare, the faithfull doe attaine, as we may ſee in the example of *Dauid*, who profeſſeth, that though hee ſhould walke *through the valley of the ſhadow of death, he would feare no euill, becauſe God was with him, and his rod and ſtaffe did comfort him:* neither could he be dejected with the rod of his corrections, ſo long as he was ſtrengthened and vpheld with the ſtaffe of his conſolations. And thus the whole Church and people of God profeſſe, that being by faith, and their manifold experience aſſured, that God was their *hope and ſtrength, and helpe in troubles, ready to be found, therefore they would not feare, though the earth were remoued, and though the mountaines ſhould fall into the middeſt of the Sea, though the waters thereof ſhould rage and ſwell, and the Mountaines ſhake with the ſwelling thereof, &c.* By all which it appeareth, that God dealeth with his children in their afflictions, as with *Iacob* in wraſtling with him; for as in outward ſhew hee did ſeeme to contend and ſtriue with him, as though hee deſired to foyle and ouerthrow him, ſo indeed and truth hee gaue vnto him all that ſtrength whereby hee was enabled to ſtand, and in the end to ouercome: for ſo no ſooner doth the Lord by ſending afflictions ſeeme to contend with vs, and to deſire to ouerthrow and caſt vs downe, but preſently he inableth vs with the ſtrength and aſſiſtance of his holy Spirit to ouercome in this conflict; and as ſoone as we are ready to ſtagger he ſtayeth vs from falling, and when we haue receiued a foyle, he rayſeth vs vp again, till at laſt we preuaile in the conflict and obtayne his bleſſing. Neither can our weaknes be any hinderance to our victory ſeeing wee ſtand not by our owne ſtrength, but by the power of God aſſiſting vs, which is more manifeſted in our weakneſſe, and magnified in our frailty and infirmity. And as the tender mother teaching her yong or ſicke child to goe doth oftentimes ſeeme to leaue him to his owne ſtrength, when as in truth he goeth by her helpe ſupporting him; and to let him alone to his own care and prouidence, when as in the meane time ſhe hath a watchfull eye ouer him, ſo that hee is no ſooner ready to fall, but with nimble ſpeed ſhee catcheth hold of him, and preuents his danger: ſo doth the Lord deale with vs his children, whilſt in our nonage & greateſt weaknes, he teacheth vs to go in this rough path of afflictions, which leadeth to his Kingdom; for when he ſeemeth to neglect vs, he watcheth ouer vs: & when in our ſenſe & feeling hee leaueth vs to our ſelues, euen then hee ſtayeth vs by his ſtrength; & when we are in greateſt danger of ſinking & falling, he ſtretcheth out with ſpeed his powerfull hand, & preſerueth vs from receiuing any harme. An example whereof we haue in *Dauid:* who profeſſeth that if the Lord had not *holpen him, his ſoule had almoſt dwelt in ſilence, but when* (ſaith he) *I ſaid, my foot ſlideth, thy mercy, O Lord, ſtayed me vp.*

23,4.

46,1,2,3.

32.

12,9.

94,17,18.

§. *Sect.*5.
That God mingleth comforts and benefits with our afflictions and croſſes.

And thus are wee both comforted and ſtrengthened, with Gods holy Spirit, ſo as our afflictions cannot oppreſſe and ouerwhelme vs, though they bee neuer ſo great and manifold, and wee neuer ſo weake and impotent in our owne ſtrength. Vnto which we may further adde, that the Lord in his infinite loue towards vs, doth not content himſelfe to haue giuen vnto his children, this inward ſtrength and comfort in their afflictions; but alſo in their greateſt extremities, he giueth them the fruition of many outward benefits, joyning comforts with his croſſes, bleſſings with miſeries, blandiſhments with chaſtiſements, and good things with euill; ſo that in our greateſt mourning, wee neuer want matter of joy, and thankſgiuing. For as the Lord in his infinite wiſedome hath made ſuch a mixture of things in this life, that as there is no man ſo aboundeth and flouriſheth in worldly proſperity, but that he hath ſome croſſes and afflictions in his greateſt jollity; ſo there is no man ſo dejected and ouer-whelmed with troubles and calamities, but he hath ſome comforts and refreſhing. As no man is ſo loaded with benefits, as that he is in all reſpects happy, without any taſte of miſery; ſo there is none ſo oppreſſed with afflictions, that he is euery way miſerable, without any taſte of this earthly happineſſe. And this mixture the wiſe Iudge of Heauen and Earth hath made, to keepe vs in a meane, who are too prone to run into extreames; and becauſe wee would bee too much exalted with continual proſperity, and too much dejected if wee ſhould feele nothing but miſery, and affliction; the Lord neuer ſuffereth vs ſo to abound with worldly happineſſe, but that we haue ſomething to humble vs, nor ſo to bee plunged in miſery and affliction, but that wee haue ſome cauſe of preſent comfort, or future hope. And like a wiſe Father he doth not too much dandle vs, which would make vs wantons; nor alwayes beate vs, which would make vs deſperate; but he judiciouſly mingleth the one with the other, not letting vs haue our wils in all things, leſt wee ſhould neglect him; nor yet alwayes croſſing vs in them, leſt wee ſhould hate and rebell againſt him; nor alwayes cockering vs, leſt wee ſhould grow proud and inſolent, nor alwayes correcting vs, leſt wee ſhould become baſe and ſeruile; but hee giueth gifts, that wee may loue him, and ſtripes, that wee may feare him. Yea oftentimes he mixeth frowns with his fauours, when they make vs malepart; and kind ſpeeches with his rebukes and chaſtiſements, to ſhew in the hatred of our faults, his loue to our perſons, when he ſeeth vs humble and penitent, that ſo he may make vs in all things to re-

Nil adeò fortuna grauis, miſerabile fecit, vt minuant nulla gaudia parte malum, Ouid.4 Pont, Eleg.4.

reuerence him, and no leſſe to feare him in his fauours, than to loue him in his chaſtiſements. And as the wiſe Captaine and Commander doth not alwayes tire and weare out his Seruants, with long marches, weariſome watchings, & fierce skirmiſhes and aſſaults; but after their tedious labours bringeth them into Garriſons, that taking their reſt and repoſe, and refreſhing themſelues with wholſome diet, good lodging, and pleaſant recreations, they may renew their ſtrength and courage, and afterwards be more fit for ſeruice and imployment: ſo dealeth our great Commaunder with vs, in this ſpirituall warfare, giuing vnto vs a breathing time after our fight, reſt after our labours, recreation after ſorrowes, and after troubles and afflictions, comforts and refreſhings; that ſo hauing recouered our ſtrength, and taken new courage vnto vs, wee may the better bee inabled to doe him further ſeruice. Yea hee doth not onely interchangeably let one of theſe ſucceed the other, but like a prudent generall hee intermixeth them together, giuing vnto them in the time of their greateſt labours, ſome reſt, and in their ſharpeſt conflicts and encounters with afflictions, ſome breathing, and refreſhing; euen as contrariwiſe hee doth not, when they are in the garriſon of proſperity ſuffer them to languiſh in idlenes, and to ſpend their whole time in eating, drinking, pleaſure, & delight, which would effeminate their mindes, and make them vnfit for ſeruice; but ſometimes inureth them to labour, watching, and warlike exerciſes, for the preſeruing of their ſtrength, and manlike courage. To this purpoſe one ſaith, that God in gouerning the World, doth now ſend one thing, and then an other, and doth not at all times grant proſperity, nor alwaies inflict trouble, and aduerſity; but as there is in nature a viciſſitude, and intercourſe of all things, Day following Night, and Night Day; Summer Winter, and Winter Summer: ſo euen in vs, ſorrow, and pleaſure, ſickneſſe, and health, haue their turnes, and changes. And therefore wee ſhould not thinke ſickneſſe ſtrange, for then by the ſame reaſon we ſhould think it ſtrange alſo when we haue our health; nor bee much moued when ſorrow commeth; for then wee ſhould be alike troubled at the approach of joy: becauſe, in courſe of nature, theſe doe follow one the other, &c. Neither now ſay, that this is no comfort vnto thee, who alwayes liueſt in miſery, and affliction, ſeeing hereby thou ſhalt but bewray thy vnthankfulneſſe, and forgetfulnes of Gods bleſſings; for no man can be alwayes in griefe, neither will our nature beare it: but becauſe wee deſire to ſpend all our time in pleaſure and delight, therefore we think the ſhorteſt griefes, to be (as it were) an age of ſorrow. Beſides, thoſe things which are good and delightfull, doe when they are paſt, eaſily ſlip out of memory, but that which is euill and grieuous maketh ſuch a deepe impreſſion, that though it be paſt, yet it is neuer forgotten. Euen the weary hireling, and the idle Gentleman, the King, and Captiue haue both their comforts, and their croſſes. For hee oftentimes in his priſon, hath his pleaſures, laughing, leaping, and playing to expreſſe his mirth; and the other, vnder his Crowne hath his cares, and many a pang vnder his purple robe, ſorrowing, ſhaking, carking, and dying, for feare of dying. So that there is no mans life, eyther without paine, or pleaſure, matter of mirth, or cauſe of mourning, the which mixture, the Lord hath made for our profit and benefit, if wee had eyes to ſee it, or grace to acknowledge it; for we could neuer well relliſh theſe diſhes of proſperity, vnleſſe they were ſeaſoned with afflictions, and made pleaſing to our palates, with theſe ſharpe ſawces; we would take no delight in the day of joy, vnleſſe the darke night of ſorrow went before it; nor eſteeme of health, if we were neuer ſicke; nor thinke plenty a benefit, vnleſſe we were ſometimes pinched with want and penury. Neither is the value of any of Gods benefits knowne in the fruition, but in their want. Delicates would not delight vs, if they were not dainty; neither do we account any thing rare in excellency; vnleſſe withall it be rare in vſe. Euen continuall pleaſure would diſpleaſe vs, and ſweetneſſe it ſelfe without change, or mixture, would become as lothſome as gal or wormewood. Perpetuall eaſe, is worſe than weariſome labour; and according to the Prouerbe; Hee had need to haue ſtrong bones that beareth the waight of continuall proſperity. For it is a kind of miſery, neuer to haue taſted miſery; and no more delight to abound alwayes in pleaſure, and plenty, than it is to haue alwayes a ful ſtomack: ſeeing we ſurfet of this ſaciety, & are more dangerouſly ſicke, being pampered with theſe worldly dainties, than when wee vſe the moſt ſpare diet. And therefore it is in mercy, that the Lord mingleth our proſperity with aduerſitie; ſeeing by the want of earthly benefits, he doth but whet our ſtomackes, and ſharpen our appetites, that after when we haue them, we may feed on them with more delight. For our health is ſweetned, and endeared by our ſickneſſe, our plenty with our want, our liberty by our reſtraint, our reſt by our labour, and the hauing our wils, by our ſometimes wanting of them.

Chryſoſt. in Matth. 16. Homil. 54.

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§. Sect. 6
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But here ſome will ſay, that howſoeuer there might be ſome pleaſure or profit in an equall mixture of proſperity, and affliction; or when wee haue a little ſowre to relliſh all our ſweet; yet there is no great comfort, when the ſawce exceeds the meat; neither can I find any place for patience in mine afflictions,

flictions, ſeeing I haue ſo many croſſes; for ſo few comforts, and a pound of miſery, for a dramme of delight. To whom I anſwere, that theſe complaints ariſe from the corrupt fleſh, which is ſo wholly intent vpon that preſent ſmart which it feeleth, that it vtterly forgetteth all Gods bleſſings, and benefits, which wee either haue formerly enjoyed in time paſt, or doe enjoy, in and after our afflictions; and through impatience, robbeth vs of thoſe comforts which God hath giuen vs; which if they were duly pondred in the ballance of an vnpartiall judgement, they would not only counterpoyſe, but euen much ouer-weigh the cauſes of our griefes. Wherein we are not vnfitly compared vnto flies, who leaue all the ſound fleſh, though of farre greater quantity, and ſeeke out only ſores to ſucke in; or vnto little children, who if any of their many delights be taken from them, in their peeuiſhnes and diſcontent caſt away all the reſt, and fall a crying: for ſo in our frowardneſſe and impatiency, if we haue not all we can deſire, we thinke that we haue nothing; and if God croſſe vs in any one benefit, by taking it from vs, wee are ready to croſſe our ſelues in all the reſt; caſting them away by contempt, or careleſſe neglect, when as they ſhould ſerue as comforts to moderate our griefe. And being reſolued to torment our ſelues with exceſſiue ſorrow, wee voluntarily forget all the good things which wee enjoy, and imploy all our wit to inuent and find out arguments, to juſtifie our griefe; that ſo wee may haue ſome reaſon for our madneſſe; and to aggrauate the cauſes of our diſcontent with many circumſtances, that according to the greatneſſe thereof, we may alſo inlarge our ſorrowes, and haue ſome pretext for our exceſſiue mourning. Like vnto thoſe who being foule by nature, do paint their faces, that they may be faire by art, and ſo may be liked of others, who are deceiued with their falſe beauty; or (if the deceit being diſcerned, they appeare hereby more vgly to their judgement, than amiable to their eye) they may at leaſt pleaſe themſelues, who are willing to be deceiued, with theſe adulterate, and adulterous colours, that they may increaſe their loue and liking to their owne perſons: for ſo theſe paſſionate mourners, being in loue with their ſorrowes, and knowing that they are vgly and monſtrous when they are immoderate, they paint and ſet them out with falſe colours, that therby they may procure others approbation of them, or elſe fit them for their owne liking. And remouing out of ſight all Gods bleſſings and benefits they ſtill enjoy, which would be ſo many arguments to conuince them of folly, in their impatient ſorrow; and ſo many blots and aſperſions to blemiſh the counterfeite beauty of their painted griefe, they doe by all meanes amplifie, and aggrauate their croſſes, and if they bee not heauy enough of themſelues to preſſe them downe, they will increaſe their waight by calling to remembrance all their miſeries paſt, and by feare will anticipate all that are to come.

§. Sect. 8. That wee muſt comfort our ſelues in afflictions, by conſidering what benefits we do ſtill enjoy.

Such fondlings, it is hard to weane from this lothſome loue; becauſe they wilfully ſtop their eares againſt all conſolations, and therfore muſt for a time haue leaue to whip themſelues, with theſe rods of their own making; till ſenſe of paine haue brought them out of this fit of frenzie, and made them more capable of reaſon and perſwaſion, and till being wearied with their owne waywardneſſe they become wiſer, & more deſirous of their owne good. But if we haue any deſire in the time of our afflictions to haue our ſorrowfull ſoules refreſhed with true comfort, and to endure Gods fatherly chaſtiſements with patience and thankefulneſſe: let vs not fixe our eyes only vpon our preſent troubles, and turne them away from all causes of comfort, which God offereth vnto vs in the middeſt of our miſeries: neither let our minds be only intent vpon the euils which afflict vs, to aggrauate them in our conceite and apprehenſion, that with them we may increaſe our ſorrowes; but let vs rather exerciſe them in meditating vpon the manifold & great bleſſings which wee haue receiued from God in time paſt, vpon thoſe alſo which we preſently enjoy, and vpon ſuch as we expect in the time to come. For, there is no faithfull man, though for the preſent neuer ſo miſerable, who hath not had the fruition of many of Gods fauours in former times; the which he may to his comfort enjoy by a gratefull remembrance, not taking occaſion thereby to aggrauate his griefes, by calling to minde what hee hath loſt, but rather to renew his joy in himſelfe and thankfulneſſe towards God, by thinking how long hee did enjoy them. As wee may ſee in the example of *Iob*, who in his greateſt extreamities armed his patience, with the rememremembrance of thoſe manifold bleſſings which hee had receiued from God in former times; *Shall we* (ſaith he) *receiue good at the hand of God, and not receiue euill?* Yea there is no man ſo ouer-whelmed with miſeries, but that if it would pleaſe him to number them, hee might find as many of Gods mercies to ſet againſt them, which might ſerue to counterpoyſe the weight of his afflictions, and as much raiſe him with joy and comfort, as hee is dejected with griefe and heauineſſe. Thou art troubled with ſickneſſe; but thou haſt ſufficient wealth to prouide diet, phyſicke and other neceſſaries. Thou art weake and of a tender nature, but thou enjoyeſt ſuch a competency, as may maintaine thee without any great labour. Thou art poore in eſtate; but thou haſt thine health & ſtrength, whereby thou art inabled to take ſuch paines

Iob 2.10.

as may earne thy liuing. Thou haſt a troubled minde; but thou haſt a ſtrong body, or many friends which refreſh thee with their comforts. Thou haſt a weake body; but thou haſt a couragious heart. Thou haſt no goods nor meanes of getting them; but thou haſt ſome friends which take care of thee. Thou art deſtitute of friends; but thou art able to liue of thy ſelfe without their helpe. Thou haſt ſome bad children which grieue thee; but thou haſt ſome other good which do delight thee: or, thou haſt a vertuous wife which may ſupply the defect of all other comforts. Thou art vexed with miſeries all the day, one griefe purſuing another; but thou haſt reſt in the night, and when ſleepe commeth thy ſorrowes vaniſh. In a word, God vexeth vs not with a continuall feauer of afflictions, but onely with ſome Ague fits, which haue a good day as well as a bad; or at leaſt haue many intermiſſions, if they be *quotidian*. He doth not ſuffer theſe ſpirituall enemies ſo continually to aſſault vs, but that hee granteth vnto vs many breathing times to recouer our ſtrength; and if hee ſuffer them to giue vs great blowes, he giueth vs alſo ſtrong armour to beare them off. Hee will not depriue vs of all his benefits at once, but if he cauſe the Sunne of our chiefe joy to ſet, hee will make it to riſe againe (as it were) the next day, and in the meane time he will ſupply the abſence of this our great light, with the innumerable ſtarres of leſſer comforts. Yea (as I ſaid) hee ſo intermixeth comforts with our croſſes that wee neuer haue ſuch cauſe of griefe, but that wee haue as much cauſe of gladneſſe. Thus hee taketh away a good mother from *Iſaac*, but hee comforteth him in his loſſe by giuing him a vertuous wife: thus when *Leah* was deſpiſed he made her fruitfull; and when *Rachel* and *Hannah* were barren, hee comforteth them in their Husbands loue. Thus *Dauid*, when he ſerued a malicious King who ſought his life, was recompenced in the loue of a gracious Prince, who was as carefull to preſerue him, as his father violent in ſeeking his deſtruction; and when he was vexed with vngracious ſonnes, he was comforted in the loue of moſt faithfull ſeruants. And therefore, when as wee ſtill enjoy from God ſo many benefits with our croſſes, let vs not ſo wholy be taken vp in thinking on our afflictions, as that we neuer meditate vpon Gods bleſſings joyned with them: for this is but like the Leach, to feed vpon corrupted bloud, and to leaue that which is pure and ſound; or like the fooliſh Merchant of whom *Plutarch* ſpeaketh, who reſerued all his good Wine for the vſe of others, and drunke himſelfe that which was palled, & no better than vineger: but let vs think vpon that which is left, as wel as vpon that which is loſt, and not vexe our ſelues for that which we haue not, but enjoy with comfort that which we haue. For otherwiſe though wee profeſſe Chriſtianity, wee ſhall come ſhort of the wiſdome which was in the Heathen Philoſopher, who hauing loſt one of his foure goodly Mannours, ſaid vnto one who ſeemed much to condole his loſſe; Doeſt thou not know, that whereas thy ſelfe haſt but one little Farme, I haue three faire Mannors ſtill remayning? Which being acknowledged by the party, he further demanded: why then he ſhould not rather condole with him, for hauing but one, than the other with him, who was Lord of ſo many. Finally, as we haue had, and haue, many good things before and in the time of our afflictions, which may ſerue as comforts to lighten our calamities: So may wee alſo refreſh our fainting minds, in aſſurance of hope, & in the certaine expectation of future bleſſings; when as reſt ſhall follow our labour, and matter of mirth our cauſes of mourning. For, *though weeping may abide at the Euening, yet ioy commeth in the Morning*: though we haue a dropping ſeed time, yet our harueſt ſhall be faire and dry; for as the Pſalmiſt ſaith: *They that ſowe in teares ſhall reape in ioy; and whereas they went weeping carrying precious ſeed, they ſhall returne with ioy and bring their ſheaues.* And well this agreeth with the loue of our heauenly Father, to turne his terrible frownes into gracious ſmiles, and to giue ſome comfort to his children, after that by correction, hee hath throughly humbled them; well doth it befit the skill and grace of our wiſe Phyſician, to miniſter the cordials and reſtoratiues of conſolation, after the vomits and purges of affliction, that as by the one we are clenſed from the groſſe humours of ſinne and corruption, ſo by the other wee may be ſtrengthened and inabled, to leade a new life, and to performe with comfort and incouragement all holy and Chriſtian duties both to God and our neighbours.

Gen.24.67.
1.Sam.1.chap.
29.31.

Plutarch. de tranqu. animi.

Plutarch. ibid.

Pſal.30.5.

Pſal.126.5,6.

§. Sect.
That God
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But though it were ſuppoſed that our whole life were full of miſeries, and that we had no taſt of earthly comfort, nor had euer ſpent a day in worldly contentment, yet haue all the faithfull ſo many ſpirituall conſolations, both in reſpect of their preſent feelings and future hopes, that they are ſufficient to out-countenance all their croſſes, and to ſweeten all their afflictions in their greateſt bitterneſſe. For hauing the aſſurance of the pardon of their ſinnes, and reconciliation with God, there followeth this peace with him, ſuch peace of conſcience, as paſſeth all vnderſtanding, and ſuch inward conſolation and joy in the holy Ghoſt, as maketh them to rejoyce, not only in their proſperity, but alſo in their greateſt miſeries and afflictions, as the Apoſtle ſpeaketh. Neither doe they make any reckoning of all the croſſes and calamities which this World can inflict vpon

Rom.5.3.

vpon them : ſeeing all the miſeries and euils which are to be found vpon the whole Earth are but as one little droppe, in compariſon of that infinite Ocean of woe and helliſh condemnation, from which through Chriſt they are deliuered. Beſides, they haue aſſurance by a liuely Faith, that in all their troubles and dangers, they haue the guard of Gods holy Angels attending on them, who hauing taken charge ouer them, doe keepe them in all their wayes that they hurt not their foote againſt a ſtone; and that though they haue many and great enemies to aſſault them, yet they haue more and mighty friends who daily ſtand in their defence, to protect them from all their fury. Yea, they know that Gods owne holy prouidence watcheth ouer them; which as it ſendeth, ſo it ordereth, moderateth, and mitigateth all their afflictions, conuerting and turning all to their good, and the euerlaſting ſaluation of their ſoules. Finally, by faith they haue aſſurance that this vnpleaſant way of earthly tribulations, doth conduct them to their heauenly country, where they ſhall haue pleaſures at Gods right hand for euermore: and that *theſe ſhort and momentany afflictions ſhall cauſe vnto them a farre most excellent and eternall waight of glory*: and this maketh them to beare, whatſoeuer croſſes God layeth vpon them, with patience, ſeeing they know that *the afflictions, of this preſent life, are not worthy the glory which ſhall bee reuealed.* For if that Troaine Captaine thought it a ſufficient incouragement, to comfort and hearten his ſouldiers in all their difficulties and dangers when as he could giue them ſome hope, that after all theſe cruell tempeſts and toileſome labours, they ſhould at length arriue in a pleaſant countrey, where they ſhould take their reſt and plaſure, and delight themſelues in the remembrance of their paſſed troubles; how much more ſhould wee with patience and courage paſſe through this Sea of worldly miſeries, who haue farre better aſſurance of farre better hopes; euen that we ſhall after theſe our painful labours, ſafely arriue at the hauen of euerlaſting reſt, where it ſhall not be poſſible for all our enemies, ſo much as to interrupt our happineſſe, or diſturbe our ioy. And thus was *Elias* comforted, when being forſaken of men, he had the Angels of God to miniſter vnto him: Thus was *Elizeus* faint-hearted ſeruant incouraged, when as being be-ſet with enemies, hee had his eyes opened, and ſaw more on his ſide than were againſt him. Thus was the Martyr *Steuen* repleniſhed with joy and gladneſſe in all his perſecutions, by looking into heauen, where he ſaw his Sauiour, and that vnſpeakable joy and happineſſe, which was there reſerued for him; and this made him when the ſtones flew about his eares, to forget his owne paine, danger, and death, and in moſt feruent charity to pray for his enemies, that their ſinnes might not bee laid to their charge, and ſo debarre them of all theſe ioyes. And finally, this made *Moſes chooſe rather to ſuffer aduerſity with the people of God, than to inioy the pleaſures of ſinne for a ſeaſon; eſteeming the rebuke of Chriſt greater riches than the treaſures of Egypt, becauſe hee had reſpect to the recompence of reward.* To this purpoſe one ſaith well, that the minde of man ſo much the more grieuouſly apprehendeth the miſeries of this life preſent, by how much it neglecteth to ponder the good that followeth; and becauſe he will not meditate on the rewards which are reſerued for him, hee thinketh euery trifle burthenſome which he beareth: whereof it is, that his blind cogitation cauſeth him to murmur and complaine, when he feeleth but the blow of a whip, and thinketh that an intolerable calamity, which is daily ended with the courſe of ſliding time. But if a man once contemplate thoſe joyes which are eternall, & fixe the eye of his heart vpon thoſe things which do for euer continue without change, he thinketh all that to bee nothing which is ſtill running towards an end, and beareth the afflictions of this preſent life ſo lightly, as though he thought all that nothing which ſlideth ſo faſt away. For the more deeply thoſe inward joyes are rooted in him, the more ſlightly he apprehendeth all theſe outward griefes, &c. In which reſpect *Zophar* fitly compareth the miſeries of this preſent life, to waters which runne and paſſe away; becauſe theſe ſliding calamities doe not with their violence oppreſſe the minde of a faithfull man, but onely giue him a little touch of ſorrow as they paſſe by; and though hee be moiſtned with the bloud of his wounds, yet hee is not rent and plucked away from the aſſurance of his ſaluation.

Pſal.91.11.

14.22.

Cor.4.17.

8.18.

ſan & hec
meminiſ-
iuabit.
rios ca-
ſus ut diſ-
mina rerum
dimus in
Latium, ſedes
fata quie-
as, Oſtendunt.
Æneid 1.

King.19.5.

King.6.16.17
7.56.

Heb.11.25.26.

Mala vitæ præſentis tantò durius animus ſentit, quanto penſare bonum quod ſequitur negligit.&c. Gregor.Moral. lib.10.cap.12.

Iob 11. 16.

§. Sect. 9.
That *Paul* was not afflicted aboue his ſtrength, as his words ſeeme to portend.

And thus haue I ſhewed, that the Lord afflicteth none of his faithfull Children aboue their ſtrength, but when he ſendeth any aduerſity or tribulation, hee withall ſendeth the comforter, his holy Spirit, who refreſheth them with inward conſolations, and both outwardly and inwardly mingleth many good things with their euils, and his gracious benefits with their afflictions, that by all theſe helpes hee may ſupport their weakneſſe, and inable them to beare all their corrections with patience and comfort. Againſt which may bee objected the example of the Apoſtle *Paul*, who affirmeth that in his afflictions which he ſuffered in Aſia, *hee was preſſed out of meaſure, paſſing ſtrength ſo that hee doubted of his life*. Vnto which I anſwere, that the Apoſtles end is not there to ſhew the vnmeaſurableneſſe of his afflictions, but hee doth onely aggrauate them, that hee may the more amplyfie Gods mercy

2.Cor.1.8.

in deliuering him from ſuch great euils. To which purpoſe hee ſaith, that hee was preſſed out of meaſure and aboue ſtrength, that is, beyond his owne ability and naturall power, which was farre vnable to beare ſo great afflictions; that ſo hee might magnifie the greatnes of Gods mercies, who had ſtrengthened him aboue nature, and when all naturall ability fayled, had ſupported him by his Spirit, and raiſed him to health and ſtrength when all worldly and naturall helpes and hopes failed and forſooke him, as though he ſhould haue ſaid, I was in reſpect of my fraile nature ſo vnmeaſurably preſſed with grieuous ſickneſſe, that there was no poſſible meanes for me to haue continued in this extremity, had not Gods power ſupported mee, and raiſed mee to life, who was euen but a dead man in mine owne apprehenſion. And that this is the meaning of the words, it plainely appeareth, both by that which goeth before, and that which followeth. For before, hee affirmeth that *God comforted him in all his tribulations, and that as the ſufferings*, which hee indured for the name of Chriſt, *abounded*, ſo *his conſolation did abound through Chriſt*. And the words following alſo, ſhew that hee ſpeaketh of the greatneſſe of his ſickneſſe, which was out of meaſure, not in reſpect of that power which he had from God, but of his owne naturall ſtrength: for ſo he ſaith, that he *receiued the ſentence of death in himſelfe, becauſe hee ſhould not truſt in himſelfe, but in God which raiſeth the dead, and deliuered him from this great death*. So afterwards ſpeaking of his afflictions, he ſaith: *Wee are troubled on euery ſide, yet not diſtreſſed; we are perplexed, but not in deſpaire, or without hope of helpe, wee are perſecuted but not forſaken, caſt downe but wee periſh not.*

Verſ.4.5.

Verſ.9.10.

2.Cor.4.8.9.

§. *Sect.*10.
A ſecond Obiection, anſwered taken from the example of diuers of the faithfull.

Yea but the faithfull doe in their afflictions fall into impatiencie, and make grieuous complaints like men for-lorne, and forſaken of God, which they would not doe vnleſſe their afflictions were aboue their ſtrength. Many ſuch complaints we find in the Booke of *Iob*. For he crieth out: *O that my griefe were well weighed, and my miſeries were laide together in the ballance, for it would bee heauier than the ſand of the Sea*, &c. *O that it would pleaſe God to deſtroy me, that he would let looſe his hand and cut me off; what is my ſtrength that I ſhould hope, or mine end that I ſhould prolong my life? Is my ſtrength the ſtrength of ſtones, or my fleſh of braſſe?* Thus alſo *Dauid* complaineth, *that God had forſaken him, that hee had forgotten to be mercifull, and ſhut vp his tender mercies in diſpleaſure, that hee fainted in his mourning, that hee was weakned and ſore broken, and roared for the very griefe of his heart, that his heart panted, and his ſtrength failed him, and that the light of his eyes was gone away from him.* And the whole Church in her lamentations cryeth out with great paſſion: *Haue yee no regard all yee that paſſe by this way. Behold and ſee if there be any ſorrow like vnto my ſorrow, which is done vnto mee, wherewith the Lord hath afflicted me in the day of his fierce wrath?* To which I anſwere, that all theſe are the complaints of the weake and fraile fleſh, out of the preſent ſenſe and feeling of Gods heauie judgements, joyned with a ſight of its owne infirmitie and inability to beare and indure them by its owne ſtrength, vnto which the ſpirituall and regenerate part conſenteth not, hauing in the middeſt of all extreamities ſome taſt of ſpirituall comfort, and ſome aſſurance of Gods preſence and power aſſiſting and ſtrengthening it; but reſiſteth theſe tentations of the fleſh, and neuer ceaſeth oppoſing and labouring againſt them, vntill it haue ouercome them and confirmed the Chriſtian with patience and comfort. Yea, euen when the fleſh moſt doubteth and deſpaireth, in regard of its owne ſtrength, fayling, and fainting in the time of trouble, becauſe reſting wholly vpon its ſelfe, it is forſaken of all hope, when it ſeeth this ſtrength infeebled, and the affliction increaſing in waight and violence: then doth the ſpirituall part labour and indeuour to reſt ſecurely vpon God, knowing that we ſtand not by our owne power, but by the power of his might; that when wee are weakeſt, then he is ſtrongeſt, and taketh delight to manifeſt his great power, in our greateſt infirmities: and finally that he hath bound himſelfe by his moſt gracious promiſes neuer to faile vs nor forſake vs, but will aſſiſt and hold vs vp in all tentations vntill at the laſt wee obtaine the victory. It is true indeed, that the Chriſtian is diuerſly affected in this ſpirituall conflict, in reſpect of theſe diuers parts, which like mortall enemies fight one againſt the other, ſometime ſighing and groaning, and ſometime ſinging and rejoycing; one while complaining as one forſaken of God, and ouerwhelmed with his heauy judgements, and another while refreſhed and comforted in his inward feelings, when as the loue of God breaketh out and appeareth vnto him, through theſe clouds of trouble and affliction; now murmuring and repining in ſenſe of paine, and vtterly deſperate and deſtitute of all hope and helpe; and ſoone after rejoycing in tribulation, and triumphing ouer all his miſeries in aſſurance of Gods loue, whereby hee reſteth perſwaded, that God will turne all to his good, and in the meane time neuer ceaſe to aſſiſt him in all difficulties and diſtreſſes. And all this will well ſtand, both with the truth of Gods word and promiſes, and alſo with this Chriſtian conſolation; that

*Iob.*6.2,3,8,9,11.12.

*Pſa.*22.1.
*Pſal.*77.9.& 6.6.& 38.8,10.

Lam.1.12.

that God meaſureth vnto the faithfull ſuch a proportion of affliction, as befitteth their ſtrength, laying vpon no man more than hee is able to beare. For the Lord hath not promiſed that wee ſhall not be foiled in this conflict, but that we ſhall not be ouercome, not that wee ſhall not bee preſſed and pinched with the weight of afflictions, but that wee ſhall not bee oppreſſed and periſh in them; not that we ſhall not ſorrow and ſigh, lament and weepe in our miſeries, but that our *ſorrow ſhall bee turned into ioy, and all teares ſhall bee wiped from our eyes*; that our mourning ſhall end in mirth, and our impatient murmurings, ſhall be changed into cheerefull thankſgiuings and ſongs of deliuerance: hee hath not promiſed that wee ſhall alwayes feele power ſufficient in our ſelues to indure all tentations, for where is alwayes feeling, there is no place for faith; but that in our greateſt weakneſſe his power ſhall bee ſufficient for vs, and that when wee are moſt feeble in our ſelues, wee ſhall bee ſtrong in him. Finally, hee hath not ſtinted himſelfe to any number or waight of afflictions, nor promiſed that wee ſhould bewray no impatiency and infirmities in the time of our trials, whileſt this heauy waight doth lye vpon vs, but that hee will in the end turne all to our good, and not ſo ſuffer vs to be tempted, but that at the length he will giue a good iſſue vnto our tentations, that we may be able to beare and ouercome them.

.16.20.
21.4.

1.28.
10.13.

Sect. 11.

Yea but we ſee many, who haue formerly made profeſſion of religion, and ſeemed to make ſome conſcience of their wayes, who are quite ouerthowne in this combate of afflictions, falling into extreame impatiency, murmuring and repining againſt Gods prouidence, and vttering fearefull blaſphemies againſt his Majeſty; and that which is worſt of all, doe continue in theſe deſperate courſes vnto the end. To which I anſwer, that what ſhew ſoeuer ſuch haue made, they were at the beſt but meere hypocrites, vnto whom Gods promiſes of not tempting aboue power, and afflicting aboue ſtrength are not made, ſeeing they are appropriated onely to true beleeuers. And therefore it is no maruaile, if this chaffe which before did lye quietly with the wheate, is ſcattered abroad when the wind and fanne of triall commeth; no maruaile if this droſſe bee conſumed in the fiery triall, though, before it was put into the furnace, it made ſome glittering ſhew. Neither ſhould it ſeeme ſtrang vnto vs, that theſe greene blades, which for want of ground neuer tooke roote, doe wither away when the Sunne of tribulation and affliction ariſeth, ſeeing our Sauiour Chriſt hath long agoe giuen vs warning of it. Neither doth this befall them becauſe God laieth vpon them intolerable affliction; but becauſe through their weakneſſe and naturall corruption, they are able to beare nothing; nor is their deſtruction to bee imputed to the greatneſſe and grieuouſnes of their miſeries, but to their infirmneſſe and impotency in enduring any triall. For if a man through the weakneſſe of his ſtomacke doe not receiue or retaine a profitable potion, which would purge him from his corrupt humours and reſtore him to health, becauſe it is vnpleaſant and bitter to his taſt, and ſo dieth for want of helpe, his death and deſtruction is not to bee aſcribed to the phyſicke, but to his indiſpoſition who would or could not take it: So the ruine and ouerthrow of Hypocrites is not to bee aſcribed to their bitter potions of afflictions, which if they were taken according to the preſcript of our wiſe Phyſicion, would purge them of their corruptions and recouer their ſtrength; but to their owne impotency and ſinfull imbecillity, which cannot beare nor profit by them. And of theſe we may truly ſay with that auncient Father; That if they are ouerthrowne with tribulation, they would much more haue come to the like deſtruction by pleaſures and proſperity, reſt and idleneſſe. For, if being bound, and (as it were) faſt tyed vnto God by the cords of tribulation, they notwithſtanding fall away from him; how much more would they haue fallen if they had beene looſe and left to their owne libertie. And to the ſame purpoſe hee ſaith elſe where, that if tribulation do ouerthrow and deſtroy any, it is not to be imputed to the ſtrength of theſe aſſaylants, but vnto their owne ſloth and cowardiſe. For if being ſober and watchfull wee pray vnto God, that hee will not ſuffer vs to bee tempted aboue our power, if wee alwayes adhere and cleaue vnto him by faith and affiance, ſtand to it valiantly, prepare our armour and ſet our ſelues to fight, we ſhall alwayes find him to be our helper and defender; and although tentations come ruſhing vpon vs like a furious tempeſt, yet they ſhall bee vnto vs as light as ſtubble, and like a leafe that is carried in the ayre.

.10,11.

Chryſoſt. in Rom. 5. ſer. 9. *Nulla infælicitas frangit, quem nulla fælicitas corrumpit.* August. in ſenten.

Chryſoſt. in Epiſt. ad Hebraeos. cap. 12. Homil. 28.

§. Sect. 12. That the former conſideration is full of comfort.

Now this doctrine whereby wee are aſſured, that God meaſureth our afflictions according to our ſtrength, and neuer tempteth vs aboue our power (but alwayes giueth a good iſſue to our troubles and tentations) is ſo full of chriſtian comfort, that if there were no other argument beſides to perſwade vs, to beare all our croſſes and calamities with patience and comfort, this alone were ſufficient. For who would not be content to beare a burthen of Gods owne impoſing, when as hee is ſure hee ſhall not bee ouerloaded? who would refuſe to bee tried in this furnace of affliction, if hee certainely know that it will not conſume, but onely purge and purifie him from the droſſe of ſin?

Who being preſſed into Gods ſeruice would not couragiouſly fight againſt ſuch enemies, as being inferiour in ſtrength, hee is ſure to ouercome? and who would refuſe to receiue a portion prepared by this moſt heauenly and wiſe Phyſicion, though it be bitter and vnpleaſant vnto the taſte, if hee bee aſcertained, that the poyſon of affliction is corrected with ſo many preſeruatiues of his loue, and teſtimonies of his fauour, and ſo mingled with innumerable numbers of Gods bleſſings and benefits, and fitted to his conſtitution and ſtrength who is to take to it, that howſoeuer whileſt it worketh vpon his groſſe humors, and purgeth away thoſe tough corruptions which naturally adhere vnto him, hee is for the preſent ſicke in his ſenſe and feeling, yet he ſhall thereby be recouered and reſtored to his health? To this purpoſe one ſaith, that it is a ſingular comfort in the time of affliction, to call often to mind Gods bleſſings and benefits; neither will our griefes breake and depreſſe vs, if wee vphold and comfort our fainting and ſinking ſoules, by calling to remembrance the gifts of God beſtowed on vs. And therefore it is well ſaid: *In thy good dayes be not vnmindfull of the euill, and in thy euill dayes be not forgetfull of the good*: For whoſoeuer daily receiueth giftes, and feareth not correction, through too much joy hee periſheth in his pride; and contrariwiſe hee who is worne out with chaſtiſements, and doth not comfort himſelfe in the gifts which he hath receiued, is deſtroyed through deſpaire. And therefore both theſe are to be joyned together, that one may helpe to ſupport the other; in as much as the remembrance of the gift doth temper and mittigate the griefe and ſmart of the rodde; and the ſuſpition and feare of the rodde, doth temper and moderate the joy of the gift. And to the ſame effect another ſaith, that the faithfull are mindfull of their good things in the day of aduerſitie, leſt they ſhould bee faint hearted and impatient; and in the day of proſperity they are not mindfull of euils and affliction, leaſt being exalted and lifted vp, they ſhould ſay, wee ſhall neuer bee remoued. As therefore when our eyes are dimmed and dazeled by looking vpon hurtfull objects, or by too much intention of the ſight, wee doe againe refreſh and repaire their ſtrength and vigour, by beholding of greene colour: ſo when our hearts and minds are tyred and vexed by conſidering the good things wee want, or the euils and miſeries which lie vpon vs; wee muſt not ſuffer them to bee wholly intent vpon theſe hurtfull and pernicious objects, but exerciſe them in meditating vpon thoſe manifolde bleſſings which God ſuffereth vs preſently to enjoy, for the mitigating of our ſmart, and moderating, and (as it were) ſweetning the bitterneſſe of our griefe; and alſo vpon that future happineſſe which wee enjoy in hope, and that euerlaſting and incomprehenſible joy and glorious bleſſedneſſe, which we ſhall receiue in the Kingdome of Heauen, when our courſe is ended, and our conflict finiſhed.

Gregor. moral. lib. 3. cap. 7.

Eccleſ. 11.

Bernard. In ramis palmarum. ſerm. 2.

Pſal. 30. 6.

CHAP. XII.

That God afflicteth vs no more than is neceſſary for his owne glory, and our ſaluation.

§. Sect. 1. That our fl of corruption neceſſarily requireth affli on.

AND thus Gods loue and mercy appeareth in meaſuring our afflictions, according to our ſtrength: the other point propounded is, that God ſheweth the like loue vnto vs, by meaſuring the ptoportion of afflictions, according to the ſcanteſt meaſure of our neceſſity, laying no more vpon vs than is neceſſary for the magnifying of his owne glory by our ſanctification in this life, and our ſaluation in the life to come. For the Lord is chiefly delighted in exerciſing his loue, mercy, and goodneſſe towards his Saints, and Seruants; & would not willingly afflict and correct vs, if we did not vrge him thereunto by a kind of neceſſity. For ſuch is our naturall corruption, that wee are eaſily cockred, and made wonton, with the fruition of Gods bleſſings, and grow to ſuch pride, and inſolency through his continuall fauours, that wee are ready to forget, and contemne him, who is the authour of all our good; and to runne into all exceſſe, and riot, with the wikced of the world, turning our liberty into looſe licentiouſneſſe, and abuſing our plenty of Gods bleſſings, as a meanes of maintayning vs in our luxurious, and wicked courſes. And therefore the Lord is after a ſort enforced to correct vs, that by ſorrow and ſmart, he may bring vs to know our ſelues, and to remember him, of whom eaſe and proſperity haue made vs ignorant, and forgetfull; and by theſe ſharpe whippes and rods, hee reclaimeth vs from our lewd courſes, wherein if he ſhould let vs alone, we would ruune on with headlong haſt vnto our endleſſe perdition and condemnation. And as the wiſe and faithfull Phyſition is conſtrained, vpon the neceſſity of recouering his patients health, to preſcribe vnto him faſting after feaſting, ſabſtinence after ſurfeting and exceſſe, and bitter potions and purges when hee findeth his body diſtempered with corrupt humors, and ouermuch fulneſſe: ſo vpon the like neceſſity of recouering our ſpirituall health, the Lord is faine, when we ſurfet on his bleſſings, to withdraw them from vs, and to appoint vs abſtinence, or a ſhorter diet; and when hee ſeeth our ſoules full of ſinfull corruptions, to giue vnto vs theſe bitter potions of afflictions, to purge vs from them. And when we haue pampered our ſelues by feeding on the forbidden fruits of ſinfull pleaſures, and haue greedily drunke of the poyſonous cuppes of exceſſe, and rapine, of whoredome, and fornication, and the wine of violence and oppreſſion, wherewith our natures being tainted and infected, the life of our ſoules is hazarded and indangerd: the Lord out of his loue and care is enforced to prepare another cup for vs, and to make vs drinke of the antidote, and counterpoyſon of afflictions, that the poyſon of ſinne may bee purged, and expelled, and we freed from the danger of euerlaſting death. And as in theſe regards there is neceſſity of ſending theſe afflictions in reſpect of euery particular faithfull man, ſo alſo in regard of the whole Church in generall. For as it is neuer more ſpiritually poore and leane, than when it is pampered in worldly pompe, and proſperity; ſo it is neuer richer, or in better liking, than when it is outwardly pinched with miſery, and affliction. And as by too much fulneſſe it falleth into a conſumption, and by being too ranke, is eaſilier laid, and caſt downe with euery ſtorme of tentation, whereby it is indangered to rotting, and periſhing: ſo it groweth fatter by faſting, proſpereth better when it is bitten and nipped, nor euer thriueth ſo well, or groweth ſo faſt, as when it carrieth the croſſe on the ſhoulder. To which purpoſe one ſaith, that it is moſt neceſſary for the catholicke Church, to bee exerciſed, and tried with continuall tentations: becauſe in the middeſt of tentations it liueth, flouriſheth, conſtantly indureth, and commeth to perfection: vnto which, when it hath attained, reſt ſucceedeth labour, and the tentations departing, the bleſſing remaineth.

ug. in Ho-
57.10.

§. Sect. 2.
the Lord
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1.13.

Neither doth the Lord take any delight in our ſmart, or maketh any haſt to inflict his chaſtiſements, but with great patience, and long ſuffering, he expecteth our repentance, that he may haue mercy vpon vs; and doth not take his rod of correction into his hand, till hee bee preſſed with the waight of our ſinnes, as the *Cart is preſſed which is full of ſheaues*, as the Prophet ſpeaketh, and till there bee no other remedy. And euen then when wee haue vrged him with a kind of neceſſity to chaſtiſe vs, becauſe otherwiſe we would goe on in the wayes of wickedneſſe to our perdition, & euerlaſting condemnation, *hee doth not puniſh vs willingly*, as one that taketh delight in our ſmart, and torment; but performeth it as an action, which is rather fit for vs to ſuffer, than for him to do, it being vnto him, as the Prophet ſpeaketh, *his ſtrange worke*, and not familiar vnto his nature, which is full of loue, mercy, and goodneſſe, and is moſt delighted and pleaſed in ſhewing and extending grace and compaſſion to thoſe who are in miſery. And therefore in all his courſes and proceedings, hee auoideth as much as will ſtand with his glory, and our euerlaſting good, all hard, and rigorous courſes towards vs. For firſt like a gracious Father he louingly acquainteth vs with his will, and informeth vs in the duties which wee ought to performe vnto him, alluring vs to obedience, and incouraging vs to ſerue him, with innumerable benefits in preſent poſſeſſion, and with many gracious promiſes of beſtowing much more excellent things vpon vs in time to come. And if wee bee ſo forgetfull of him, and our ſelues, that notwithſtanding all his fauours, wee neglect our duty, and abuſe his mercies, as occaſions and meanes of ſinne; hee doth in the next place after a fatherly manner admoniſh vs, in the miniſtry of the Word, of the neglect of our dutie, and putteth vs in minde of our faultineſſe, that wee may amend it, which if wee doe, hee ſtayeth here, and goeth no further: but if we perſiſt in our euill courſes, hee doth by the ſame his holy Word, ſharply rebuke and reproue vs for our ſinnes; and threatneth his judgements and chaſtiſements, if by gentler meanes wee will not be reformed. And if he yet preuaile with vs, hee ſtayeth his hand, and proceedeth no further againſt vs. But if all this will not reclaime vs from our wicked wayes, and bring vs to repentance; then is hee forced to let vs feele the ſmart of the rod, and though in his fatherly affection hee much pitieth vs, and tendreth our griefes, yet both in his wiſedome and loue, he ſeeth it neceſſary that wee ſhould rather preſently bee vexed with ſome momentany affliction, than that we ſhould runne a courſe through impunity, and want of correction, which in the end would plunge vs into euerlaſting condemnation.

m.3.33.
28.21.
g.18.

1.Cor.11.32.

§. Sect. 3.
That the meaſure of our afflictions exceedeth not neceſſity.

And yet hee doth not preſently deale with vs in that ſtraight and juſt ſeuerity, which our ſinnes haue deſerued hee ſhould vſe towards vs, but at firſt, doth correct vs lightly, and gently, with all tenderneſſe and compaſſion; with which ſmall chaſtiſement if wee bee amended, hee ſtayeth his hand, hauing attained vnto that which hee deſired and intended; but if fewer ſtripes will not reforme vs, hee is neceſſarily vrged to lay on more; and if wee be ſo ſtubborne, as to contemne his rodds, whereby he gently correcteth vs, hee is conſtrained to ſcourge and beate vs with the whippe and cudgell of of more grieuous afflictions; being reſolued out of meere loue, and fatherly affection, to vſe towards vs any preſent rigour & extremity, than hee will ſuffer vs by perſiſting in our ſinnes, to fall into euerlaſting perdition, or to become ſo deſperate in our wickedneſſe, as that hee ſhould bee forced to diſinherit

inherit vs of our heauenly inheritance. So that if wee endure grieuous afflictions, and doe finde that our heauenly Father doth correct vs ſharply, and with great ſeuerity, we are not to impute it vnto any want of loue in him, as though hee tooke any pleaſure in our paine, but are to lay the fault wholly vpon our ſelues, who are ſo ſtubborne, and vndutifull, that more gentle corrections would not reclaime vs. For if there bee ſuch loue and tenderneſſe in earthly parents (which notwithſtanding is but a little droppe diſtilled into them, from this fountaine, or rather Ocean of mercy and compaſſion) that they deſire, and chiefely delight in ſhewing their kind affection to their Children, and in giuing vnto them all teſtimonies and ſignes of loue; and are loth to correct them for their faults, if any admonitions and rebukes will reforme and amend them; neuer thinking ſtripes ſeaſonable, but when they ſee them neceſſarie, in regard that other meanes will not reclaime them from their faults, and bring them to good: yea, if their loue bee ſuch, and ſo great, that according to the ſame neceſſity, it meaſureth out the number of their ſtripes, and quantity of their correction, ſo as they are not willing to giue them one blow more, than they thinke neceſſary for their amendment: then how much leſſe will the Lord exceed this meaſure of neceſſity, ſeeing hee both infinitely excelleth all earthly parents in loue, and goodneſſe, as being not onely gracious, but the God of grace, and not onely louing, but loue its ſelfe, as the Apoſtle ſtileth him; and is alike infinite in wiſedome, and therefore cannot (like earthly parents) bee deceiued in the proportion of his chaſtiſements, but juſtly knoweth how much is neceſſary, and neither too much, nor too little, for the amendement of his children? Yea, if there be ſuch loue, and care in an honeſt, faithfull, and learned Phyſician, that according to his skill, hee will take for the eaſe of his patient the gentleſt, and moſt pleaſing courſes which he thinketh ſufficient for the effecting of the cure; and will neuer vſe ſharper and more painfull remedies than the neceſſity of the ſore or ſickneſſe doth require: as for example, hee will not mixe a greater quantity of poyſon in the purgation, than by the rules of art he findeth neceſſary for ſuch a patient, and ſuch a diſeaſe; hee will not appoint a Corraſiue, Launcher or Burning Iron, where a healing playſter will effect the cure: he will not preſcribe violent purgatiues, when gentle potions are ſufficient; nor giue vnto his patient bitter and loathſome drugges, which he hateth as much as his diſeaſe, when as he ſeeth that he may as well recouer him by pleaſant electuaries, and comfortable reſtoratiues: how much more may we bee aſſured, that our heauenly Phyſition, who neuer faileth for want of skill, and is alſo infinite in loue and goodneſſe towards his diſeaſed patients, will neuer for the curing of our ſpirituall diſeaſes vſe ſharper meanes than our ſickneſſe requireth, nor euer giue vs more of the bitter medicines of afflictions and miſery, than is fit for the recouery of our ſpirituall health? And therefore if wee with patience and contentment, reſigne our-ſelues ouer to the skill and fidelity of our earthly Phyſitions, though ſometime they faile in both; and doe not limit them, either in reſpect of the quantity, or quality of their phyſicke, but refer it wholy to their diſcretion, and onely deſire that they will vſe the eaſieſt, ſpeedieſt, and ſafeſt meanes, for the effecting of the cure: then how much more ſhould wee wholy rely vpon the Lord, who is aſwell a Father in loue, as a Phyſition in skill; neither preſcribing vnto him what wee muſt take, or how long wee muſt bee vnder cure, ſeeing wee are aſſured that hee will not vnfaithfully protract it for his owne profit, for hee needeth nothing, and expecteth no reward, but thankes, nor yet put vs to more paine than is profitable, yea neceſſary for our recouery, ſeeing hee is not delighted in our torments, but taketh much more pleaſure in hearing vs ſing Pſalmes and ſongs of deliuerance, than in our ſighing, and ſorrowing, crying, and complaining?

1. Iohn 4. 8.

§. Sect. 4.
That wee are
by Gods cor-
rections and
medicines to
gueſſe at the
greatneſſe of
our faults, an
grieuouſneſſe
of our diſeaſe

When therefore we ſee that our heauenly Phyſition hath prouided diuers kindes of medicines for his diuers patients; for one a greater and more bitter purge, for an other a leſſe and more pleaſant potion; for this man a corraſiue, and for that an healing plaiſter; Let vs not wonder at it; for either their diſeaſes are diuers, or they are diuers in their temperature, and conſtitution; and it beſeemeth not the skill of our heauenly Phyſition, like the ignorant Empericke to apply one ſalue for all ſores, and the ſame medicine for all kinde of maladies and diſeaſes, but to fit the remedy according to the nature of the infirmity, and condition of the party. And if wee haue a potion of the largeſt ſize, and loathſome in taſt, appointed for vs, let vs not thinke it too much, and murmur againſt our Phyſition, who knoweth better than wee, what medicine is fitteſt for the curing of our diſeaſes: neither let vs ſay that others haue worſe ſoares, and more gentle ſalues; more dangerous ſickneſſes, and more eaſie remedies; for if wee are often miſtaken in our bodily diſeaſes, and thinke that wee are in no perill, when the Phyſition ſeeth that our ſickeneſſe is almoſt deſperate, and in this regard, reſt not vpon our owne feeling, but vpon his skill, and willingly take that which hee preſcribeth; then how much more may wee bee deceiued in the ſickneſſes of our ſoules, thinking our dangerous diſeaſes,

eaſes, to be but ſmall infirmities; and deepe conſumptions in grace but ſome litle diſtemper, and faint languiſhing; and therefore how much rather ſhould wee referre our ſelues wholy to the skill and wiſdome of God, who cannot erre for want of judgement, becauſe he knoweth all things, nor for want of care, becauſe his loue is infinite, patiently drinking a more bitter potion, than wee ſee prouided for others, who outwardly ſeeme more dangerouſly ſicke, becauſe we may be aſſured, that either our Phyſician ſeeth our diſeaſes inwardly to be more perilſome, and therefore need ſharper medicines; or that we are of greater ſtrength, and therefore better able to brooke their bitterneſſe? And when wee finde and feele that our heauenly Father doth diuerſly chaſtiſe his children, ſome with fewer and lighter, and others with more and harder ſtripes; and that wee haue our part among thoſe who haue the greateſt meaſure, let vs know that hee correcteth diuers faults, and that in thoſe who are of a diuers nature. Some faults are leſſer, either in themſelues, or as they are extenuated with circumſtances, and are with little adoe left and amended; ſome are greater, either in their owne nature, or as they are by circumſtances aggrauated, and are not forſaken without great difficulty. Some ſinnes are like the cloake or vpper garment, eaſily ſhaken off, without any trouble to him who layeth them aſide, and ſome cleaue to our corrupt nature like the skin to the fleſh, or the fleſh to the bones, and cannot bee parted from vs without great paine in the parting: of thoſe wee may bee reformed with the leaſt word or lighteſt correction, but of theſe not without many ſtripes and bitter paine. Againe, the children of God whom he chaſtiſeth, are of diuers natures and diſpoſitions: one is milde and gentle, and is eaſily rebuked with an angry word, another is ſo ſturdy and ſtomackfull, that hee will not be reformed with many blowes; one needeth no more but the ſhadow or ſhaking of the rod, and hee is preſently humbled, and beggeth pardon with promiſe of amendment; but vnto another the ſmart of the rod is not ſufficient, but hee needeth alſo a whip to pull downe his ſtomacke, and to make his ſtout heart to yeeld and relent. And therefore ſeeing there is ſuch great diuerſity both in faults committed, and natures who offend, it is no great maruaile if Gods chaſtiſements be alſo diuers. Neither doth it follow hereupon, that the greateſt meaſure or hardeſt ſtripes exceed neceſſity, or bee more then needs. For our moſt wiſe Father, in his corrections reſolueth to reforme al his children, and to free them from the greateſt, as well as from the leaſt ſins, as well from thoſe which they are moſt in loue with, and loatheſt to leaue, and from which they part with greateſt paine and difficlty, as from them with which being in leaſt league and liking, they are willing to leaue at the firſt admonition. And when hee taketh vs in hand, hee will maſter the proudeſt heart and ſtouteſt ſtomacke, as well as that which is milde and gentle; and for this end if fewer and lighter ſtripes will not ſerue the turne, hee will inflict more and harder, neuer ceaſing till hee haue throughly humbled vs, brought vs vpon our knees, and made vs to promiſe reformation and amendment; becauſe if he giue ouer before hee haue attained vnto his end, wee ſhall be but hardned in our ſtubbornnneſſe, and all the ſtripes which wee haue formerly ſuffered ſhall be in vaine.

§. Sect. 5. That our great afflictions argue our great ſins, either in their owne nature, or as they are aggrauated by circumſtances.

From whence wee may conclude, that if wee haue great or tedious afflictions lying vpon vs, either we haue great faults or great ſtomackes; or if wee be not guilty of haynous ſinnes in their owne nature, yet wee make them haynous vnto vs by diuers circumſtances; as by committing them willingly againſt knowledge and conſcience; by continuing in them after we are admoniſhed of them, and perſwaded to leaue them, both by Gods promiſes and threatnings: and finally, when wee are in ſuch loue and league with them, that no ordinary chaſtiſements will moue vs to forſake them. Neither let any man here ſay, that he hath humbled himſelfe already vnder Gods chaſtizing hand, and hath long agoe reſolued to forſake his ſinne, and many times promiſed amendement; and yet the Lord continueth to correct him, and therefore inflicteth ſtripes more than neceſſary: For thus not only the naturall child, but the child of God likewiſe, when they are vnder the rod, doe ſeeke to deceiue their Parents, to eſcape further correction; yea are euen themſelues oftentimes deceiued. For though in ſenſe of preſent ſmart they reſolue to amend, and haue ſome purpoſe to bee as good as their word; yet being not throughly ſetled in their reſolutions, they are vncōſtant in them; and together with their paine forget their promiſes. But though we may be deceiued and deceiue others, yet we cannot our heauenly Father, becauſe hee ſearcheth the heart and reines, and knowing when our reſolutions of amendement are flickring and vnſetled, and when they are well grounded, firme and conſtant, hee doth accordingly continue his chaſtiſements, till he hath fully confirmed them; vnleſſe vpon our faire promiſes he ſometimes ſpareth vs for a time, that we may vpon our owne experience, ſee how little credit is to be giuen to them; but no ſooner doth hee ſee vs throughly ſetled in our good reſolutions, and ſtedfaſtly purpoſed to forſake our ſinnes, but preſently hee caſteth away his rodde, and not giuing one blow more, doth eaſe and releaſe vs from all afflictions.

inherit vs of our heauenly inheritance. So that if wee endure grieuous afflictions, and doe finde that our heauenly Father doth correct vs ſharply, and with great ſeuerity, we are not to impute it vnto any want of loue in him, as though hee tooke any pleaſure in our paine, but are to lay the fault wholly vpon our ſelues, who are ſo ſtubborne, and vndutifull, that more gentle corrections would not reclaime vs. For if there bee ſuch loue and tenderneſſe in earthly parents (which notwithſtanding is but a little droppe diſtilled into them, from this fountaine, or rather Ocean of mercy and compaſſion) that they deſire, and chiefely delight in ſhewing their kind affection to their Children, and in giuing vnto them all teſtimonies and ſignes of loue; and are loth to correct them for their faults, if any admonitions and rebukes will reforme and amend them; neuer thinking ſtripes ſeaſonable, but when they ſee them neceſſarie, in regard that other meanes will not reclaime them from their faults, and bring them to good: yea, if their loue bee ſuch, and ſo great, that according to the ſame neceſſity, it meaſureth out the number of their ſtripes, and quantity of their correction, ſo as they are not willing to giue them one blow more, than they thinke neceſſary for their amendment: then how much leſſe will the Lord exceed this meaſure of neceſſity, ſeeing hee both infinitely excelleth all earthly parents in loue, and goodneſſe, as being not onely gracious, but the God of grace, and not onely louing, but loue its ſelfe, as the Apoſtle ſtileth him; and is alike infinite in wiſedome, and therefore cannot (like earthly parents) bee deceiued in the proportion of his chaſtiſements, but juſtly knoweth how much is neceſſary, and neither too much, nor too little, for the amendement of his children? Yea, if there be ſuch loue, and care in an honeſt, faithfull, and learned Phyſician, that according to his skill, hee will take for the eaſe of his patient the gentleſt, and moſt pleaſing courſes which he thinketh ſufficient for the effecting of the cure; and will neuer vſe ſharper and more painfull remedies than the neceſſity of the ſore or ſickneſſe doth require: as for example, hee will not mixe a greater quantity of poyſon in the purgation, than by the rules of art he findeth neceſſary for ſuch a patient, and ſuch a diſeaſe; hee will not appoint a Corraſiue, Launcher or burning Iron, where a healing playſter will effect the cure: he will not preſcribe violent purgatinos, when gentle potions are ſufficient; nor giue vnto his patient bitter and loathſome drugges, which he hateth as much as his diſeaſe, when as he ſeeth that he may as well recouer him by pleaſant electuaries, and comfortable reſtoratiues: how much more may we bee aſſured, that our heauenly Phyſition, who neuer faileth for want of skill, and is alſo infinite in loue and goodneſſe towards his diſeaſed patients, will neuer for the curing of our ſpirituall diſeaſes vſe ſharper meanes than our ſickneſſe requireth, nor euer giue vs more of the bitter medicines of afflictions and miſery, than is fit for the recouery of our ſpirituall health? And therefore if wee with patience and contentment, reſigne our ſelues ouer to the skill and fidelity of our earthly Phyſitions, though ſometime they faile in both; and doe not limit them, either in reſpect of the quantity, or quality of their phyſicke, but refer it wholy to their diſcretion, and onely deſire that they will vſe the eaſieſt, ſpeedieſt, and ſafeſt meanes, for the effecting of the cure: then how much more ſhould wee wholy rely vpon the Lord, who is aſwell a Father in loue, as a Phyſition in skill; neither preſcribing vnto him what wee muſt take, or how long wee muſt bee vnder cure, ſeeing wee are aſſured that hee will not vnfaithfully protract it for his owne profit, for hee needeth nothing, and expecteth no reward, but thankes, nor yet put vs to more paine than is profitable, yea neceſſary for our recouery, ſeeing hee is not delighted in our torments, but taketh much more pleaſure in hearing vs ſing Pſalmes and ſongs of deliuerance, than in our ſighing, and ſorrowing, crying, and complaining?

1. Iohn 4. 8.

§. Sect. 4.
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grieuouſneſſe
of our diſeaſe

When therefore we ſee that our heauenly Phyſition hath prouided diuers kindes of medicines for his diuers patients; for one a greater and more bitter purge, for an other a leſſe and more pleaſant potion; for this man a corraſiue, and for that an healing plaiſter; Let vs not wonder at it; for either their diſeaſes are diuers, or they are diuers in their temperature, and conſtitution; and it beſeemeth not the skill of our heauenly Phyſition, like the ignorant Empericke to apply one ſalue for all ſores, and the ſame medicine for all kinde of maladies and diſeaſes, but to fit the remedy according to the nature of the infirmity, and condition of the party. And if wee haue a potion of the largeſt ſize, and loathſome in taſt, appointed for vs, let vs not thinke it too much, and murmur againſt our Phyſition, who knoweth better than wee, what medicine is fitteſt for the curing of our diſeaſes: neither let vs ſay that others haue worſe ſoares, and more gentle ſalues; more dangerous ſickneſſes, and more eaſie remedies; for if wee are often miſtaken in our bodily diſeaſes, and thinke that wee are in no perill, when the Phyſition ſeeth that our ſickeneſſe is almoſt deſperate, and in this regard, reſt not vpon our owne feeling, but vpon his skill, and willingly take that which hee preſcribeth; then how much more may wee bee deceiued in the ſickneſſes of our ſoules, thinking our dangerous diſeaſes,

eaſes, [to be but ſmall infirmities; and deepe conſumptions in grace but ſome litle diſtemper, and faint languiſhing; and therefore how much rather ſhould wee referre our ſelues wholy to the skill and wiſdome of God, who cannot erre for want of judgement, becauſe he knoweth all things, nor for want of care, becauſe his loue is infinite, patiently drinking a more bitter potion, [than wee ſee prouided for others, who outwardly ſeeme more dangerouſly ſicke, becauſe we may be aſſured, that either our Phyſician ſeeth our diſeaſes inwardly to be more perilſome, and therefore need ſharper medicines; or that we are of greater ſtrength, and therefore better able to brooke their bitterneſſe? And when wee finde and feele that our heauenly Father doth diuerſly chaſtiſe his children, ſome with fewer and lighter, and others with more and harder ſtripes; and that wee haue our part among thoſe who haue the greateſt meaſure, let vs know that hee correcteth diuers faults, and that in thoſe who are of a diuers nature. Some faults are leſſer, either in themſelues, or as they are extenuated with circumſtances, and are with little adoe left and amended; ſome are greater, either in their owne nature, or as they are by circumſtances aggrauated, and are not forſaken without great difficulty. Some ſinnes are like the cloake or vpper garment, eaſily ſhaken off, without any trouble to him who layeth them aſide, and ſome cleaue to our corrupt nature like the skin to the fleſh, or the fleſh to the bones, and cannot bee parted from vs without great paine in the parting: of thoſe wee may bee reformed with the leaſt word or lighteſt correction, but of theſe not without many ſtripes and bitter paine. Againe, the children of God whom he chaſtiſeth, are of diuers natures and diſpoſitions: one is milde and gentle, and is eaſily rebuked with an angry word, another is ſo ſturdy and ſtomackfull, that hee will not be reformed with many blowes; one needeth no more but the ſhadow or ſhaking of the rod, and hee is preſently humbled, and beggeth pardon with promiſe of amendment; but vnto another the ſmart of the rod is not ſufficient, but hee needeth alſo a whip to pull downe his ſtomacke, and to make his ſtout heart to yeeld and relent. And therefore ſeeing there is ſuch great diuerſity both in faults committed, and natures who offend, it is no great maruaile if Gods chaſtiſements be alſo diuers. Neither doth it follow hereupon, that the greateſt meaſure or hardeſt ſtripes exceed neceſſity, or bee more then needs. For our moſt wiſe Father, in his corrections reſolueth to reforme al his children, and to free them from the greateſt, as well as from the leaſt ſins, as well from thoſe which they are moſt in loue with, and loatheſt to leaue, and from which they part with greateſt paine and difficlty, as from them with which being in leaſt league and liking, they are willing to leaue at the firſt admonition. And when hee taketh vs in hand, hee will maſter the proudeſt heart and ſtouteſt ſtomacke, as well as that which is milde and gentle; and for this end if [fewer and lighter ſtripes will not ſerue the turne, hee will inflict more and harder, neuer ceaſing till hee haue throughly humbled vs, brought vs vpon our knees, and made vs to promiſe reformation and amendment; becauſe if he giue ouer before hee haue attained vnto his end, wee ſhall be but hardned in our ſtubbornneſſe, and all the ſtripes which wee haue formerly ſuffered ſhall be in vaine.

§. Sect. 5. That our great afflictions argue our great ſins, either in their owne nature, or as they are aggrauated by circumſtances.

From whence wee may conclude, that if wee haue great or tedious afflictions lying vpon vs, either we haue great faults or great ſtomackes; or if wee be not guilty of haynous ſinnes in their owne nature, yet wee make them haynous vnto vs by diuers circumſtances; as by committing them willingly againſt knowledge and conſcience; by continuing in them after we are admoniſhed of them, and perſwaded to leaue them, both by Gods promiſes and threatnings: and finally, when wee are in ſuch loue and league with them, that no ordinary chaſtiſements will moue vs to forſake them. Neither let any man here ſay, that he hath humbled himſelfe already vnder Gods chaſtizing hand, and hath long agoe reſolued to forſake his ſinne, and many times promiſed amendement; and yet the Lord continueth to correct him, and therefore inflicteth ſtripes more than neceſſary: For thus not only the naturall child, but the child of God likewiſe, when they are vnder the rod, doe ſeeke to deceiue their Parents, to eſcape further correction; yea are euen themſelues oftentimes deceiued. For though in ſenſe of preſent ſmart they reſolue to amend, and haue ſome purpoſe to bee as good as their word; yet being not throughly ſetled in their reſolutions, they are vncōſtant in them; and together with their paine forget their promiſes. But though we may be deceiued and deceiue others, yet we cannot our heauenly Father, becauſe hee ſearcheth the heart and reines, and knowing when our reſolutions of amendement are flickring and vnſetled, and when they are well grounded, firme and conſtant, hee doth accordingly continue his chaſtiſements, till he hath fully confirmed them; vnleſſe vpon our faire promiſes he ſometimes ſpareth vs for a time, that we may vpon our owne experience, ſee how little credit is to be giuen to them; but no ſooner doth hee ſee vs throughly ſetled in our good reſolutions, and ſtedfaſtly purpoſed to forſake our ſinnes, but preſently hee caſteth away his rodde, and not giuing one blow more, doth eaſe and releaſe vs from all afflictions.

To

Chryſoſt. Homil. ad pop. Antioch. 4. de patientia.

To which purpoſe one ſaith, that God could, if hee pleaſed, euen in the very day that wee firſt call vpon him, lighten vs of all our load, but hee deferreth to doe it, till hee ſee vs throughly humbled and amended; and till hee know that our conuerſion and repentance bee conſtant, and without danger of flitting, he will not remoue our tribulation; but as the Gold-ſmith which draweth not his Gold out of the melting furnace, till hee perceiueth it be throughly purified from the droſſe, and when hee ſeeth it purified to his minde, will by no meanes ſuffer it to ſtay there any longer, becauſe it would but waſte and looſe of its waight: ſo doth the Lord ſuffer vs to remayne in the furnace of affliction till we be purged from our droſſe of ſinne, by renewing our faith and repentance; but no ſooner are wee according to his purpoſe purified, but he pulleth vs out, and will not ſuffer vs to waſte and conſume our ſelues with ſorrow, and heauineſſe. And therefore let vs with patience indure our tryall; ſeeing he who putteth vs into the furnace, knoweth when it is fitteſt time to take vs out; let vs with comfort and thankfulneſſe beare all our chaſtiſements; ſeeing we haue aſſurance, that wee ſhall not haue one ſtripe more than our heauenly Father in his infinite wiſdome ſeeth neceſſary, for the amendement of our liues and the ſauing of our ſoules.

CHAP. XIII.

That Gods loue appeareth in the ends of our afflictions in that hee vſeth vs as inſtruments in them to ſet forth his glory.

§. Sect. 1. That God is glorified in vs both as his ſouldiers fighting his battaile, and as his children corrected for our faults,

And thus haue I ſhewed how Gods loue appeareth in the meaſure of our afflictions: now wee are to intreate of their ends, wherein the like mercy and loue of God cleerely ſhineth. The ends which God propoundeth to himſelfe in our afflictions are his owne glory, and our good. For howſoeuer the Lord is in himſelfe ſo infinite and abſolute in glory and Majeſty, that nothing can be added thereunto, yet ſuch is his grace and goodneſſe, that he is content to vſe vs, poore ſinfull creatures, for his inſtruments, to manifeſt and declare to all the World his glory and prayſe by thoſe things which hee worketh by and in vs. The which as hee powerfully effecteth in many other reſpects, ſo eſpecially by our troubles and afflictions; for as when a Souldier behaueth himſelfe valiantly in the fight againſt his enemies, with inuincible courage incountring, foyling and putting them to flight, the honour of his fortitude and proweſſe, redoundeth alſo to his Captaine and Generall, vnder whom he ſerueth: ſo when in this Chriſtian Warfare we are aſſaulted with the enemies of our ſaluation, and namely with the world fighting againſt vs, and ſeeking to ouercome vs, ſometimes with the politicke ſtratagems of proſperity, and ſometimes with the downe-right blowes of aduerſity and affliction; God the great Generall of our Army is glorified in our Chriſtian valour and couragious magnanimity, when we doe with patience, fortitude and reſolution, endure all theſe encounters and beare the brunt of this battaile, and not only vndauntedly ſuſtaine the aſſaults of our enemies, but alſo doe foile and put them to flight, vſing their owne weapons againſt themſelues, and their force and violence for their owne ouerthrow and deſtruction. And that the rather, becauſe as wee fight vnder his conduct; ſo the weapons, armor, ſtrength and policy which wee vſe in this warfare, and whereby we are inabled to ouercome are not our owne, but ſuch as hee our grand Captaine hath imparted vnto vs. But that this point may be the better cleered, we may more ſpecially conſider, that God is glorified in our afflictions, whether we conſider them as the chaſtiſements of our ſins, or as tentations and tryals of the gifts and graces which we haue receiued from God. Hee is glorified in our chaſtiſements; for as the ſins which are committed by vs, who draw neere vnto him, and are of his houſe and family, doe aboue all other diſhonour him: ſo when he correcteth theſe ſinnes in vs by troubles & afflictions, he vindicateth his honour from the blaſphemies of Infidels and carnall Worldlings, in that hee is ſo juſt and vnpartiall, that he will not winke at ſinne in them who are ſo neere and deere vnto him, but rather (when he goeth his circuit of viſitation and aſſiſes) he beginneth firſt with his owne children and ſeruants; that by their chaſtiſements, whoſe ſinnes are pardoned in his Son, he may teach his profeſſed enemies, who remayne ſtill in their guilt, what they are to expect, both in this quarter Seſſions, on earth, and at the generall Aſſiſes at the day of Iudgement. And thus the Pſalmiſt ſaith, that *the Lord is knowne by executing iudgement*, and that both in the puniſhing of the wicked and chaſtening of his own ſeruants. So the Prophet *Eſay* hauing denounced Gods plagues againſt his people of Iſrael for their ſinnes, ſaith, that *the Lord of hoaſts ſhall be exalted in iudgement, and the holy God ſhall be ſanctified in iuſtice.* An example whereof wee haue in the ſonnes of *Aaron*, *Nadab*, and *Abihu*, who were chaſtened with that ſeuere correction of a temporary death, God giuing this reaſon hereof, by the mouth of *Moſes*; *I will be ſanctified in them that come neere mee, and before all the people I will be glorified*: As alſo in *Dauid*, who becauſe he had diſhonourd God among the Nations, in cauſing

1. Pet. 4. 17.

Pſal. 9. 16.

Eſay 5. 16.

Leuit. 10. 3.

cauſing them to blaſpheme his Name, by his hainous ſinnes, was therefore chaſtened by the death of his childe, that the aſperſion and ſtaine which his crimes had caſt vpon the glory of God, might by his ſharpe correction be wiped away. Againe, God is glorified in the chaſtiſements of his children, when as they profit and amend by his gracious corrections, not flying from him as an angry Iudge, or purſuing enemy, or deſperately contending againſt him by multiplying their ſinnes; but running vnto him as vnto a mercifull Father, in hope and aſſurance to receiue pardon and forgiueneſſe. For, the more God ſcourgeth his children, with the greater readineſſe they runne vnto him, humbling themſelues vnder his chaſtening hand, by vnfained repentance for their ſins, wherby they haue offended him; and crauing by feruent praier, mercy & pardon, according to that of the Prophet: *O Lord in trouble they haue viſited thee, they haue powred out a praier when thy chaſtening was vpon them.*

am.12,14.

ſa.26.16.

Sect. 2.
Gods
glory is mag-
nified in the
manifeſtation
of his power
and goodneſſe
ſhewing vs in
afflictions.

Moreouer, Gods glory is magnified in the manifeſtation of his power and goodneſſe, when as we who are weake in our ſelues, are ſo ſupported and vpheld by the power of Gods might, that we are able to beare and ouercome the greateſt tentations; and when as being in our ſelues cowardly and fearefull, feeble and impotent, wee are ſo ſtrengthened and incouraged by his ſpirit aſſiſting vs, that we are able to ſtand againſt all the malice and might of Sathan, the world and wicked men, and notwithſtanding all the afflictions which we endure, and perſecutions which they raiſe againſt vs, doe put them to flight & obtaine the victory. Neither is this power and goodnes of God ſo manifeſted or magnified in our proſperity, either by others or by our ſelues; for then we ſeeme to ſtand in our owne ſtrength, & to haue little need of Gods aſſiſtance, when as wee haue in outward appearance no enemies to aſſault vs, but are walled and fenced in, on euery ſide with abundance of wordly benefits, as honors, riches, friends, health, ſtrength, liberty and the reſt: but when wee are aſſaulted with theſe mighty and terrible enemies, and haue an heauie and ſenſible weight of tentations laide vpon vs; and withall feele and finde in our ſelues nothing but feebleneſſe and faintneſſe, terrour, and cowardiſe; if wee beare this inſupportable burthen without fainting, and valiantly reſiſt theſe our enemies, vntill wee haue put them to flight and obtained victory; then is Gods power manifeſted in our infirmity; whoſe treaſures of grace, faith, patience, ſtrength and Chriſtian courage, are carried in vs as in *earthen veſſels, that the excellency of theſe vertues and power, might be of God and not of vs,* as the Apoſtle ſpeaketh. Finally, when with the ſame Apoſtle we can ſay, that *we are afflicted on euery ſide, yet wee are not in diſtreſſe; in pouerty but not ouercome of pouerty; perſecuted but not forſaken, caſt downe but periſh not,* and yet are vnable of our ſelues to beare the leaſt waight, or to ſuſtaine the aſſaults of our weakeſt enemies; then are we neceſſarily driuen to giue all the glory vnto God, and to cry out, *that it is not our owne arme that ſaueth vs, but Gods right hand and arme and the light of his countenance, becauſe he had a fauour vnto vs.* And againe, *through thee haue we thruſt backe our aduerſaries, by thy name haue wee trodden downe them that roſe againſt vs. For I doe not truſt in my bow, neither can my ſword ſaue me. But thou haſt ſaued vs from our aduerſaries, and haſt put them to confuſion that hate vs. Therefore will we praiſe God continually, and will confeſſe his name for euer. Then will he that glorieth and reioyceth, reioice and glory in the Lord,* and ſay with the people of God, *not vnto vs o Lord, not vnto vs, but vnto thy name giue the glory.* Yea then will others alſo acknowledge to Gods glory, that it was his power alone which ſupported vs in our weakneſſe and inabled vs with patience to beare ſo great tentations. According to that of the Prophet, *Therefore ſhall the mighty people giue glory vnto thee, the city of the ſtrong nations ſhall feare thee, for thou haſt been a ſtrength vnto the poore, euen a ſtrength to the needy in his trouble; a refuge againſt the tempeſt, a ſhadow againſt the heat, &c.* And as Gods mercy and power is magnified by ſupporting vs in our afflictions; ſo alſo when being oppreſſed with their vnſupportable waight, and brought into deſperate dangers, he aboue all hope & ſtrength, granteth deliuerance. For then we acknowledge with *Hannah,* that *the Lord killeth and maketh aliue, bringeth downe to the graue and raiſeth vp,* and are ready according to the example of Gods ſaints to ſing vnto his praiſe ſongs of deliuerance. And this is the end why the Lord doth chaſtiſe our ſinnes by troubles and afflictions, that we might glorifie him by our prayers and praiſes, and he might glorifie himſelfe in our maruellous deliuerance, according to that of the Pſalmiſt, *call vpon me in the day of trouble, ſo will I deliuer thee, and thou ſhalt glorifie me.* An example whereof we haue in the people of Iſraell, who being in grieuous bondage cried vnto the Lord for helpe and freedome: and the Lord not onely glorified his loue and mercie in hearing their crie and mone, and deliuering them out of their ſeruitude and miſery, but alſo his power and iuſtice in plaguing and ouerthrowing their enemies and oppreſſors. And ſo likewiſe the people glorified God, both in flying vnto him by prayer in their diſtreſſe, as vnto their only refuge; and alſo being freed, by ſinging vnto him ſongs of thankſgiuing for their great deliuerance. Thus our Sauiour ſaith of the blind man in the Goſpell, that this judgement

lip.6.

Cor.4.7.
8.9.

Pſal.44.3,5,6,7,8.

2.Cor.10.17.

Pſal.115.1.

Eſay 25.3,4.

1.Sam.2.6.

Pſal.50.15.

Exod.2.23,24.
& 9.16,14.4.
& 15.1.

ment was laid on him, not for the puniſhment either of his owne or parents ſinne, but *that the works of God ſhould be ſhewed on him*, both in his temporall triall or chaſtiſement, and by the miraculous reſtoring of his ſight. And thus he ſpeaketh of *Lazarus*, *that his ſickneſſe was not vnto death, but for the glory of God and that the ſonne of God might be glorified thereby*, when as it ſerued as an occaſion to manifeſt the infinite power of his diuine nature, by raiſing him from death to life. Finally Gods wiſedome, power and goodneſſe, are manifeſted and magnified in our afflictions, when as contrary to their owne nature he turneth them to our good, euen the confirming and increaſing in vs of all his ſpirituall graces and the euerlaſting ſaluation of our ſoules. For what doth more ſhew and extoll the infinite wiſedome and omnipotency of God, than to be able to bring good out of euil, light out of darkneſſe ſweetneſſe out of bitterneſſe, and bleſſings out of curſes? than to make of a deadly poiſon a wholeſome medicine, to turne the puniſhments of ſinne into meanes of furthering vs vnto the rewards of righteouſneſſe, and of the path of perdition which led vnto hell, to make a direct and plain way vnto the kingdome of heauen?

Iohn 9.3.
Iohn 11.4.
Acts 14.22.

§. *Sect.* 3.
That God is glorified in our afflictions as they are tryals of his ſpirituall graces.
Iohn 21.19.

Thus alſo is the Lord glorified in our afflictions as they are trialls of our graces, and vertues which wee haue receiued of him; for ſeeing hee is the authour of them all, therefore when being tried they appeare and ſhine in vs, the glory of their excellencie chiefly redoundeth to him that gaue them. And as the excellencie of the worke doth manifeſt the skill of him that made it: ſo theſe vertues and graces being not our owne, but the excellent workmanſhip of Gods holy ſpirit, doe much magnifie the author of them when being tried, their worth is diſcouered. And therefore after the Lord hath made for vs an excellent armour of his ſpiritual graces, which is high proofe and ſufficient to beare and beate backe all the fiery darts of ſathans temptations, the piercing bullets of worldly proſperity, and theſe ſwords and ſpeares of outward croſſes and afflictions; and hath buckled this armor cloſe vnto vs by his holy ſpirit; then doth he exerciſe vs in his warfare againſt the enemies of his glory and our ſaluation, and ſuffereth them to bend againſt vs all their ſtrength, and to aſſault vs with all their weapons, darts and ſhot, that ſo our armour being tried and in triall approued, he may haue the honor that made it, and put it on vs. Againe whilſt we enioy worldly proſperity, and haue all things according to our hearts deſire, we doe with *Iob* lie open to the ſlander of ſathan and wicked men, who are ready to ſay that we doe not ſerue the Lord, and yeeld obedience to his commandements, becauſe of any goodneſſe and excellency which is in himſelfe; or for any conſcience of our duty, or any loue which wee beare vnto him for his owne ſake, as being our chiefe happines, and the ſupreame end of vs and all his creatures; but becauſe he hath hedged vs in on all ſides, multiplied on vs earthly benefits and (as it were) hired vs, to ſerue him with the preſent wages of wordly things, not out of any loue to him, but out of ſelfe-loue, to attaine vnto ſome preferment which we ambitiouſly aſpire vnto, or to obtain ſome temporary profit or pleaſure which we deſire; therefore doth the Lord ſtrip vs of theſe worldly bleſſings, and loadeth vs with troubles and afflictions for the triall of our faith, loue and obedience, to the end that it may appeare that wee ſerue him freely, for that excellency and goodneſſe which we ſee in himſelfe, and not for ſelfe loue and outward reſpects, by which our ſeruice he is chiefly glorified; for when being ſtripped of all worldly benefits, we can with *Iob* bleſſe the Lord; when with him we can ſay, *though he kill me yet will I truſt in him*; when we can profeſſe with the people of God, that not for our own, *but for Gods ſake are we killed all the day long*; & with the Apoſtles reioyce, becauſe he thinketh vs worthy to ſuffer for his name any miſery or affliction: then doe wee giue glory vnto God by acknowledging his owne worth and excellency, when wee thinke nothing too much which wee ſuffer for him; then doe we confeſſe him to bee the chief goodneſſe, when as we are glad, euen by our miſeries to manifeſt and magnifie his glory and maieſty.

Iob 1.9.
Iob 1,21. & 13,15.
Pſal. 44.22.
Acts 5.41.

§. *Sect.* 4.
That it is a great conſ in our affli ons to conſid that, God is glorified by them.

Now the conſideration hereof, that God is glorified in our afflictions, may ſerue as an effectuall argument to make vs beare them, not only with humility and patience, but alſo with ioy and thankfulneſſe; ſeeing wee may ſay with the people and Church of God, that we do ſuffer not for our ſinnes, but principally for Gods ſake, that he may be magnified and glorified in our afflictions. An example wherof we haue in the holy Apoſtles, who reioyced in their afflictions and perſecutions, becauſe they were thought worthy to ſuffer for the name of Chriſt. And eſpecially in the Apoſtle *Paul* who intending ſomwhat to boaſt himſelfe for the gracing of his Apoſtleſhip, doth chiefly glory in his afflictions, becauſe in them God was glorified; euen as elſewhere he reioyceth in his infirmities & afflictions of mind, that the power of Chriſt might be magnified in his weakneſſe; and taketh pleaſure in his infirmities, reproches, neceſſities, perſecutions and anguiſh for Chriſts ſake, becauſe in his greateſt weakneſſe he was ſtrong in him. Which examples we are bound to imitate for diuers cauſes: for firſt the Lord is our creator who gaue vs our being and made vs of nothing, that we might ſerue as inſtruments for the ſetting forth of his

Pſal. 44.22.
Acts 5.41.
2.*Cor.* 11.16,
Chap. 12.9,10

his glory, according to that of the *Prouerbs*; *The Lord hath made all things for his owne ſake, yea, euen the wicked for the day of euill.* If therefore we can by any meanes aduance his glory, though it be by our own ſmart and paine, we haue iuſt cauſe of comfort and reioycing, ſeeing whilſt we glorifie our creator we attaine vnto the end of our creation. Secondly he is our redeemer and Sauiour who hath bought vs with the precious price of himſelf; that not being our owne, but his that bought vs, we might glorifie him both in our ſoules and bodies, as the Apoſtle ſpeaketh. And in this reſpect he alſo telleth vs, *that none of vs liueth to himſelfe, neither doth any die to himſelfe, for whether we liue we liue vnto the Lord, or whether we die we die vnto the Lord; and that whether we liue or die, we are the Lords.* Seeing therefore we are the Lords, by a double right, both becauſe hee hath created vs of nothing, and hath alſo bought vs, who had ſold our ſelues to ſinne and ſathan; and that to this end that wee ſhould become his ſeruants, and in all things ſeeke the aduancement of his glory, great reaſon we haue to reioyce when any occaſion is offered whereby wee may glorifie him our Lord and redeemer, whether by proſperity or aduerſity, honour or diſhonor, ſickneſſe or health, impriſonment or liberty, life or death; and that whether we conſider the greatneſſe of the price which he gaue for our redemption, namely himſelfe for vs; or the euils and miſeries from which he hath deliuered vs, to wit, the wrath of God, the curſe of the law, and eternall death and condemnation of body and ſoule in the fire of hell. For well may we with comfort and patience yea with ioy and thankſgiuing ſuffer afflictions that his holy name may be glorified; ſeeing he hath been content to ſuffer much more grieuous puniſhments in the whole courſe of his life, as hunger thirſt, wearineſſe perſecution, the wrath of God and death it ſelfe, that he might by his ſufferings procure our glory; well may we reioice and triumph in our momentany & light afflictions which aduance the glory of our redeemer, who hath deliuered vs by his death and obedience from the intolerable and euerlaſting torments of hell fire: eſpecially conſidering, that this was the end of his paying ſo great a price for vs, that being bought, we might become his ſeruants, & he our Lord, whom we are to glorifie in all we doe or ſuffer. For ſo the Apoſtle ſaith, *that Chriſt therefore died and roſe againe and reuiued, that he might be Lord both of the dead and the quicke*, and that we are predeſtinate vnto eternall happineſſe in Chriſt, that truſting in him we ſhould be to the praiſe of his glory, and finally that he purchaſed the poſſeſſion of heauenly felicity for vs, not only to glorifie vs, but that we alſo might aduance his praiſe and glory. To conclude this point, the Lord is our *ſummum bonum*, and chiefe happineſſe, and his glory is the ſupreme end of al things. In regard whereof we are to reioice in our afflictions which tend to the manifeſtation of his glory, ſeeing thereby we attaine vnto our chiefe end. Yea we ſhould deſire rather in this reſpect to be excluded out of the joyes of Heauen, and to periſh euerlaſtingly; than that Gods glory vnto which all things are deſtinated, as vnto their chiefe end, ſhould be blemiſhed or impaired: as we may ſee in the example of *Moſes*, who rather than he would haue the Name of God diſhonoured among the Nations in the deſtruction of the people of Iſrael, deſired to be raſed out of the booke of life. As alſo in the Apoſtle *Paul*, who in penning of the holy Scriptures by the immediate inſpiration of Gods holy Spirit, which priuiledged him from erring through blinde and prepoſterous zeale, did earneſtly wiſh to bee an *Anathema*, or one ſeparated from Chriſt, and the euerlaſting joyes of his Kingdome, on this condition that God might be glorified in the ſaluation of the people of the Iewes. And therefore if we ought to be content, though we ſhould be depriued of euerlaſting ſaluation, and be ſubjected to euerlaſting puniſhments, that God may be glorified in vs; then how much more ſhould we endure with patience and comfort the loſſe of wordly joyes, and the ſmart of theſe ſhort and light afflictions when Gods glory is hereby manifeſted; although wee ſhould neuer haue further benefit of our ſufferings nor reward of our patience? But yet much more haue we cauſe of rejoycing and glorying in theſe our afflictions, if wee further conſider, that if wee thus honour God in ſuffering for his glory, he will eternally honour vs; if we glorifie him on earth, in the quiet and comfortable bearing of our croſſe, he will glorifie vs in his heauenly kingdome and crowne our patience with endleſſe happineſſe. If wee honor our ſauiour in our ſuffering with him, he will honour vs in our raigning with him. And finally if with comfort and ioy we doe for Gods ſake bear our croſſe which he laieth vpon vs, then ſhall theſe light and momentany afflictions cauſe vnto vs a far moſt excellent and an eternall waight of glory, as the Apoſtle ſpeaketh.

1. Cor. 10, 31.

Exod. 32. 32.

Rom. 9. 3.

1. Sam. 2, 30.

2. Tim. 2. 12.

2. Cor. 4. 17.

CHAP. XIV.

That God by our afflictions doth much aduance the good of our neighbours.

§. Sect. 1. That our neighbours haue good by our afflictions, as they learne by them to

THe other end of our afflictions is our owne good, or the good of the elect; and that whether we conſider our neighbors, or our ſelues. For the Lord our great King and commander reſpecteth vs, not only as we are pri-feare God in his iudgments.

Plato in Gor.

1.Pet.4.17.

uate and particular men, but as we are ſubiects of the ſame kingdome, and members of the ſame body: and therfore as he doth communicate his benefits vnto vs not for priuate vſe alone, but for the good of the whole christian common wealth; ſo alſo he inflicteth his chaſtiſements vpon the particular members of this body and ſociety, that they may redound to the vſe and benefit of all the reſt. And this the heathen man could diſcerne by the light of nature; calamities (ſaith he) and puniſhments are very profitable both to thoſe that ſuffer them, and thoſe that ſee them; for both by them are made better, they by paine, and theſe by example. As therefore the skilfull Muſitian doth ſtrain his ſtrings not to breake them, but to bring them to their perfect ſound, that not only himſelfe, but alſo all the ſtanders by may take delight in their melodious harmony; ſo the Lord doth, as it were, ſtretch and ſtraine vs with troubles and afflictions, not to cracke our patience, or to breake vs with their ſtreſſe, but to bring vs to our beſt perfection, that not only he may delight in vs, when we ſound out vnto him the harmonious muſick of his praiſes, but alſo may make all our neighbours the better with the ſweetnes of our melodie. But this will better appeare if we inſiſt in ſome particulars; for firſt others receiue benefit by the afflictions of the faithfull, in that they learne hereby to feare God, when as they ſee his righteous iudgements, ſeeing he winketh not at ſinne in thoſe who are deareſt vnto him, but whippeth and chaſteneth them for their amendment; and therefore if he ſo ſeuerely correct the ſlips and infirmities of thoſe whom he ſo tenderly loueth, how grieuouſly will he puniſh the hainous crimes of wicked men who are as yet at enmity with him; vnleſſe they preuent their deſtruction by vnfained repentance? according to that of the Apoſtle; *If iudgement begin at Gods owne houſe and family, what ſhall be the end of them that obey not the Goſpell?* If he deale ſo ſharpely with thoſe whom he iuſtifieth & acquitteth; what rigour are they to expect who ſhall appeare before him in their guilt of ſinne at the laſt iudgement? If hee make them thus to ſmart for their ſinnes whom he loueth, and in whom his ſoule delighteth; what torments hath he prepared, for thoſe whom he hateth and abhorreth? But eſpecially they receiue fruite and benefit by their afflictions, who are of the ſame ſociety and houſhould of faith; for as in the ſame familie, when one of the children or ſeruants are iuſtly corrected for their faults, it moueth all the reſt (if they haue any grace in them) to reuerence the father and maſter of the family, and to carry themſelues ſo, as they may auoide his diſpleaſure; and as ſchollers in the ſame ſchole, when they ſee one of their fellowes whipped for their negligence, doe (being warned by his example) become the more diligent in learning their leſſon: ſo the children and ſeruants of God, and diſciples of Ieſus Chriſt, when they ſee any of their company chaſtened by the hand of God they are moued hereby to feare and reuerence him, ſeeing hee is ſuch an one as will not bee dallied with, but expecteth and requireth obſeruance and duty of all whom he admitteth into his houſe, and family.

§. Sect. 2.
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Secondly, others take profit by the afflictions of the faithfull, whileſt by their example they are reſtrained from the committing of ſinne, eſpecially of thoſe faults which they ſee corrected in their fellowes, leſt they alſo taſte of the ſame cup: and that the rather, becauſe if they take not warning by their chaſtiſements, they are juſtly to expect double payment, both becauſe they are culpable of the ſame faults, and becauſe they are not reformed by their example. For as the wiſe Commander, finding a great part of his army guilty of ſuch faults, as are by no meanes to go vnpuniſhed, and yet is ſo gracious, that he wil not haue al ſuffer the ſame puniſhment who are guilty of the ſame offence, as not ayming at their ſmart and pain, but at their reformation and amendement, doth decimate, or cull out the tenth perſon of the delinquents, whom hee chaſteneth, for the example of all the reſt: ſo our Lord of Hoaſts, and Captaine Generall, ſeeing many in the Church Militant guilty of the ſame faults, and on the one ſide, knowing that conniuency would embolden his ſouldiers in ſinne, worke neglect of duty, and bring all diſorder and confuſion in his Royall army; and on the other ſide, being in his owne nature ſo gracious, that he will not let his corrections exceed neceſſity, either in their meaſure, or extent; doth vſually chaſten one, of many that offend, that by his example the reſt may be brought to amendement. But if any vntouched, take no warning by others corrections, and continue in his faultineſſe, though God hath giuen him this meanes to reforme him, then is he like to haue his puniſhment doubled, and to ſuffer both for his ſinne, and his ſecure neglect of Gods ſeuerity to others, and mercy to himſelfe. And thus God chaſtened ſeuerely *Moſes* and *Aaron* for their diffidence and diſtruſt in his prouidence, that others might beware of the like infidelity: thus hee ſharply corrected *Dauid* for his adultery, and murther, that others by his example might flee vncleannes, and the ſhedding of innocent bloud. So hee turned *Lots* Wife into a Pillar of Salt, that others by her example might take heed of too much worldlineſſe, and loue of earthly things: to which purpoſe our Sauiour bids vs to *remember Lots wife*, that being warned by her puniſhment, wee doe not as wee are trauelling out of this Sodome of ſinne, for the

Luke 17.32.

the ſafegard of our ſoule, looke backe to the baits of worldly vanites, which will but allure vs to thinke of returning. For to what end (as one ſaith) was ſhee turned into a piller of ſalt, but that being ſeaſoned with her example, wee might become the wiſer? and therefore her ill example becommeth good vnto thee, if thou takeſt warning by it. But moſt plainely is this expreſſed by the Apoſtle *Paul*, who hauing ſpoken of many ſins committed by the Iſraelites in the wilderneſſe, and withall of thoſe great croſſes and calamities which the Lord for theſe offences inflicted on them; ſaith, that all theſe things *came vpon them for enſamples, and were written to admoniſh vs, vpon whom the ends of the world are come, to the intent that wee ſhould not luſt after euill things, as they alſo luſted.*

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...o.10.6.11.

Thirdly, others are much benefited by the afflictions of the faithfull, becauſe in their fiery triall, Gods graces and gifts clearly ſhining in them; they are made vnto them notable examples and preſidents for their imitation. For the Lord pitying our ignorance in the way of vertue, eſpecially when it lieth through the deſerts of afflictions, and knowing how vncouth in it ſelfe it is vnto vs, doth cauſe others whom hee hath taught this way, to goe before vs (euen as he cauſeth vs alſo when we haue learned it, to go before others, who follow after vs) that the path being beaten and made plaine, may more eaſily bee found of thoſe who are to trauaile it. For example, thus doth the Lord by afflictions make manifeſt the faith, affiance, hope, loue, patience, obedience, and ſuch like graces, which hee hath beſtowed vpon others, that wee admiring and louing them, may ſeeke and labour after them, and ſo carry our ſelues alike vertuouſly when wee come into the like trials: and as a man hauing lighted a candle, doth not hide it in a hole, or as our Sauiour ſpeaketh, nor put it vnder a buſhel; but ſetteth it in a candleſtick, that by the light thereof, they of the family may bee giuded and directed; ſo the Lord hauing put into theſe choſen lampes, the oile of his graces, which being kindled with the fire of afflictions, doth giue a great and glorious light, he would not haue them to ſhine to themſelues alone, or to the Lord, who delighteth in their brightneſſe, but hee placeth them like lights on a hill, which giue direction to all paſſengers, or like candles on a table for the vſe and benefit of the whole family. And thus God tried *Abraham* when hee willed him to ſacrifice his Sonne, that wee by his example might learne faith and obedience, if wee ſhould bee called to the ſame triall. Thus hee tried *Moſes*, both with the proſperity, & afflictions of *Egypt*, that we might learne to make his election, chuſing rather to ſuffer aduerſity with the people of God, than to enjoy the pleaſures of ſinne for a ſeaſon; and eſteeme the rebuke of Chriſt, greater riches, than the treaſures of this earthly Egypt, becauſe wee haue reſpect to the recompence of reward. Thus was *Dauid* afflicted, that wee might learne by his example, when wee are in our greateſt diſtreſſes, and forſaken of all worldly helpe, *to comfort our ſelues in the Lord our God*; and when we are in moſt deſperate dangers, to humble our ſelues before him, and to ſubmit our wills and ſtates vnto his good pleaſure, ſaying, *Behold here I am, let him doe to mee as ſeemeth good in his eye.* Thus God afflicted *Iob*, that hee might bee vnto vs a patterne of patience, and that wee might learne by his example to prayſe God in all our loſſes, and *though hee ſhould kill vs, yet to put our truſt in him.* As alſo that by ſo gracious a deliuerance of him out of ſuch great troubles & miſeries, we may be aſſured that God who is euer one, & the ſame, without change or ſhadow of change, will alſo deliuer vs if we waite and depend vpon him. To which purpoſe the Apoſtle *Iames* propropoundeth his example vnto vs. *Behold* (ſaith hee) *wee count them bleſſed which endure. Yee haue heard of the patience of* Iob, *and haue knowne what end the Lord made; for the Lord is pittiful and mercifull.* Finally, thus was *Steuen* perſecuted to the death, that by his example, wee might learne to giue our liues for the name of Chriſt; and the Goſpell; and to pray for our perſecutors and tormentors. And thus *Peter*, *Iohn*, and *Paul*, were perſecuted, and euen loaded with miſeries and afflictions, that wee might by their example learne to rejoyce in all our tribulations, to triumph ouer all worldly miſeries, and in reſpect of the manifold benefits, which we receiue by our croſſes and afflictions to boaſt and glory in them. And that this vſe and benefit is to bee made of the afflictions of theſe holy Seruants of God, it may appeare in that not onely the Scriptures propound their example to this end; but exhort alſo vs to imitate & follow them. So the Apoſtle *Iames* perſwading to patience in afflictions, biddeth to *take vp the Prophets for an example of ſuffering aduerſity, and of long patience, which haue ſpoken in the name of the Lord*: and our Sauiour Chriſt willeth vs to rejoyce in our ſufferings for his ſake, not onely becauſe our reward is great in heauen, but alſo becauſe wee haue Gods holy Prophets, who were ſo dearely beloued of him, copartners with vs in ſuch like perſecutions. And thus doth the Apoſtle propound the manifold examples of Gods Saints, who indured many tryals, afflictions and perſecutions of all kinds, that wee who follow in theſe after ages, *being compaſſed with ſo great a cloud of witneſſes, ſhould caſt away euery thing that preſſeth downe, and the ſinne which doth ſo eaſily beſet*

...Sect. 3.
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...n. 22.

...b. 11. 25.

1. Sam. 30. 6.

2. Sam. 15. 26.

Iob 1. 21. and 13. 15.

Iam. 5. 11.

Act. 5. 41.

2. Cor. 11. 16. 7.

Iam. 5. 8. 10.

Matth. 5. 12.

vs,

Heb.11.35.36. & 12.1.
2.Cor.1.6.

Gregor. Moral. lib.3.cap.2.

Niſi Satan Iobi corpus plagis perforaſſet, radij intrinſecus non renituiſſent &c.
Chriſoſt. ſerm. ad pop 5. To. 4
Aug. de Gen. ad literam. lib. 3. cap. 15.

Phil.1.13.14.

vs, and notwithſtanding all worldly hinderances, *runne with patience the race that is ſet before vs.* So the Apoſtle *Paul* ſaith, *that whether he were afflicted, it was for the Corinthian conſolations and ſaluation, which was wrought in the enduring of the ſame ſufferings which hee ſuffered, or whether hee was comforted it was for their conſolation and ſaluation.* By all which it appeareth, how behouefull the afflictions of ſome of the faithfull, are for the vſe and benefit of all the reſt, ſeeing they become patterns and examples for their imitation, and haue their vertues and graces by theſe trials diſcouered, that whereas before they were profitable onely to themſelues, and enioying alone the comfort of their owne light, now they ſhine alſo vnto others, and incourage them to vſe all good meanes that they may attaine vnto the like brightneſſe and perfection. To which purpoſe one ſaith, that it was neceſſary, that holy *Iob* who was onely knowne vnto God and himſelfe, how much hee excelled in vertue and pietie, ſhould by his afflictions bee knowne vnto all the faithfull that he might bee a preſident for their imitation. Neither could hee haue beene an example of vertue vnto others, if hee had continued in his proſperous eſtate without any trial or tentation. And another affirmeth, that if Sathan had not pierced, and (as it were) bored holes through his body with all thoſe plagues and puniſhments which hee inflicted on him, the bright beames of his graces would haue beene hidden within him, and would not haue ſhined vnto vs; if hee had neuer ſate downe in the aſhes, wee had neuer come to the knowledge of his ſpirituall riches. And another ſaith, that the faithfull are afflicted to this end, becauſe they are to bee propounded as examples of patience for the benefit of all the reſt: and as other of the faithfull are thus by their afflictions profitable vnto vs, ſo are we in ours alike profitable vnto others, if in the fiery tryall, Gods graces, and the good vertues which we haue receiued doe ſhine vnto them. For, if like ſpices we bee punned is this morter of afflictions, the odoriferous ſmell of our ſpirituall graces, which before were ſcarce diſcerned, doth now ſpread a broad, to the comfort and refreſhing of all that ſtand about vs; and whereas if like roſes we grow vntouched, we doe but for the preſent ſend forth ſome ſweet ſmell to thoſe who are next vnto vs: contrariwiſe, if wee bee diſtilled with the fire of afflictions, wee ſhall yeeld ſweet waters of durable comfort, euen to thoſe who are farre diſtant, and ſuch as liue in after-ages, when by report this ſweet odour of our fame ſhall come vnto them. And thus the Apoſtle ſaith of himſelfe, that *his bonds of Chriſt were famous throughout all the iudgement hall, and in all other places, inſomuch that many of the brethren in the Lord, were imboldned by his bands, ſo that they durſt more frankly ſpeake the Word.*

§. Sect. 4.
That we benefit our neighbours in our afflictions, a
they are patterns of humane frailty.

Yea, not onely haue the faithfull much benefit by the afflictions of others of the ſame family; as they are vnto them notable examples for their imitation, when as they ſee the beames of Gods graces ſhining in them; but alſo as they are patterns of humane frailty, whileſt in their afflictions they bewray their impatience and infirmities; for what comfort could any man now haue in bearing his croſſe with ſo great weakneſſe and imperfection, if he did not diſcerne that Gods dearely beloued ſeruants and great Worthies had ſhewed the like frailty? Whereas when we ſee in *Iob* (the patterne of patience) ſo much weakneſſe and impatiency, by fits, when he was moſt pinched with his waight of affliction oppreſſing him; when as wee behold *Dauid* (an example of pietie, and a man according to Gods owne heart,) in his great afflictions as a man forlorne, forſaken of God, and in a deſperate condition; *Elias* deſiring by death to be freed from a troubleſome life; *Ionas* fretting, fuming and euen chiding with God, becauſe he thought himſelfe impeached in his credit and reputation; and *Ieremy* a worthy Prophet, *curſing the day of his natiuity, becauſe he came forth of the wombe to ſee labour and ſorrow, that his his dayes ſhould bee conſumed with ſhame*; then are wee comforted after we haue in the like croſſes bewrayed our infirmities, if with them, when the conflict is ouer, we returne vnto our ſelues, and bewaile theſe ſlips and falls by true repentance. And as wee haue this conſolation by others, ſo haue our poore weake brethren the like by vs, when being adorned and well furniſhed with Gods gifts and graces, we doe notwithſtanding in our afflictions bewray our weaknes and frailty, whereas if they had only experience of their owne infirmities and imperfections, and could not obſerue the like in other of Gods Seruants, whom they acknowledge indued richly with his graces, and notable inſtruments of his glory, they would eaſily conclude, that they are not in the number of the faithfull, but in the ranke of the damned and reprobate; and ſo the waight of their ſinnes and an euill conſcience, being added vnto the already-heauy burthen of affliction, would ouerwhelme and preſſe them downe into the bottomleſſe gulph of deſperation and perdition.

Ier.20.18.

§. Sect. 5.
That our affli
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Moreouer others of the faithfull haue much profit and benefit by our afflictions as they are occaſioned hereby to acknowledge, prayſe and magnifie Gods power appearing in our weakneſſe, his wiſedome in our ſimplicity and ſeelineſſe, and his goodneſſe and the vertue of his graces, in our frailty and naturall corruption; for when as they plainely

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plainely ſee, that wee who are weake and impotent of our ſelues, and ready to faint and fall vnder the lighteſt burthen, do neuertheleſſe ſtand ſtoutly and couragiouſly in the greateſt tentations, & vnder the heauieſt waight of afflictions, they are forced to aſcribe the glory to God, by whoſe power we are ſupported; and when they behold vs deliuered out of all our troubles, who in reſpect of all outward helpes, were in a deſperate condition, they are neceſſarily hereby moued to giue God the prayſe, by whoſe wiſedome and might we are deliuered. And as when wee ſee one of our friends and companions, whom we knew weake, impotent and vnskilfull in all feates of actiuity, wraſtling with a mighty and cunning aduerſary, wee preſently giue him ouer in our thoughts as foyled, ſhamed and ouerthrowne; but if contrary to our expectation, hee foyle and caſt downe his ſtrong and skilfull enemy, we ſo triumph in his victory, as that wee giue the chiefe prayſe vnto the Maſter of the maſteries, from whom he hath had his ability and cunning: ſo when we behold any of our brethren, whom we know to be naturally weake, impotent and impatient of the leaſt paine, combating and wraſtling with our puiſſant enemie the World, who ſtriueth might and maine to ouerthow them, (with thoſe powerfull forces of miſeries and afflictions, as we cannot but giue them ouer for vanquiſhed, if we reſpect their owne skill and ſtrength; ſo when contrary to expectation wee ſee them get the victory, and ouerthrew their enemy; as we haue juſt cauſe to applaude them and to rejoyce in their conqueſt; ſo moſt of all, to prayſe and magnifie the Lord, from whom alone they haue receiued all their ſtrength and skill.

Sect. 6.
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Finally, others haue fruite and benefit by our afflictions, both becauſe our hearts are made tender by them, and apt to pittie thoſe whom wee ſee ſubject to the like miſeries; and alſo becauſe after wee are deliuered, we are able out of our owne experience to comfort them with thoſe conſolations wherewith wee our ſelues haue beene comforted. For, in the former reſpect it may truely bee ſaid of pitie and mercy, as of loue and charity, that they begin at home; neither is euer a man ſo pitifull and mercifull vnto thoſe whoſe caſe is miſerable, as when himſelfe hath beene pinched with the like miſeries; nor is there any place in his heart for compaſſion of others griefes, till paſſion and ſuffering of the ſame euils haue beene there before. And for the other it may bee affirmed with like truth, that there is no man ſo fit to comfort others, as hee who ſpeaketh out of his owne experience, raiſing vp their dejected minds with thoſe conſolations, wherewith himſelfe hath formerly beene comforted and refreſhed. For, as in the body, the ſame ſalue ſerueth for the ſame ſore, and the ſame medicine for the ſame diſeaſe, though they be applyed to diuers perſons, ſo that reſpect bee had to fit them to their ſtrength, conſtitution, and temperature; and therefore no Phyſition is more able to cure another man, than hee who hath firſt cured himſelfe of the ſame diſeaſe; becauſe vnto his art is joyned experience, whereby it is made perfect: ſo in the minde, the ſame conſolations are moſt fit for the ſame croſſes, ſo that there bee a wiſe conſideration of the diſpoſition and ſpiritual conſtitution of the parties to whom they are applyed. And therefore when wee comming to comfort others, can out of our owne experience ſay, I my ſelfe haue beene thus afflicted; and thus, and thus did I receiue conſolation, and was ſtrengthened in patience to beare my croſſes: Theſe and theſe great things did the Lord for mee in the time of my trouble, thus did hee ſtrengthen mee in my greateſt weakneſſe, and thus did he ſupport mee with his might, when being feeble in my ſelfe I was ready to faint and fall; thus was I refreſhed with ſpirituall conſolations and the inward feelings of Gods loue and mercy, and thus did he powerfully deliuer mee, (when in reſpect of all outward meanes my caſe was deſperate: theſe comforts, as they will be in all likelihood more effectuall to cure a diſeaſed mind, becauſe they are, approued by experience; ſo will the ſicke patient more willingly take them, when he knoweth that his Phyſition doth not try new concluſions out his art and theory, but doth practiſe out of of his owne experience, preſcribing the ſame medicine to his patient, where with himſelfe being ſo affected was lately cured. And thus doth *Dauid*, being deliuered from his troubles comfort others out of the experience which hee had of Gods mercies. *I ſought the Lord* (ſaith he) *and he heard mee, yea hee deliuered me out of all my feare*: and how effectuall this would bee for this vſe, hee ſheweth in the words following; *they ſhall looke vnto him and runne vnto him, and their faces ſhall not bee aſhamed, ſaying; this poore man cryed and the Lord heard him, and ſaued him out of all his troubles.* So the Apoſtle *Paul* ſaith plainely, *that God comforted him in all his tribulations, that he might be able to comfort them who are in any affliction, by the comforts wherewith himſelfe was comforted of God*; and that he was afflicted for the conſolation and ſaluation of the Corinthians, which was wrought in the induring of the ſame ſufferings which he alſo ſuffered. Yea, thus was the great Phyſition of our ſoules, Ieſus Chirſt, the better inabled to raiſe vs, fainting in our infirmities, with the cordials of comforts, by hauing firſt in himſelfe experience of our griefes and miſeries:

Pſal. 34.4.5.6.

2. Cor. 1.4.

Heb.2.18.

ries: for as the Apoſtle ſaith, *in that he ſuffered and was tempted, he is able to ſuccour them that are tempted.* And therefore if Chriſt himſelfe, as he was man and our Mediatour, though hee were moſt exquiſite in skill, had need for the full perfecting of it, to haue experience of our trialls and tentations, that ſo he might be the better inabled to relieue and comfort vs in all our afflictions & diſtreſſes; how much more neede haue wee of this experience that we may be fitted to giue conſolation vnto others, ſeeing wee come infinite degrees ſhort of him in skill and wiſedome?

§. *Sect.7.*
That the good of our brethren by our afflictions ſhould much comfort vs in ſuffering them.

And thus it appeareth that our neighbours and brethren who are of the ſame houſhold of faith, children of the ſame heauenly Father and fellow members of the ſame Head Ieſus Chriſt, doe receiue many ſingular benefits by our troubles and afflictions, & that when we are like fruitfull grapes preſſed with the waight of tribulation, they doe drinke from vs the pleaſant wine of conſolation, whereby their fainting hearts are cheared and refreſhed. The conſideration whereof ſhould much comfort vs in all our croſſes and calamities, becauſe they not onely tend to the aduancement of Gods glory, but alſo redound to the vſe and benefit of thoſe who are ſo neere and deere vnto vs. For if wee are bound by the law of charity to loue our neighbours, as wee loue our ſelues; and if wee come into the world that we ſhould not liue for our owne benefit, but for the good of euery one of that Chriſtian ſociety, whereof wee are parts and members; then ought we as much to rejoyce when wee haue any occaſion of aduancing the benefit of euery one who liueth in the Church, as if it tended to our owne priuate profit, and did much further vs in our owne particular. We ſee that euery true member of the body doth ſuffer much with all cheerefulneſſe for the good of a fellow member, and is content to indure any torture and torment, euen to the ſeparation of it ſelfe from the reſt, for the good and preſeruation of the whole body; and wee may perceiue that the ſame affection and loue is in the ſpirituall members of the myſticall Body of Ieſus Chriſt, as wee haue ſhewed in the example of *Moſes* and *Paul*, who as they indured much with patience for particular members, ſo they wiſhed to be cut off and ſeparated for the welfare and ſaluation of the whole Church. Wee heare alſo the ſame Apoſtle teaching vs, that it is the nature of true *charity not to ſeeke her owne things, but ſuffereth all, and indureth all*, for their ſakes whom it loueth & affecteth. And therefore wee muſt be ready to ſeeke others good as well as our owne: and with patience and cheerefulneſſe to indure croſſes and afflictions, which we ſee ſo much to aduance their profit and benefit, or elſe we muſt conclude that wee are deſtitute of charity, and conſequently of all ſauing grace, and that we are no true members of Ieſus Chriſt. But with much more comfort and ſpirituall rejoycing may wee beare our croſſe, when as we further conſider that it doth aduance the good, not of one alone, but that our ſingle ſufferings are fruitfull vnto many; and that not in any equality of proportion, ſeeing our bodily ſufferings redound to the good of their ſoules, our corporall tribulations tend to the inriching of them with ſpirituall graces, and our temporary, light and momentany afflictions doe further them in attaining vnto that farre moſt excellent and eternall waight of glory. Wherein we haue our Sauiour Chriſt an example for our imitation, who with all alacrity and joy ſuffered for vs all the miſeries of a wretched life, and the vnſpeakeable torments of a curſed death, that by his miſeries hee might aduance our happineſſe, and by the torments of his death might procure for vs heauenly joyes and euerlaſting life. Or if we thinke him a precedent and patterne aboue our pitch and reach, let vs ſet before vs the example of his holy Apoſtle, who joyned in his afflictions which hee endured for the Churches ſake. *Now I reioyce* (ſaith he) *in my ſufferings for you and fulfill the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake whith is the Church.* Whereby the *reſt*, *or that which is behind of the afflictions of Chriſt*, we are not to vnderſtand the remainder of Chriſts ſufferings, which hee ſuffered for the redemption of the Church and the ſatisfaction of Gods juſtice for ſin: for theſe ſufferings Chriſt himſelfe alone indured and perfectly finiſhed: but whereas there are two kinds of the ſufferings of Chriſt, the one borne by himſelfe alone, as our Head for the redemtion of his body, which was his owne peculiar part, allotted vnto him by the decree of his Father, for the ſatisfying of his juſtice for our ſinnes: the other to be borne by his Chruch and faithfull people, who are his myſticall Body, of which ſufferings euery particular member hath his part and ſhare appointed vnto him by the ſame decree of God; this place is to bee vnderſtood of afflictions of this latter kind, and not of the former; in which regard the Apoſtle calleth them here the afflictions of Chriſt, and not the ſufferings: ſo that the meaning is, that as Chriſt himſelfe ſuffered thoſe firſt and chiefe afflictions for the redeeming his Church, which was his owne part appropriated vnto him: ſo the Apoſtle ſuffered his part in the remainder of theſe afflictions which were to bee ſuffered in his body, that it might bee conformable to him the Head in ſufferings, vnto whom it was afterwards to bee conformable in glory. The which afflictions are called the afflictions of Chriſt, becauſe he

1.Cor.13.4.7.

Col.1.24.

Rom.8.17.29.

ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ.

Act.9.4.

he ſuffereth with euery member, as being the Head of the whole Body, as appeareth by thoſe his owne words *Saul, Saul, why perſecuteſt thou me*? And the Apoſtle here ſaith that he ſuffereth them for the Churches ſake, not to redeeme it in whole or part, or to ſatisfie Gods juſtice for ſinne (which had beene blaſphemous) but for the Churches vſe and profit, namely as his afflictions were the meanes of deriuing vnto all the faithfull all thoſe excellent benefits of which I haue already ſpoken.

CHAP. XV.

That afflictions doe not hurt the faithfull, nor bring vnto them any great euill.

§. Sect. 1.
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HAuing already proued that God out of our afflictions aduanceth and manifeſteth his owne glory, and alſo furthereth by them the good of our neighbour: it now followeth that I alſo ſhew, that the Lord in our croſſes aymeth at, and accordingly powerfully effecteth our owne good. Neither doth the Lord inflict them as puniſhments of ſinne to ſatisfie his juſtice by our harmes, but as chaſtiſements of a gracious Father inflicted out of meere loue for our ſingular vſe and great benefit. The former of theſe two points is firſt to bee proued, as being a paradox to the world and our corrupt fleſh, who feare and fly from afflictions as the greateſt euils, and doe in no other reſpect miſlike this life, but becauſe it is obnoxious and ſubject vnto them. And ſurely it cannot bee denied but that theſe afflictions (as before I haue ſhewed) are in their owne nature euill, and that to wicked men they are exceeding hurtfull, ſeeing they thruſt them into many tentations, and cauſe them to fall into many ſinnes: they much vex and torment them both in their ſoules and bodies, and are vnto them the beginnings, and (as it were) the firſt flaſhes of their helliſh tortures: but vnto the Child of God and true beleeuer, their nature is changed, their ſting of ſinne is taken away, and ſo though in themſelues they bee harmefull they become harmeleſſe vnto them. For as one ſaith, aduerſity hurteth not, where iniquity raigneth not. And this commeth to paſſe chiefly and principally through the infinite wiſedome and power of God, who taketh away the ſtrength from this poyſon, and the hurtfull ſting from this Serpent; and alſo through the vertue of the precious death of his Son Ieſus Chriſt, who is the true braſen Serpent lift vp vpon the croſſe, vpon whom whoſoeuer looketh with the eye of Faith, after they feele thẽſelues ſtung with theſe fiery Serpents of afflictions, they are preſently cured and find no harme at all by theſe wounds. And partly they become harmeleſſe through the inward vertue of their ſpirituall graces receiued from God, which as ſingular preſeruatiues diſpell the poyſon of afflictions; and ſo alter their nature through that right vſe which they make of them, as that they become not only harmeleſſe but alſo good and profitable. To which purpoſe one ſaith, that as wicked men doe wickedly vſe, not onely euill things, but alſo thoſe which are good: ſo they who are juſt doe vſe well, not good things alone, but alſo thoſe which are euill. Whereof it is that they abuſe the Law of God, although it be good; and theſe doe die well, although death it ſelfe be euill. And this may well be, becauſe (as I haue ſhewed) no worldly thing is of ſimple and abſolute goodneſſe, and therefore is ſubject to bee abuſed vnto euill; neither is there any thing in the Earth (ſinne onely excepted) ſimply and abſolutely euill, and therefore it may be vſed vnto good. So, one ſaith, that it is not euill to ſuffer euill; but to doe euill, that is euill. And therefore the patient enduring of euils aſſureth vs of the Kingdome of Heauen; but the committing of euils threatneth vs with the torments of Hell Fire.

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ard. in
pi habi.
ap. 3.

Auguſt de ciuit. dei lib. 3. *cap.* 5.

Malum pati malum non eſt: malum facere malum eſt &c. Chryſoſt. de prodit. Iudæ.

§. Sect. 2.
Reaſons why worldly afflictions cannot hurt the faithfull.

There is no hurt therefore in afflictions to them that can make aright and holy vſe of them; neither can all the miſeries of the world make a faithfull man miſerable; both becauſe as his happineſſe conſiſteth not in earthly things, but in ſpirituall and heauenly; ſo he cannot be made vnhappy, either with the want of the beſt things that the world can brag of, or with the preſence and feeling of the worſt things which it can threaten: and alſo becauſe that grace and goodneſſe which he hath receiued from God as a little ſparke of that infinite flame, is (like vnto fire) of ſuch a quality, that it turneth and changeth euery thing which toucheth it into its own nature, and by a predominant vertue, and powerfull working conuerteth euill into good, and curſes into bleſſings. But chiefely and principally this commeth to paſſe thorough the infinite wiſedome, power, and goodneſſe of God, who is able to bring good out of the greateſt euill, and ſo to order and diſpoſe of our moſt grieuous afflictions, as wee ſhall receiue no hurt by them, but like the three Children remaine vntouched, euen when we are in the middeſt of this fiery furnace.

Sapiens poteſt miſer dici, non poteſt eſſe. Sen. de prouident. lib. cap. 3.

§. Sect. 3.
That afflictions doe not depriue vs of bleſſings which are of greateſt worth, but rather encreaſe them.
Rom. 8. 38. 39.

The which will the better appeare, if wee further conſider, that the afflictions of this life, doe neither depriue vs of any of thoſe things which are of cheifeſt excellency; nor bring vpon vs any of thoſe euills, which are principally to bee auoided. As for example, they do not, nor cannot ſeparate vs from the loue of God, as the Apoſtle witneſſeth, in whoſe fauour is life in death, and happineſſe in

Heb.12.6.

in the greateſt miſery; yea rather, to thoſe who vſe them well, they are teſtimonies and pleadges of his loue, ſeeing *whom he loueth, hee correcteth, and ſcourgeth euery ſonne whom hee receiueth.* They doe not extinguiſh nor diminiſh in vs Gods ſanctifying and ſauing graces; but rather their heate is intended and increaſed, when as they approach and come neere vnto this fire of afflictions. They doe not make vs more ſlacke and negligent in the duties of Gods ſeruice, in hearing the word, prayer, and all holy and religious exerciſes; yea rather the fire of afflictions is a chiefe helpe for the offering of thoſe ſacrifices; and if wee be not ſometimes warmed with the heate thereof, we quickly grow cold in our deuotions, performing either no ſeruice vnto God at all, or elſe with great careleſneſſe, ſloth, and negligence. Finally they doe not at all hinder our heauenly happineſſe, but further haſten, and increaſe it. In which reſpect we may ſay of all afflictions, as one ſpeaketh of perſecution; whatſoeuer rageth againſt the name of Chirſt is tolerable, if it may bee ouercome; and if it cannot, it haſteneth the receiuing of our glorious reward; for the faithfull man in the end of his temporall euils, paſſeth into the fruition of his eternall good.

Aug.in ſenten.

Sect.4.
That afflictions bring not vpon vs the chiefeſt euils that are to be feared and auoided, but rather the contrary good.

And as they doe not depriue vs of thoſe chiefe bleſſings and benefits which are to be chiefely deſired and eſteemed; ſo they doe not bring vpon vs thoſe greateſt and moſt capitall euils which are principally to be feared and auoided. They doe not impaire our ſpirituall eſtate or make vs worſe; but contrariwiſe, bring more good to our ſoules, than hurt to our bodies; for as by them the outward man decayeth, the inward man is renewed daily; and as they are notable meanes to mortifie the fleſh, ſo alſo to make the ſpiritual man more ſtrong and vigorous. They doe not defile the faithfull man with ſin, nor make him in himſelfe more vitious, & in his life and conuerſation more lewd and licencious; but rather ſerue as fire and files, to purge and ſcoure him from the droſſe and ruſt of ſinne, as profitable corrections to reforme him of his vices, as bridles to reſtraine him from running into licentious courſes; and as hedges of thornes to keepe him from pampring his fleſh in the paſtures of ſinful pleaſures or if he bee fallen into any ſinne, they are not incouragements heartning him to liue and continue in it; yea rather they warne him from wickednes, when as hee findes this gall and wormewood mingled with ſinfull delights; and ſerue as ſtrong cords and cables to pull him out of the ſinke of ſinne, and to draw him vnto God by vnfained repentance. They doe not ſubiect vs to the curſe of the law, the wrath of God, the torments of Hell, and euerlaſting condemnation: but rather they helpe to bring vs to a ſight of ſinne, and to a ſenſe of our owne miſery, and ſo driue vs out of our ſelues vnto Chriſt, hungring after his righteouſneſſe and reſting vpon him by a liuely faith for iuſtification and ſaluation. The which being the onely condition of the couenant of grace, wee are aſſured by it, that wee haue our part in Chriſt his righteouſneſſe and obedience, and all the gracious promiſes of the Goſpell made in him: and conſequently that hee hath freed vs from the curſe of the Law, by being made a curſe for vs; appeaſed Gods wrath, by ſatisfying his iuſtice; and deliuered vs from Hell and condemnation, by ſuffering the puniſhments which wee had deſerued. So that our afflictions are not vnto vs (as they are vnto the wicked) the puniſhments of ſinne, and firſt beginnings of Hell torments: but rather when wee are thus iudged, we are chaſtened of the Lord, that we might eſcape this helliſh condemnation. They will not hurt vs in the day of death, but by being inured to ſuffer them, death becommeth much more tolerable, and we bid it welcome with far greater cherefulneſſe; becauſe wee know that it will put an end vnto all theſe earthly miſeries. Neither will they cauſe any euill vnto vs in the day of iudgement, ſeeing then we muſt anſwere for the euill which wee haue done, and not for the euill which we haue ſuffered: but contrariwiſe if wee haue borne theſe afflictions with patience, and profited in grace by theſe corrections; then ſhall wee receiue the crowne of our patience and for our ſhort and momentany afflictions, a farre moſt excellent and eternall waight of glory. Yea ſo farre are they from plunging vs into theſe intolerable and euerlaſting euils, that they do not ſubiect vs to the greateſt of thoſe miſeries which this life affordeth, for God ſendeth them to trie vs, and not to deſtroy vs, that they may purifie vs, and not bring vs to vtter perdition; for (as hath beene ſhewed) *hee ſuffereth vs not to be tempted aboue our power, but ſtill giueth a good iſſue vnto the tentation*; and though he caſt vs into this fiery furnace of afflictions, yet euen when (like the buſh appearing to *Moſes*) wee ſeeme to burne, we are not conſumed: though he bring vs into many miſeries, yet he doth not ſuffer vs to periſh in them. For *though great bee the troubles of the righteous, yet the Lord deliuereth him out of all*; though for a time hee ſeeme to embondage them to afflictions, yet at laſt, *the Lord redeemeth the ſoules of his Seruants, and none that truſteth in him ſhall periſh.* Though he ſeemeth to giue them ouer to the cruelty of their enemies, yet he ſo continually protecteth and watcheth ouer them with his power and prouidence, that they may alwayes ſay with the Church, *They haue oftentimes afflicted me from my youth but they could*

1.Cor.11.3

Nemo frang
tur aduerſ
moleſtia; q
proſperitat
dilectione
capitur. Au
de ſerm. in
monte lib.
1.Cor.10.13

Exod.3.1.2.

Pſal.34.19.

*Verſ.*22.

Pſal.129.1.2.

could not preuaile againſt mee. The plowers haue plowed vpon my back and made long furrowes: but the righteous Lord hath cut the cords of the wicked. And with the Apoſtle *Paul; wee are afflicted on euery ſide, yet are we not in diſtreſſe; in pouertie, but not ouercome of pouertie; perſecuted, but not forſaken; caſt downe, but wee periſh not.* For though we be weake in our ſelues, yet are wee ſtrengthened with the power of Gods might; though wee are faint and feeble, and our enemies mighty and many, yet being built vpon Chriſt the Rocke of our ſaluation, the gates and power of Hell ſhall not preuaile againſt vs.

And thus it appeareth that the afflictions of the faithfull doe not hurt them, eſpecially in thoſe things which are chiefly pernicious: but I may adde further, that it much hurteth them, not to be thus afflicted; that it is a miſerable thing neuer to haue beene in miſery; and a great vnhappineſſe to haue alwayes enjoyed wordly happineſſe. For want of correction maketh vs to become, (like cockred children) contemptuous towards our heauenly Father, forgetfull of his mercies, negligent in all duties which we owe vnto him, diſſolute and licentious in all our courſes, ſecure in wickedneſſe, and ſo wanton in following our owne wils, that wee are ready to be diſpleaſed, becauſe nothing diſpleaſeth vs, and to grow fooliſhly diſcontented, becauſe wee haue no cauſe of diſcontentment. To which purpoſe one ſaith well, that Impunity is the Mother of Security, and Negligence; the Step-mother of Vertue, the poyſon of Religion, and Moath of Holineſſe. For ſuch is the corruption of our nature, that we neuer come to good, if wee haue free leaue to be as bad as we will; neither is the bare commandement of our heauenly Father enough to make vs yeeld ſimple obedience, vnleſſe it be ſtrengthened and made powerfull in our minds, both by rewards and puniſhments. And although vertue and goodneſſe bee in themſelues ſo louely and beautifull, that they are moſt worthy of entertainment, though they ſhould come alone, hauing no other to ſolicite for them: yet are we ſo carnally poreblind and owle-ſighted, and ſo wholy wedded to the things of this life, that we are not willing to admit them, vnleſſe wee haue the hire of ſome earthly reward. And ſo contrariwiſe; though ſinne be in it owne nature ſo vgly and hatefull, that we haue great cauſe to abhorre it, and flee ſuch loathſome company, though nothing ſhould diſcommend it, but its owne deformity; yet doth our carnall appetite ſo tranſport vs, that like filthy Swine we would take delight to wallow our ſelues in this loathſome puddle, if wee were not beaten out of it, with theſe rods of correction, and made to forſake it with ſenſe of paine.

CHAP. XVI.

That God aduanceth the good of the faithfull by their afflictions, and firſt as they are trials of their ſpirituall graces.

§. Sect. 1. That God in our afflictions aymeth at our good.

BVt if this be not ſufficient to make vs beare our afflictions with patience and comfort, becauſe in them God neither intendeth vs any harme, nor in effect bringeth by theſe euils any euill vpon vs, either in this life or the life to come: Let vs now further conſider that in all our croſſes he aymeth at, and accordingly doth by them powerfully effect our good, being of ſuch infinite wiſdome, power, and goodneſſe, that he can bring ſweetneſſe out of this gall, bleſſings out of theſe curſes, and wholſome nouriſhment out of theſe deadly poyſons. So the Apoſtle telleth vs, *that all things* (and namely afflictions of which he there ſpecially intreateth) *worke together for the beſt vnto them that loue God, euen to them that are called of his purpoſe*; and elſe-where he ſaith, that *the Lord giueth* (not only a harmeleſſe, but alſo) *a good iſſue to all our tentations.* Thus the Lord himſelfe affirmeth, that he brought the Iſraelites into the Wilderneſſe, where they indured much affliction, *to humble them, and proue them, that hee might doe them good at their latter end.* And the Church in the middeſt of her greateſt calamities out of her own feeling and experience ſaith, *that it is good for a man that hee beare the yoke from his youth.* And *Dauid* for his owne particular ſaith; *It is good for me that I haue beene afflicted, that I might learne thy ſtatutes.* Yea, not only doth the Lord alwayes aduance by afflictions the ſpirituall and euerlaſting good of the faithfull, but ſometimes alſo turneth them to their greater benefit euen in the things of this life; as wee may ſee in the example of *Ioſeph,* who was ſold as a ſlaue that he might be made a great Commander, and loſt his patrimony at home, that he might receiue a much more large inheritance in a ſtrange Country; and therefore he profeſſeth that when his Brethren intended euil againſt him, God diſpoſed it to the good, not of himſelfe alone, but of many others. And thus alſo *Iob* by his afflictions was not only aſſured of heauenly glory; but alſo got endleſſe fame on earth, and was not alone enriched much more with Gods ſpirituall graces, but alſo had a two-fold increaſe in his worldly eſtate. Neither ought this to ſeeme ſtrange, that God through his infinite wiſedome and power, ſhould bee able to bring happineſſe out of miſery, comfort out of croſſes, and ſo much good out of theſe afflictions, which both to the fleſh and the world do ſeeme ſo euill; ſeeing it is a familiar courſe with earthly Phyſitions, by medicines to make men weaker, that they may recouer

Rom.8.28.

Deut.8.16.

Lam.3.27.

Pſal.119.71.

Gen.50.20.

ſtrength, and ſicker for the preſent, that they may be more healthy euer after; and with Surgeons to cut, lanch, ſeare and torment their Patients with torturing corraſiues, that they may cure their wounds, and giue them perfect eaſe for the time to come.

§. Sect. 2.
That our afflictions are ſometimes tryals of Gods graces, & not chaſtiſements for our ſins, in reſpect of their maine and chiefe end.

But becauſe the knowing and acknowledging of this point is the chiefe fountaine of all true comfort and conſolation, and the want of this aſſurance is the cauſe of all impatience, murmuring, and complayning; I will the more largely inſiſt vpon it; and will plainly proue, and by cleere euidence of truth demonſtrate, that in all our afflictions and chaſtiſements, the Lord both intendeth our good, and alſo doth accordingly by his wiſdome, power & prouidence, effect and bring it to paſſe. To which purpoſe let vs conſider, that God by our afflictions intendeth, and powerfully worketh our good, both in reſpect of this life and the life to come. In this life wee haue much good by our afflictions whether we conſider them as tryals, or as fatherly chaſtiſements and corrections. Concerning the former we are to know, that the afflictions which wee ſuffer are not alwayes chaſtiſements for our ſinnes, if wee reſpect Gods mayne end at which he aymeth in inflicting them, but ſometimes gracious tryals wherewith he trieth and tempteth vs for his owne glory and our good. And this may appeare both by teſtimonies of Scriptures and by examples: For thus the Lord ſaith, that he *led his people forty yeeres in the wildernes, for to humble them and prooue them, to know what was in their heart, whether they would keepe his Commandements or no.* So ſpeaking of the remaynder of his people, whom hee did not vtterly cut off in judgement, he ſaith by the Prophet *Zachary*: *I will bring that third part through the fire, and will fine them as ſiluer is fined, and will try them as gold is tried.* And the Apoſtle *Peter* comforting the faithfull in their afflictions, would not haue them aſtoniſhed and diſmayed with them; for though they were hot and fiery, yet they were but tryals to proue, and in prouing to purifie them, that when they came to the touchſtone, they might alſo be approued and allowed. *Dearely beloued* (ſaith hee) *thinke it not ſtrange concerning the fiery tryall, which is among you to prooue you, as though ſome ſtrange thing were come vnto you: but reioyce, in as much as yee are partakers of Chriſts ſufferings, that when his glory ſhall appeare, yee may be glad and reioyce.* So the Authour of the booke of *Wiſedome* ſpeaking of the afflictions of the faithfull ſaith, that *God proued them, and found them worthy for himſelfe, as gold in the furnace hath hee tryed them, and receiued them as a burnt offering.* And of this wee haue many examples in the Scriptures: For thus the Lord exerciſing *Abraham* with that great affliction of offering vp his owne Sonne euen his *Iſaac*, ſo dearely beloued, and the joy of his heart, is ſaid herein not to haue corrected *Abraham* for his ſins, but only to haue proued him, that his faith and obedience might be manifeſted and approued, to the glory of him who gaue them, to his own comfort who had receiued them, and that he might be a notable example vnto all the faithfull who were to follow him. Thus the Lord tryed *Iob* that by his afflictions, his faith, affiance and patience might bee manifeſted, and that it might appeare to bee a ſlander, which Sathan laid to his charge; namely, that hee ſerued God for rewards, and not for loue: to which purpoſe *Iob* himſelfe ſaith, *God knoweth my way and tryeth mee, and I ſhall come forth like the gold.* Thus alſo ſometimes was *Dauid* tryed, not for the chaſtiſement of his ſinne, but that his innocency and righteouſneſſe, faith and holineſſe, might be more manifeſt. *Thou haſt proued* (ſaith he) *and viſited my heart in the night; thou haſt tryed me, and foundeſt nothing; for I was purpoſed that my mouth ſhould not offend.* So the whole Church ſpeaking of her afflictions ſaith, *Thou O God haſt proued vs, and haſt tryed vs as ſiluer is tryed. Thou haſt brought vs into the ſnare and laid a ſtraite chaine vpon our loynes.* But moſt plainly doth this appeare in the example of our Sauiour, who being free from ſin, was notwithſtanding tempted and tryed by Satan and the World, that his heauenly and diuine vertues, and the infinite wiſedome, power and goodneſſe of his holy nature might appeare.

Deut.8.2.
Zach.13.9.
1.Pet.4.12,13.
Wiſd.3.5,6.
Gen.22.1.
Iob 1.9,10,
Chap.23.10.
Pſal.17.3.
Pſal.139.1,
Matth.4.1.

§. Sect.
That God
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and others.

Now thus the Lord tryeth the faithfull by croſſes and afflictions, not becauſe hee himſelfe is ignorant of their eſtate and condition, and needeth theſe tryals and experiments, that hee may come to a more perfect knowledge of them; for, as the Scriptures teach vs, *He knoweth all things, and there is nothing hid from him, hee ſearcheth our hearts and reines, and vnderſtandeth our thoughts long before we thinke them.* Yea, as the Apoſtle ſaith, *there is not any creature which is not manifeſt in his ſight, but all things are naked and open vnto the eyes of him, with whom we haue to doe:* But God is ſaid, after the manner of men, by theſe tryals and afflictions to know vs, when by them hee diſcouereth and maketh knowne, both vnto our ſelues and others, either his hidden graces, or our ſecret infirmities, of which before we were ignorant, or not ſo well aſſured. And thus hee ſayth vnto *Abraham*, *now I know that thou feareſt God, ſeeing for my ſake thou haſt not ſpared thine only Sonne*; that is, by this tryall I haue made known and diſcouered thy faith and obedience, that I may haue the glory, thou the comfort, and others the benefit of thine example. For otherwiſe, God himſelfe knoweth all before he tryeth them; & therefore

Iob 42.2.
Ier.17.10.
Heb.4.13.
Gen.22.12.

fore *Iob* placeth knowledge firſt, and tryall after: *Hee knoweth my way, and tryeth mee, and I ſhall come forth like the Gold.* And this tryall of the faithfull by afflictions is moſt neceſſary, for the rectifying, both of their owne and others judgements in the true vnderſtanding of their eſtate and condition. For either wee are ſo blinded with naturall pride and ſelfe-loue, that wee ouer-weene our graces and good parts, thinking that we are ſtrong, when wee are weake and feeble, conſtant and couragious, when as wee are cowardly and faint-hearted; inuincible and fully aſſured in our faith & affiance, and that our patience is come to ſuch perfection, that we can with ioy and contendneſſe beare all, which God ſendeth, when as we are full of doubting and infidelity, diffidence and diſtruſt, impatience, murmuring and repining; like the Angell of the Church of Laodicea, who thought himſelfe, *rich and increaſed in goods, and needed nothing, when as hee was wretched and miſerable, poore, blind and naked*; or like the Apoſtle *Peter*, who imagined that he was ſo furniſhed with faith, courage and loue towards Chriſt, that though all the World ſhould deny and forſake him, yet hee would not; whereas he was ſo feeble, infirme and faint-hearted, that he was ready before any other to make this Apoſtaſie in his outward profeſſion: or contrariwiſe, when we are dejected with the ſight of our naturall infirmities, wee are ready to make our eſtate deſperate, to thinke that wee are deſtitute of all grace, and vnable to ſtand in the leaſt tentation. And therefore the Lord bringeth vs into theſe tryals, that we may come to a true eſtimate of that which is in vs, and neither ouer-weene and magnifie our gifts and good parts, to be therby puffed vp in pride, through a conceit of our owne excellency; nor too much vilifie and vnder-value the gifts and graces which we haue receiued of him, and ſo rob him of that glory and prayſe which is due vnto him. So that as one ſaith of Chriſts righteous judgements, ſo may I ſay of his tryals, that hee doth by them ſearch and examine vs, not ſo much that hee may know how to judge juſtly, as that man himſelfe may know that he is iuſtly judged, his owne heart and conſcience approuing his righteous ſentence, according to that which is written: *Their conſciences alſo bearing witneſſe, and their thoughts accuſing one another or excuſing*: for ſo in like manner God tryeth vs, not that he may know vs, but that wee may know our ſelues, and may rightly conceiue both of his graces and our owne infirmities; that our own weakneſſe may humble vs, and his ſtrength ſhining therein ſo much the more, when we are tryed, may moue vs with greater ardency of affection to prayſe and magnifie him. And this knowledge of our ſelues, ariſing from our afflictions is ſo profitable, that euen the Heathen Philoſopher pronounceth him miſerable who had neuer beene in miſery, becauſe paſſing his life without an aduerſary, no man could know, no not he himſelfe, what was in him: for that we may attaine vnto this knowledge, it is needfull that we haue ſome experience what wee are able to doe, and this experience is not learned, vnleſſe we haue been tryed; In which reſpect magnanimous ſpirits rejoyce no leſſe in their afflictions, than valiant Souldiers do in the warres.

Miſerum te iudico quod nunquam fuiſti miſer, tranſiſti ſine aduerſario vitam. Nemo ſcit quid potueris; ne tu quidem ipſe, &c. Senec. de prouid. cap. 4.

§. Sect. 4.
That God by our afflictions maketh vs better knowne vnto others.

So alſo the Lord by theſe tryals doth make vs knowne vnto others, either diſcouering by them our graces or infirmities: For nothing is more common than to erre groſly in our judgements, whileſt wee cenſure others vertues and good parts, wee being eaſily deceiued, either by their outward ſhewes, becauſe our weake and dull ſight cannot pierce their ſecrets and inward parts; or by our owne affections, according as we ouer-much like, or diſlike the parties of whom wee judge. And thus doe we judge ſome to haue little or none of Gods ſauing graces, becauſe they make no glorious ſhew in their outward profeſſion, that in truth doe much exceed others, who by externall flouriſhes and formalities, haue not only drawn from vs exceſſiue prayſes, but brought vs into a kind of admiration of their vertue and excellency. Thus wee judge ſome who are in their nature and diſpoſition mild and gentle, to haue little or no zeale of Gods glory, or of the good of his Church; whereas herein they farre exceed others, whom, being naturally hot and violent in their paſſions and affections, wee admire as moſt feruent and zealous; though when they are brought to the tryall, their naturall affections and paſſions which gaue ſo faire a blaze quickly going out (as not induring long the heate of this fiery furnace because they are but blazing ſtraw, or crackling thornes, which are no ſooner kindled than extinguiſhed) doe leaue them ſcarce luke-warme in their chiefeſt heate. So we vnder-valew ſome as cowardly, faint-hearted, and vnable to beare any thing for the name of Chriſt, becauſe they are of a ſtill and quiet diſpoſition, yea it may be timorous, in reſpect of that ſenſe which they haue of their owne naturall frailty and weakneſſe, who when they come to the fiery tryall, doe proue more conſtant and couragious than others, who by their great brags and confident ſpeeches, haue poſſeſſed vs with an opinion of their vndaunted magnanimity, and immoueable conſtancy. Finally, we are apt to judge ſome deſtitute of all patience, becauſe in their naturall diſpoſition they are inclined to anger and choller; when as comming to this touch-ſtone of tryall, they beare with much more meekneſſe and contentedneſſe all their croſſes and calamities, than others whoſe vntryed patience we haue prayſed and extolled, whereas indeed they had neuer the true grace of patience, but ſome naturall mildneſſe and quietneſſe, which though it made a glittering and golden ſhew, yet (like droſſie braſſe) it flieth all into fitters, when it is brought to be tryed vpon this anuile of afflictions. And therefore, that falſe ſhewes and naturall ſhadowes, may not rob his ſubſtantiall vertues and ſauing graces of their due eſteeme and deſerued commendation, God bringeth all to the touch-ſtone, and by putting all into the fiery furnace of tribulation, hee maketh vs eaſily to diſcerne, his true golden gifts, from the counterfeit Copper, and impure droſſe of our naturall faculties & abilities, which through our ignorance wee could neuer diſtinguiſh the one from the other.

§. Sect. 5.
That God tryeth vs by afflictions, whether wee are true Chriſtians indued with ſauing graces, or no.

Now the Lord thus tryeth vs with afflictions, firſt, to make it knowne, whether wee are true and ſound Chriſtians or no, indued with his ſanctifying and ſauing graces; or whether wee deceiue both our ſelues and others with ſhewes and ſhadowes only: and ſecondly, if we be ſincere Profeſſors of Religion, he tryeth hereby, how much we haue profited, what progreſſe we haue made, and how rich wee are growne in theſe ſpirituall treaſures. Concerning the former, our Sauiour hath taught vs in the Parable, that there are ſome hearers like vnto the ſtony ground, who receiue the ſeed of the Word with joy, and bring forth a faire green blade of an outward profeſſion, but yet hauing no root in themſelues they endure but for a ſeaſon, and when the hot Sunne of affliction and perſecution ariſeth and ſhineth vpon them, they wither and fall away. And therefore that theſe time-ſeruing Hypocrites may be knowne and diſcerned from true Profeſſors and ſincere Chriſtians, hee cauſeth this Sunne of tribulation to ariſe, that theſe may be tryed and approued, and they diſcouered and rejected. Wee all make profeſſion that we are the children of God, though many in truth remayne ſtill the ſeruants of ſinne and ſlaues of Sathan; and therefore the Lord, like the Eagle, taketh all his yong Eaglets, after that hee hath for a time fed and nouriſhed them in the neſt of the Church, and maketh them to looke vpon the piercing beames of this Sunne of affliction; that he may diſcouer and ſeuer the baſtard brood whoſe weak ſight indureth not this blazing brightneſſe, from thoſe who being true bred are able to behold it with vndazeled eyes. We profeſſe our ſelues to be Gold fit for Gods treaſury, and pure Corne meete for the Graners of eternall Bleſſedneſſe: and yet there is among vs more Droſſe than Gold, and more Chaffe than Wheat: and therefore the Lord caſteth vs into the fiery furnace of affliction, that the pure Metall may be tryed, and in tryall purified, and the droſſie ſubſtance may be ſeuered, and in the ſeparation burned and conſumed: and fanneth and winnoweth vs with the ſtrong winde of tribulation, that the Chaffe may be blowne away, and the pure Corne remayne for his owne vſe. We profeſſe our ſelues trees well planted by Gods owne hand in his Garden of grace, and that we are houſes fit for his owne dwelling, which haue a good ground and ſure foundation, euen the Rocke Ieſus Chriſt: whereas in truth there are many plants of the Deuils ſetting, which haue no other hold but the weake and ſhort roots of carnall ends and worldly reſpects: which are there planted by Sathan, to hinder the growth, to ſucke away the nouriſhment, and to ſhade and annoy, diſorder and diſgrace thoſe fruitful and choice trees of Gods owne grafting; and many houſes which are not built vpon the Rocke Chriſt, but vpon the ſands of humane inuentions and traditions, vpon the examples of their Superiours, or their owne good meaning and vngrounded ſuperſtition: and therefore the Lord cauſeth the winds to blow, and the tempeſtuous ſtormes of tryals and troubles to ariſe; that his owne trees may be approued, and take the more deepe rooting, by how much the more they are toſſed and ſhaken; and that thoſe plants of Sathans ſetting may be ouerturned and rooted vp; and maketh theſe boyſterous blaſts of trouble to blow, and theſe billowes of tentations to beate vpon theſe buildings, that the Temples of his owne erecting, for the habitation of his holy Spirit, may by their ſtanding in all theſe ſtormes, approue the skill of the workmaſter and the excellency of the work, and that theſe chappels of the Deuill, which being gilt with hypocriſie, make no leſſe glorious a ſhew; may be ouer-turned and vtterly ruinated, hauing no other foundation but the ſandy reſpects of worldly vanities, which faile and ſinke when theſe waues of affliction doe beat vpon them. Finally, wee profeſſe our ſelues to be ſouldiers in the Church Militant fighting vnder the Standard of the Lord of Hoaſts, and we haue in our Baptiſme (as it were) taken our oath, receiued the preſſe-money, and taken vpon vs the colours and cogniſance of our great Commander and chiefe Captaine Ieſus Chriſt: And therefore the Lord ſuffereth Sathan and the World to aſſault vs with afflictions and perſecution, to try vs whether we be Traytours, who vpon the firſt encounter will joyne with the enemy, or true-hearted Souldiers, who will liue and die in our Lords quarrell; whether we be ſuch cowards and daſtards as will preſently yeeld at the firſt on-ſet, though before wee haue made many brags of our ſtrength and valour: or of ſuch couragious and magnanimous ſpirits, as will not flie back one foot to ſaue our liues. And thus our Sauiour tryed the yong man in the Goſpell, who though hee ſeemed

at

Mat. 13. 5, 6.

Marke 10.

at the firſt ſight, a great worthy, of vndanted courage, yet when our Sauiour did but ſpeak of thoſe two enemies, pouerty and the croſſe, at the very naming of them he was diſcomfited and did run away.

Sect. 6.
God by
afflictions
tryeth vnto
measure
grace wee
attained.
firſt of the
meaſure of our
ith and af-
ance.

And as we are thus tried with afflictions whether we be true chriſtians and indued with any grace or no; ſo alſo thereby hee ſheweth what progreſſe wee haue made in chriſtianity, and vnto what meaſure of grace we haue attained. For as when wee are winnowed with the wind of afflictions euery ſmall blaſt is ſufficient to ſeparate and driue away the chaffe from the Wheat, ſo when a ſtronger gale bloweth, there is a ſecond diuiſion made; for howſoeuer the weaker and ſtronger Chriſtians remayne together in the ſame Church and communion, (as it were) in the ſame floore and heape, yet when any ſtrong blaſt of tentation bloweth, thoſe that are weaker in grace like the lighter Corne, ſhake, ſtagger and flie ſomewhat backe, whereas the ſtronger are not moued, but keepe their place, like the purer Wheate and waightier Graine, with great conſtancy and vndaunted courage. And thus doth the Lord try our faith, and by theſe afflictions ſhew vs vnto what degree and meaſure of aſſurance we haue attained; for when it is weake and but of ſmall growth, though wee imagine with *Peter*, that wee can walke vnto Chriſt vpon the deep waters, yet if but a ſmall waue of affliction ariſe and come againſt vs, wee are through infidelity ready to ſinke and periſh, if Chriſt did not catch hold of vs; howſoeuer in ſelfe confidence and conceit wee are ready to boaſt with him, that though all the World ſhould forſake Chriſt, wee will not: yet when we come to the tryall, the voice of a poore Damſell is enough to quell all our courage, and to make vs ſhamefully flie back and forſake our Maſter. But when wee are come vnto fulneſſe of perſwaſion, then are we ready to ſay with *Paul*, vnto thoſe who diſſwade vs from bearing the croſſe which God layeth vpon vs; *what doe you weeping and breaking my heart, for I am ready not only to be bound, but alſo to ſuffer death for the Name of Chriſt*; and to profeſſe with him in another place, *that neither tribulation, nor anguiſh, nor perſecution, nor famine, nor nakedneſſe, nor perill, nor ſword, nor death, nor Deuill, ſhall be able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord*. So by this fiery tryall appeareth the meaſure of our affiance, for when it is weak, then if God withdraw from vs viſible and outward meanes, and thruſt vs into ſome danger not ſhewing vs an euaſion, nor putting a thred into our hands which may guide vs out of this labyrinth, wee are preſently diſmayde, and without courage or comfort; and be ready to thinke of vnlawfull meanes for our ſafety or deliuerance; but when wee haue attained vnto ſome high degree of confidence and affiance, then can we firmely relie our ſelues vpon the power and prouidence of God, with comfort and aſſurance, as well when we are weake in ſecundary helpes, as when we are ſtrong; yea, when in outward appearance we are deſtitute and abandoned of them, as when they guard and compaſſe vs about, offering vpon all occaſions their aide and aſſiſtance: neither do we only confeſſe our confidence in God when as wee are hedged in on all ſides with Gods bleſſings and benefits, but in our greateſt miſeries and extremities, in aſſured affiance, we are ready to cry out, with holy *Iob*, *though hee kill mee yet will I truſt in him.*

11.13.

8.35,38.

Iob 13.15.

§. Sect. 7.
That God by
our afflictions
maketh tryall
of the meaſure
of our loue, pa-
tience, humili-
ty, and obe-
dience.

Thus alſo doth the Lord by theſe afflictions make tryall of our loue. And as the tender mother ſometimes withdraweth and hideth her ſelfe from her childe, to try how he will brooke her abſence, taketh againe the things which ſhee had giuen him to try his loue and obedience; and vpon fit occaſion correcteth him, not only to mend him of his faults, but to make an experiment of his nature, how louing he is vnto her: & if in al theſe tryals he approueth himſelfe, bewayling her abſence, patiently parting with his delights for the loue he beareth her, and increaſing in loue and fondneſſe after his chaſtiſement; it doth notably inlarge her affection towards her ſonne; whom ſhe now loueth, not only out of motherly duty, but with much comfort & delight: euen ſo doth the Lord make tryall of our loue by withdrawing himſelfe and his gifts; and by inflicting vpon vs his fatherly corrections; that our loue and obedience being approued by experience, hee may increaſe his fauours towards vs, and entirely loue vs with more pleaſure. For to ſhew our affection towards him, when being in proſperity wee abound with his bleſſings, is no great matter; ſeeing we are hyred thereunto with the wages of worldly benefits, and doe therefore loue God becauſe wee firſt loue our ſelues, not for his owne ſake, but becauſe of his gifts and rewards: but if our loue continue in its wonted heat, when as God withdraweth this fuell of earthly plenty, and we imbrace him with ardent affection, when (as it were) he ſtoppeth our wages, or reſumeth into his hands that which formerly hee beſtowed on vs: then will it plainly appeare, that we loue the giuer, better than his gifts, and that wee find cauſe enough in God himſelfe to vnite our hearts vnto him, though all theſe bands of earthly beſſings be broken or taken away. Yea, if the fire of affliction doe not leſſen, but much intend and increaſe the heat of this our loue, and no danger ſeeme difficult into which God thruſteth vs, no burthen heauy which hee layeth vpon vs; if (as it fared with *Iacob*, being in loue with *Rachel*) many yeeres miſeries doe ſeeme but

Cant. 8.6,7.

Chryſoſt. Matth. cap. 3. *Homil.* 3.

Acts 20.19.

2. *Cor.* 6.4,5.

2. *Sam.* 15.26.

Marke 14.36.

a few dayes, becauſe wee ſuffer them for his ſake; yea, if we are glad being aſſaulted with theſe enemies, to indure many wounds, to receiue many foyles, and ſuſtain much griefe and labour, that by theſe tryals wee may ſhew our affection, and that loues triumph may be more glorious, after it hath obtained victory ouer ſo great forces; then are our hearts throughlily warmed with this heauenly flame, and our loue is ſtrong, yea, (as the Wiſe man ſpeaketh) ſtronger than death, ſeeing theſe waters of worldly miſeries cannot quench it, nor theſe flouds of afflictions coole or drowne it. And as the Lord by theſe afflictions ſheweth how great the meaſure of our loue is towards him, ſo becauſe the loue of him and the World are quite contrary, he doth by the ſame means diſcouer, how much wee haue profited in the contempt of the World, and are weaned in our affections from doting vpon it. For as the graine of Corne which is full and ripe, is no ſooner touched with the flayle, but it preſently flieth from the ſtraw and empty eare; and if it bee ſmall and light is not beaten out, vnleſſe it be with much more difficulty; but if it be altogether empty and vnripe, it cannot with much threſhing be ſeuered, but remayneth ſtill in the ſtraw, and is caſt out or burnt with it: ſo thoſe who adhere vnto worldly delights like the Corne to the chaffe and eare, if they be full of grace and ripe in godlineſſe, are with the leaſt touch of this flayle of afflictions ſeuered from the loue of the World; and being vnited in their heart and affection vnto God, they flie vnto him; whereas if hauing begun to imbrace vertue and holineſſe, they haue made as yet but ſmall progreſſe, they are not weaned from theſe worldly vanities except they be much beaten with many croſſes and calamities; but if they bee quite empty of all grace and goodneſſe, then doe they in their heart and affections ſticke ſo inſeparably faſt vnto the things of this life, that though they be neuer ſo much beaten with afflictions and tribulations, yet they cannot be diſioyned and parted, and ſo are caſt out and rejected of God, periſhing together with theſe tranſitory vanities, becauſe they will not be diuided from them. Finally, God by theſe afflictions doth try the meaſure of our patience, obedience and humility; for where there is no paſſion and ſuffering, there is no place for patience; where there is no difficulty, danger or burthen to be vndergone, there is no tryall of obedience; and when Gods will doth not croſſe ours, euery man can ſhew humility and ſubmiſſion; but then our patience is manifeſted and magnified, when being vnder heauy croſſes and calamities, we beare them with meekneſſe and cheerefulneſſe, without any murmuring and repining; then are wee truly obedient, when with the Apoſtle, wee can *ſerue the Lord with all modeſty, and with many teares and tentations*, in reſpect of the miſeries which accompany our ſeruice, and the dangers which attend vpon it; and (as elſe-where he ſaith) when wee can hold on a conſtant courſe in godlineſſe and righteouſneſſe, and in all things approue our ſelues as the ſeruants of God. *In much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in priſons, in tumults, in labours, by watchings, by faſtings, &c. by honour and diſhonour, by euill report and good report, &c.* then is our humility ſhewed and approued, when in our greateſt diſtreſſe and danger, wee can ſay with *Dauid*, *Behold, here am I, let him doe to mee as ſeemeth good in his eyes*, and with our Sauiour Chriſt, *not my will but thine be done.* In a word, all ſanctifying and ſauing graces, both in their truth and meaſure, are then much better tryed and knowne, in the time of trouble and affliction, when they are enfolded and wrapped vp in the rich furniture of plenty and abundance. For as the ſtarres doe not appeare in the day time; but ſhine moſt brightly in the darkeſt night; ſo theſe glorious ſtars of Gods ſauing graces, which were hardly diſcerned in the day of proſperity and worldly happineſſe, doe ſhine cleerely, and (as it were) in their full ſtrength, in the dark night of troubles and afflictions. And as in Maſteries, men healthfull, ſtrong, and of good habitude and proportion of limbs, doe not plainly appeare ſo to be, when hauing their garments on, they come marching in all their brauery: but when they haue ſtript themſelues, and appeare naked on the Theater, then are the beholders moſt rapt with admiration, when nothing ſhadoweth or hideth the excellent proportion and ſtrong making of all their parts and limbs: euen ſo the inward graces and good parts of a Chriſtian, are not ſo well diſcerned, when the ornaments of proſperity, the riches, honours and delights of this life doe ſhade and couer them, but when they are ſtript of all, and are with *Iob* brought to the Theater to contend and ſtriue with the Aduerſaries of our ſaluation, that they obtayning the victory, may be crowned with the Garland of glory and happineſſe; then all veiles and ſhadowes being taken away, the gifts and graces receiued from God doe appeare in their naked beauty, and then are the beholders rauiſhed, when they view their worth and excellency, which were neither diſcerned nor regarded whileſt they were hid and couered.

§. *Sect.* 8.

That God tryeth vs principally for his own glory:an in the next place for the aduancing

And thus the Lord tryeth, and by tryall diſcouereth, both his gifts and the meaſure of them; chiefly and principally for his owne glory from whom wee haue receiued them: for as the art of the Ship-wright appeareth when the ſhip brooketh all weathers, continueth firme and ſtrong in all ſtormes and tem-

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tempeſts, and ſayleth well with all windes and in euery Sea; and as the cutlers and armorours skill is made manifeſt, not whileſt the ſword hangeth by the ſide in a veluet ſcabberd; or whileſt the armour is cleane kept and well oiled in the armorie; but when the one is tryed in fight, or by ſmiting the anuile or barre of iron; and the other in the field with the caliuer or musket ſhot: ſo theſe workes of Gods Spirit, theſe ſanctifying and ſauing graces, doe then moſt commend their workemaſter, when they come to be tryed in the ſea of miſeries, and with theſe bullets of tentation; for if they then hould out, and neither leake nor ſinke, and being neither peirced, nor much battered, doe preſerue vs from all outward violence in this combate againſt our ſpirituall enemies, then the wiſedome and skill, power and bountie of God, who both made and gaue them, doth cleare-ly ſhine and manifeſtly appeare. And as the Lord the donor of theſe gifts and graces is glorified in the tryall of them, ſo wee the owners, comming by theſe meanes to the knowledge and ſight of them, haue in our ſelues much more joy and comfort, and are more highly valued and eſteemed in others judgements, when theſe rich treaſures and vnualuable Iewels of Gods ſauing graces are diſcouered vnto them: which if they were not thus tryed would be obſcured, and lye hid, both to them and vs. To this purpoſe one ſaith, that to be alwayes in a proſperous eſtate: and to paſſe all a mans time without any vexation of mind, is to remaine ignorant of the one halfe of nature and humane affaires: thou mayeſt be a man of magnanimous Spirit, but how ſhall I know it, if thou neuer haue occaſion to ſhew thy vertue? thou commeſt into the Theater to ſtriue for maſteries: but there commeth no aduerſarie to contend with thee, thou maiſt well haue the prize, but not the victorie. And againe; how ſhall I know with what patience thou canſt beare pouertie, if thou doeſt alwayes abound in riches? how ſhall I diſcerne what heart and courage thou haſt to indure ſhame, infamie, and popular hatred, if thou wax old in vulgar applauſes, and the ſtreame of their fauours flow vnto thy graue? how ſhall I know with what conſtancie and contentedneſſe thou couldeſt ſuſtaine the loſſe of thy Children, if all, which haue beene borne vnto thee, are ſtill in thy ſight? well may I heare thee whileſt thou art comforting others: but then onely I truely ſee and diſcerne thee, when thou giueſt comfort vnto thy ſelſe, and commandeſt thy griefes to auoide thy preſence. He that would know the skill of the Pilote muſt not looke on him lying quietly on his bed in a ſafe port: nor ſayling in a faire Sea, with a proſperous wind: but when he is in the middeſt of ſyrts and ſands, toſſed and indangered with boyſterous ſtormes and cruell tempeſts, then to quit his ſhip and ſelfe out of theſe perils, and to bring it ſafe into the wiſhed hauen, argueth the greatneſſe of his skill, and gaineth him the reputation of a cunning mariner. The proweſſe, fortitude, and vndaunted courage of a Souldier is not diſcerned whileſt hee ſecurely reſteth in the garriſon without feare of foe: but in the fight and skirmiſh, when as he is in the throng of enemies, beſet with dangers; and (as one ſaith) his ſtrength is more approued, who fighting is not vanquiſhed; than his, who is not at all aſſaulted: and whereas vntried valour is very doubtfull and queſtionable, that fortitude is moſt aſſured which ouercommeth in all incounters. So the ſweet odour of the precious oyntment, whileſt it is kept in the glaſſe, ſafe and cloſe, is ſcarcely ſented; but being ſtirred and powred out, it perfumeth all the roome, and is highly commended of all that haue the benefit of this fragrant ſmell. The gold is accounted (of thoſe who judge by outward appearance) baſe and of ſmall worth, whileſt it lyeth in the oare, but when it is purified in the fierie furnace, and tried by the touchſtone, then is it valued and eſteemed. And therefore the Lord bringeth vs into a Sea of miſeries, and toſſeth vs with the tempeſt of tentations, that by well acquitting our ſelues in theſe perils, our skill, wherewith he hath indued vs, may be manifeſt and approued. Hee ſuffereth vs not in this Chriſtian Warfare to lye at eaſe in garriſon, but bringeth vs into the field, and ſuffereth many and ſtrong enemies to incounter vs; that demeaning our ſelues manfully in this fight, hee our graund captaine may haue the chiefe glory, and we that due approbation and prayſe, which of right belongeth to our courage and fortitude. He will not let the ſweete ointment of his ſpirituall graces to bee kept cloſe, and ſo to become vnprofitable both to our ſelues and others, but rather battereth and breaketh theſe glaſſie, and earthen veſſels of our bodies, that they may ſend out a ſweet perfume to the great comfort of others and joy of our owne hearts. Finally, hee will not ſuffer vs to lye in the oare of our earthly corruptions, but caſteth vs into the fierie furnace, that being purified from our droſſe, we may bee approued in the touch, and bee eſteemed and prized, as well beſitteth our worth and value; according to that of the Prouerbs: *As the fining pot for ſiluer, and the fornace of gold: ſo the Lord trieth the hearts.*

a.&Prou.
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Senec. in ſap. non cad. iniur. lib. cap. 3.

Prou. 17. 3.

§. Sect. 9. That God alſo diſcouereth by afflictions our corruptions & infirmities for our humiliation.

Yea the Lord thus trieth vs, not onely for the diſcouery of his graces to his glory and our comfort; but alſo of our infirmities and corruptions, for our humiliation, and others inſtruction. For naturally we haue an ouerweening opinion of our owne worth, an high conceit of our owne gifts; and preſume too much vpon our owne ſtrength; and like freſh-water Souldiers wee thinke our ſelues, before wee come into the field, ſo ſtrong and valorous, that no enemie is able to withſtand vs: whereas contrariwiſe there oftentimes lyeth hid in vs much infirmitie and weakeneſſe, many imperfections, and ſuch a huge maſſe of groſſe corruptions, that no ſooner are wee aſſaulted, but we preſently yeeld or runne away; or if wee ſtand to it, we are either foiled by our enemies, or taken captiue, and led a way in the fetters of ſinne; ſhewing our impatiencie and murmuring againſt our graund-captaine who by his prouidence hath brought vs into this fight. Now to bee thus conceited of our abilities, is exceeding dangerous and pernitious; for it puffeth vs vp with pride, it maketh vs to reſt and rely vpon the broken ſtaffe of our owne ſtrength, and not vpon the Lords aſſiſtance; it maketh vs negligent and cold in prayer for helpe and ſuccour from God, and in prayſes and thankſgiuing, when he hath ſupported vs. And therefore the Lord, to preuent theſe great miſchiefes, bringeth vs into the field to bee incountred by our ſpirituall enemies; and as he ſometimes ſtrengtheneth vs with the power of his might, that hee may haue glory, and wee comfort, and incouragement by the victory: ſo ſometimes hee leaueth vs to our weake abilities, and ſuffereth vs to receiue many foiles and wounds; that wee may be truely humbled in the ſight of our infirmities, flee out of our ſelues, as wholy diſtruſting in our owne ſtrength, craue his aide and aſſiſtance, and that, hauing obtained it, and with it victorie ouer our ſpiritual enemies, we may not rob him of his glorie by attributing any part of the prayſe vnto our ſelues, but aſcribe all the honour vnto him onely; by whoſe power alone wee know that we haue ouercome, ſeeing we finde by experience that we are in our ſelues ſo weake and impotent, that when we are left vnto our owne ſtrength, we are in euery ſmall tentation eaſily ouercome. An example whereof wee haue in *Iob*, who was no ſooner left of God in that grieuous conflict of affliction, but he curſeth the day of his birth, repineth againſt Gods prouidence, and is ready to vtter blaſphemies againſt his iuſtice; and no ſooner againe is he ſupported by Gods aſſiſting Spirit, but hee is humbled in the ſight of his infirmities, giueth glory to God, and eaſily ouercommeth all thoſe tentations, which formerly finding him in his naturall weakeneſſe, did with greater eaſe giue him the foile. And thus alſo the Lord tried the people of Iſrael at the waters of Meribah, when as leauing them to the frowardneſſe of their own diſpoſition, they preſently forgate what great things hee had done for them, and began to murmure and repine againſt his prouidence. And the Apoſtle *Peter* likewiſe was thus tried by God, that being foiled after all his bragges, with the voice of a ſilly Damoſell, he might bee humbled in the ſenſe of his infirmitie, boaſt no more of his owne ſtrength, and that ouercomming afterward, in farre more dangerous conflicts, he might aſcribe nothing to himſelfe, but giue the whole glory vnto God, by whoſe might alone hee obtained victorie.

Pſal. 81. 7.

Math. 26. 70. 71.

CHAP. XVII.

That the former conſideration, to wit, that our croſſes are trials of Gods graces in vs, may much comfort vs in all our afflictions.

§. Sect. 1
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And thus haue I ſhewed that our afflictions are not alwayes chaſtiſements for our ſinnes, but ſometimes gracious trials, whereby God trieth vs as Children, what and how much wee haue profited in his ſauing graces, that hereby hee may be glorified, and we comforted in the manifeſtation of them; as alſo with what infirmities and corruptions wee are ſtill ſtained, that wee may bee humbled in the ſight thereof, and labour after more grace, and the mercifull aſſiſtance of Gods holy ſpirit. Now this conſideration may juſtly moue vs to beare all our croſſes and afflictions, not onely with patience and humilitie, but alſo with thankſgiuing and ſpirituall rejoycing: firſt, becauſe God is glorified in the manifeſtation of his graces beſtowed vpon vs by theſe trials of affliction; and nothing ought to ſeeme too difficult and dangerous to be attempted, nothing too grieuous and heauie to be borne or ſuffered, if it tend to the furthering and aduancing of his glory, which is the ſupreame end of all things, & the chiefe marke at which wee muſt aime in all that we doe or ſuffer. Secondly, becauſe hereby wee may gather aſſurance, that we are Gods Children and of the houſhould of faith; for the Lord tryeth and in trying purifieth vs, that wee may be veſſels of glory, choſen for his owne vſe, according to his word by the Prophet; *Behold I haue fined thee, but not as ſiluer, I haue choſen thee in the furnace of affliction.* So the Pſalmiſt ſaith, that *God will trie the righteous; but the wicked man, and he that loueth iniquitie, doth his ſoule hate.* And therefore as they with *Ahaz* refuſe to make triall of his mercie, goodneſſe and truth of his promiſes, that they may reſt and relie vpon him, ſo he will not trie them, but giueth them ouer to bee tempted and carried headlong by Satan into all euill, that when the meaſure of their ſinne and iniquitie is full, hee

Eſa. 48. 10.

Pſal. 11. 5.

Eſa. 7. 12.

hee may powre out vpon them the full viols of his wrath, and (as it followeth in the Pſalme) may *raine vpon theſe wicked ones ſnares, fire and brimſtone, and ſtormie tempeſt; that this may bee the portion of their cup.* And hence it is that the ſonne of *Syrach* willeth vs, to beare with alacritie all afflictions which God layeth vpon vs, becauſe it is a ſigne when wee are thus tried that wee are accepted. *Whatſoeuer is brought vpon thee* (ſaith hee) *take cheerefully, and be patient when thou art changed to a low eſtate: For gold is tried in the fire, and acceptable men in the furnace of aduerſitie.* And the Apoſtle *Iames* perſwadeth vs to *count it exceeding ioy when wee fall into diuers tentations*; becauſe they are but the trials of our faith, which worke patience, and after it is begun, doe bring it to perfection.

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2.4.5.

1.2.

Sect. 2.
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Yea but how ſhall wee know that our afflictions are trials, and not either puniſhments or chaſtiſements for our ſinnes? I anſwere, that wee may bee aſſured that they are not puniſhments, when by them we are purified, from our droſſe, and ſhine glorioully in the ſight of God and men, through the brightneſſe of thoſe ſanctifying and ſauing graces which are manifeſted by them; and when wee are not ouerthrowne in the conflict, and moued by theſe ſharpe encounters to repine and murmure againſt God, who hath preſſed vs to this warfare, but doe ſhew our Chriſtian courage, valour and magnanimous fortitude, in withſtanding and ouercomming all theſe aſſaults. And further wee may know them to be trials and not chaſtiſements, when we haue effectually profited by them, truely humbled our ſelues, vnfainedly repented of our ſinnes, and earneſtly by prayer haue ſought reconciliation from God, and freedome from thoſe afflictions, and yet notwithſtanding, after all this, wee ſtill remaine vnder the burthen without finding any eaſe: for howſoeuer our ſinnes are the meritorious cauſes of all afflictions and chaſtiſements yet wee may be aſſured that God doth not ſtill correct faults already amended, but rather vſeth theſe croſſes as trials for the manifeſtation of his graces, to his owne glory, and our ſpirituall good, as hath beene ſhewed. But whether they bee trials of Gods gifts, or chaſtiſements for ſins, we haue no cauſe of impatience or exceſſiue ſorrow, yea, rather in both reſpects there is great cauſe of joy and gladneſſe. To which purpoſe one ſaith; let the righteous man rejoyce in his troubles and afflictions, becauſe he is either proued if hee be juſt; or amended if hee be a ſinner: But let them breake their hearts with griefe, whom the ſtripes of this diuine hand doe torment, but not correct and make better; let them juſtly feare future puniſhments, who haue contemned, and not profited by theſe preſent remedies of our gracious Father.

Hom.
Tom.10.

§. *Sect.* 3.
We may bee comforted in our tryals in that they haue alwaies a good iſſue, and tend to our great profit.

Thirdly, wee haue juſt cauſe to rejoyce in theſe trials, becauſe they haue alwaies a good iſſue, and tend to our great profit and benefit, both in this life and the life to come: For howſoeuer, it is the end of wicked men, who are the inſtruments and inferiour meanes, to bring theſe croſſes vpon vs that they may ſatisfie their malice and cruelty in doing vs hurt and miſchiefe; and though Sathans end in ſetting them on, be to bring vs into theſe euils, that wee may ſinne in ill-bearing them, or in ridding our ſelues out of them by wicked meanes; and ſo bee brought into the eſtate of condemnation, and paſſe out of theſe temporarie miſeries, into euerlaſting torments: yet God doth not propound theſe ends vnto his trials: *for hee tempteth no man with euil*, as the Apoſtle ſpeaketh: but hee thus trieth vs, that *hee may doe vs good in the latter end* (as himſelfe ſpeaketh) and *that the triall of our faith being much more pretious than gold that periſheth (though it be tryed by the fire) may bee found vnto our prayſe, honour and glory, at the appearing of Ieſus Chriſt.* Hee tryeth vs, that being in this tryall approued, we may receiue after our conflict and victorie the crowne of bleſſedneſſe and eternall glory. In regard whereof the Lord exhorteth the angell of the Church of Smyrna to feare none of thoſe things which hee ſhould ſuffer, becauſe hee was but tryed with theſe tribulations, that continuing faithfull vnto the death, hee might beſtow vpon him the crowne of life. So the authour of the Booke of Wiſedome ſaith, that the faithfull hauing beene a *little chaſtiſed ſhall bee greatly rewarded; for God proueth them and findeth them worthy for himſelfe; as the gold in the furnace hath he tryed them, and receiued them as a burnt offering.* And *Iob* out of his owne experience ſaith: *Hee knoweth my way and tryeth mee, and I ſhall come forth like the gold.* In reſpect of which happy iſſue giuen by the Lord vnto all our trials, wee haue juſt cauſe to beare them all with patience and comfort, yea with joy and thankſgiuing. For if we be not counterfeit mettall, but good gold, why ſhould wee feare the furnace of affliction, ſeeing it will not conſume vs like ſtrawe or chaffe, but onely trie vs, and in trying purifie vs; that comming to the touchſtone we may be approued, and ſo be reſerued for euer in Gods treaſurie of bleſſedneſſe? If we bee good grapes, why doe wee feare the preſſe of tribulation, which will not deſtroy vs, but bring vs to perfection, making vs fit wine for Gods owne vſe? If wee be good wheate, why ſhould we be grieued to come vnder the flayle or fanne, ſeeing it will not hurts vs, but onely ſeperate and cleanſe vs from the ſtraw and chaffe, that we may bee

Iam.1.13.

Deut.8.16.

1.Pet.1.6,7.

Apoc.2.10.

Wiſd.3.5.6.

Iob.23.10.

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ſayed vp for Gods owne ſtore in the graners of heauenly happineſſe? Finally, if wee be Gods ſouldiers in the Church militant, why ſhould wee not with joy and Chriſtian courage skirmiſh with the world aſſaulting vs daily with troubles and afflictions, ſeeing by this conflict our valour is tryed, that being approued it may be crowned; and we aſſured of Gods continuall aſſiſtance, which will defend vs in the fight, and in the end giue vs victory? Let vs therefore leaue feare and horror, murmuring and repining, to falſe diſſemblers and faithleſſe men, to whom alone theſe miſeries are hurtfull and dangerous. Let counterfeit and droſſie Chriſtians feare the fierie tryall, ſeeing in it they are ſure to be conſumed. Let hypocrites, which like faire greene leaues make a goodly ſhew, but yeeld no ſweete iuyce of holineſſe, feare the winepreſſe and vintage, becauſe their preſſing will bring no profit, but they ſhall bee caſt away or trodden vnder foote: let the chaffe and ſtraw feare the flayle and fanne, becauſe being thereby ſeparated from the good wheate, they ſhall bee either burnt with fire, or caſt vpon the dung-hill. Let daſtards and cowards, traytors and enemies, tremble and greiue, when they are incountred by afflictions, ſeeing in this fight they are led captiue of ſinne, and afterwards for euer embondaged in the priſon of Hell and deſtruction. As for Gods faithful ones, let them indure all theſe trials with patience, comfort and rejoycing; ſeeing they doe by exerciſing, manifeſt Gods graces, that hee may bee glorified in his gifts, and his gifts crowned in them.

§. Sect.4. They anſwered who obiect the greatneſſe of their tryals, and ſmalnes of their ſtrength.

Yea wilt thou ſay, but my afflictions are great, and my ſtrength ſmall; ſo that in my tryals I ſhew ſo many infirmities and corruptions, that hee who tryeth me will neuer approue mee. Fond man, doſt thou thinke that the Gold-ſmith hath skill enough ſo to proportion the heate of the fire to the mettall, that it may bee purified and not conſumed; and canſt thou imagine that the Lord knoweth not how to fit his tryals to thy ſtrength? Or if hee haue knowledge and wiſedome enough, canſt thou doubt of his will, ſeeing hee hath bound himſelfe by a moſt gracious promiſe, that hee will not ſuffer vs to bee tempted or tryed aboue our power and ſtrength, but will giue a good iſſue with the tentation? Yea, but in the meane time thou art preſſed with ſuch an heauy waight, that thou bewrayeſt thine infirmities and corruptions. And happily it is neceſſary and profitable for thee ſo to doe, that by this tryall thou mighteſt come to the ſight and ſenſe of theſe corruptions and imperfections which before were in thee, though hidden and vnknowne; to the end, that now beholding them, thou maiſt be truely humbled, brought to vnfained repentance, and to an hearty indeuour in vſing all good means to be cleanſed and freed from them. And thus it is neceſſary that the droſſe of our corruptions ſhould bee diſcerned, that it may bee purged away, and we purified; and that our ſecret diſeaſes ſhould bee diſcouered, that wee might be cured and freed from them. It may be alſo, that the Lord letteth thee bewray in theſe tryals of afflictions, thy leſſer corruptions of immoderate griefe and impatiencie, to free thee from ſuch ſinnes as are much more hainous and enormous; as from pride, ſelfe-loue, and carnall confidence, whereby we robbe God of his glory to magnifie our ſelues, and our ſoules of all ſound comfort, ſeeing our greateſt ſtrength being weaknes and impotencie, muſt needs faile vs when wee moſt rely vpon it. In wonderfull mercy and loue therefore doth the Lord deale with thee, if by theſe tryals he cauſeth thee to bewray thy ſmaller infirmities, that hee may free thee from groſſer ſinnes, mortifie thy helliſh pride, and decke thee with that excellent ornament of humility; and taking away all ſelfe confidence in thine owne ſtrength, doe cauſe thee with full affiance to reſt vpon him, who will neuer fayle thoſe who truſt in him.

1.Cor.10.13.

§. Sect.5. That our greateſt tryals ſhould bring greateſt comfort, becauſe they are ſignes of greateſt grace beſtowed vpon vs.

Finally, wee haue juſt cauſe to beare our greateſt afflictions with patience, comfort and rejoycing, if wee conſider that God doth proportionate our tryals according to our ſtrength, and the meaſure of grace which he hath beſtowed vpon vs; for hereupon it will follow, that if our croſſes bee exceeding great, then alſo wee abound in vertue, grace and ſpirituall ſtrength; if the huge water-flouds of affliction doe ariſe and ſwell ſo high, that they drowne and ouerflow the high towers, and lofty turrets of humane ſtrength; then ſhall our ſpirituall graces (like thoſe in the Arke) ariſe and mount vp with them, triumphing ouer theſe ſeas of miſerie with comfort and rejoycing, which ouerwhelme and drowne others, who ſticke faſt vnto earthly helps, with ſorrow and heauineſſe. Neither is it to bee imagined, that the Lord who beſt knoweth our ſtrength, becauſe hee made vs, and hath approued his infinite loue towards vs, becauſe hee hath with ſo ineſtimable a price redeemed vs, will in trying deſtroy vs, or lay vpon vs a burthen which will ouerwhelme vs; yea rather wee may aſſure our ſelues, that where he hath laid the heauieſt loade, there hee hath giuen the greateſt ſtrength, and where there is aboundance of afflictions, there hee beſtoweth abundance of patience, faith and other graces, whereby they may be inabled to beare and ouercome them. Wee ſee that the wiſe commander imployeth his ſouldiers, according to that opinion which hee hath of their worth and valour; and when he hath ſome dangerous and hie exploit to be atchieued, he doth not make choiſe of freſh-water and white-liuerd ſouldiers, but of ſuch as are of moſt magnanimous ſpirits and fulleſt of courage, valour and approued fortitude. The diſcreet Shoolemaſter doth giue the longeſt and hardeſt leſſons to bee learned, not vnto thoſe who are of ſmalleſt capacity and dulleſt conceipt; but vnto his beſt ſchollars, who are of ripeſt wit and readieſt apprehenſion. The skilfull armourer doth not trie common armour with musket-ſhot, for ſo he ſhould by tryall ſpoile it, and with his paines looſe the reputation of his cunning; but firſt he is aſſured that he hath made it high proofe, and then he tryeth it with theſe piercing bullets. And finally, the wiſe lapidary bringeth not his tender chriſtall, or ſofter ſtones, to bee tryed by the ſtithy and hammer, but the hard Adamant which will rather bruiſe the iron and ſteele, than bee broken by their blowes. And therefore, if there be this wiſedome and care to bee found in men, let vs certainly conclude that the Lord, infinite in wiſedome and loue, doth much more fit his tryals to the ſtrength of his Children, whoſe good and wel-fare hee ſo much tendereth, chooſing out his moſt valarous ſouldiers, for the ſtrongeſt incounters, his beſt ſchollars, for the hardeſt leſſons, his choiſeſt armours for the higheſt proofe, and hammering none vpon the Anuile of afflictions, but ſuch as hee hath made of adamantine hardneſſe, to beare without breaking all theſe blowes. Thus *Abraham*, the father of the faithfull, hauing attained vnto fulneſſe of perſwaſion and aſſurance, was exerciſed with the ſtrongeſt tentation euen the ſacrificeing of his deare *Iſaac* with his owne hands. And *Iob*, the juſteſt man vpon the Earth, and indued with greateſt patience, was accordingly tryed with the greateſt afflictions, and (as it were) caſt into the fiery furnace by the Tyrant Sathan, being heat ſeauen times hotter, than for other ordinary men. Thus *Dauid*, a man according to Gods own heart excelling all others in piety and religion, had anſwerably an exceeding maſſe and multitude of afflictions, laide vpon him for the tryall of his graces. And the Apoſtle *Paul*, abounding in the riches of Gods ſpirituall gifts, and going beyond all the reſt of his ranke, in care and labours for the glory of God, and good of his Church did as farre exceed them all in croſſes and tryals. And as thoſe are aſſaulted with the ſtrongeſt forces, who haue greateſt valour and fortitude beſtowed vpon them; ſo thoſe who are weake in Gods ſauing graces, doe anſwerably ſuſtaine weake incounters, as we may ſee in the example of the Iewes, whom God ſaith he *had fined, but not as ſiluer*; because hauing in them more droſſe of corruption, than pure mettall of grace and vertue, they would haue beene conſumed in this fiery tryall. And finally where is no grace or goodneſſe, there may well bee inflicted deſerued puniſhments of ſinne, but no tryall in this conflict of afflictions. Neither may we thinke that thoſe who are not exerciſed with theſe croſſes, are more highly in Gods fauour than other men, ſeeing the Apoſtle telleth vs, *that God ſcourgeth euery ſonne whom he receiueth*, and they who are exempted from theſe corrections, *of which all are partakers*, are baſtards and not ſonnes. Nor may we imagine that our wiſe Commaunder in loue ſpareth theſe men whom he neuer calleth out to the fight; but rather rejecteth & excludeth them out of his campe, the Church militant; either becauſe hee knoweth them to be ſuch daſtardly cowards, as will flee from, or yeeld to the weakeſt enemies; or ſuch rebels and traytors, as either profeſſedly or in their hearts joyne with Sathan, and the world, againſt him and his holy army. And this the heathen man diſcerned by the light of nature; When (ſaith he) thou ſhalt ſee men which are good and acceptable vnto God, take paines, ſweate and labour againſt the hill with great difficulty; and contrariwiſe, wicked men playing the wantons and wallowing in delights: thinke with thy ſelfe that euen wee are delighted in the modeſty of ſonnes, and in the licentiouſneſſe of ſlaues; and that they by a ſtricter diſcipline are kept in good order, whileſt the audacious boldneſſe of theſe is nouriſhed, and then know that God taketh the ſame courſe, for hee doth not cocker him that is good, but by trying and hardning he fitteth him for himſelfe.

8,10.

Heb.12.6.

Senec. de prouid. cap. 2.

§. Sect. 6. That God much honoureth vs in theſe fiery tryals.

When therefore wee are exerciſed with great and grieuous afflictions, let vs not murmure and repine againſt him that inflicted them, as though ſome great euill had befallen vs; but let vs beare all with patience and comfort, yea with joy and thankfulneſſe: For ſo we may aſſure our ſelues, that as we much glorifie God by our ſufferings, ſo by theſe tryals he vouchſafeth vnto vs treble honour; for firſt hee honoureth vs by enriching vs with his graces, and then by trying of them, whileſt thereby their worth and excellency is manifeſted vnto all that behold vs in theſe conflicts. And laſtly, he will honour vs by crowning his graces in vs, when as by tryall they are approued: Euen as the skilfull Armourer, firſt graceth his armour by good workmanſhip; then by bringing it to the proofe; and laſtly by cauſing it to be employed in the Princes ſeruice; or as the Generall honoureth the ſouldier, firſt, by trayning him to the wars, and making him expert in all feates of chiualry, then by giuing him a place of imployment fit for his giftes and good parts; and finally by rewarding and crowning his victories, cauſing him to ſit with himſelfe in his chariot of triumph.

tryumph. As therefore the valiant ſouldier murmureth not againſt his Captaine, when hauing an high opinion of his worth and magnanimous fortitude, he appointeth him to high attempts and ſeruices full of danger and difficulty, but accounteth himſelfe much honoured, in that hee thinketh him worthy of ſuch imployments: and contrariwiſe, thinking his valour and abilities vnderualued, is full of diſcontent, if hee ſhould be appointed vnto baſe and eaſie ſeruices, which any coward or freſh-water ſouldier could atchieue without difficulty or danger: So, much leſſe haue wee any cauſe of repining, when our great Commander, who beſt knoweth our abilities, doth imploy vs in ſeruices of an high nature; yea rather wee haue cauſe of thankſgiuing and rejoycing, ſeeing hee hath firſt honoured vs with gifts fit for theſe attempts, and now honoureth vs by giuing vs opportunity of employing them, and approuing them in the tryall, and will hereafter crowne vs with victorie; neither doth any of his ſouldiers periſh in their magnanimous attempts, ſeeing hee protecteth them in all dangers, and neuer matcheth them with any enemy, but ſuch as hee inableth them to ouercome. Thus alſo the couragious Champion, or expert and ſtrong wraſtler, thinke themſelues much graced, when as fit aduerſaries are matched with them, and being thus fitted prouoke them, with whom they contend, to doe their beſt, and vſe all their skill; that ſo they likewiſe may haue the better opportunity to ſhew all their courage and cunning, and obtaine the greater glory and prayſe, after they haue got the victory: and contrariwiſe, hold themſelues much diſparaged in their honour and eſteeme, when they are called to contend with ſuch an aduerſary, as is contemptible through weaknes & want of skill; or elſe with ſuch an one, as being of ſome abilitie, doth but dally with them; becauſe it is a diſgracefull combate and contention, where there is no grace or honour accruing vnto him who obtaineth the victory. Thus the learned ſcholler taketh great delight when he is poſed in high and difficult queſtions, according to the meaſure of his knowledge and gifts, that hee may approue his ſufficiency both to his maſter and fellowes: and contrariwiſe, thinketh himſelfe wronged and diſreputed, if hauing read the beſt Authours, hee bee examined in the firſt rudiments of Grammer, or in the A.b.c. And finally, thus the hardeſt Adamant is moſt commended, when it is tryed with the hammer and Anuile; but much diſgraced in the eſteeme of all, if hee who oweth it, will try it no otherwiſe than with the blow of a cudgell: And ſo in like manner we are much honoured by God, when hauing receiued from him many & great vertues, he doth alſo bring vs into great and many tryals; ſeeing as our vertue and ſtrength are fitted, according to the power of our enemies which doe encounter vs; ſo ſhall our crowne bee fitted to our graces, and the glory of our crowne to the greatneſſe of the victorie. But on the other ſide, we haue juſt cauſe of mourning and diſcontent, if we bee neuer exerciſed with any tryals, ſeeing it is a ſigne that the Lord eſteemeth vs, to be at the beſt, ſuch weakelings as are fit to beare nothing; or men vtterly deſtitute of all grace and goodneſſe, and therefore caſſiereth vs out of his campe the Church militant, as being vtterly vnworthy to fight his battailes, or to doe him any ſeruice. So one ſaith, that a Souldier is in all his brauery, when being in his armour hee marcheth valiantly; but is contemptible, when he idlely ſitteth ſtill, hauing no exerciſe for his vertue, whereby hee might bee knowne vnto himſelfe or others, then hee wanteth prayſes, hee wanteth rewards, and therefore thoſe dangers are not to bee ſhunned as hurtfull which bring rewards with them. Yea rather, he is miſerable in his felicity, who neuer was thought worthy to wraſtle with miſeries, by which contention honour is obtained. Yea euen the heathen man could ſay, that whom God loueth and approueth, them he hardneth, tryeth and exerciſeth; but whom he ſeemeth to cocker and ſpare, hee reſerueth them as effeminate cowards for the euils to come.

Ignominiam indicat gladiator cum inferiore componi; & ſcit cum ſine gloria vinci, qui ſine periculo vincitur. Senec. de prouiden. lib. cap. 3.

Sua infelici
te miſer eſt,
qui cum inſ
licitatibus,
bus gloria g
natur, nun-
quam meru
habere conſi
ctum. Hyer
epiſt. ad a
cum ægrot
Tom. 4.

Chap. XVIII.

That God vſeth our afflictions as an effectuall meanes to further our conuerſion.

BY that which hath beene ſaid it may plainly appeare, that God ſheweth in the afflictions of the faithfull his great mercy and loue towards them, as they are tryals: Now according to my order propounded, wee are to ſhew, that the Lord manifeſteth the like mercy and loue in theſe croſſes, as they are fatherly chaſtiſements and corrections; for the cleering whereof wee are to know, that in all our afflictions thus conſidered, the Lord intendeth and accordingly powerfully effecteth the good and benefit of his Children, and that both ſpirituall and alſo earthly. The Lord by theſe croſſes and calamities which he ſendeth, much aduanceth our ſpirituall good, in that hee ordinarily vſeth them as powerfull helpes and meanes, for the furthering of both our effectuall calling, and ſound conuerſion, and alſo our ſanctification and regeneration. For, whereas naturally Gods elect doe in their hearts and affections adhere vnto the world and the things of this life, like the good graine to the chaffe and

ſtraw;

§. Sect.
That our a
flictions fu
ther our co
uerſion, pro
by teſtimo
of Scripture

ſtraw; and, if they were not ſeuered, would periſh with them; the Lord by theſe croſſes doth weane them from theſe earthly vanities, and with the flayle and fanne of afflictions doth make a ſeparation betweene them, chooſing, culling, and ſetting apart his Elect for his owne ſeruice, that they may be ſaued, and leauing the reſt like light & refuſe Corn, to adhere ſtill vnto their carnall delights, till they periſh in them. Whereas (like young Prodigals) whileſt wee haue the World at will, we runne away from our heauenly Father, and abuſe the portion of his gifts in wanton and riotous courſes, to his diſhonour, and our owne vtter ruine and deſtruction: When wee are brought into miſery and affliction, and deſire, at leaſt, to comfort and relieue our ſelues with the huskes and ſwill of worldly and carnall pleaſures, but cannot haue them, then are wee brought to make a ſtand in our former looſe courſes, & begin to think of returning to our Father. And this purpoſe of God, in afflicting his looſe and diſſolute children, that hee may conuert and turne them from their wicked wayes vnto himſelfe, hee doth notably ſet forth vnto vs in the Prophecy of *Hoſea: I will goe* (ſaith hee) *and returne to my place,* (that is, I will withdraw all the ſignes and teſtimonies of my loue & fauour from them) *till they acknowledge their fault and ſeeke me: In their affliction they will ſeeke mee diligently,* the which was accordingly verified in the euent, as hee ſheweth in the next wordes, where hee bringeth them in, ſpeaking thus in their afflictions. *Come and let vs returne to the Lord, for hee hath ſpoyled, and hee will heale vs; he hath wounded vs, and he will bind vs vp; after two dayes will he receiue vs, and in the third day hee will rayſe vs vp, and wee ſhall liue in his ſight.* So the Lord ſaith by the Prophet *Eſay,* that when he had brought vpon his people Iſrael a common deſtruction for their ſinnes, and had reſerued and pulled out of thoſe miſeries, ſome few of many, like the remaynder of the Grapes after the Vintage, and of the Oliues after the tree is ſhaken, then ſhould *a man looke to his Maker, and his eyes ſhould haue reſpect to the holy one of Iſrael.* And in this regard the Pſalmiſt out of a ſpirituall Charitie towards his enemies, preferring their eternall ſaluation before their worldly eſtate, prayeth thus in their behalfe: *Fill their faces with ſhame, that they may ſeeke thy Name, O Lord.* For it fareth with vs as it doth with fooliſh children; for if our heauenly Father ſhould continually cocker vs, and neuer croſſe vs of our wils and earthly deſires, wee would in wantonneſſe and inſolency forget and neglect him, caſting his Commandements with proude contempt behind our backes; whereas when hee intermixeth ſeuerity with loue, frownes with ſmiles, and chaſtiſements with his benefits, then no ſooner doth he eſtrange himſelfe from vs abuſing our liberty to licentiouſnes, & his gifts to his diſhonour, but we preſently returne, labour to amend our former errours, and ſeeke his face and fauour, with the continuance or renuing of his bleſſings and benefits. To this purpoſe one ſaith, that God Almighty doth two wayes wound thoſe whom hee purpoſeth to ſaue and cure; for ſometimes he ſmiteth the fleſh, and mollifieth the heart with his feare, he woundeth vs that hee may recall vs, (when wee goe aſtray) into the way of ſaluation, and outwardly afflicteth our bodies, that our ſoules may inwardly liue, &c. He killeth that hee may quicken them, and hurteth that he may heale them: for therefore hee inflicteth externall ſtripes, that hee may inwardly cure their wounds of wickedneſſe. And ſometimes ceaſing to ſcourge vs outwardly, he doth inwardly afflict vs in ſoule and ſpirit, correcting and croſſing the hardneſſe of our hearts with it owne deſires, and vnruly paſſions; but by wounding hee healeth them, whileſt piercing them with the dart of his feare, hee inlighteneth them with the vnderſtanding and knowledge of the right way, &c.

Greg. Moral. lib.6.cap.18.

§. *Sect.* 2.
The former point illuſtrated by examples, out of the Scriptures.
Pſal 78. 34,35.
Eſay 26.16.

An example hereof wee haue in the Iſraelites of whom the Pſalmiſt ſaith, *that when the Lord ſlue them, they ſought him, and they returned and enquired early after God, &c.* And the Prophet *Eſay* ſaith thus of them; *O Lord, in trouble they haue viſited thee, they haue powred out a prayer when thy chaſtning was vpon them.* And this is vſuall to be obſerued in the Hiſtory of the Iudges & Kings, that when this people abounded in worldly proſperity, they forſooke the Lord and ſerued Idols; but when he afflicted them ſharply for ſuch Apoſtaſie, then they were brought to a ſight of their ſins, they turned vnto the Lord, and repented and humbled themſelues before him. Thus the Nineuites, who by their ſinnes, committed in their proſperity, deſerued an vniuerſall deſtruction, when God threatned his judgements againſt them, turned vnto the Lord with faſting, weeping, and prayer. So *Manaſſes,* who in his flouriſhing eſtate had forſaken the Lord, *when he was in tribulation prayed to the Lord his God, and humbled himſelfe greatly before the God of his Fathers.* And *Saul,* who raged againſt Gods Saints, when he was throwne downe to the earth and depriued of his ſight, he doth in the time of his blindnes, ſeeke and finde the Lord, who ran away from him whileſt hee had the vſe of his eyes, when blinded inwardly with an ignorant zeale, he thought to approach neereſt vnto him. To this purpoſe one ſaith, that God hath choſen them whom the World deſpiſeth, becauſe commonly when men are contemned of the World they come hereby to the ſight and knowledge of themſelues. Hee that left his Father,

2.Chron.33.12.

Acts 9.8.

Gregor. Homil. 36. in Luc.14.

Father, and ſpent his portion in riotous courſes, returned vnto him when he was pinched with hunger, and if he had not hungred he had not returned, for when hee felt the want of earthly things, then he began to thinke of his ſpirituall loſſes. So when thoſe who had Oxen, Farmes, and Wiues, refuſed being inuited to come to the Supper; the poore, weake, blinde, and lame became willing gueſts at the firſt call, becauſe thoſe who are impotent and deſpiſed in the World doe ſo much the more cheerefully heare the Word of God, becauſe they haue no earthly delights to diſtract and hinder them. Beſides, the fleſh which as a notable pul-backe hindreth our conuerſion and turning vnto God, whileſt wee enjoy the World at will, and proſper in our euill courſes, doth giue way vnto the part regenerate, when it is pinched with croſſes and afflictions, that it may by this meanes be freed from preſent ſmart, and as the reſty Horſe, or the refractory and ſturdy Oxe, doe not only, not draw themſelues, but alſo pull backe and hinder their yokefellow, gauling and hurting them with their ſtrugling and ſtriuing; but when they feele the ſmart of the whip, or the pricke of the gaode, they goe on forward, and helpe in the draught: ſo our fleſh and vnregenerate part, doth hinder the ſpirituall man in all religious courſes, gauling and vexing it, when it would goe forward in the wayes of godlineſſe; but when it is whipped and pricked for this reluctation and backwardneſſe, to bee freed from paine, it is content to yeeld to an outward reformation, to turne vnto God, and to performe that ſeruice vnto him, in formality and hypocriſie, which the regenerate part performeth in ſincerity and truth. Yea, it ſelfe alone is ready to make a fained conuerſion, to auoid ſmart and puniſhment, euen when there is no dram of Gods Spirit to help it forward, meerly out of ſelfe-loue, and not the true loue of God: as wee may ſee in the fained humiliation of *Ahab*, when he heard Gods judgements denounced againſt him: how much rather therefore will theſe afflictions driue a man vnto God, when beſides theſe prickes and goades in the ſides of the fleſh, the ſpirituall part doth drag him forward.

Math.22.

1.Kings 22.27, 29.

§. Sect.3. That God by afflictions fitteth and prepareth vs for the hearing of his Word.

But this will better appeare if we conſider the meanes of our conuerſion. The firſt and chiefe whereof is the ſauing hearing of Gods Word, of which as the Spirit of God is the principall cauſe, ſeeing hee boareth the eare, and openeth the heart, that wee may attend vnto it and receiue it; ſo an eſpeciall meanes which hee vſeth for the fitting and preparing of our hearts hereunto, is affliction and tribulation: for when our former Husband the world hath dealt churliſhly with vs, rejected and diuorced vs from him; then are we more ready to hearken vnto the motion of Ieſus Chriſt, when by his Ambaſſadours in the preaching of the Goſpell, hee ſueth for our loue; and the match and vnion betweene vs and him, is in a good forwardneſſe, when by rough and vnkind vſage, wee are in our hearts and affections alienated from the World. And therefore the Lord, when wee doate vpon theſe earthly Idols, and will not be eſtranged from them, doth ſet betweene vs and them the thorny hedge of afflictions, (as he ſpeaketh by the Prophet) that being by this forcible means ſeparated from them, and pricked with tribulations, when we ſeek after them to renew our loue, we may at laſt returne vnto him our true and firſt Husband, becauſe, when we ſerue him, our condition will be much better, than whileſt wee adhered to the World, when we heare from it nothing but threatnings, and terrours; and wee are more willing to harken vnto Gods ſweet and gracious promiſes. And when with *Elias* we haue heard and ſeene, yea, alſo haue felt and had our ſhare, in the ſtormy tempeſt of troubles, and haue beene ſhaken with the earthquakes of dangers, and euen ſcorched with the fire of affliction and tribulation, then are wee well prepared to heare the ſtill and ſoft voice of the Lord, ſpeaking comfortably vnto vs in the Miniſtery of the Goſpell. And thus *Elihu* ſaith, that God *openeth the eares of men euen by their correction; which hee had ſealed: that hee might cauſe man to turne away from his enterpriſe, and that hee might hide the pride of man; and keepe backe his ſoule from the pit, and that his life ſhould not paſſe by the ſword.* And againe, *hee deliuereth the poore in his affliction, and openeth their eare in trouble.* To which purpoſe one ſaith, that tribulation openeth the eare of the heart, which the proſperity of this World vſually ſhutteth, making it deafe vnto all good admonitions. Yea, not only doe afflictions further our conuerſion, as they prepare and fit our eares for the hearing of the Word, but alſo as themſelues are a reall Sermon, whereby God inuiteth vs vnto repentance; for as we heare him ſpeaking to vs by his Ambaſſadours in the publike Miniſtery; ſo we may ſee his wil in his works and judgements, namely, how vgly and lothſome ſin is vnto him, and how much hee is diſpleaſed with thoſe that commit it.

Hoſ.2.6,7.

1.King 19.11, 12.

Iob 33.16,17. & 36,15.

Aurem cordi tribulatio aperit quam ſæpe huius mundi proſperitas claudit, Greg. Moral.lib.2 cap.23.

§. Sect. 4. That God by afflictions worketh in v contrition a humiliation.

The other meanes of our conuerſion is our contrition and humiliation, of which, as the chiefe cauſe is Gods holy Spirit, applying vnto vs the threatnings of the Law, ſo another principall meanes which hee vſeth are croſſes and afflictions. For when the Oyle of ſpirituall grace will not mollifie our iron and braſſie hearts, then doth hee melt them and make them ſoft and liquid in the fiery furnace of tribulation; when as they are ſuch ſtiffe and ſtubborne grounds, that they are not fit for the ſeed of the Word, then doth he breake vp, plough, and harrow them with croſſes and afflictions, that ſo they may become fruitfull. And whereas naturally wee are ſo blinded with ſelfe-loue, that wee doe not ſee our ſins, and ſo puffed vp with pride, that we will not caſt downe our ſelues before God, and acknowledge and confeſſe them; when our eyes are anointed with this ſharpe eye-ſalue of afflictions, we eaſily diſcerne all our former wicked courſes; and when our lofty hearts are preſſed downe with the waight of tribulation, then doe wee humble our ſelues before God, and acknowledge our ſins; ſaying with *Dauid*, *Behold, here I am, let him doe vnto mee as it ſeemeth good in his eyes.* And *is it not I that haue commanded to number the people? It is euen I that haue ſinned, and haue committed euill*, &c. and with the Church in the *Lamentations*, *It is the Lords mercies that we are not conſumed.* To this purpoſe one ſaith, that it is the higheſt degree of vertue, not to commit, but to flie ſin; and the next vnto that is to repent of it, when it is committed. But vſually wee neither auoid ſin when wee are tempted vnto it, not willingly acknowledge it when we haue done amiſſe. And ſo much the more deſperately is the mind of ſinfull man blinded, by how much the leſſe he diſcerneth the damage of his blindneſſe. Whereof it commeth to paſſe through the bounteous mercy of Almighty God, that puniſhment attending vpon the fault, doth open the eyes of the offender, which ſecurity made blinde; ſo as hee could not diſcerne his manifold ſins. For the ſlothfull and ſluggiſh mind is awakened and rowſed vp with the ſmart of ſtripes; and whereas being carnally ſecure it loſt its ſtate of innocencie and integrity; being afflicted it conſidereth whither it is declining and falling.

Sam.15.26.
hron.21.17.
am.3.22.
mmavirtus
peccari
sed vi-
peccata, ſe-
ſtatem
tus con-
,&c.
Moral.
cap.17.

ect. 5.
t afflic-
are the
meanes
d God or-
ily viſith
eert ob-
ſinners.

By all which it appeareth, that afflictions ſanctified by Gods holy Spirit for this end, are a moſt powerfull and effectuall meanes for the furthering of our conuerſion; for when neither the Oyle of Gods gracious bounty will ſoften and ſupple our ſtony hearts; nor his Word, which is the Sword of the Spirit, pierce them; and when neither the ſweet ſound of his gracious promiſes will allure vs to obedience, nor the terrible thunder of his fearefull threatnings will reſtraine vs from ſin: then in the laſt place he viſiteth our iniquities with the rod, and our ſinne with ſcourges; knowing that if our caſe be not vtterly deſperate, wee who haue neglected his Word, will at leaſt be reclaymed and reformed with his chaſtiſements and corrections. And this the Lord implyeth where hee ſaith that Ieruſalem, after that hee had dealt with her not only by his Word but by afflictions and chaſtiſements, did notwithſtanding continue in a perpetuall rebellion, and would not returne. *I hearkned* (ſaith he) *and heard, but none ſpake aright, no man repented of his wickedneſſe, ſaying, what haue I done? euery one turned to their race, as the horſe ruſheth into the battell.* So by the Prophet *Amos* he intimateth, that they were in a deſperate condition, ſeeing they would not be reclaymed from their euill wayes, neither by his Word, nor by afflictions; for though hee had grieuouſly puniſhed them with Famine, Peſtilence and the Sword, yea, had *ouerthrowne them as hee ouerthrew Sodome and Gomorrha*, and had only reſerued a remnant from the common deſtruction, *as it were a fire-brand pluckt out of the burning*; yet for all this, *they had not returned vnto the Lord.* The conſideration whereof ſerueth firſt for the exceeding terrour of thoſe, who doe not in their afflictions draw neerer vnto God, forſake their wicked wayes, nor any whit profit by their corrections; for this diſcouereth the deſperatneſſe of their eſtate, ſeeing if any thing would conuert and turne them vnto God, then would theſe afflictions and corrections; which becauſe they doe not, therefore are they daily in danger to be giuen ouer of God as a hopeleſſe cure, and to haue theſe fatherly chaſtiſements turned into vtter deſtruction and helliſh puniſhments. The former the Lord threatneth againſt the people of the Iewes. *Wherefore* (ſaith hee) *ſhould you be ſmitten any more, ſeeing you fall away more and more*, and the latter likewiſe elſewhere. *The people* (ſaith he) *turneth not vnto him that ſmiteth them, neither doe they ſeeke the Lord of hoaſts. Therefore will the Lord cut off from Iſrael head and taile, branch and ruſh in one day.* To which purpoſe one ſaith, that our preſent puniſhment, if it turn and conuert the heart of the afflicted, is the end of foregoing faultineſſe, but if it doe not worke in vs the true feare of God, it is the beginning of following puniſhments. And therefore wee are carefully to take heed that in our afflictions we rent our hearts and turne vnto the Lord, with weeping and mourning, leſt we change from bad to worſe, and paſſe out of earthly puniſhments into helliſh torments.

16.

Amos 4.6.12.

Eſa.1.5.&9.13

Pœna præſens ſi animum afflicti conuertit, finis eſt culpæ præcedentis: ſi autem ad timorem Domini minimè conuertit, initium eſt pœnæ ſequentis, &c. Greg.Epiſt.lib.12.cap.25.

§. *Sect.* 6. That theſe afflictions bring much comfort which further our conuerſion

Secondly, it ſerueth notably for the comfort and refreſhing of all, who make profitable vſe of their afflictions, and are moued by them to forſake their former euill courſes, and to draw neere vnto God by repentance and amendment of life. For how happy may they thinke themſelues in their croſſes and calamities, when as God thereby doth but clip their wings, that they may not flie from him; and caſt theſe thornes, briars and blockes in their way, that they may not goe forward in that plaine and eaſie paſſage which leadeth to deſtruction, but may leaue this courſe and returne vnto him? How much may they thinke themſelues bound to their heauenly Father, if when they are going like fooliſh children towards the pit of deſtruction, and ready to fail into a gulfe of dangers, he ſetteth theſe Bug-beares in the way to deterre and hinder them from going on, and to cauſe them to returne vnto him, in whoſe preſence and protection they haue all their ſafety? And if when they are ſnorting in the ſpirituall lethargie of carnall ſecurity, which, if they were let alone and left to their eaſe, would bring them to death and deſtruction, they be nipped and pinched with troubles and vexations, that ſo being awakened, the life of their ſoules may be preſerued, and their health recouered, What cauſe is there of murmuring and complayning? yea, what cauſe haue wee of thankſgiuing and rejoycing, if being (with *Lot*) loath to leaue this Sodome of ſinne, we be pulled out of it with ſome violence, and be pricked in our ſides with theſe goades of affliction, to haſten our ſpeed towards Gods heauenly mountaine, where we ſhall be ſafe from the common deſtruction? How happy may wee thinke our ſelues, if the pricks of tribulation doe further our conuerſion; if the thornes of affliction pricking our bodies, doe worke true compunction in our ſoules, and pricke our hearts and conſciences with a ſight and ſenſe of ſin, that ſo we may ſeeke to haue our wounds cured with the precious Balſome of our Sauiours bloud, and by feeling this temporary puniſhment, may amend our faults and be freed from that guiltineſſe which is accompanied with euerlaſting death? And how are we bound to bleſſe that neceſſitie which driueth vs vnto God, not ſuffering vs to goe on in ſuch licentious courſes as would in the end bring vs vnto deſtruction?

Bene ſentibus tribulationis confixus, qui conuerſus exinde eſt, benè pungeris ſi compungeris. Multi eum ſentiunt pœnam, corrigunt culpam, Bern. Serm. 48.

CHAP. XIX.

That God vſeth our afflictions as an effectuall meanes to preuent vs from falling into ſinne, as alſo to mortifie and ſubdue our corruptions.

§. Sect. 1. That it is one mayn end why the Lord afflicteth vs, to preſerue vs from falling into ſins when we are naturally inclined to commit them.

Heb. 12.10.

ANd thus Gods loue appeareth in our afflictions, as hee vſeth them for meanes of our vocation and effectuall conuerſion. The like loue and mercy hee ſheweth vnto vs by them, in that hee vſeth them as his powerfull inſtruments, for the furthering of our ſanctification; for at this end God alſo aymeth in his corrections, as the Apoſtle witneſſeth, where hee ſaith, that *he chaſteneth vs for our profit, that wee might be partakers of his holineſſe.* And this the Lord effecteth by our afflictions, whileſt he vſeth them as meanes to free vs from ſinne, and alſo to furniſh vs with all ſanctifying and ſauing graces, whereby wee are inabled to bring forth the fruites of obedience, and to walke before him in newneſſe of life. He doth by our afflictions free vs both from the outward and inward corruption of our ſins, not only by preuenting them, that vve doe not entertaine or fall into them, but alſo by mortifying them, vvhen vvee are already tainted and infected with them. Concerning the former, vve are (through our naturall corruption) ſo prone vnto ſinne, that if we be left vnto our owne courſes, we are apt to abuſe our liberty vnto licentiouſneſſe, to turne aſide out of the path of holineſſe and righteouſneſſe, and like vnbridled Horſes to run in the wayes of wickedneſſe (as it vvere) vvith a full careere: and therefore the Lord in great mercy by ſending afflictions, doth put a bridle into our mouthes, vvherewith he raineth and pulleth vs backe, that we may not ſtumble and fall into ſinne, and ſo maſtereth and ruleth vs, that vvee are faine to trauell in the right way, which will bring vs vnto happineſſe, and cannot ſatisfie our carnall deſires by running into the by-wayes of ſinne, vvhich vvould leade vs to deſtruction. We are ready like vvanton Oxen to leape into the forbidden paſtures of carnall pleaſures, becauſe they are delightfull to our fleſhly appetite; but the Lord ſetteth theſe thorny hedges of troubles and afflictions in our vvay to reſtraine vs from entring into them, and that out of meere mercy & loue, ſeeing howſoeuer theſe paſtures are for the preſent, pleaſing to corrupted nature; yet, euen now they lye open to the thunder and lightning of Gods fearefull vengeance, and for the time to come, will but fatten and fit vs for the ſhambles of deſtruction. And as they are an Hedge of Thornes to keepe vs from companying and feeding with the Buls of *Baſhan*, euen wicked Worldlings in the fields of iniquity; ſo alſo are they Hedges and Wals of defence, to preſerue vs from the aſſaults of our ſpirituall enemies, and to keep them aloofe, when as otherwiſe they would encounter vs with their tentations. For, whereas wicked Worldlings would haunt vs with their company, and corrupt vs with their euill example, and filthy communication, if wee enjoyed Worldly proſperity, and had ſuch fulneſſe of earthly things, that they might ſucke from vs any profit and aduantage: theſe troubles and afflictions doe make them to loath our company, (as Moths doe leaue the garments that are imbittered with gall) and to flee our fellowſhip, ſeeing neither our ſelues, nor any thing about vs is pleaſing and delightfull to their carnall appetite. And ſurely this is a mayne end why God afflicteth vs, not becauſe wee haue formerly ſinned, but that we may not ſinne for the time to come; not to puniſh vs becauſe we haue committed it, but to preuent vs, that we be not againe ouertaken by it. So *Elihu* ſaith, that *God openeth the eares of men by their corrections, which he had ſealed, that he*

Iob 33.16,1

might cauſe man to turne away from his enterpriſe, and that he might hide the pride of man, and keepe backe his ſoule from the pit, and that his life ſhould not paſſe by the ſword. And thus the Lord himſelfe ſaith, that hee would ſtop his peoples way with Thornes, that they might not goe on in their Idolatry, but returne vnto him. To this purpoſe one ſaith, that God fore-ſeeing, that ſome of his ſeruants would (if they were let alone) fall into grieuous ſinnes, doth for their ſoules health afflict their bodies to preſerue them from it; becauſe it is more profitable for them to be weakned with diſeaſes, that they may be ſaued, than to remayne ſtill in health and be condemned: For that is pernicious health, which leadeth vs to diſobedience; and that is wholſome ſickneſſe, which being inflicted by God as the chaſtiſement of our ſinnes, doth bruiſe our ſtony hearts, and make them to become meeke and humble. An example whereof we haue in *Ionas*, who when hee intended to flye from Gods preſence, with full purpoſe to neglect the ſeruice which hee had in charge to performe, was ſwallowed by a Whale, that ſo he might flie vnto God, when hee could goe no whither elſe, and execute his Commiſſion with boldneſſe (hauing learned that God was able to deliuer him out of the very jawes of death) the neglect whereof had beene a grieuous ſinne. And thus the Lord taketh away from his children Worldly Honours, vvhen hee ſeeth that they would by them bee puft vp with pride, and become inſolent and vain-glorious: thus hee depriueth them of riches, when they would be vnto them Thornes, to choake and hinder the growth of his heauenly graces, or prouocations, and incitements vnto ſinne, or the meanes and inſtruments to further them in wicked actions, or like Camels bunches hinder them from entring into the ſtrait gate, which leadeth vnto happineſſe. Thus he taketh, from vs parents, children, and deare friends, when as (if wee ſhould ſtill enjoy them) wee would make them our Idols, ſetting our hearts vpon, louing, or truſting in them, more than in God himſelfe. So he depriueth vs of our earthly pleaſures, vvhen he ſeeth that we would preferre them before heauenly joyes; and cauſeth vs to find many troubles, croſſes and afflictions in the World, becauſe he knoweth, that if it ſhould ſmile and fawne vpon vs, we would make a Paradiſe of the place of our pilgrimage, ſet our hearts and affections vpon theſe tranſitory trifles, and neuer care to trauell in the way of holineſſe and righteouſnes which leadeth to our heauenly Country. As therefore the vviſe and skilfull Phyſician, doth not only apply medicines for the curing of diſeaſes, when men are falne into them, and reſtoratiues to repaire their decayed ſtrength, and to recouer their health; but alſo in time of infection, and when they ſee ſome diſtemper in them through the abounding of humours, do giue wholeſome preſeruatiues, and preuenting purges, to maintaine health, and to driue away the approaching diſeaſe: ſo doth our heauenly Phyſician vſe theſe potions of afflictions, not only to recouer and cure vs of the diſeaſes of ſinne, when vvee are falne into them; but alſo to purge avvay our inward corruptions, and ſo to preuent theſe deadly ſickneſſes of the ſoule, before they haue ſeaſed vpon vs, and to free vs from all cauſes and occaſions which would otherwiſe bring vs into this dangerous condition. For, as if vvee be left vnto our ſelues, and be neither terrified from ſinne by ſenſe of our owne chaſtiſements, nor the terrour of others puniſhments, the vnregenerate part vvill grow ſo carnally ſecure, and proudly inſolent, that it vvill tempt, yea, pull and drag vs into much vvickedneſſe (to which purpoſe the Wiſe man ſaith of profeſſed Worldlings; that *becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill.*) So when wee feele the ſmart of our former ſinnes, and vvhen our fleſh loſeth all the pleaſure it hath taken in theſe ſweet meates, by the after-taſte of theſe ſharpe and bitter ſawces of afflictions, which it is forced to feed vpon, vvhether it vvill or no, then it is leſſe licorous for the time to come, or at leaſt doth not vvith that boldneſſe giue way to its carnal appetite, in ſwallowing theſe ſinfull delicates, when it knoweth that they will vpbraide it, with ſuch a loathſome after-relliſh of ſmart and puniſhment. For as the ſpirituall man feareth only ſpirituall puniſhments, and contemneth carnall; as namely, the curſe of the Law, the wrath of God, the laſt Iudgment, and Hell torments; but not Famine, Sword, the Rack or Gibbet; So the fleſh and part vnregenerate feareth only theſe corporall puniſhments, and neglecteth thoſe which are ſpirituall and eternall: whereof it is that they who are wholly carnall, doe vtterly deſpiſe all threatnings of ſpirituall judgements, and run on in a head-long courſe of ſinne, vnleſſe they be bridled and reſtrained with bodily puniſhments. And therefore the Lord knowing this, inflicteth vpon his ſeruants theſe outward croſſes, that thereby hee may curbe in their carnall concupiſcence from luſting after euill, from which if the vnregenerate part were throughly ſecured, it would be ſo importunate, and audacious in aſſaulting & tempting them vnto ſinne, that if it did not wholly vanquiſh them, yet it would often foile them with theſe encounters, or at leſt continually trouble them and diſturbe their peace.

Eccleſ.8.11.

Chryſo.in Math. 3.Homil.3.

The conſideration whereof ſhould mooue vs to beare all our afflictions with much pa-

§. Sect.2. That the former conſideration ſhould worke in vs patience in afflictions.

tience and comfort. For if a valiant Souldier is willing with all cheerefulneſſe to runne through a World of miſeries, rather than he would be vanquiſhed, and led captiue by his enemies; if with patience he beare his heauy Armour, indure hunger and thirſt, heate and cold, ſpend the night in watching, and the day in fighting, not reckoning of his reſt, nor regarding wounds, that hee may in the end put his enemies to flight: and if the wiſe patient is content not onely to ſuffer, but to reward his Phyſician, when he goeth about by bitter pils and loathſome potions, by long abſtinence and ſtrict diet to preuent diſeaſes when they are approching: then how much more cheerefully and willingly ſhould wee vndergoe all the miſeries and troubles of this ſpirituall Warfare againſt Sin, Sathan, and the enemies of our ſaluation, when as they ſerue as meanes and helpes, whereby we are inabled to vanquiſh theſe deadly foes, and to obtaine a glorious victory? With how much more patience and comfort ſhould wee at the appointment of our heauenly Phyſician take theſe bitter pils and potions of croſſes and afflictions, ſeeing he vſeth them as ſoueraigne preſeruatiues to keepe vs ſafe and ſound from the contagion and poyſonous infection of ſinne, and from falling into theſe dangerous diſeaſes, which would bring body and ſoule vnto euerlaſting death.

§. Sect. 3. That God firſt vſeth meanes for the preuention of ſin; and then for the mortifying and ſubduing it.

And thus it appeareth that the Lord in our afflictions, aymeth at the preuenting of thoſe things, which otherwiſe if we were left vnto our ſelues, we would readily fall into: it followeth now further to ſhew, that he vſually by the ſame meanes mortifieth our corruptions, wherewith wee are already defiled, and euen ſeparateth and diuorceth vs from thoſe ſinnes vnto which our carnall affections are wedded and vnited. For as the wiſe and faithfull Phyſician ſheweth his firſt care in preuenting the ſickneſſe of his patient, and in preſeruing him from falling into dangerous diſeaſes; but if through the abundance of corrupt humours, externall accidents, and eſpecially his owne ill diet and diſorder, hee be already falne into them, then his ſecond care is to apply fit medicines to cure him, and recouer his health: ſo the Lord our ſpirituall Phyſician in the firſt place giueth vs wholeſome preſeruations, to keepe vs in health, and to repell theſe diſeaſes of the ſoule, that they doe not ſeize vpon vs, but if through the inward corruption of our nature, the outward tentations of the World, or through our own diſorder and miſ-diet, neglecting our ſpirituall food, which would nouriſh vs vnto life eternall, and ſurfeiting vpon carnall pleaſures, and worldly delights, wee be already falne into the ſickneſſe of ſinne; then doth he by fit (though not toothſome medicines) ſeeke to heale vs, and to recouer againe our ſpirituall health, wherein like a moſt wiſe and louing Phyſician hee doth not labour to pleaſe our appetite, and delight our taſte, but to cure our diſeaſes which in their owne nature are moſt deadly, and to preſerue our ſoules from euerlaſting death. To which purpoſe he preſcribeth vs a long faſt, after fulneſſe, and appointeth vs a ſtrict diet, cauſing vs to vſe ſparingly, or totally to abſtaine from worldly delicates, whereon formerly we haue ſurfeited; or becauſe we cannot rule our appetite, he doth out of his loue and care take them from vs, and (as it were) locketh them out of our ſight. Yea, if this be not ſufficient for our recouery, hee doth vnto theſe priuatiue remedies, adde poſitiue Medicines, purging away our corrupt humours of wickedneſſe, which haue beene bred in vs by our greedy feeding vpon delicious pleaſures and ſweet delights with the bitter pils and lothſome potions of troubles and afflictions, and lanching our ſoares & impoſtumes of ſin and corruption, with theſe ſharpe Razours and keene Kniues of outward calamities and tribulations, which haue beene bred and gathered in vs through idleneſſe and exceſſe. And thus the Prophet ſaith, that the *Lord ſhall waſh the filthineſſe of the daughter of Sion, and purge the bloud of Ieruſalem out of the middeſt thereof, by the ſpirit of iudgement, and by the ſpirit of burning.* And that by the fire of afflictions he will melt, and ſo by melting purifie the filthineſſe, and conſume the ſcumme of the people of *Iſrael*. So the Authour of the Booke of *Wiſdome* ſaith, that *therefore the Lord chaſtened them by little and little, that offend; and warned them by putting them in remembrance wherein they had offended; that leauing their wickedneſſe, they might beleeue on him.*

Eſay 4.4.

Ezek.24.11.

Wiſd.12.2.

§. Sect. 4. That afflictions effectually moue vs to forſake ſin, and to leaue our former wicked courſes.

And ſurely theſe afflictions and calamities are a moſt powerfull and profitable meanes to pull vs with violence out of our ſinnes, and to purge and cleanſe vs from our ſpirituall filthineſſe. According to that in the Prouerbes: *The blewnes of the wound ſerueth to purge away euils; and ſo doe ſtripes the inward parts of the belly.* For in the time of our proſperity wee hearten our ſelues in our wicked courſes, ſuppoſing that God liketh and approueth, or at leſt is not much offended with our euill conuerſation, becauſe all things goe well with vs, and no inconuenience accompanieth our ſinnes, (the which conceits bring vs to carnall ſecurity, and to ſuch hardneſſe of heart, that we ſhut our eares againſt all admonitions and reprooſes, and neglect Gods terrible threatnings, as though they were a vaine ſound, and, as it were, but paper ſhot) but when wee are brought into afflictions, and not onely ſee our ſinnes accompanied with ſenſe of preſent ſmart, but alſo expect the continuance and increaſe of our calamities; then doe wee begin to examine our wayes, and to call

Prou.20.30.

call our ſelues to a rekoning : and when our conſciences tell vs, that it is our ſinnes which haue brought vpon vs all theſe miſeries, and that there is no meanes to bee eaſed of our ſmart, vnleſſe wee leaue and forſake our former wickedneſſe, and betake our ſelues to a new courſe of life; then doe wee begin to loath theſe ſweete meates of ſinfull delights, when they are thus diſtaſted with the ſowre ſawce of trouble and affliction; and though heretofore there hath beene a league and friendſhip betweene our ſinnes and vs; yet now (like malefactours when they are apprehended) we beginne to accuſe and exclaime againſt them, as the authors of all our miſeries; and are content to bring them out before our judge to bee condemned, mortified, and crucified, that wee by their ruine may eſcape puniſhment. In our proſperity we doe not only grow cold and negligent in holy duties, but alſo lie open to the tentations of Sathan and the world, alluring vs vnto ſinne, by caſting before vs the baits of earthly vanities; and though the pure gold of Gods graces remaine in vs, yet it is much dazeled, if not quite couered with the droſſe of our corruptions: and therefore the Lord is faine to caſt vs into this fiery furnace of afflictions, that hereby hee may trie vs, and by trying purifie vs, burning and conſuming away the droſſe of our ſins, that wee may ſhine againe in our wonted beauty. So hee ſaith by the Prophet to his ſinfull people, *I will turne my hand vpon thee, and purely purge away thy droſſe, and take away all thy tinne.* With which conſideration one comforteth himſelfe, becauſe his tribulation was but his purgation, whereby he was freed from the droſſe of ſinne. For which purpoſe the Lord like a skilfull gold-ſmith vſeth the world for his furnace, the diuell and wicked men as ſtraw and fewell to maintaine this fire of affliction, which doe but conſume themſelues whileſt they purifie Gods elect (like good gold) from the droſſe of their corruptions. In the time of our proſperity, though wee be Gods good graine, yet is our ſpirituall part mixed and joyned with the chaffe and ſtraw of our corruptions, and therefore our heauenly Husbandman doth (as it were) thraſh vs with the flaile of affliction, and fanneth and winnoweth vs with tryals and tribulations, that being purged and made cleane, wee may be fit for his owne ſtore. Whileſt wee lie at eaſe and are not mooued, we become, like ſtanding waters, corrupt and noiſome, and are fit to breed and bring forth nothing, but thoſe ougly toades and venemous Serpents of ſinne and wickedneſſe which viper-like kill and deſtroy them, from whom they haue their exiſtence and being; but when we are ſtirred and troubled, or haue a paſſage and current ouer the ſands and ſtones of affliction and miſery, then are we purified from the ſlime of corruption, and doe attaine vnto chriſtalline purity. Wee are ready in our proſperity like iron vnuſed, to ruſt in our corruption; and therefore the Lord vſeth theſe files of affliction to ſcoure away this ruſt and canker of ſinne, that we may become bright and ſmooth in our integrity and holineſſe; and when like clothes wee are ſoiled, and become fowle with the filth of iniquity, then doth hee waſh and rinſe, beate and wring vs in thoſe waters of tribulation, that ſo we may bee made cleane from this ſpirituall pollution. By all which, Gods loue appeareth in our afflictions, ſeeing they tend not at all to our hurt and deſtruction, but onely to purifie and cleanſe vs from the loathſome filth of ſin, and from thoſe foule corruptions which make both our bodies and ſoules ougly in Gods ſight; and fit for no place, but that darke blacke dungeon of Hell and deſtruction. So that as one ſaith, he doth by wounding vs outwardly cure vs inwardly, he is angry for the preſent, that he may bee mild and mercifull for euer after, hee afflicteth vs that he may ſpare vs, and caſteth vs downe that hee may more highly aduance vs. Neither doe wee in our part regenerate receiue hereby any hurt and dammage, but rather much profit and benefit; for whileſt the outward man decayeth, the inward man is renewed daily, whileſt the droſſe of our corruption is conſumed, the golden graces of Gods holy Spirit are purified, and ſhine more gloriouſly in the ſight of all men: whileſt the fleſh with the luſts thereof are mortified and ſubdued, the ſpirit is reuiued, ruleth and reigneth; and the more fiercely our old man is encountred with croſſes and afflictions, the more weake aſſaults it giueth to the new man and part regenerate. Nor neede wee, whileſt we are thus purified, to feare that the ſmall ſcruples and few graines of Gods graces in vs will be loſt, and periſh in the huge heape of out droſſe and chaffe; for (as one ſaith) in another caſe, the leaſt graine of this ſpirituall gold cannot miſcarie vnder the hand of ſuch an excellent artiſan: and ſo skilfull and carefull is this heauenly workeman, that in our purging wee can neuer periſh.

Exteriori vulnere ſanatur plaga interior. Sic enim iraſceris vt manſueſcas, affligis vt parcas; proſternis vt erigas. Idiota inter orthodoxgor. de patien. veræ contempl. cap. 18.

Sub manu tanti artificis auri mica in maſſa palea perire non poteſt. Quanta ibi palea? quam modicum aurum? ſed noli timere, tantus eſt artifex vt purgare poſſit, perdere non poſſit. Aug. ſerm. 284. Tom. 10.

§. Sect. 5.

That afflictions cauſe vs carefully to vſe all good meanes for the mortifying our of ſins,

And vnto this efficacy and vertue of afflictions freeing vs from our ſinnes and corruptions, when they are inflicted on vs, wee may further adde, that they are of neceſſary vſe, as they worke in vs a care and deſire of applying vnto vs both theſe and all other good meanes, that we may be freed from them; for though wee be in our ſoules ſicke in ſinne to the very death, yet naturally wee are ſo in loue with our diſeaſes, that we neuer ſeeke to be cured of them, but rather this ſickeneſſe ſeemeth health, and our ſpirituall health is ſhunned as a diſeaſe. And

Chryſoſt. in Ioh. Hom.

therefore (as one ſaith) ſeeing when our ſoules are grieuouſly ſicke, we haue no ſenſe of paine, nor deſire of remedie, but with great diligence ſeeke to eaſe the body of the leſt infirmitie: therefore God for the ſinne of the ſoule doth afflict the body, that by the puniſhment and paine of the worſer part, the better and more noble may bee moued to ſeeke after the curing of its ſpirituall diſeaſes. Though wee are much indangered by our inward impoſtumes of ſin and corruption, ſo long as we are at eaſe, and in our outward eſtate in good plight and liking, we neuer looke for helpe and remedy; but when rankling and feſtring in our terrified conſciences and afflicted Spirits, they put vs to grieuous paine and intolerable torments, then doe wee ſue and ſeeke vnto our heauenly Surgeon, and are content that he ſhould not onely apply vnto vs, the healing plaiſters of his mercies, but alſo the ſharpe corraſiues of croſſes and afflictions; yea, that hee ſhould cut and launch, binde and ſeare vs, that by this preſent paine, wee may bee freed from euerlaſting torment. Finally, though our ſinnes and corruptions, like filthy Sodomites, do vexe our righteous ſoule and regenerate part dwelling with them, through their impiety; yet ſo are wee made drunken with their ſweete delights, and allured with the bewitching pleaſures which doe accompany them, that wee are loath, euen when God commandeth vs, to leaue their ſociety, if wee were not pulled from them with a diuine violence, and (as it were) forced to flee from them, by this fire of afflictions.

§. Sect. 6. **That God by afflictions mortifieth our pride, carnall concupiſcence, and ſelfe-loue.**

But as our croſſes and calamities ſerue notably for the mortifying of all ſinnes, ſo more eſpecially theſe ſinnes of pride, carnall concupiſcence, ſelfe-loue, and loue of the World; for whereas in the time of our proſperity, we are apt not onely to magnifie our ſelues, and to haue a great opinion of our worth and excellencie, but haue alſo the applauſe of others to puffe vs vp, which maketh pride to goe with full ſayles, hauing got ſo faire a gale of vulgar breath and the wind of vaine glory to blow it forward: when wee are in aduerſity and affliction, wee are as much humbled and caſt downe in our owne conceit, as in the opinion of others, who now as much neglect and contemne vs, as they did before extoll and magnifie vs, and when theſe tempeſts of troubles blow, wee ſtrike all the ſayles of pride, comming then to a true ſight and vnpartiall valuation of our ſelues, when as being ſtripped of worldly ornaments we appeare in our ſelfe-nakednes. And thus *Elihu* ſaith, *that God openeth the eares of men by their corrections, that hee might cauſe them to turne from their enterpriſe, and hide the pride of man.* So alſo our carnall concupiſcence and luſts of the fleſh, are exceedingly mortified with troubles and afflictions; for whereas eaſe and proſperity is the fuell of this fire, affliction and miſery is the water wherewith it is extinguiſhed and quenched; whereas that is the dainty foode and plentifull nouriſhment, wherewith the fleſh with the luſts thereof are fed, and the old man made ſtrong and vigorous, this bread of affliction and water of tribulation, doth pine and weaken it, ſo as it is eaſily maſtered and ſubdued by the ſpirituall part: wheras that affordeth plentiful matter of tentations, and miniſtreth in this ſpiritual warfare weapons and munition vnto this enemy of our ſaluation; this diſarmeth him of all his ſtrength, pulleth out of his hand his preuailing weapons, and ſo maketh him eaſie to bee ouercome. And therefore, if when our houſes bee a fire, wee are much much comforted, if ſtore of water be brought whereby it may be quenched; how much more ſhould we bee filled with comfort and conſolation, when our ſoules inflamed with the fire of concupiſcence, haue this fire extinguiſhed with the water of afflictions? And if, when a pernitious and bloody enemy maketh warre aginſt vs, we exceedingly reioyce, if wee can by any meanes weaken him, famiſhing him for want of victuals, and intercepting his prouiſion of armour, weapons and munition: then ſurely we haue no cauſe of exceſſiue ſorrow in our afflictions, but rather in this regard may juſtly tryumph with joy; ſeeing by this meanes thoſe mortall enemies, the luſts of our fleſh, which continually fight againſt our ſoules, are weakned of their chiefe ſtrength, famiſhed for want of foode, and ſpoiled and diſarmed of their moſt preuailing weapons. The like alſo may bee ſaid of ſelfe-loue, the heate whereof is exceedingly cooled and abated with troubles and afflictions; for howſoeuer, when we are adorned with worldly ornaments, and curiouſly painted with the falſe colours of proſperity, like vaine women we admire our counterfait beauty, and like the young fondling, wee dote vpon the deceiuing ſhadow of a lying complexion, as though it were naturall and affixed vnto vs by God, and not accidentall and aduentitious, acquired and gotten by our deceiuing art and induſtry: yet when by outward calamities we are diſ-robed of all our glittering brauery, and haue our falſe colours waſhed away with the waters of affliction; when we are weather-beaten with the tempeſts of tribulation, and appeare no better than we are, in our owne fauour and complexion, then as the loue of others is weaned from vs, who affected vs onely for our counterfait beauty and outward brauery, ſo doe wee begin to loath our ſelues, when looking in the glaſſe of the law, wee ſee that all outward helpes haue failed and forſaken vs, and

Iob 33.17.

that wee are left in our owne fowleneſſe and deformity. An example whereof wee haue in *Iob*, who though hee were but too much in loue with his owne worth and excellency in his proſperity, as may appeare by his diſcourſes in the time of his afflictions, wherin hee complaineth that his ſmart exceeded his ſin, and juſtifieth himſelfe with ſome impeachment to Gods infinite righteouſneſſe; yet when at length hee was throughly humbled, his ſelfe-loue is turned into loathing; and abhorring himſelfe, he repenteth in duſt and aſhes.

ob.42.6.

§. *Sect.7.* ...at we would ...oderately ...e the world ...e were not ...eaned from ...y afflicti- ...ons.

But aboue all other ſinnes theſe afflictions are moſt powerfull and profitable, for the mortifying of the loue of the world and worldly vanities, vnto which naturally we are ſo much addicted. For howſoeuer theſe earthly things are moſt vaine and momentany, and the loue of them not onely fooliſh and fruitleſſe, but alſo dangerous and pernitious; yet is there ſuch an inſeparable league and liking betweene them and our corrupt fleſh, that the child doth not with greater fondnes cling to the mothers breaſt, than our affections doe naturally adhere vnto theſe tranſitory trifles. Yea ſo are we fixed and faſtned, and (as it were) glued, nailed and riuetted vnto them, that whileſt we ſecurely enjoy our carnall loue, and haue the full fruition of our worldly deſires, wee might as eaſily be perſwaded, to pull the skin from our fleſh, or the fleſh from our bones, as to weane our affections from this bewitchiug ſtrumpet. Now this worldly loue is ſuch a dangerous ſickneſſe, that if wee were not cured of it, it would bring vs at laſt to a deſperate conſumption in all grace and goodneſſe, and to euerlaſting death both of body and ſoule; for faith in God, and confidence in earthly things, will not ſtand together, wee cannot ſerue God and Mammon, wee cannot loue the Lord and loue the world: for, (as the Apoſtle ſaith) *the amity of the world, is the enmity of God, and whoſoeuer maketh himſelfe a friend to the one, hee thereby maketh himſelfe an enemy to the other.* For though our heart bee a veſſell which is capable of the liquor of loue, yet that which is heauenly and ſpirituall will not be mixed in it with that which is worldly and carnall; and the more full it is of the one, the more deſtitute and empty it is of the other. And therefore if we would be repleniſhed with the diuine loue of God, wee muſt powre and caſt out our vnprofitable loue of earthly things. To which purpoſe one ſaith; Thou art a veſſell, but ſuch an one as is already full; empty out that which thou containeſt, that thou mayeſt receiue that which thou deſireſt, caſt out the loue of the world, that thou mayeſt be filled with the loue of God. Againe, it is the nature of loue to make louers like, and to transforme the party louing, as much as may be, into the party beloued; and therefore whoſoeuer loueth the World, and in his heart and appetite adhereth vnto it, he becommeth carnall and worldly, if by ſome croſſes and afflictions hee bee not weaned from it. And as the milke or meate, if it be not moued and ſtirred, adhereth and ſticketh to the veſſell in which it is boyled, and looſing its owne ſweetneſſe and ſauour, receiueth from it a loathſome ſent; ſo if wee be not often toſſed and troubled with croſſes and afflictions, wee will eaſily in our affections ſticke faſt vnto the world, and looſing the ſweet reliſh of vertue and piety, wee will ſauour of this ſtinking veſſell, and ſo become noiſome in the noſtrils of God. Yea, if wee alwayes enioyed the world at will, and had continually our fill of earthly delights, then would wee neuer care for the joyes of Heauen, nor vſe any meanes to come vnto them; if our earthly houſe were ſafe and pleaſant, and neither tottering and ruinous, nor haunted with theſe Spirits and bugbeares of miſery and affliction, wee would neuer bee willing to flit and change our habitation, but after one leaſe of life were expired, we would deſire aboue all things to haue another renued, and neuer care to come into thoſe heauenly manſions which our Sauiour Chriſt hath prepared for vs. If this our pilgrimage in the world were full of pleaſures and delights, and had in it no croſſes or dangers; if wee had alwayes faire way and eaſie iourneies, ſtill paſſed through ſweete fields & flowrie meddowes, if we had merry company and faithfull friends in all our trauailes, and had not onely dainty fare, ſoft lodging, and kinde entertainment at our Innes, but alſo had wealth at will to defray all charges; then ſurely would wee make a paradiſe of our pilgrimage, and neuer thinke of going forwards towards our heauenly country. As wee may ſee by plentifull experience in the world, where it is hard to finde any which are noble, rich, and abounding in earthly pleaſures, who would not bee content to ſet vp here their reſt, if ſo they might; and neuer deſire heauenly happineſſe and eternall glory. Yea contrariwiſe, they abhorre death which ſeparateth them from their earthly delight, as the greateſt euill, and therefore are neuer ſo grieuouſly ſicke, but that they would ſtill bee content to endure their paine, that they may ſtill enjoy the world, and are patient of all thiugs but of parting with their loue.

4.4.

...tas, *ſed vas* ...num; eua- ...quod te- ...ut recipi- ...id quod ...es, eua ...mores ...d, vt re- ...re amore ...ris ...is ſalis.

Sicut cibus adhæret vaſi in quo coquitur niſi moueatur, & perdit ſaporem debitum, debitumque colorem: ſic cor hominis adhæret iſti mundo niſi moueatur per afflictiones. Idiota in orthodox. de patien. veræ contempl. cap.3.

§. *Sect.8.* That the Lord in great mercy ſendeth afflictions to weane vs from the loue of the World.

And therefore the Lord in infinite mercy and goodneſſe towards vs, doth cauſe vs to meete with many croſſes and calamities, that they may weane vs from this fond loue, and make vs more ardently affect the joyes of his kingdome. Hee cauſeth vs in our pilgrimage to paſſe through the thorns and briars of troubles and afflictions, to bee aſſaulted with enemies, and endangered by theeues, to find in our trauels fowle weather and filthy wayes, to be pinched with wants, and tyred with labours, to haue rude entertainment, hard lodging, and courſe fare in theſe our Innes; and in a word, hee afflicteth vs with ſickneſſe and pouerty, with toyle and trauell, hunger and thirſt, cares, feares and troubles of minde, oppreſſions of ſuperiours, and iniuries of our equals, that ſo we may loath the world where wee haue ſuch hard meaſure offered vs, and long to arriue ſafely in our heauenly country, where we ſhall be freed from all theſe miſeries, and enjoy perfect happineſſe. For, though with *Iacob* we were ſpent with cares, and worne with labours, yet wee could be content to dwell ſtill with this worldly *Laban* for the baſe hire of earthly vanities; and though he often deceiue vs of our wages, and promiſe that which hee neuer mindeth to pay, yet ſo long as hee ſpeaketh vs faire and fawneth vpon vs, wee neuer thinke of leauing his companie; and therefore the Lord cauſeth this Churle to change his countenance, to turne his ſmiles into frownes, his flattery into ſurly menaces, and vnjuſt oppreſſion, that ſo we may bee moued to loath his baſe ſeruitude, and haue a deſire wrought in vs of returning into our countrie. We are farre in loue with this earthly Egypt, and take ſuch pleaſure in the garlike and onions of worldly profits, and ſo glut our ſelues with the fleſh-pots of carnall delights, that if with ſome peace and eaſe wee might ſtill enjoy them, and haue *Ioſephs* honour and eſteeme joyned with our plenty, wee would neuer deſire to come out of this ſeruitude, nor make any haſt towards our heauenly Canaan. And therefore the Lord ſuffereth the ſpirituall *Pharaoh* and theſe worldly Egyptians to rage againſt vs, to ſpoile vs of our goods, rob vs of our children, and to oppreſſe and weare vs out with vnrewarded labours, that we may groane and cry vnto the Lord for deliuerance, earneſtly deſire that glorious liberty of the ſonnes of God, and trauell more cheerefully towards the holy Land. We adhere to the world with our hearts and affections, like the wheate in the eare, to the chaffe and ſtraw, and if wee were let alone, would neuer part with it, till we were both conſumed in the furnace of Gods wrath; and therefore the Lord in loue and mercy towards vs thraſheth vs with afflictions, that hee may ſeparate vs from it, and preſerue it from periſhing. And as the nurſing mother, being with childe, deſireth to weane her ſucking infant from her hurtfull and vnholſome milke; and for the effecting of it, thinketh it in vaine, in reſpect of the childs fondneſſe and ſmall vnderſtanding, to vſe onely reaſons to diſſwade it from the breaſt, or to tell it, that her milke is vnholſome and will breed diſeaſes, but rather layeth muſtard or worme-wood vpon the teate, the bitterneſſe whereof hee no ſooner taſteth, but hee beginneth to loath his former loue, and though he wanteth the vſe of reaſon, yet is taught by ſenſe to leaue that which is ſo diſtaſtfull: ſo the Lord intending to weane vs fondlings from worldly delights, and ſeeing it is not enough (in regard of our childiſh dotage, fond affection and ſmall wit) to tell vs by his word what manifold miſchiefes accompany our fooliſh loue; hee doth therefore embitter theſe pappes of pleaſure with the wormewood of afflictions, and ſo intermixeth with miſeries our carnall delights, that though reaſon will not rule vs, yet at leaſt by our ſenſe and taſt, wee may be moued to loath theſe earthly vanities. To which purpoſe one ſaith, that our afflictions in the world befal vs through the diſpenſation of Gods moſt wiſe and gracious prouidence, that whileſt God by his word and truth, out of meere loue, calleth vs out of the world; the world alſo at the ſame time ſhould by the tribulations which it inflicteth, alienate our hearts, and euen thruſt vs from it: for the mind doth ſo much the more eaſily eſcape and come out of the labyrinth of worldly loue, by how much the more forcibly it is thruſt forward when God calleth it. For, then doe wee moſt earneſtly deſire to leaue the world, & to goe into our heauenly country, when with *Elias* we are perſecuted by it and flee for our liues. Then do we with *Paul* deſire to be diſſolued & to be with Chriſt, when the world eſteems vs the off-ſcouring of all things & inflicteth on vs moſt grieuous afflictions; then doe we long after the glorious crowne of victory, vvhen vve are toyled and tyred, foyled and wounded in the ſpirituall war-fare; then doe wee heartily wiſh to arriue in the hauen of eternall reſt, when as we are indangered with boyſterous tempeſts, and toſſed and turmoiled with the waues of miſery: then doe wee deſire the end of our iourney when we are tired with weary trauaile, paſſe many dangers, and finde hard entertainment in this ſtrange country. And in a word, then doe wee onely with ardency of affection, ſeeke after the fruition of God and the ioyes of his kingdome, when being in ſickneſſe and pouerty, contempt and diſgrace, forſaken by friends and oppreſſed by enemies, wee cannot enjoy any worldly comforts.

Gregor. epiſt, ex regiſt. indict. 4. cap. 70.

1 *King.* 19.4.
Phil. 1. 23.

§. Sect. 9.
That we dote on the world though it bee miſerable, and therefore much more fondly would we affect it, if wee

And ſurely happy is our eſtate, if at leaſt, afflictions can moue vs to loath the World, and to long after true happineſſe, vſing all good meanes to attaine vnto it; for though in themſelues they bee a moſt powerfull meanes to weane vs from the loue of earthly vanities; yet ſo doe our hearts naturally cleaue

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cleaue to the World, and ſo are they not only glewed, but euen pinned and nailed vnto it, that the Water of afflictions cannot diſſolue and ſeuer them, but like the Iſraelites, after we haue long been oppreſſed in this grieuous ſeruitude with innumerable miſeries, and through Gods mercy being deliuered out of it, haue ſet our faces toward the heauenly Canaan, with a purpoſe to trauell towards the place of our reſt, wee are ready to forget all our oppreſſions and calamities, our toyleſome labours and tormenting ſtripes inflicted vpon vs by the vnjuſt world our former maſter, and onely remembring the fleſh-pots of carnall pleaſures, and the tranſitorie benefits which wee enjoyed in the land of our captiuity, we are weary of our journey, and thinke of returning into our former bondage, that ſo wee may re-gaine our ſinfull delights. The which wee would accordingly put in practice, if the Lord ſhould leaue vs vnto our ſelues, and ſhould not onely draw vs forward by his Word and holy Spirit, and allure vs to goe on by his gracious promiſes, and by ſetting before vs, as in a mappe, the pleaſantneſſe and excellency of our heauenly country: but alſo cauſe the World to renew daily our troubles and afflictions, to purſue and perſecute vs with freſh rage and malice, and (as it were) to follow vs at the heeles, and whippe vs forward with new calamities. By all which it may appeare that the Lord in great mercy and loue doth ſend vpon vs theſe croſſes & calamities, that he may hereby weane vs from the loue of the world, which is ſo dangerous and pernitious, vpon which wee would vnmeaſurably dote to our deſtruction, if our affections were not ſomewhat cooled; yea, euen pulled from it by theſe violent meanes. For if the world being bitter to our taſt, is not for all this loathſome and diſtaſtfull to our carnall appetite, how vnmeaſurably would wee affect it, if it were ſvveet and toothſome? If theſe earthly habitations being tottering, ruinous, and ready euery day to ouerwhelme vs with their fall, wee neuertheleſſe deſire to dwell in them, how loath would wee bee to leaue them if they were ſtrong and ſtately, durable and permanent? If vve delight ſtill to ſayle in this ſea of worldly miſeries, being obnoxious to ſtormes and tempeſts, vvrackes and piracies, and neuer care to come into the hauen of happineſſe; what would wee doe, if we had at pleaſure quiet calmes, and proſperous windes; a faire paſſage and ſafe from all dangers? If we take contentment in our pilgrimage, and make no haſt vnto our heauenly country, when as our way is ſo fovvle and full of thornes, our iourney ſo painefull and dangerous, and our intertainment among theſe worldly Cannibals ſo bad and barbarous; what a paradiſe would wee eſteeme it, and what little account would wee make of our euerlaſting manſions, if wee had a pleaſant paſſage, an eaſie iourney, and kinde vſage in this ſtrange country? If wee bee fond on this worldly harlot being ſo vgly and deformed, how would wee dote on it, if it were faire and beautifull? This falſe World deceiueth vs, and yet vve truſt it, how then vvould wee reſt and rely vpon it, if it were faithfull & neuer failed vs? It frowneth vpon vs and yet wee affect it, how fond therefore would we be on it, if it ſmiled and fawned? It croſſeth and afflicteth vs, and yet we hugge and imbrace it, O then! how would our hearts cling and cleaue vnto it, if it made vs his darlings, and did cocker vs with fauors? The Lord hath filled it with miſeries, and yet vve are loath to exchange them for ioy and bleſſedneſſe: what cart-ropes then or cables could pull vs from it, if it were full of comforts without croſſes, and had no gall mingled with its ſweetneſſe? It is full of troubles, wars, and contentions, ſecret traitors, open enemies, and falſe friends, and yet we grieue when we thinke of leauing it: hovv vvould wee therefore ſurfeit of ſorrow, if injoying quiet peace, ſvveet concord, and faithfull friendſhip, we ſhould bee forced to forgoe it? vvee are ſtill, vvhileſt vve continue in it, tormented with cares and feares, ſubject to innumerable dangers, and haue ſtill in ſight terrible tragedies, expecting daily when we ſhall be called out to act our part, and yet we cannot with patience thinke of our departure; O! what a death then would departing be, if we were quiet and ſecure, hauing all that we could deſire, and not fearing to be robbed of any of our delights? wee are, whileſt wee remaine in this vale of teares, ſubject to ſickneſſe and pouerty, contempt and diſgrace, and yet wee doe not ſigh and groane after our full redemption, when as we ſhall bee freed from all theſe miſeries: how farre therefore would wee be from the leaſt deſire of exchanging our eſtate, if wee were healthy and wealthy, highly honoured, and in all vvee doe applauded with mens prayſes? In a vvord, the world perſecuteth and killeth vs and yet wee loue it as our liues, vvhat an idoll then vvould wee make of it, and hovv farre would wee preferre it before the ſaluation of our ſoules if it did like and loue vs, cheriſh and defend vs? Moſt gratiouſly therefore doth our good God deale with vs when ſeeing vs beſotted with this pernicious loue, he cauſeth the World to deale roughly with vs, that ſo by ſmart and ſenſe of paine, our minds may bee ſomewhat alienated and weaned from it. And thrice happy are wee in our greateſt afflictions, if Gods Spirit working with them, they become meanes to make vs contemne the World, as being in it ſelfe vile and of no worth, and vnto vs a

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Quamuis inæſtimabilis ſit cœleſtis patriæ dulcedo quæ trahat, multi tamen in hac vita dolores ſũt qui ad amorem cœleſtium quotidiè impellunt; qui mihi in hoc ipſo ſolum vehementer placent, quia placere in hoc mundo aliquid non permittunt. Gregr. epiſt. ex Regiſter. lib 4 Indict. 13. cap.

dangerous and mortall enemie; or at leaſt doe ſo moderate and qualifie the heate of our loue, that it doe not exceede the loue of God and joyes of his kingdome, nor hinder vs from vſing any good meanes vvhereby wee may attaine vnto the fruition of them.

§. Sect. 10. That the loue of the world if it were not mortified in vs would betray vs to the temptations of the diuell.

And thus doe afflictions not onely mortifie our carnall luſts, but alſo our worldly loue, preſeruing vs from luſting and longing immoderately after theſe earthly vanities, and conſequently from many ſnares of the Deuill with which we ſhould eaſily bee intangled, if wee were in loue with theſe alluring baits. For if wee were left to our owne liberty, wee would lie open to innumerable dangers, and like ſilly birds hungring after our worldly prey, wee would bee ready to ſtoope to euery baite which Sathan, like a cunning fowler, layeth before vs, and ſo bee catched in his nets of perdition. From which dangers the Lord preſerueth vs whileſt hee vſeth afflictions as a cage to keepe vs from our hurtfull liberty, and to reſtraine vs from the ſeeing, deſiring, or preying vpon theſe baites of deſtruction. To which purpoſe one ſaith, that God in his infinite wiſedome doth threaten, correct and keepe vnder with painefull labours his moſt faithfull and beſt deſeruing ſeruants, becauſe he ſeeth that if they injoyed eaſe and liberty, they would lye open to the wounds of their ſpirituall enemies. And therefore hee exerciſeth them outwardly with ſtripes and labours, that they may not bee pearced inwardly with the fierie darts of the Deuils tentations. Whileſt wee injoy the proſperity of the World, wee are eaſily lulled ſleepe in carnall ſecurity; and then as wee may be eaſily wounded with Sathans tentations, when we doe not ſtand vpon our owne defence; ſo are wee eaſily robbed by this ſubtill theefe of the riches of Gods graces; for then they are pulled from vs at vnawares with the leaſt ſtrength of tentations, yea (as it fareth with them who ſleepe ſoundly and ſecurely) forgetting what iewels wee hold in our hands, we let them fall of our ſelues, though no outward violence ſhould plucke them from vs: But when we are kept waking with troubles and afflictions, then wee watch ouer theſe ſpirituall treaſures, and neither ſuffer Sathan to ſpoile vs of them by his theeuiſh ſleights, nor to pull them away by force and violence, but the harder the Diuel draweth, the faſter wee hold; the more earneſtly hee indeuoureth to diſraobe and ſtrip vs of theſe rich ornaments of ſpirituall gifts, the more carefully wee wrap them about vs, and the more feruently we implore the Lords aide, when wee finde our ſelues vnable to withſtand his might.

Greg. moral. lib. 33 cap. 17.

§. Sect. 11. That we are much to reioyce in afflictions, ſe God vſeth them as me to mortifie our ſinnes.

By all which it appeareth, that the afflictions of the faithfull are vſed by God as a notable meanes, to ſtrengthen and defend vs from the ſpirituall enemies of our ſaluation, and to heale thoſe grieuous wounds of ſinne which wee get in this ſpirituall conflict. The conſideration whereof ſhould make vs beare all our croſſes and calamities with patience and comfort, yea with ioy and thankſgiuing, ſeeing by ſuffering theſe ſmaller euils of preſent ſmart, we are freed from thoſe greater euils of ſin and corruption, which if they ſtill continued and liued in vs, would make vs obnoxious, not onely to Gods temporary plagues and puniſhments, but to euerlaſting condemnation of body and ſoule. For are wee vexed with ſickneſſe, and pained with outward griefs? let vs beare them with patience, ſeeing God by the ſickneſſe of the body, doth cure the ſoule of more deſperate diſeaſes: and much better it is to burne with the heate of a feauer, than with the heate of ſinfull concupiſcence, which will inflame againſt vs Gods fearefull wrath, and euerlaſtingly burne vs in the fire of Hell. Are we in painefull ſeruitude and ſubjection, and miſuſed and oppreſſed by thoſe who rule ouer vs? let vs beare all with comfort, ſeeing God hereby doth free vs from the ſeruitude of ſinne; and much better it is to bee ſeruants vnto men, than to bee ſlaues to our owne vices; for that is temporary and will ſoone haue an end; but the ſlauery of ſinne, maketh vs to become alſo Sathans bond-men, out of whoſe thraldome if we eſcape not in this life, by true repentance, we ſhall by this tyrant be for euer embondaged in the priſon of Hell. Are wee ſpoiled and diſpoſſeſſed of our worldly riches, and are wee pinched with pouerty, and want earthly neceſſaries? let vs be well contented with Gods good pleaſure, ſeeing by theſe worldly wants he preſerueth vs from ſpirituall penury, and taketh away from vs theſe momentany trifles, that Satan may not rob vs of our heauenly treaſures. When vve haue in our bodies wounds or deepe feſtered ſores, wee voluntarily ſend for the Chirurgeon, and yeeld our ſelues into his hands to be vſed at his diſcretion, for the effecting of the cure; we are content that hee ſhould not only apply healing playſters, but tormenting corraſiues. And that hee ſhould ſearch our ſores to the bottome, launch and ſeare, yea cut off a member for the preſeruation of the whole body: And fearing leſt we ſhould not haue courage & ſtrength enough to endure theſe tortures, wee are willing to be bound, that we may not by our ſtrugling & ſtriuing hinder him in his courſes: So when wee are diſeaſed wee craue the helpe of the learned Phyſician, and are content for the curing of our ſickneſſe, to follow his direction, to ſwallow bitter pils and loathſome potions, to vſe ſtrict diet or totall abſtinence, and to eate, drinke, ſleepe and labour, not ac-

according to our appetite and naturall diſpoſition, but according to his direction and preſcription; yea, all this wee not only patiently endure, but are ready to gratifie their paines with thankfulneſſe and reward. And therefore if in vncertaine hope to recouer the health of our body, which can laſt but for a moment, and is ready preſently after the cure to languiſh againe, falling into a relapſe of the olde griefe, or into other diſeaſes more dangerous than they, wee are content to endure all theſe miſeries at the appointment of mortall men, who often are vnfaithfull, ſeeking more their owne gaine than our health, and often vnskilfull; neither truely knowing the nature of our diſeaſe, nor the meanes how to cure it: How much more ſhould wee with all alacrity and cheerefulneſſe, endure any croſſes and afflictions, when they are vſed as medicines and ſalues by our heauenly Phyſician and Chirurgeon, for the curing and healing our ſoules of the dangerous diſeaſes and ſores of ſin, which would bring vs in the end vnto euerlaſting death; ſeeing we are certainly aſſured that hee will by this meanes recouer vs vnto perfect and neuer-decaying health; as being moſt faithfull and carefull ouer vs, and in his wiſdome and skill infinite and all-ſufficient for the effecting of the cure. Let vs not therefore looke ſo much to our preſent ſmart as to our future health; not to the paine wee feele, but to the eaſe and comfort which wee aſſuredly hope for, and conſidering that the Lord woundeth to the end hee may heale vs, and killeth our bodies with a temporary death, to preſerue body and ſoule from death euerlaſting: Let vs joyfully ſubmit our ſelues vnto his will, crying out with one: O Lord, here launce and ſeare me, ſo that thou wilt be pleaſed hereafter to heale mee. Our Phyſician doth make theſe outward bliſters in our bodies, to draw out the poyſonous corruption that is in our ſoules, and doth trouble vs a little (as it were) with ſome ſmall itch or bleach in the skin, that hee may free vs from the inward putrefaction of ſin, and allay the heat of our inflamed concupiſcence: And therefore let vs endure that which he impoſeth with patience, and neuer murmur againſt him for effecting his cure; knowing that it is but childiſh folly to abhorre the medicine more than the diſeaſe, and that we count them mad men which rage againſt the Phyſician, who intendeth their recouery. Let vs rather rejoyce that the Lord is contented to miniſter vnto vs, becauſe, ſeeing he vndertakes to cure vs by theſe medicines, it is a ſigne that wee are not paſt recouery; for when in our diſeaſes our eſtate is deſperate, he leaueth vs to our owne appetite, to haue what our hearts can deſire, and to take our fill of the pleaſures of ſinne: whereas hee giueth bitter potions, and preſcribeth a ſtrict diet, launceth and ſearcheth, cauterizeth and cutteth thoſe who are curable and likely to recouer. And better it is (as one ſaith) to ſuſtaine vnder the hands of our Phyſician a tranſitory torment, than forſaking him and refuſing the meanes of our recouery, to incurre ſuch a puniſhment as will euerlaſtingly vex vs with helliſh tortures. For theſe medicines of afflictions put thoſe to paine whom our Phyſician in loue intendeth to cure, who by grieuing vs freeth vs from our griefes, &c. and by hurting cureth vs, that our health may be endeared by our former heauineſſe.

…fratres
… in iſtis lan…
… corpo-
…, quanta bo-
… tolerent,
… dies
… morian-
…, & hos pau-
… dies inter-
…, &c. Aug.
… Vol. 10.
…erat.

… Domine
… vt ſa-
…, & ac-
… ne mo-
… abſte.

… hic
…, vt

Hieron. in Epiſt. ad ægrotum amicum. Tom. 4.

§ Sect. 12.

That our grieuous afflictions argue our grieuous ſins.

But thou wilt ſay that thy affliction is ſo grieuous and intolerable, that there can bee no place for patience in the bearing of it. To which I anſwere, that if thy affliction bee grieuous, ſo likewiſe is thy ſin; for the Lord our heauenly Phyſician & Chirurgeon, fitteth his medicines and meanes of curing, according to the nature and quality of our diſeaſes and ſores. And as earthly Phyſicians vary their remedies, according to the ſtate of their patients and nature of their ſickneſſes, giuing vnto one gentle potions, and to another ſtrong purgations; and as Surgeons out of their skill and diſcretion apply vnto ſmall cuts healing playſters, but when they meete with an impoſtume or deepe feſtered wound, they cauterize and launch, ſeare and burne: ſo the Lord for the curing of leſſer corruptions inflicteth leſſer croſſes, and for thoſe ſins which are hainous and enormous, more grieuous miſeries and more heauy calamities. An example whereof wee haue in the people of Iuda, who for their outragious ſinnes had heauy puniſhments inflicted on them. *I haue ſtricken thee* (ſaith the Lord) *with the wound of an enemy, and with a ſharpe chaſtiſement for the multitude of thine iniquities, becauſe thy ſinnes were increaſed: Why cryeſt thou for thine affliction? thy ſorrow is incurable, for the multitude of thine iniquities, becauſe thy ſins were increaſed, I haue done theſe things vnto thee.* Looke not therefore ſo much to the greatneſſe of thy ſmart, as to the hainouſnes of thy ſin; not to the bitterneſſe of the medicine, or the torture of the corraſiue, but to the deſperateneſſe of thy diſeaſe, and to the deepneſſe of thy feſtered wounds; for (as one ſaith) the griefe of affliction is much qualified, when as wee ſee and acknowledge the greatneſſe of our ſin; euen as euery one doth more patiently endure the Launcher of the Surgeon, the more rotten and feſtered he ſeeth the ſore to be, which is cut & ſearched; and the heauier wee feele the burthen of ſin, the more light wee ſhall find the burthen of affliction. Yea, (wilt thou ſay) but my ſins are not ſo great, nor my ſores ſo incurable, that I ſhould need ſuch ſharpe remedies and grieuous afflictions to be freed from them. I anſwere, that thy Iudge is able to diſcerne of

Ier. 30. 14, 15.

Dolor flagelli temperatur, cum culpa cognoſcitur, quia tantò quiſq; ferramentum medici patientius tolerat, quantò magis putridum conſpicit eſſe quod ſecat, &c. quia per hoc quod culpæ pondus agnoſcitur, afflictionis pœna leuigatur Gregor. Moral. lib. 10. cap. 5.

of the greatneſſe of thy faults, and thy Phyſician of the diſeaſe, better than thy ſelfe who being a party and Patient, art blinded with ſelfe-loue and partiall in thy judgement. Either then thy ſinnes are in their owne nature hainous, or [illegible] aggrauated by circumſtances, being committed againſt knowledge and conſcience, or exemplary to the ſcandall of others; they are great in themſelues, or through the hardneſſe of thy heart, hard to be cured, or being ſmall alone, they are not ſmall to thee; ſeeing thou wilt by no meanes part with them, but reſolueſt ſtill to continue in them. For, as a man holdeth faſt in his hand a ſmall ſtaffe, when as a great poſt is eaſily pulled from him: So do we oftentimes retaine our leſſer ſins with greater pertinacy, than our more hainous offences, and ſo make them grieuous by our perſiſting in them, which were more light in their owne nature. Neither is there any thing that doth more aggrauate our ſins in the ſight of God, than when they are joyned with impenitency, and anſwerably nothing doth more incenſe him vnto wrath, or draw downe vpon vs more heauy judgements; according to that ſentence, ſo often in the ſame Chapter repeated: *If yee walke ſtubbornly againſt me, and will not obey me, I will then bring ſeuen times more plagues vpon you, according to your ſinnes.* Yea, (will ſome ſay) but mine afflictions are not only grieuous, but alſo in their continuance long and tedious. I anſwer, that as thou makeſt them heauy through thine impatiency, ſo thou makeſt them long by continuing in thy ſin; for, our afflictions are light, or they are not long, either they may be borne with ſome eaſe, or elſe they are ſoon taken from vs. Howſoeuer it is, aſſure thy ſelfe that whether they are light or heauy, they continue vpon thee, not for want of mercy in God to eaſe thee, but for want of grace in thee which might make thee fit to find eaſe. For, if thy ſores of ſin were healed, there would be no need further to apply theſe ſalues of afflictions; If thy wounds were open and the core of corruption drawne out, thine heauenly Surgeon would not lay vpon them ſtill theſe corraſiues of calamities. If thou were throughly cleanſed from theſe corrupt humours of ſinne which ouerthrow thy ſpirituall health, thy Phyſician would not vexe thee with any more ſtrong and loathſome medicines. But though theſe ſalues haue beene often applyed, yet thy ſores are ſtill feſtered in the bottome; though thou haſt already drunke many potions of trouble and afflictions, yet the melancholicke humours of ſinne, are ſo tough, and ſticke ſo faſt in the inward parts, that they are not yet purged away. And therefore though thou calleſt and cryeſt to haue the corraſiues remoued, and to haue no more of theſe loathſome purges of tribulation and miſery miniſtred vnto thee: yet thy heauenly Surgeon and Phyſician hauing vndertaken to cure thee, and not to pleaſe thee; continueth ſtill the vſe of theſe meanes till thy ſickneſſes and ſores of ſin be ſufficiently healed, and therefore though thou cryeſt and calleſt for eaſe, yet hee heareth thee not, according to thy will, but ſo as it will agree with the recouery of thy health.

Leuit.26.21.

Sub medicamentis poſitus vreris, ſecaris, clamas, non audit medicus ad voluntatem ſed ad ſanitatem. Aug. In Pſal. 21. enarrat.

Whatſoeuer then our afflictions be, and how long ſoeuer they continue vpon vs, let vs labour to beare them with patience and comfort, ſeeing we are naturally ſicke in ſin, and he that made vs, beſt knoweth how to cure vs. Hee vnderſtandeth our ſecret infirmities and inward diſeaſes, and well knoweth how to apply fit meanes for our recouery, and when it is beſt for vs to haue them taken away. We truſt earthly Phyſicians, though they commit many errours: for (as one ſaith) they that goe about to cure vs, did not make vs: How much more then ſhould wee commit our ſelues into the hands of God who hath made our ſoules and bodies; and therefore well knoweth how to re-create that which he hath created, and to re-forme that which he hath formed? We ſuffer vnder the hands of men certaine torment for vncertaine health, and many, whileſt they are drawne on with falſe hopes, die vnder the hands of their Surgeons and Phyſicians; or if they recouer, their liues are but reprieued for a few dayes longer: what therefore ſhould we be content to ſuffer at the appointment of our heauenly Phyſician, for the euerlaſting health and ſaluation of body and ſoule. Seeing he is ſo infinitely wiſe, that he can neuer be deceiued, and ſo al-ſufficiently skilfull, that he neuer miſtaketh our diſeaſes, or his medicines, nor euer faileth in effecting his cure? Though wee much eſteeme our Gold yet we willingly commit it to the Finer, that he may caſt it into his Furnace and purifie it from its droſſe; and yet his skill may faile either in not throughly purifying the mettall, that it may abide the touch, or elſe in refining it more than enough, & ſo waſting it in ſtead of purifying it: much more then let vs commit theſe treaſures of our ſoules and bodies into the hands of this heauenly workman; for though hee caſt vs into his Furnace of afflictions, it is not to hurt vs, but to purifie vs from the droſſe of our corruptions. And hee that is not purged in this fire, but burnt and conſumed with the heat of impatiency, hee is to be eſteemed Chaffe and not Gold, and hath juſt cauſe to feare, leaſt after hee is conſumed in this temporary blaze of tribulation, hee ſhall with the Chaffe, that the Baptiſt ſpeaketh of, be caſt into that vnquenchable fire of Hell. The Lord now judgeth vs for our ſinnes in this life, and his judgements are heauy and diſtaſtfull to fleſh and bloud; but let vs not be diſcouraged, for the

§. Sect.
That if we
dure much
with patien
to be eaſed
temporall
much more
ſhould wee
beare to bee
freed from
thoſe which
are euerlaſt
Aug, in Pſal.
101. *Enarr*

Vbi me pon
artifex toler
iubet ego to
rare, non it
purgare, Aug
in Pſal.61.
Enarrat.

Math.3.12.

or.11.32.

the end of them is, that being chaſtiſed for our ſins of the Lord, we may vnfainedly repent of them, and ſo may receiue pardon and forgiueneſſe, and not come into condemnation with the world. In regard whereof wee haue juſt cauſe to account it the heauieſt judgement, not to bee at all thus judged of the Lord; for our heauenly Phyſician miniſtreth this Phyſicke of afflictions to all his patients ſicke in ſinne, ſauing to thoſe whoſe diſeaſes are deſperate. Our gracious Father chaſteneth euery ſonne whom he receiueth, and leaueth none to proſper in their wickedneſſe, but thoſe baſtards whom he purpoſeth to diſinherit of that heauenly patrimony, reſerued in ſtore for his owne children. Our Lord and Maſter correcteth in the Family the faults and hainous crimes which are committed by his Seruants, or elſe his purpoſe is to turne them away, and to reſerue their ſins to be puniſhed at his great Aſſiſes. And therfore God threatneth it as an heauy judgement againſt the Iſraelites, that hee would not correct them for their ſinnes. *I will not* (ſaith he) *viſit your daughters when they are harlots, nor your ſpouſes when they are whores*; namely, to reclayme them by fatherly chaſtiſements, that they might not run on in a head-long courſe which would lead to deſtruction. In regard whereof, the eſtate of ſinfull man is then moſt wretched, when continuing in his ſin hee is exempted from puniſhment. For as thoſe who are ſicke of the Gout and Dropſie, are then in the moſt miſerable condition, when they vſe exceſſiue diet & haue plenty of delicate wines, and pleaſant drinkes to pleaſe their vnſatiable appetite, becauſe by all theſe dainties their diſeaſes become more deſperate; whereas contrariwiſe, they are mitigated and cured by hunger and thirſt, ſtrict diet and vnpleaſant Phyſicke: So, if being infected and tainted with ſin and corruption, we notwithſtanding proſper in our wickedneſſe, & ruffle it out in worldly pleaſures, our caſe is ſo much the more dangerous and deſperate, becauſe theſe worldly allurements doe but increaſe our ſins, and ſo ſettle and harden vs in our euill courſes, that we can hardly by any meanes be cured and recouered. But if God admitteth vs into his Hoſpitall, and miniſtreth vnto vs the Phyſicke of afflictions, reſtraining our gluttonous appetite, and withholding from vs theſe earthly vanities which doe but feed and increaſe the diſeaſes of our ſoules; then haue wee great cauſe of thankſgiuing, ſeeing we are hereby put into aſſured hope of recouering our ſpirituall health, and of continuing ſtill in the life of grace, vntill we be admitted into the life of glory.

…pius quæſu- …tur, in ſine …ſeruan- …, Gregor.

ſ.4.14.

…ſtit… …prope- …ſit …quan- …diſcipli- …tur …, Greg.

CHAP. XX.

That God by afflictions increaſeth in vs all his ſpirituall graces, and firſt thoſe which are ſeated in the vnderſtanding.

§. Sect. 1. That afflictions exerciſe & by exerciſing preſerue in vs Gods ſauing graces.

WE haue ſhewed how the Lord vſeth afflictions as a notable meanes to free vs from our ſins: It now followeth that I alſo ſhew, that hee doth by them exerciſe and ſtrengthen, multiply and increaſe in vs all Chriſtian vertues, and the ſanctifying and ſauing graces of his holy Spirit. To which purpoſe wee are to know, that as the Maſter of the Maſteries will not ſuffer his Scholars to ſpend their time in idleneſſe, but keepeth them in continuall exerciſe, as running, wraſtling, leaping, fencing, and accuſtometh their bodies to painfull labours, to keepe them in breath, & not only to preſerue their ſtrength and agility, but alſo to increaſe it: ſo doth the Lord exerciſe the faithfull in this World, as in a Schoole of Maſteries, making them to wraſtle and ſtriue with troubles and afflictions, that he may hereby both confirme and preſerue the ſtrength of his ſanctifying graces in them, and alſo increaſe and multiply them by this ſpirituall exerciſe; whereas they would languiſh and grow faint with ſloth and idleneſſe. For as it fareth with the ſtrength of the body, ſo alſo with the vertues and powers of the mind; the more they are diſuſed from labour, and reſt at their eaſe without an enemy, the more weak & impotent they daily grow, but the more they are exerciſed and aſſaulted, the more they are ſtrengthened and confirmed. And as the trees which are toſſed in the Winter with tempeſtuous ſtormes, doe thereby take the deeper rooting, ſo Gods graces are not ouerturnd with theſe boyſterous blaſts of trouble & affliction, but are the more firmely rooted in vs; and the more that the fleſh is weakned by them, the more ſtrong we grow in the ſpirituall part; and *though hereby our outward man periſheth, yet the inward man is renewed daily.* It is true that whileſt wee are in this combat of afflictions, wearied with labours, and tyred with reſiſting; this ſpirituall ſtrength doth not ſo ſenſibly appeare, but rather ſeemeth to be abated and weakned (euen as it alſo befalleth vs in the exerciſes and contentions of the body) but yet after the conflict is ended, our ſtrength vpon a little reſt is preſently renued, and becommeth much more able and actiue than it was before. Yea, ſometimes it commeth to paſſe, that afflictions like a cloude do hide out of our ſight the bright beames of theſe ſpirituall graces, and theſe miſeries and calamities, like aſhes, couer theſe ſhining and burning coales of Gods ſauing gifts, ſo as neither their heat nor light is diſcerned by the outward ſenſe, but whileſt

Torpeſcit virtus vbi certamen deſuerit, & facilè hoſtis malitia coaleſcit, ſi pigreſcat animus repugnantis, Chryſoſt. de interdict. arboris ſerm.

2. Cor. 4.16.

Nauigium vita noſtra agitationibus gaudet; ſola tranquillitate turbatur. Stupet enim curſus ceſſantibus ventis, periclitatur ſi periculis non probetur, Hieronym. ad ægrotum amicum Epiſt. Tom. 4.

they hide them, they alſo preſerue them; which otherwiſe would be more ſubject to waſting and going out, if they did lie open to the outward ayre of worldly proſperity.

§. Sect. 2. That afflictions doe not only preſerue and confirme, but alſo increaſe & multiply in vs Gods ſauing graces.

Yea, theſe troubles and calamities doe not only confirme and preſerue in vs Gods ſpirituall graces, but alſo doe (as I ſaid) increaſe and multiply them. For theſe holy ſeeds of Gods ſauing gifts doe become moſt fruitfull when as they are pinched with the froſt of afflictions; and this heauenly fire of ſanctifying grace doth much increaſe both in heat and brightneſſe, when the winde of tribulation doth blow vpon it. And this commeth to paſſe, both becauſe the Lord is then moſt willing to beſtow vpon vs theſe rich treaſures of grace and ſanctification, when by theſe croſſes and calamities wee are fitted to receiue them, and alſo becauſe we then aboue all times, moſt earneſtly deſire to bee thus ſpiritually inriched, when as we are impoueriſhed in worldly comforts, and vtterly ſpoyled of all earthly delights. For the Lord will not caſt the ſeed of his graces into the ground of our hearts, before they are prepared to receiue them. And as the wiſe Huſbandman will not hazard his wheat by ſowing it in all kindes of Land, but maketh choiſe of that which is fitteſt, and then ploweth, falloweth, and harroweth it, that it may bee the better prepared to receiue the ſeed: ſo much leſſe will the Lord ſow that much more precious graine of his ſauing graces, in the ſtony and thorny hearts of wicked worldlings, but maketh choice only of his elect, which being made good grounds by his alone goodnes, and the ſole Sun-ſhine of his grace and fauour; hee firſt prepareth them for this holy ſeed by plowing, breaking vp and harrowing of their hearts full of naturall hardneſſe, with troubles and afflictions, and then caſteth it into them with a liberall hand. Hee will not giue his graces to the proud and lofty, who would contemne and deſpiſe them, but to the humble and lowly; and becauſe our hearts are naturally haughty and exalted aboue meaſure, therfore the Lord firſt humbleth and preſſeth them downe with the waight of affliction, before hee will giue vnto them this ſpirituall aduancement. Hee vouchſafeth theſe precious gifts vnto none, but them whoſe hearts are inlarged to receiue them, becauſe ſuch alone wil eſteeme them when they haue them; and whereas they are naturally ſtreight, and haue this narrow roome, filled with carnall, and worldly loue, therefore he firſt emptieth them of this earthly traſh by taking it from them, and then ſtretcheth and inlargeth the heart in holy deſires with troubles and afflictions, and ſo ſatisfieth and filleth them with his heauenly treaſures. He will not giue theſe ſpirituall dainties to be fed vpon by full ſtomackes, ſeeing they would loath this diuine ſweetneſſe and be cloyed with it: but he filleth the hungry with theſe good things; and becauſe we naturally want this appetite, hee vſually getteth vs a ſtomacke and ſharpneth our hunger, by with-holding from vs all worldly delicates, and by appointing vs to feed on the bread of affliction and water of ſorrow. And as the Lord moſt willingly giueth his ſpirituall graces to thoſe, who are by afflictions and tribulations fitted to receiue them: ſo doe they who are in this afflicted eſtate, aboue all others, eſteeme theſe precious gifts, and accordingly deſire, and with all diligence vſe the meanes to attaine vnto them: for when by our afflictions wee are ſo humbled that wee become nothing in our ſelues, then doe wee moſt earneſtly deſire, that God by his grace and holy Spirit may be in vs all in all; when by calamities we are emptied of all earthly conſolations, then doe we moſt eagerly hunger after theſe ſpirituall comforts: when we are diſpoyled of worldly riches, honours, pleaſures, health, ſtrength and the reſt; then doe we moſt couet to be inriched with that chiefe riches of Gods ſauing graces which can neuer be taken from vs, and with great diligence ſeek them from God by Prayer, hearing the word, and vſing all other good meanes for the ſatisfying of our holy deſires with vnwearied cheerefulneſſe. And thus doe the faithfull, like painfull Bees, gather the greateſt ſtore of this ſweet hony of Gods graces, out of the bitter Thyme of trouble and affliction; and grow moſt rich in God when they are moſt impoueriſhed in the World. In regard whereof one calleth affliction the Mother of Chriſtian vertues, becauſe as in a fruitfull wombe, ſhe breedeth, nouriſheth and increaſeth them to their perfect growth and full ſtrength. The which is not to bee vnderſtood of it, being conſidered in its owne nature, but as it is ſanctified by God for this vſe and purpoſe; for in her ſelfe this mother hath a barren wombe and dry breaſts, or is only fruitfull in bringing forth ſinne, vnleſſe the Spirit of God, the Father of all Grace and goodneſſe, doe make it fruitfull by infuſing vitall power and ſtrength into it; and theſe waters of affliction in themſelues are ready to drowne vs, if they were not ſcattered with the breath of Gods Spirit, whereby they become like fruitfull ſhowers fit to water vs, that theſe fruits of Gods ſauing graces, may ſpring and grow in vs.

Tribulatio eſt virtutum omnium mater, Chryſoſt. in Math. 3. Homil. 29.

§. Sect. 3. That God by afflictions increaſeth in vs ſauing knowledge and ſpirituall wiſdome.

But let vs deſcend to ſome particulars, and for orders ſake, conſider theſe graces as they reſpect God, or elſe our Neighbours and our ſelues: The graces which reſpect God, are either ſeated in the vnderſtanding, mind and intellectuall part, or in the heart, will and affections, or in both together; or elſe the fruits of them all, appearing in our vnfeined repentance and new obedience; all which are either confirmed and preſerued, or elſe increaſed and multiplyed by our troubles and afflictions. The graces which are ſeated in our mind and vnderſtanding, are knowledge and remembrance of God and his wil, which in his Word is reuealed vnto vs. The firſt grace is ſauing knowledge and ſpirituall wiſdome, the which is notably preſerued, and exceedingly increaſed by croſſes and calamities: for this fire of afflictions doth giue great light to the vnderſtanding; and this ſharpe eye-ſalue, though it doth for the preſent dazle the ſight, yet afterwards it doth ſingularly cleere the eyes of the mind, ſo as they are much fitter to ſee ſpirituall things, and to diſcerne the wayes of God. And whereas proſperity, vſually making men drunke with worldly pleaſures, doth ſo take away the heart, intoxicate the braine, and infatuate the vnderſtanding, that it is not capable of the knowledge of God and ſpirituall things: when by a faſt of afflictions wee are freed from this ſurfet, and by long abſtinence haue theſe intoxicating fumes of worldly vanities taken away, then doe wee come vnto our ſelues, and recouer our vnderſtanding, wherby wee are inabled to judge and diſcerne of ſpirituall things, and to conceiue of God and his will, as they are reuealed vnto vs in his Word. So the Wiſeman ſaith, that the *rod and correction giue wiſdome*. m.29.15. And the Prophet telleth the people, who were growne deſperate in their wickedneſſe, that ſeeing they did not regard Gods Word and terrible threatnings, to be reclaymed by them from their ſins; and nothing but feare, proceeding from ſenſe of Gods judgements, would work vpon their hard hearts; therefore the Lord would inflict vpon them plagues and calamities, that theſe puniſhments might cauſe them to feare him, and this feare might make them ſo attentiue to his Word, that they might vnderſtand it and profit by it; *and there ſhall be only feare* 28.19. (ſaith he) *to make you vnderſtand the hearing*; that is, the Word of the Lord, ſounding in your eares by the miniſtery of his Prophets, which in your ſecurity cauſed by proſperity, you would not vnderſtand, but ſcorned and contemned. Thus the people of Iſrael being in great afflictions, are brought in by the Prophet ſaying, one to another: ſ.6.1,3. *Come and let vs return to the Lord: for he hath ſpoyled and hee will heale vs, &c. then ſhall we haue knowledge, and indeauour* 8.2. *our ſelues to know the Lord.* So afterwards hee ſaith, that being in great ſtraights, by reaſon of their mighty enemies preuailing against them, they ſhould cry vnto the Lord; *My God we know thee.* That therefore which *Solomon* ſpeaketh of naturall children, may be truly ſaid of the children of God; m.22.15. *fooliſhneſſe is bound in their heart, but the rod of correction ſhall driue it away from them.* And as experience teacheth vs, that cockered children are ſeldome wiſe, becauſe the Parents indulgence and fondneſſe maketh the Childe wanton, and wantonnes is the cauſe of much fooliſhneſſe; and contrariwiſe, that thoſe, who are kept vnder a ſeuere diſcipline, doe moſt excell in knowledge, diſcretion & vnderſtanding, becauſe they are made hereby more watchful ouer their words and wayes, powdring them with wiſdome, before they dare offer them to be taſted by their Gouernours: So likewiſe, when our heauenly Father ſuffereth vs to abound in earthly delights, and to haue the world at will, we become wanton through proſperity, and fooliſh through our wantonneſſe: but when he nurtereth vs in the ſchoole of afflictions, we labour to informe our ſelues in thoſe things which pleaſe or diſpleaſe him, and ſo accordingly we frame our words and actions. An example whereof we haue in *Nebuchadnezzar*, who being in proſperity, was blind in his vnderſtanding, and ignorant of the true God, from whence proceeded his fooliſh boaſting and vain-glorious bragging: *Is not* Dan.4.27,31. *this great Babell, which I haue built for the houſe of the Kingdome, by the might of my power, and for the glory of my Maieſty?* But when he was humbled by a grieuous affliction, then his vnderſtanding was reſtored vnto him; and hee doth not fooliſhly magnifie himſelfe, but giueth *thankes vnto the moſt high, and prayſeth and honoureth him that liueth for euer.* Whereby it appeareth, that as the Sun-ſhine of proſperity doth ſo dazle our ſpirituall ſight, and ſo dimme the eyes of our vnderſtanding, that wee are not capable of the knowledge of God and heauenly things, ſo the darkneſſe of afflictions doth notably recouer and cleare them, inabling them to diſcerne the will of God, when the light of the Word appeareth to them. And this commeth to paſſe firſt, becauſe in our afflictions we are made more diligent in harkning vnto thoſe admonitions & inſtructions, which wee haue contemned in the time of proſperity, and are more induſtrious and laborious in learning thoſe ſpirituall leſſons of wiſdome, when as wee feare the rod of correction, and doe feele the ſmart of our negligence and ignorance. So *Elihu* ſaith, *that* Iob 33 16. & Chap.33.15. *God openeth the eares of men by their corrections, and cauſeth them to hearken vnto his word in the time of trouble.* An example whereof we haue in *Dauid*, who profeſſeth that it was *good for him to haue been afflicted,* Pſal.119.71. *that hee might learne Gods Statutes.* So the Iewes when they were troubled in conſcience, and afflicted in mind, through the ſenſe which they had of their ſins, doe exceedingly hunger after this ſauing knowledge, crying out, *Men and brethren what ſhall wee* Acts 2.37. *doe?* And the Iaylour, being in great feare and aſtoniſhment, and throughly humbled in the ſight of ſinne, *came trembling, and fell*

Chap.16.29.

downe before Paul and Silas, ſaying: *Sirs, what muſt I doe to bee ſaued?* Secondly, theſe afflictions doe notably increaſe ſpirituall wiſdome and ſauing knowledge, as they doe ſeaſon our naturall wit, and that knowledge which wee haue attained vnto by the light of Gods Word, making them which are vnſauoury and fruitleſſe in themſelues, to become ſauoury and profitable. For, by our afflictions we haue experience, and by experience wiſdome; in which reſpect it is truly ſaid, that afflictions doe make fooles wiſe; for whereas almoſt none can make any vſe of that knowledge which they haue by their owne wit and naturall vnderſtanding (in regard whereof it is truly ſaid, that wit is nothing worth, vntill it be dearely brought) no nor yet by the experience, which they haue by others euils: when their knowledge is ſeaſoned and approoued by their owne experience, then they make vſe of that they know, and euery notion in their vnderſtanding thus confirmed, becommeth a principle to informe their judgements, and a rule to reforme and direct their liues. And thus in our afflictions wee haue experience of Gods wrath and anger againſt ſin, ſeeing he doth chaſtiſe and correct it euen in his owne children; and ſo hauing felt the ſmart of our former folly in committing it, we become wiſer for the time to come, and will not eaſily bee allured to ſwallow this hooke againe, after we haue beene once pricked with it, though it bee couered with the inticing baits of worldly vanities; or to feed on the dainty meats of ſinfull pleaſures, when wee by experience finde what a bitter and loathſome after-taſte they haue left behind them. Thus alſo we haue experience in our afflictions of Gods infinite wiſdome, whereby he bringeth good out of euill, light out of darkneſſe, bleſſings out of curſes, and maketh the fruits of ſin the meanes of ſaluation, cauſing vs to find a ready way into the joyes of Heauen, by the gates of Hell, and the firſt flaſhes of helliſh fire. And alſo of his omnipotent power, whereby he mightily effecteth all this which hee hath in his wiſdome purpoſed, ſupporting vs in our greateſt weakneſſe, and defending vs when wee are moſt vnable to helpe our ſelues, againſt all the furious aſſaults of our malicious enemies. Thus we haue experience of his wiſe and powerfull prouidence, when as wee perceiue that all our afflictions, with whatſoeuer circumſtances belong vnto them, are ruled by it; and though in themſelues they are euill and hurtfull, yet that they are ſo wiſely diſpoſed, that in the end they turne to our good, and doe much further the ſaluation of our ſoules; of his infinite mercy and loue, whereby hee moderateth and mitigateth all our afflictions, ſo as they may not exceed our ſtrength, and ſweetneth them by the inward comforts of his Spirit, and the taſte and feeling of his grace and fauour, that we haue more true joy in them, than Worldlings in the fruition of all their pleaſures: And finally of his truth, both in inflicting thoſe chaſtiſements which he hath threatned, and in performing of all his promiſes, both in ſtrengthening and ſupporting vs whileſt we are vnder the burthen of the Croſſe, and in deliuering vs from all our afflictions, in ſuch time as is moſt conuenient and ſeaſonable, both for his owne glory, and the aduancing of our ſpirituall good. Yea, not onely doe we by afflictions attaine to the knowledge of Gods excellencies and perfections, but alſo of the Worlds mutability and vanity. For howſoeuer looking vpon men in their flouriſhing proſperity we thinke their eſtate ſo excellent that it cannot be matched, and ſo permanent that it cannot be changed; when wee ſee our health turned into ſickneſſe, and ſtrength into weakneſſe, our riches into pouerty, and our honours into diſgrace and contempt, our mirth into mourning, and our liberty into impriſonment, then do we plainly diſcerne that worldly felicity is but a ſmoake or dreame which ſodainly vaniſheth and leaueth nothing behind it; and therefore we will not, when we enjoy it, put our confidence in it, nor ſet our hearts vpon it, and as wee will not much rejoyce when it befalleth vs, ſo will we not vnmeaſurably mourne when it departeth.

§. Sect. 4. That the benefit of ſpiri all wiſdome much exceedeth our hur by afflictions.

And therefore, ſeeing theſe worldly afflictions doe ſo much increaſe ſauing knowledge and heauenly wiſdome, this conſideration ſhould mooue vs to beare them with patience and comfort, and in as much as our earthly loſſes, are farre exceeded by our ſpirituall gaine; and our outward grieuances are abundantly recompenced with inward benefits. For this *wiſdome is better than precious ſtones, and all pleaſures are not to bee compared vnto her, her fruit is better than gold, euen than fine gold, and her reuenewes better than fine ſiluer. It is more precious than pearles, and all things that thou canſt deſire, are not to be compared vnto her.* It is that by which we haue our very eſſence, and being in Chriſtianity; for as by naturall reaſon and vnderſtanding we are men, ſo by ſanctified reaſon, ſpirituall wiſdome, and ſauing knowledge wee are Chriſtian men; and (as our Sauiour ſaith) this is that life, wherby wee muſt liue for euer, *to know the only true God, and whom he hath ſent Ieſus Chriſt.* It is the fountaine and foundation of all true Religion, and the only ſure ground of all other ſauing graces: for as they all ariſe from faith, ſo faith it ſelfe from this ſauing knowledge. In all which reſpects holy *Dauid* is ſo farre from thinking a man miſerable that is afflicted with worldly croſſes that hee accounteth him happy, when as he profiteth by

Prou.3.11,19 & 3.15.

Iohn 17.3.

it in wiſdome and knowledge. *Bleſſed is the man* (ſaith he) *O Lord whom thou chaſtiſeſt, and teacheſt him in thy Law.*

al.94.12.

Sect. 5. e afflicti- re nota- meanes to vs in re- mbrance of od.

The other grace ſeated in the intellectuall part of the ſoule, is the remembrance of God and his will, which is alſo much increaſed and renewed by afflictions. For whereas plenty and proſperity make vs to looke vnto, and reſt in our owne prouiſion, in ſecondary cauſes and inferiour meanes, forgetting in the meane time God, who is the author of all our good, becauſe wee are ſo ſupported with outward helpes, that we doe not ſenſibly feele any neede of his aſſiſtance: when wee are forſaken of theſe worldly ſuccours, and are left of theſe falſe friends in our greateſt neede, then doe wee begin to remember him, who neuer forſaketh thoſe that truſt in him, and is alwayes willing, able, and ready to comfort vs, when we flee vnto him in our diſtreſſe. An example whereof we haue in the prodigall child, who whileſt hee had goods in his owne hands, ſpent all his time in reuelling and riot, in banqueting and whoring, and neuer thought of his gracious Father, from whom hee had receiued theſe guifts, which hee thus abuſed, till (all being conſumed) hee was brought into extreame pouerty and miſery; and then hee remembred him, and thinketh of returning. And as in our afflictions wee are put in remembrance of God himſelfe by ſtanding in need of helpe and comfort from him; ſo alſo of his word and commandements, and thoſe profitable admonitions, inſtructions, and conſolations, which wee haue formerly heard out of them. And whereas in the time of our proſperity, wee careleſly forget them, and negligently caſt them behinde our backs; when wee are pinched with miſeries and croſſes, wee doe not onely diligently hearken vnto thoſe profitable leſſons which are preſently deliuered vnto vs, but alſo for our comfort, recall that which we haue formerly heard, and is now through ſloth and neglect careleſly caſt (as it were) into ſome by-corner of the memory. And as the ſeede in time of drought, lyeth long after it is ſowen buried vnder the clods, and ſeemeth loſt and periſhed becauſe it appeareth not: ſo the ſeed of Gods Word being ſowen in the furrowes of our hearts doth lie buried oftentimes vnder the heauy clods of worldly incumbrances, appearing neither to our ſelues nor others: but when it is ſoaked and ſteeped in theſe waters of tribulation, then it ſprouteth, ſpringeth vp, and bringeth forth abundant fruits to the ioy of others, and comfort of our ſelues. And as ſlothfull truants, whileſt their play dayes laſt, caſt their bookes careleſly vnder the cupbord, and for want of care and meditation quickly forget that which they haue beene long in learning; but when they are conſtrained to come to the ſchoole, and doe feele the ſmart of their former negligence, then they labour to recall to minde their loſt leſſons, and recouer that which was ſlipt out of memory; ſo it vſually fareth with vs; for whileſt the world affoordeth vnto vs the play dayes of proſperity, wee reuell and play the wantons, ſecurely caſting all thoſe inſtructions, which wee haue learned in the ſchoole of Chriſt, behind our backs, as though we ſhould neuer haue further vſe of them; but when our heauenly Schoolemaſter putteth an end to our play, and with the rodde of affliction whippeth vs for our former ſloath, then doe wee take paines to regaine our loſt learning, and to recall to minde thoſe fruitfull leſſons which haue beene taught vs in this ſpirituall Schoole. In which reſpect afflictions are of ſingular profit; in that by an vrgent neceſſity they make vs to eſteeme and treaſure vp in the cloſet of our memories theſe treaſures of knowledge, which we would otherwiſe vilifie and caſt out of doores: for ſo are wee ruled by the ſenſes, which onely apprehend preſent objects, that we value euery thing according to preſent and carnall vſe, and doe not care for the glad tidings of the Goſpell, and the ſweete conſolations of Gods Spirit before we be brought into miſerie and diſtreſſe. And as he who is in perfect health contemneth the Phyſitian, and is ready to caſt his drugs and medicines out of dores; but being viſited with ſome grieuous ſickneſſe, doth honour and reward him, and thinketh the beſt roome in his houſe not to good for his potions and cordials; and as in the time of ſecure peace, we let the ſword ruſt in the ſcabberd, and our armour vpon the wall; but in time of warre doe highly value them, and doe rub, ſcoure, and gird them to vs: ſo whileſt in the time of proſperity wee haue no ſenſe and feeling of our ſpirituall diſeaſes, wee careleſly caſt at our heeles the phyſicke of our ſoules, and neuer gratefully remember our ſpirituall Phyſitians, becauſe wee doe not finde any neede of them; wee let the ſword of the ſpirit ruſt in the ſcabberd, and the booke of God to lye moulding vnder our cup-bords, and neuer thinke of preparing and fitting our ſpirituall armour, that wee may haue it in readineſſe, becauſe, though wee bee in the greateſt danger, yet we can diſcouer no enemy which is ready to aſſault vs: but when wee are diſeaſed in our worldly eſtates, and feele the ſmart and paine of miſeries and calamities; when afflictions like mighty enemies doe aſſault and vexe vs, and wee finde our ſelues ſo weake, that wee cannot in our owne ſtrength, make reſiſtance; then doe wee highly eſteeme, and accordingly thinke vpon, both our ſpirituall Phyſitians, and that phyſicke of our ſoules, which they prouide for the procuring of our eaſe, and the recouery of our health; then doe wee thinke of drawing the ſword of the ſpirit, and buckling vnto vs the armour of Gods graces, that wee may bee inabled to withſtand the violence of our enemies, and obtaine the victory in this dangerous conflict.

Chap. XXI.

That God by our afflictions doth much confirme, ſtrengthen and increaſe our faith.

§ *Sect.* 1. That afflictions ſtrengthen our faith by making vs more carefull in the vſe of the meanes; and by exerciſing it with theſe tryals.

THe next grace is faith, which is ſeated both in our head and heart, in our vnderſtanding and alſo in our wil & affections, for it is not only a perſwaſion which is an act of the vnderſtanding ariſing from knowledge, but alſo a willing aſſent and application of that we beleeue vnto our ſelues for our owne vſe; vpon which followeth our voluntary cleauing vnto the Lord, and our repoſing and ſole reſting vpon his power, prouidence and gracious promiſes in Ieſus Chriſt. And this faith is exceedingly ſtrengthned and increaſed through our troubles and afflictions; firſt becauſe we are then moſt carefull in the vſe of the meanes for the increaſing and confirming of it, as hauing in our ſenſe and feeling much more vſe of it, than in the time of our proſperity. For whilſt we liue in ſecure peace, and doe not find our ſelues moleſted with any enemy, wee caſt the ſhield of faith aſide, and count it but a burthen, if wee ſhould beare it: but when Sathan and the world daily caſt againſt vs the fiery darts of trouble and affliction, which as ſoone as they hit vs do in a ſenſible manner burne and torment vs, then doe wee make pretious account of this impenetrable ſhield, and are neuer at reſt, but whilſt we find it faſt buckled vnto vs. Secondly our faith is ſtrengthned and increaſed by afflictions, as they are vnto it a ſpirituall exerciſe, wherein all the vertue and powers thereof are tryed and imployed. For as when our bodies are inured to ſloth and idleneſſe, their ſtrength doth languiſh and decay; but when they are in daily exerciſe, they increaſe much in vigour and ability; ſo when our faith hath no ſpirituall exerciſe, it is in ſhort time enfeebled and groweth faint and weake; but when wee are in aduerſity and affliction, vexed with ſickneſſe, pinched with pouerty, forſaken of friends, blemiſhed and defamed for our loue to goodneſſe, and ſubject to innumerable dangers; then our faith hauing enemies to reſiſt and aduerſaries to ſtriue and wraſtle with, doth ſtirre vp its owne vigour, gather all its ſtrength and powers together; and finding it ſelfe too weake to make reſiſtance, doth earneſtly ſeeke to haue its ſtrength encreaſed and renued. And to this end it firſt wreſtleth with God by prayer, inſtantly imploring and beſeeching him to perfect the good worke which he hath begun, and ſo to ſtrengthen and confirme it, that it may not be deſtroyed and troden vnder foot in this ſpirituall conflict; and alſo meditateth in Gods gracious promiſes, whereby he hath aſſured all thoſe that beleeue in him, that hee will neuer leaue and forſake them, but will heare them in the day of trouble, deliuer them out of all their dangers and giue a good iſſue to all their tentations. And thus our faith is exerciſed and by exerciſe increaſed in our afflictions; the which is one of the moſt ſpeciall ends, why the Lord doth bring vs into theſe troubles and calamities. For whilſt wee haue the world at will, and are on all ſides hedged in with the bleſſings of proſperity, our faith may ſeeme both to our ſelues and others a meere ſpeculatiue vertue, whereof there is little vſe, and like an vntryed armour which doth not aſſure vs of defence in the day of danger; but when we are in the middeſt of afflictions, it is tryed with the bullets of tentations, and the more it is tryed the more it is approued, and the more it is approued, the more it is ſtrengthned againſt the next incounter. And in this manner was *Abrahams* faith exerciſed: for after that the Lord had made his gracious promiſe vnto him of multiplying his poſterity, and that in his ſeed all the nations of the earth ſhould bee bleſſed, hee long exerciſed his faith with that great affliction of his wiues barrenneſſe, which ſeemed directly to croſſe Gods promiſe and ouerthrow all his hopes; and gaue him no child till he and his wife were growne ſo old, that in naturall reaſon the promiſe ſeemed impoſſible to bee performed. With which exerciſe his faith was ſo ſtrengthened and increaſed, that after hee had his promiſed ſonne, and was commanded for his further tryall to ſacrifice him with his owne hands, he became alſo victor ouer this tentation, becauſe by the former tryall hee had learned that God was able to raiſe him to life againe, ſeeing in reſpect of the deadneſſe of *Saraes* wombe, he had before after a ſort (as the Apoſtle ſaith) *receiued him from the dead.* Thus alſo after he had promiſed to giue vnto the poſterity of *Abraham* the land of *Canaan*, he long exerciſed their faith, firſt by bringing them into a cruell bondage in the land of *Egypt*, and after their deliuerance by afflicting them with ſo many calamities in the wilderneſſe, that they ſeemed, not to haue eſcaped, but onely to haue exchanged their miſerie and tribulation. And ſo the Lord after hee had promiſed *Dauid* the crowne and kingdome, did exerciſe his faith with innumerable afflictions, and by this exerciſe did wonder-

Heb. 11:9

fully confirme and increaſe it, as appeareth by the hiſtory of *Samuel*, and that ſingular booke of the Pſalmes, the moſt part whereof was penned in the time of his trouble and perſecution.

§. Sect. 2. That our faith is ſtrengthened afflictions hrough the perience hich we then ne of the uth both of Gods threatings and racious promiſes.

Thirdly our faith receiueth much ſtrength and power in our afflictions, becauſe in them wee haue experience of Gods truth, both in his threatnings, in that for our ſinnes he hath inflicted thoſe chaſtiſements and judgements which in his word he hath denounced; and alſo in his promiſes; ſeeing he performeth all which hee hath vndertaken, not onely in aſſiſting vs in our afflictions, but alſo in deliuering vs in due time; in both ſhewing his infinite wiſedome, omnipotent power, and all-gouerning prouidence, whereby he hath diſpoſed of all things to the beſt. For when by experience wee find, that the Lord hath ſhewed vs great mercy in croſſing of our moſt earneſt deſires, hath brought vnto vs much comfort out of our greateſt calamities, turned our feares and dangers into ſafe ſecurity and joyfull tryumph, and hath made the Whale, which in ſwallowing ſeemed to deuour vs, to bee a meanes of our ſafety and deliuerance: then is our faith by this experience maruellouſly ſtrengthned and increaſed, and wee thereby are inabled to indure the next afflictions with much more patience and contentment. And as the Pilot hauing eſcaped out of many ſtormes, and the ſouldier out of many dangerous conflicts, are ſo heartned hereby that they are maruellous confident and couragious when they are toſſed with tempeſts, and aſſaulted with their enemies; whileſt vnexperienced paſſengers and freſh-water ſouldiers tremble and feare in the leaſt danger: ſo thoſe who haue beene exerciſed in afflictions, and haue had manifold experience of Gods mercy, power and loue, both in aſſiſting them in their troubles, and in deliuering them out of their greateſt dangers, haue their faith in God hereby ſo ſtrengthned and increaſed, that they are much more patient in afflictions, and more couragious in perils, than thoſe who were neuer exerciſed with theſe tryals; becauſe they know that God is immutable in his goodneſſe, and is now as ready and willing to helpe and deliuer them as hee was before. So *Dauid* concludeth that becauſe he had found God merciful and powerfull in deliuering him from the Lyon and the Beare; therefore he would aſſuredly deliuer him in like manner from the vncircumciſed Philiſtine, and make him to become as one of them. And *Paul* being raiſed by God, when the ſentence of death by the verdict of nature, had paſſed againſt him, by this experience confirmeth his faith for the time to come in this aſſurance, that the Lord would againe deliuer him, if ſo bee he were ouertaken by the like danger.

m.17.36.

r.1.9.10.

§. Sect. 3. That afflictions do ſtrengthen our faith by cauſing vs to renew our repentance; and aſſuring vs that our ſins thus corrected ſhal not come into condemnation.

Fourthly, afflictions confirme and increaſe our faith as they are notable meanes of working or renuing our repentance; for as ſinne doth wound and weaken our faith, making vs to doubt of Gods fauour by reaſon of ſelfe guiltineſſe; ſo repentance doth cure and ſtrengthen it, becauſe by it (through Gods mercy and free promiſes made in Chriſt) ſinne is done away, as though it had neuer beene committed, and ſo wee are aſſured that wee are reconciled vnto God and receiued againe into his former fauour. And fifthly our faith is ſtrengthned by our afflictions, as they giue aſſurance vnto thoſe who are exerciſed with them and profit by them, vnto amendment and newneſſe of life; that their ſinnes which are here in this world thus corrected, ſhall neuer appeare to their condemnation in the world to come. For as they who proſper and flouriſh in their wicked courſes, haue juſt cauſe to feare, that they are in *Diues* his eſtate, who had all his good in this life, and was reſerued to torment in that life which is endleſſe and euerlaſting: ſo they who haue no ſooner ſinned but they are preſently corrected for it, and by their chaſtiſement reclaimed and amended, may aſſure themſelues, that as now they are like vnto *Lazarus* in his paines, ſo they ſhall hereafter be made like vnto him in his ioyes and comforts, and not ſuffer both now and then too, ſeeing (as the Apoſtle plainly telleth vs) wee are purpoſely chaſtened with theſe afflictions, that we may eſcape the condemnation of the world.

Luk.16.25.

1.Cor.11.32.

§. Sect. 4. That afflictions ſtrengthen our faith as they are ſignes of our election.

But moſt notably is our faith ſtrengthned and increaſed by our afflictions, as they are vnto thoſe who profit by them in newneſſe of life, infallible ſignes and notes of their election, vocation and adoption. They are ſignes of our election, for as the Apoſtle teacheth vs, thoſe whom God hath predeſtinate to be made like vnto his Sonne in glory, hee hath alſo predeſtinate to be made like vnto him in afflictions; and as by this holy decree his naturall Sonne was firſt to ſuffer, and then to enter into his glory; ſo wee, who are adopted in him, muſt follow him in the ſame way to our heauenly home, firſt ſuffering, and then raigning with him as the Apoſtle ſpeaketh. This alſo appeareth in the Lords owne ſpeech to the people of Iſrael, *you onely* (ſaith he) *haue I knowne (or choſen) of all the families of the Earth, therefore I will viſit you for all your iniquities.* And to *Ananias* concerning *Paul*: *Goe thy way, for he is a choſen veſſell vnto me, &c. and I will ſhew him how many things hee muſt ſuffer for my name ſake.* The conſideration whereof ſhould much comfort vs in all our afflictions and perſecutions which though to thoſe who are the inſtruments of our euil, they are tokens of perdition, yet vnto

Rom.8.29.

Luk.24.26.

2.Tim.2.12.

Amos.3.2.

Act.9.15,16.

Phil.1 28.

to vs who patiently ſuffer them they are ſignes of our ſaluation through the grace of God, as the Apoſtle telleth vs. In regard whereof the ſame holy Apoſtle doth not onely beare with patience and comfort his troubles and grieuous afflictions, but being to maintaine his credit againſt the falſe Apoſtles, he maketh choiſe of his ſufferings to glory and rejoyce in them, rather than of thoſe excellent graces of Gods holy Spirit wherewith he was ſo richly adorned.

2.Cor.11.23. to 31.& ca.6.4.

§. Sect. 5.
That afflictions ſtrengthen our faith as they are ſignes of our effectuall calling:
2 .Tim.3.12.

Thus alſo our afflictions are notable ſignes of our effectuall calling, whereby wee are ſeuered from the world, and admitted into Gods Church and family. For they are Gods liuery and cogniſance which he giueth all to weare who will bee his ſeruants; for, *as many as will liue godly in Chriſt Ieſus ſhall ſuffer perſecution*, and our Sauiour telleth vs, that if any man will come after him, and waite vpon him as his ſeruant and diſciple, *he muſt deny himſelfe, and take vp his croſſe daily and follow him.* Neither may we liue like libertines when wee are intertained into his family, and runne on in wicked courſes without correction: but wee muſt make account that our wiſe Lord and maſter will keepe vs vnder a ſeuere diſcipline, chaſtiſing vs for our ſinnes, that we may bee reclaimed from them, and not ſuffering vs to goe on in euill wayes without checke and controulement, to his diſhonour and our deſtruction: and howſoeuer hee ſuffereth others that are without to proſper in their wickedneſſe, and without any puniſhment to adde ſin vnto ſin, yet he will be *honoured of thoſe who draw neere vnto him*, and as the Prophet and Apoſtle ſpeake, *he will cauſe iudgement to begin at his owne houſe*, and *firſt plague the Citie where his name is called vpon.* As therefore when the Maſon and and Carpenter poliſh their ſtones, and ſquare their timber with their tooles and axes; it is a ſigne that they haue choſen them for the vſe of buliding, whereas that which is vntouched is left as refuſe, fit for nothing but to bee caſt into the high-way, and to bee burned in the fire: So when the Lord doth poliſh, ſquare and plaine vs with troubles and afflictions from the knots and knobs of ſinne and corruption, it appeareth hereby, that hee hath made choiſe of vs to be ſtones in the building of his ſpirituall Temple; whereas thoſe which are let alone, and not hammered and ſquared by this heauenly workman, are rejected as refuſe ſtuffe, which is altogether vnfit for this holy building. Againe the world onely loueth its owne, and therefore when our Sauiour Chriſt by the preaching of the Goſpell hath choſen and culled vs out of the world, then preſently it beginneth to maligne and hate vs, and to vſe all meanes whereby it may bring vpon vs miſery and affliction. In regard whereof we may conclude, that when we are hated of the world we are beloued of God; when it baſly eſteemeth vs and cruelly vſeth vs, as though wee were the very outcaſts and off-ſcouring of all things, then may we bee aſſured (if we make good vſe of theſe afflictions, by contemning the world which contemneth vs, & drawing neerer vnto God by repentance and hearty prayer) that the Lord highly valueth vs, and hath choſen and ſeuered vs like pure gold and good graine, out of this maſſe and heape of droſſe and chaffe.

Luk.9.23.

1.Pet.4.17.
Ier.25.29.

Ioh.15.19.

§. Sect.6.
That afflictions ſtrengthe our faith as they are ſigne of our adoption.
Gal.4.1.

Finally as our afflictions are notable ſignes of our calling & admiſſion into Gods family, ſo alſo of our adoption whereby wee become ſonnes of God and heires of his promiſes. For (as the Apoſtle ſpeaketh to another purpoſe) *the heire as long as he is a child differeth herein nothing from a ſeruant, though he be Lord of all, but is vnder tutours and gouernours vntill the time appointed of the father*; and is ſubject to the like chaſtiſement and correction: yea oftentimes our heauenly Father (according to the cuſtome of men) when his ſonne and ſlaue doe both offend, correcteth his child, but letteth the other eſcape vnpuniſhed, becauſe he is purpoſed to thruſt him out of doores, and to take no further care of him; whereas he intendeth to make his ſonne his heire, and therefore keepeth him vnder diſcipline, that he may be found worthy to receiue the inheritance. And this the Apoſtle plainly expreſſeth, ſaying, *whom God loueth hee chaſteneth, and hee ſcourgeth euery ſonne whom he receiueth: If then yee indure chaſtening, God offereth himſelfe vnto you as vnto ſonnes; for what ſonne is it whom the father chaſteneth not? If therefore yee bee without correction, whereof all are partakers, then are yee baſtards and not ſonnes.* Thus alſo God promiſeth *Dauid*, that he would chooſe *Salomon* for his Son, and approue himſelfe to bee a Father vnto him, by correcting him for his ſinnes, and continuing his loue vnto him. *I will bee* (ſaith he) *his father and he ſhall be my ſonne: and if he ſinne I will chaſten him with the rod of men, and with the plagues of the children of men, but my mercy ſhall not depart from him, &c.* And therefore we muſt not doubt of our adoption, and imagine that wee are not the children of God, becauſe wee indure ſuch grieuous and tedious afflictions; for though *Salomon* was Gods choſen child, and was called *Iedidiah*, becauſe hee was beloued of him; yet hee ſaith, that if hee ſinned hee would correct him, but in the meane time, would not take his mercy from him. So though Iſrael were choſen for Gods firſt borne ſonne, and were as much more precious in his eyes than all other nations in the Earth, as the pureſt gold than the baſeſt droſſe, or the wheat than chaffe; yet were this

Heb.12.6.8.

2.Sam.7.14.15.

2.Sam.12.25.

this beloued people grieuouſly afflicted in a miſerable bondage and captiuity, whileſt *Pharaoh* and the Egyptians their cruell enemies, inſulted ouer them as their lords and maſters, in all proſperity; and whileſt the curſed Cananites liued in voluptuous pleaſures, hauing all thoſe delights and comforts, which the land of promiſe could yeeld vnto them. And thus alſo before the flood, the wicked Caynites, and after the flood, the filthy Sodomites, had all the pleaſure and glory of the world, whileſt the poſterity of Shem, and the worthy Patriarches, paſſed their time like pilgrimes and ſtrangers, and were turmoyled with innumerable afflictions. Yea the Lord not only ſpareth the bondman and ſlaue, when hee ſcourgeth his beloued ſonne; but oftentimes correcteth his child by the hand of his ſeruant: according to that of the Apoſtle. *He that was borne of the fleſh, perſecuted him that was borne after the ſpirit:* the which is ſo euident by the innumerable examples of all ages, that it were but loſt labour to ſtand vpon it. The conſideration whereof as it may keepe vs from enuying the impunity and felicity of worldly wicked men, and from grudging and repining againſt Gods prouidence, becauſe they who ſinne more, ſuffer ſo little, and we who ſinne leſſe ſuffer ſo much; they who rebell againſt God and deſpite him with their abominations, haue plenty of worldly bleſſings, and all things at their hearts deſire, and we who ſerue and feare him ſuffer miſeries and want neceſſaries; ſo may it much confirme our patience and increaſe our comfort when we are vexed with afflictions, and feele the bitter ſmart of Gods chaſtiſing hand: ſeeing it is a ſigne that they are rejected as ſlaues, and are therefore left to their owne liberty; and wee adopted as ſonnes who are kept vnder ſeuere diſcipline that wee may bee reclaimed from our ſinnes, incited to the performance of all good duties, and ſo bee prepared and fitted to receiue our patrimony. Neither haue they herein any more priuiledge than the Oxe, who being appointed to the ſhambles, is freed from the yoke, and ſuffered to runne at liberty and take his pleaſure in faire greene paſtures; or wee more hurt than the Oxe inured to labour, who indureth the yoke, ſuffereth more paines and feedeth vpon bare fields, becauſe his maſter louing him, is purpoſed to reſerue him for his owne vſe. In regard whereof as wicked men haue no juſt cauſe of glorying and rejoycing in their worldly proſperity, whereby they are but fatted aganiſt the day of ſlaughter; ſo the faithful haue little cauſe of ſorrow and impatiencie in their afflictions, ſeeing their preſent ſmart increaſeth their future hopes, and theſe corrections which they ſuffer and profit by, are vnto them vndoubted ſignes of their adoption, and that God is their louing father in that he taketh ſuch care for their amendment? For as when a man, taking two children as they are committing the ſame fault, doth correct the one and let the other goe vntouched, wee ſeeing it, are ready to conclude, that he is a father or gouernor to him that is chaſtened, and but a ſtranger to him that eſcapeth, ſeeing hee taketh no care for his reformation: ſo when wee ſee and feele that God correcteth ſharply thoſe ſinnes in vs which others commit & eſcape vnpuniſhed, let vs not grieue ſo much in our ſmart and paine, as rejoyce to haue this aſſurance of our adoption. And this an holy father illuſtrateth and inforceth by this ſimilitude. A man (ſaith he) hath two ſonnes; the one he chaſteneth, the other hee leaueth to his owne courſes. This faulteth haynouſly and is not corrected by his father; the other can ſcarce looke awry but hee is rebuked or ſcourged. But why is hee let alone, and this beaten? ſurely becauſe he intendeth to make this his heire and to put the other from the patrimony, ſeeing he conceiueth no poſſible hope of his amendment. Now he that is kept vnder this ſeuere diſcipline, out of his childiſh folly judging all things according to preſent ſenſe, thinketh his brother happy becauſe he is not beaten, and lamenting his owne eſtate is ready to ſay: My brother hath done ſuch and ſo great euils, and at his pleaſure tranſgreſſeth the commandements of my Father, and for all his faults hath not ſo much as a hard word giuen him; but I am beaten if I but ſtep awry. Wherein hee bewrayeth his folly and want of wiſdome, ſeeing hee onely looketh to that which hee ſuffereth, and not vnto the inheritance reſerued for him &c. And therefore (as hee ſaith in another place) patiently beare the hand of thy heauenly father vpon thee, and though thou bee a good ſonne doe not refuſe his diſcipline; for hee correcteth vs that hee may not take his mercy from vs. If thou be contumacious let him beate thee, that hee may not in juſt diſpleaſure diſinherit thee &c. for why ſhould the adopted ſinfull ſon grudge to be corrected when he ſeeth Gods onely and innocent Sonne to bee whipped and ſo ſeuerely handled? Let him in rage flie vpon thee, yet hee is thy father: Let him whip, afflict and breake thee (as it were) in pieces; yet he is thy father. If therefore thou cryeſt, cry as vnder the hand of a father with humility and meekeneſſe and not with pride and indignation. Thy ſufferings which thou bewaileſt are a medicine and not a puniſhment, correction and not damnation: doe not put backe the rod, if thou wouldeſt not be put backe from the inheritance. Doe not regard what ſmart thou haſt by thy ſtripes but what place thou houldeſt in thy fathers teſtament.

Auguſt. enarrat. in Pſal. 93.

Auguſt. in Pſal. 88. Concione 2.

Noli repellere flagellum ſi non vis repelli ab hæreditate. Noli attendere quam pœnam habeas in flagello, ſed quem locum in teſtamento. Auguſt. in pſal. 102. enarrat.

Heb.12.9.10.

teſtament, For if (as the Apoſtle reaſoneth) *wee haue had the fathers of our bodies which corrected vs and haue giuen them reuerence: ſhould we not much rather be in ſubiection to the father of ſpirits that wee may liue? For they verily for a few dayes chaſtened vs after their owne pleaſure: but he chaſteneth vs for our profit that wee may bee pertakers of his holineſſe.*

Chap. XXII.

That God by our afflictions confirmeth and increaſeth in vs our affiance, hope, loue, feare, and humility.

§.Sect. 1. That by afflictions our affiance in God is confirmed and increaſed.

AND thus it appeareth that our faith is much confirmed by afflictions, as in other reſpects ſo eſpecially as they are to thoſe who profit by them, notable ſignes of their election, vocation, and adoption. The like alſo may bee ſaid of other graces, which are chiefely ſeated in the heart, as affiance, hope, loue, feare of God, humility, and the reſt. For firſt our affiance and confidence in God is notably ſtrengthned and increaſed by our afflictions, when as being forſaken of all humane helpe and inferiour meanes, he by his owne wiſedome and power ſaueth and deliuereth vs. And this is one ſpeciall end why the Lord in mercy and loue, bringeth vs into tribulation and diſtreſſe, that wee may not truſt in ſecundary cauſes and worldly helpes, when wee haue experience of their weakeneſſe and inſufficiency, but may put our whole affiance in him, hauing made tryall of his all-ſufficiency, and omnipotent power, whereby he helpeth and deliuereth vs, when as they forſake and faile vs. For naturally wee put our affiance in outward and inferiour meanes, becauſe they are ſubiect to our ſenſes, and truſt in any thing neere at hand, rather than in God, who alone is able to releeue and ſuccour vs, becauſe hee ſeemeth farre off to carnall reaſon, and is onely beheld and apprehended by the eye and hand of Faith. And as thoſe who are ready to fall into ſome deepe pit, being aſtoniſhed with ſuddaine feare, doe not conſider what is ſufficient to ſtay them; but catch hold of that which is next vnto them, and ſo oftentimes pull that vpon them which they hoped would haue held them vp: ſo we no ſooner fall into any danger, but we preſently lay hold vpon worldly helps, and truſt to bee deliuered by earthly meanes, as by our owne wiſedome, ſtrength, and riches, or by the aide and ſupport of our friends, and the arme of fleſh; and therefore the Lord in mercy doth often times withdraw them from vs, becauſe they are but weake reeds and broken ſtaues, which would faile and deceiue vs, when we moſt reſted on them; to the end that being forſaken of theſe vaine ſuccours and ſupports, wee might with full affiance rely vpon him, who is alone able to helpe and ſaue vs. And thus when the people of Iſrael being ouertaken with dangers, did not put their truſt in God for their deliuery, but did flee for helpe to the Aſſyrians and Egyptians; the Lord cauſed them not onely to forſake them in their greateſt need, but alſo to bee vnto them the meanes of their great miſery and calamity, by inuading their country ouercomming and leading them captiue, and miſerably vexing and afflicting them, in the land of their captiuity. By which experience, comming to a ſight of their vaine and ſinfull confidence, they preſently leaue and forſake it, and putting their whole affiance in God, cry out vnto him; *There is none like vnto thee O Lord: thou art great, and thy name is great in power.* And after the ſame manner wee, herein no better than they, truſt in worldly helpes rather than in God, thinking that our wiſedome and power ſhall deliuer vs from dangers, our friends from pouerty and want, and that our Phyſitions, ſhall preſerue vs in health, or recouer vs out of ſickneſſe; and therefore the Lord bringeth theſe things wherein we truſt vnto the touch-ſtone of tryall, cauſing vs to fall into perils, pouerty, and diſeaſes, that wee may haue experience of the weakeneſſe and vanity of theſe earthly ſuccours, and then finding our wiſedome to be ſo infatuated, that in ſteede of freeing, it doth the more intangle and inſnare vs in the net of dangers; that our friends do not only forſake vs in our neede, but alſo further oppreſſe vs with fraud and violence; and that our Phyſitions doe rather increaſe our paines, than eaſe vs of them; wee leaue theſe vaine helps, and flee vnto the Lord, reſting vpon his ſole power and promiſes for comfort and deliuerance. And being releeued by him in our greateſt diſtreſſe, by this experience our confidence and affiance in him is exceedingly ſtrengthened and increaſed for the time to come; for as wee are confident in the aſſiſtance of ſuch a friend, who hath often helped vs in our greateſt dangers; as wee truſt much vnto ſuch a Phyſition, who hath in former times recouered vs out of many deſperate diſeaſes; and boldly rely in the ſtorme vpon the approued skill of ſuch a pilot, as hath formerly brought vs ſafe out of many dangerous tempeſts into the deſired hauen: ſo when the Lord hath deliuered vs out of many tribulations, and hath beene our helpe and comfort in our grieuous miſeries, when as being forſaken of all worldly ſuccour, our eſtate ſeemed vtterly deſperate; then is our truſt and affiance in God ſo ſtrengthned and increaſed, that wee are ready to ſay with *Dauid*, that *though wee ſhould*

Ier.10.6.

ſhould walke through the valley of the ſhadow of death, wee will feare no euill, becauſe God is with vs, and his rod and ſtaffe doe comfort vs; and with the Church to ſing that Song of Thankſgiuing; *God is our hope and ſtrength, and helpe in troubles ready to be found. Therefore will we not feare though the earth be moued, and though the Mountaines fall into the middeſt of the Sea.* An example whereof wee haue in the Apoſtle, who hauing receiued the ſentence of death in himſelfe, becauſe hee ſhould not truſt in himſelfe, but in God, which rayſeth the dead, and being deliuered through the power and goodneſſe of God from this deadly danger, doth hereby confirme his affiance in him for the time to come, concluding, that becauſe he already had experience of Gods might and mercy in deliuering him, therefore hee would truſt in him, that yet hereafter hee would deliuer him. As alſo in holy *Iob*, who hauing had manifold experience of Gods loue and aſſiſtance in his miſeries and afflictions, groweth hereby ſo confident and couragious that hee profeſſeth; *though God ſhould kill him, yet he would ſtill truſt in him.*

23,4.
46,1,2.
Cor.1.9,10.
13,15.

§. Sect. 2.
God by
flictions
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hope in

And thus alſo doth the Lord by our afflictions exerciſe, ſtrengthen, and increaſe our hope; for then is our ſpirituall hope in the full tide, when our worldly hopes are at their greateſt ebbe; then doe we with all feruency and patience waite vpon God for the accompliſhing of his promiſes, when wee are fruſtrated of all earthly expectation; and then we fixe this ſure anchor vpon Gods neuer decaying Truth, looking for comfort & ſtay from him alone, when our worldly hopes appeare falſe and deceiuable, leauing vs deſperately forlorne in our greateſt miſeries, when as they promiſed vnto vs greateſt ſecurity. Vnto which our ſpirituall hopes when God anſwereth according to his Word and Truth, and hath often giuen vnto vs that helpe and deliuerance which wee expected from him, then doth this *experience worke hope* (as the Apoſtle ſpeaketh) ſtrengthening and aſſuring vs in our expectation, that the Lord will helpe and deliuer vs, as in former times. And *this hope maketh vs not aſhamed*, in our greateſt miſeries; becauſe though we wait long, yet are we ſure at length to be ſatisfied in our expectation. And though helpe and deliuerance out of afflictions ſeeme as impoſſible to naturall reaſon, as for olde *Sara* to haue a ſonne, yet if by manifold experience wee haue found, that our hope in God did neuer faile vs, then will wee learne with *Abraham*, as to beleeue aboue beliefe, ſo alſo to hope aboue hope, *being fully aſſured that hee who hath promiſed, is able to effect it.*

5,4.
4,18,21.

§. Sect. 3.
God by
flictions increaſeth and confirmeth our loue towards him.
Cant.8.6,7.

So our loue of God is exerciſed, confirmed, and increaſed by our croſſes; for this loue towards God (as the Spouſe in the *Canticles* ſpeaketh) is ſuch a vehement flame, and (like wild-fire) ſo vnquenchable, *that much waters of affliction cannot extinguiſh it, nor whole flouds drowne it.* Yea rather theſe waters of tribulation, being caſt vpon it, doe (like the water in the forge) adde much heat to this holy affection, when withal, the Lord with the breath of his Spirit doth blow vpon it. And this will manifeſtly appeare, whether wee reſpect the inſtruments of our corrections, the world, and wicked men, or the chiefe and principall cauſe, which is our gracious God, and mercifull Father. For the more the world maligneth and perſecuteth vs, the more our loue is weaned from the world, and the leſſe that we loue the world, the more is our affection inflamed towards God. And therefore the Lord being iealous of our loue, and deſiring to haue our whole hearts without corriuall, or copartner; doth ſuffer the World to vſe vs roughly and vnkindly, that our loue being withdrawne from it, may be fixed wholy vpon him. And as the louing mother when ſhee ſeeth her childe fond on her ſeruant, and to neglect her who ſo much affecteth him, doth cauſe the ſeruant when the ſonne offendeth to correct him, and to vſe him hardly, that being eſtranged in his affection from him, of whom he receiueth ſuch hard meaſure, his whole loue may be ſet on her: ſo when we dote vpon the World with exceſſiue fondneſſe, and neglect our heauenly Father, who deſerueth all our loue; he maketh it, as being his ſlaue, to correct all our faults, and to vſe vs harſhly and vnkindly, not only to bring vs vnto amendment, but alſo to weane our hearts from this pernicious loue, to the end that hee may haue the whole intereſt in our affection. Yea, our loue towards God is increaſed, not only in regard of theſe inferiour cauſes & inſtruments of our afflictions; but alſo, if lifting the eyes of our mindes higher, wee doe take knowledge of the chiefe and ſupreame cauſe of our chaſtiſements, and diſcerne that it is the hand of our heauenly Father, who vſeth theſe rods and ſcourges to correct vs for our ſinnes. For as we find by worldly experience, that cockering in the parent, breedeth contempt in the childe; and that contempt and loue doe neuer match together; whereas ſeuerer diſcipline worketh in his heart awfull reuerence, which is a true mixture of feare and loue, and maketh him to ſhew all affectionate duty to his parent, that he may obtaine his fauour; and ſo by continuall inuring of him in theſe duties of loue, it is at laſt made hearty and habituall, though happily feare and formality did firſt begin it: ſo if our heauenly Father ſhould cocker vs with pleaſure and proſperity, his kindneſſe would cauſe contempt, and contempt would like a fretting Canker eate out the heart of loue, and make vs neglect all filiall reſpect: but by keeping vs vnder ſtrict gouernment, correcting vs when wee doe amiſſe, hee worketh in our hearts an awfull reuerence, whereby wee are incited to the performance of all filiall duties, and to ſhew all loue towards him, that ſo wee may gaine ſome aſſurance of his loue and fauour towards vs, of which we make higheſt accompt, when as it is endeared by the difficulty of obtayning it. Beſides our loue towards God is much increaſed in our afflictions, when as in his ſharpeſt chaſtiſements, wee plainly diſcerne his fatherly loue and goodneſſe towards vs, and that not only in regard of their end, which is the amendement of our liues, and ſaluation of our ſoules, but alſo in reſpect of his whole courſe and carriage in the inflicting of them. For looking into our afflictions with a ſpirituall eye, we ſhall plainly diſcern Gods wiſe prouidence, both in the inflicting and diſpoſing of them. Wee ſhall perceiue how hee bridleth and curbeth in the rage of our enemies, ſo that though their malice be neuer ſo great, yet they are not ſuffered to goe beyond their tether. We ſhall ſee his fatherly loue and care whereby he moderateth and meaſureth our afflictions according to our ability to beare them, making our croſſe lighter when it is ready to oppreſſe vs, or vs ſtronger to ſuſtaine the waight. Wee ſhall ſenſibly find, how he ſupporteth vs with his might, when we are ready to faint, and lifteth vs vp againe, when wee are foiled or falne. We ſhall in our outward croſſes feele the inward comforts of his Spirit, the which are ſo pleaſant and delightfull, that they are ſufficient to ſweeten a world of miſeries, and as the Apoſtle ſaith, *The more our ſufferings abound in vs, the more our conſolations ſhall abound through Chriſt*; the more he reſtraineth vs from feeding vpon worldly delicates, which would glut and cloy, but neuer ſatisfie vs; the more liberall Banquet hee maketh vs of ſpirituall bleſſings, giuing vs to drinke full flagons of his loue, filling vs with inward feeling of his fauour, and with thoſe precious Cates of his ſauing graces. Finally, ſeeing our loue towards our benefactour is proportioned according to our valuation of his gifts, and ſeeing wee are brought to eſteeme of Gods benefits rather by wanting, than by enjoying them; Hereby it commeth to paſſe, that we loue the Lord much better when hee taketh his gifts from vs, than when wee doe ſecurely poſſeſſe them. For by the want of them finding their value, we then know and acknowledge how much we are bound vnto God for ſuffering vs graciouſly ſo long to enjoy them; wee come alſo by this conſideration to a ſight of the excellency of thoſe benefits, which ſtill God is content to continue vnto vs; and ſo are more louing and thankfull for the remaynder of Gods bleſſings, than when wee had all without any partition; thinking our ſelues (with the afflicted Church) more beholding vnto God, that *wee are not vtterly conſumed*, than wee did when wee abounded in worldly proſperity, and wanted nothing that our hearts deſired.

2.Cor.1.5.

Lament.3.22.

§.Sect. 4.
That God b
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feare in vs.

Thus alſo our feare of God receiueth much growth and ſtrength by our afflictions, which vſually is weakned and impaired with that wretchleſneſſe and ſecurity which ariſeth from long proſperity. For howſoeuer our feare of God being a filiall affection, ſhould chiefly ſpring from faith and aſſurance of his loue towards vs, and from that loue which is inflamed in our hearts towards him, by the apprehenſion of this his vndeſerued fauour, and the conſideration of thoſe innumerable benefits which as fruits of this fatherly affection, haue been communicated vnto vs; chiefly fearing to offend and diſpleaſe ſuch a gracious God whom wee ſo loue, becauſe hee ſo loueth vs: yet ſo is our Spirituall part hampered with the fleſh, and our filiall affection aſſaulted with carnall negligence and ſecurity, that (herein like vnto earthly children) wee feare our heauenly father moſt, when he holdeth in his hand the rods of correction, & when we ſee that by offending him, we make our ſelues obnoxious vnto his heauy judgements, the which wee cannot poſſibly eſcape, either by reſiſting his power or auoyding his preſence. And ſo wretchleſſe we are in all good duties, and ſo much delighted with the pleaſures of ſinne, that if we had a priuiledge of impunity, doing what wee liſt without controlement, and did not feare the ſmart of correction which followeth ſinne, as well as the diſpleaſure of our louing Father, wee would grow diſſolute in our courſes, and be hardly kept either in awe or order. And therefore the Lord, out of his mercy and loue towards vs, maketh vs to feare him for his judgements, ſeeing wee will not, as wee ought, feare him for his mercies, and to ſtand in awe of him to auoid our owne paine, when wee take no care to auoid his fatherly diſpleaſure: as we may ſee in the example of holy *Dauid* himſelfe, who hauing often felt the ſmart of Gods chaſtizing hand, cryeth out: *My fleſh trembleth for feare of thee, and I am afraid of thy judgements*. For the burnt child dreadeth the fire, and hee who hath once beene ſcorched with the heat of Gods wrath, and felt the ſmart of his diſpleaſure, will hardly euer after be allured with the ſweetneſſe of ſinne to incurre the danger thereof againe, knowing *that it is a fearefull thing to fall into the hands of the liuing God*. Whereas they who neuer taſted the bitterneſſe and ſowerneſſe of theſe heauy judgements, and neuer felt the ſmart of theſe whips, are ready to nibble at euery worldly baite, and to hazard the committing of any ſinne, out of wanton con-

Pſal.119.120.

Heb.10.31.

contempt and hope of impunity. For as the Wiſe man ſpeaketh, *becauſe ſentence againſt an euill worke is not executed ſpeedily therefore the heart of the children of men is fully ſet in them to doe euill.* To which purpoſe the Lord thus reaſoneth with his owne Church and people; *Whom diddeſt thou reuerence or feare ſeeing thou haſt lied vnto me, and haſt not remembred me, nor laid it to thy heart? Is it not becauſe I hold my peace, and that of long time, therefore thou feareſt mee not?* And therefore ſeeing afflictions worke in vs the feare of God, whereby we are incited to all good duties, and reſtrained from ſinne, which would in this life fill our conſciences with horrour and terrour of Gods wrath, and caſt vs into eternall condemnation in the life to come; great cauſe haue we to kiſſe our earthly croſſes with comfort and contentment; ſeeing they doe not ſo much crucifie vs as our ſins, by the death of the fleſh preſerue vs from death euerlaſting, and by pricking vs in the ſides haſten our ſpeed in the way of righteouſneſſe and holines, which at laſt will bring vs to endles joy, & heauenly happines.

8.11.
57.11.
111.10.

Sect. 5.
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e grace of
e humility.

Finally, the Lord vſeth theſe afflictions, as a notable meanes to worke and increaſe in vs that excellent grace of humility, bringing vs thereby to a ſight and ſenſe of our own vileneſſe and vnworthineſſe to a true acknowledgement of our infirmities, weakneſſe, and great inſufficiency, and to a voluntary ſubjection and ſubmiſſion of our wils in all things to the good will and pleaſure of God. For whereas in the time of proſperity we are ſo blinded with natural pride and ſelfe-loue, that we neuer come to a cleere knowledge of our ſelues, nor to a true valuation of our own gifts and good parts; but are puffed vp with ſelfe-conceit, hauing a great opinion of our owne excellency, ſtrength and abilities; imagining that though God ſhould leaue vs to our ſelues, we could ſtand in our own might, reſiſt any tentation, and encounter and ouercome any enemy; when God bringeth vs into trouble and affliction, and exerciſeth vs with thoſe vſuall trials of ſickneſſe, pouerty, diſgrace or loſſe of our neereſt and deereſt friends; then are we by them brought to a ſight of our own frailty and infirmity, and by this experience find, how vnable we are by our owne ſtrength to indure the weakeſt triall, or to get the vpper hand ouer the leaſt tentation. And then caſting from vs our vain ſelfe-confidence, we implore the Lords aſſiſtance, and truſt wholly in the power of his might, through which obtaining victorie, we diſclaim all praiſe as not due vnto vs, and returne it vnto God to whom of right it appertaineth, ſaying with the Church, *not vnto vs O Lord, not vnto vs, but vnto thy name giue the glory.* And whereas in the time of our proſperity, we would haue all the glory our ſelues, and will ſcarce admit the Lord to be a ſharer with vs; In our afflictions we ſee and acknowledge that nothing belongeth vnto vs but ſhame and confuſion of face, and whatſoeuer is praiſeworthy in vs, we aſcribe it wholly vnto the Lord, as vnto the ſole author and fountaine of all our good. Finally whereas in our proſperity we grow ſo wilful and ſtubborne, that wee cannot with meekneſſe and patience, ſubmit our will to the wil of God, but rather wiſh that ours, than his, ſhould be fulfilled; and wax through pride and inſolency ſo impatient, that we ſtorme and rage, when we are but touched with any ſleight affliction; as though we thought that ſome wrong and iniury were offered vs by God, when we, who haue in our owne conceit deſerued ſo well, are thus put to ſuffer this ſmart and miſery: this fire of affliction melteth and ſoftneth our hard and ſtubborne hearts, making them tender and plyable vnto the good will & pleaſure of Almighty God, and theſe chaſtiſements and corrections, bringing vs to a ſight and ſenſe of our manifold and grieuous ſins, doe cauſe vs to judge and condemne our ſelues as worthy of farre greater puniſhments, and then doe wee not only with meeknes and patience ſuffer theſe fatherly corrections, but are ready to acknowledge, that it is the wonderfull mercy of the Lord that wee are not vtterly conſumed. And as cockered children doe ſtruggle and ſtriue with their parents, when they goe about to chaſtiſe them for their faults, and with great impatiency roare and cry out, when they feele the ſmart of the firſt ſtripes; but when they ſee them reſolued to continue and redouble their blowes, til they haue broken them of their ſtubborneſſe, they at laſt become as milde as Lambes, and with all meekneſſe and humility ſubmit themſelues to their Parents pleaſure: ſo when our heauenly Father firſt taketh vs in hand after wee haue beene long cockered in plenty and proſperity, and beginneth to correct vs for our ſins; wee murmur and repine, ſtruggle and ſtriue with great impatiency and rebellion againſt his Will and Prouidence, but when he ſtill beateth vs with theſe rods, and either continueth or increaſeth our afflictions, & addeth one croſſe vnto another, then our proud and ſturdy ſtomacks being maſtered, wee humble our ſelues vnder his holy hand, and indure whatſoeuer correction he is pleaſed to inflict with all meekneſſe and patience. And this is a principall end why the Lord afflicteth vs, that he may abate our pride, tame our vnrulineſſe, and worke in vs that excellent vertue of humility. For ſo himſelfe ſaith, that hee afflicted his people for the ſpace of forty yeeres in the Wildernes, *that he might humble and proone them;* And the Apoſtle *Paul* affirmeth of himſelfe, that God gaue him *that pricke in his fleſh, and the meſſenger of Satan to buffet him, that hee might not be*

4.6.
115.1.
9.7.
Deut. 8. 2.
2. *Cor.* 12.7.

exalted aboue meaſure with the multitude of reuelations. The which his end he powerfully effecteth, as we may ſee by many examples. Thus *Dauid* in his greateſt afflictions humbleth himſelfe before God, ſaying, *Here am I, let him doe to me as ſeemeth good in his eyes.* So *Rehoboam*, who, whileſt he enjoyed peace and proſperity, was ſo proud and inſolent; when he was brought into the ſtraits of affliction by reaſon that the King of *Egypt* made Warre againſt him, *humbled himſelfe before the Lord, acknowledging that the Lord was iuſt.* And *Nebuchadnezzar* who in pride of heart had ſo glorioully boaſted of his might and majeſty, being grieuouſly afflicted humbleth himſelfe and giueth vnto God all prayſe and glory. Yea, wicked *Manaſſes* himſelfe, who had raged againſt God and his Saints, with wonderfull inſolency, when hee was led captiue by his enemies in fetters and chaines, then was this wild Colt and ſauage Lion broken and tamed, and *hee humbled himſelfe greatly before the Lord his God.* Yea, euen where there hath beene no place for true humility in the reprobate hearts of wicked men; afflictions haue wrought ſo powerfully in them, that they haue beene brought hereby to an outward and hypocriticall humiliation, as we may ſee in the example of *Pharaoh* and *Ahab*, who in their afflictions confeſſed their ſinne and humbled themſelues before the Lord. And thus it appeareth that the Lord by affliction doth powerfully pull downe our pride, and worketh and increaſeth in our hearts that excellent grace of humility, which being the foundation and ground of other vertues, doth, the deeper it is laid in our hearts, make the building of ſpirituall grace ſo much the more firme and ſtrong, that the tempeſts of tentation cannot ouerthrow it. Of which the afflicted Church hauing good experience, profeſſeth it to be *good for a man to beare the yoke of affliction euen in his youth. Seeing hee ſitteth meekly alone and keepeth ſilence, becauſe he hath borne it vpon him. He putteth his mouth in the duſt if there may be hope. He giueth his cheeke to him that ſmiteth him, and is filled full with reproach.* The conſideration whereof ſhould moue vs to beare all our afflictions with patience and comfort, ſeeing we receiue this ſingular fruit by them, and haue this excellent grace of humility, which is the ornament that graceth all our other graces in the ſight of God and men, both begun and alſo continued and increaſed in vs; and that damnable ſinne of pride mortified and ſubdued, which is ſo odious and abominable in the ſight of God, that hee loatheth his owne gifts which are tainted and ſtained with it; and chooſeth rather to ſuffer his deereſt children to fall into other grieuous ſinnes, that in the ſight of them they may be humbled, than indure that pride ſhould harbour in them; becauſe their other ſinnes doe not ſo much diſhonour God, nor hinder the ſaluation of their ſoules, as this ſinne of pride, if it were ſuffered to raigne in them in its full ſtrength. In which reſpect one ſaith; I dare be bold to affirme, that it is profitable for the proud to fall into ſome open and manifeſt ſinne, that hereby they may diſpleaſe themſelues, who formerly ſinned by too much pleaſing: So *Peters* diſpleaſure, was more wholeſome to his ſoule when hee wept and wayled, than his pleaſing of himſelfe when he preſumed.

2.Sam.15.26.

2.Chro.12,6.

Dan.4.27.31.

2.Chro.33.12.

Exod.10.16.
1.Kin.21.27.

Lamen.3:28,
29.30.

*Auguſt. de ci-
uit. dei lib. 14.*

CHAP. XXIII.

That God by our afflictions worketh and increaſeth in vs repentance and new obedience.

AND thus haue I ſhewed that afflictions are vſed by God as a notable meanes to worke in our minds and hearts all ſanctifying and ſauing graces: It now followeth to declare how the fruits of theſe graces, repentance and new obedience, are by theſe fatherly corrections furthered and increaſed. For as afflictions doe notably helpe forward our effectuall calling and firſt conuerſion vnto God, ſo do they much further our repentance, & prouoke vs continually to renew the act thereof after our many relapſes and daily ſlips into ſin. And when hauing reſolued to walke in the way of holineſſe and righteouſneſſe towards our heauenly home, wee are in our paſſage allured to turne out of the right path into the by-wayes of ſin and wickeneſſe, by hauing the baites of worldly vanities ſet before vs; the Lord caſteth into our way theſe Thornes and Bryars of affliction and tribulation, making thereby our wandring and digreſſing ſo diſtaſtfull and vnpleaſant, that we are neuer at reſt vntill we be returned by repentance into the right way againe. So one ſaith that God ſtriketh into the heart of man terrour and feare, that hee may weane and with-draw it from the loue of the World, and pricketh him with tribulations, that hee may not loue his way better than the end of his journy, nor his pilgrimage better than his Country. For his fatherly chaſtiſements produce ſorrow and compunction, bring into vs feare and contrition, draw out of vs infirmity and infection, and cauſe vnto vs ſtrength and recouery of our health. But this will better appeare if wee particularly ſhew how affliction furthereth vs in all the duties and actions which are performed by vs in the practice of repentance; for firſt, when God correcteth vs, wee looke backe vnto our former courſes, and conſider and examine our ſelues what ſins wee haue committed,

§. Sect. 1.
That by affli-
ctions we com
to examine
our waies, to
ſee our ſinnes
and to bewail
them with bit-
ter griefe.

*Tua enim pa-
terna tribulati
producit mœ
rem & com-
punctionem, in
ducit timorem
& contritionem
educit langu-
rem & infecti
onem, adducit
vigorem & c
rationem.*
Idiota inter
thodoxogr. d
patient. veræ
contempl.c. 6

mitted, which haue moued the Lord to inflict vpon vs theſe judgements and chaſtiſements; and by this examination we come to a ſight and ſenſe of ſin, and to an humble acknowledgement, that we ſuffer nothing from God, but that which our ſin hath juſtly deſerued. An example whereof we haue in *Iacobs* ſonnes, who by their troubles and affliction were brought to a ſight and feeling of that grieuous crime, of betraying and ſelling their brother *Ioſeph*. *Wee haue verily ſinned* (ſay they) *againſt our brother, in that we ſaw the anguiſh of his ſoule, when he beſought vs, and we would not heare him: therefore is this trouble come vpon vs.* And becauſe, pride, ſelfe-loue, and liking of our moſt eſteemed ſinnes, doth commonly dazle our ſight and make vs euen ſtarke blinde in this ſearch and diſquiſition; therefore doth the Lord oftentimes obſerue (as hath beene ſhewed) an analogy, proportion and ſimilitude, between the quality of the ſinne and the correction which he inflicteth for it; and ſo leadeth vs, (as it were) by the hand, that we may come to find and feele it by his guidance and direction. An example whereof we haue in *Dauid*, whoſe ſinne of murther and adultery, was corrected with the Rape of his Daughter and Concubines, and the murther of his children and ſubjects by one another. Secondly, when by affliction we are wakened out of our ſecurity, brought to looke backe and to ſay, *What haue I done*; and when by ſearching and examining our owne conſciences we ſee and acknowledge, how haynouſly we haue offended God, and feele the burthen and ſmart of our ſin pinching & oppreſſing vs both at once, then are wee hereby moued to bitter griefe and hearty ſorrow, becauſe wee haue offended our gracious Father, and forced him by our wickedneſſe to proceed in theſe ſeuere courſes for our correction and reformation. For when our hearts are ſo hard that ſinne alone will not worke in them ſorrow and remorſe, afflictions and ſenſe of ſmart being added to them as a double weight, doe bruiſe and preſſe out of them ſighes and groanes: and this rod of correction beating vpon theſe hard Rockes, doth cauſe them to yeeld ſtreames of teares, and (as it were) to waſh and bath our ſinfull ſoules in the waters of true repentance. For howſoeuer in Gods deareſt children griefe for the afflictions themſelues which they ſuffer, hath commonly the firſt place, yet this ſorrow for ſmart, doth alwayes end in ſorrow for ſinne, and when correction with ſenſe of paine hath made the heart ſoft and tender, and hath filled (as it were) the cyſternes of the eyes with plenty of water; then grace commeth and altereth the vſe, and whereas it was prouided by nature for the deploring of our affliction, it is now imployed and powred out by Grace for the bewayling of our ſinnes, which are the deſeruing cauſe of all our ſmart and miſery.

42.21

§. Sect. 2.
That by afflictions wee are moued to hate our ſinnes, to confeſſe them vnto God, to flee & forſake them, and to ſerue the Lord in the duties of holineſſe & righteouſneſſe.

Thus alſo doth the Lord by our afflictions worke in vs a true hatred of ſin; and whereas it is ſo ſweet to corrupted nature, that we are ready (as licorous children doe ſugar) to keepe it vnder our tongue; yet when it is imbittered with this gall of afflictions, wee ſpit it out like a loathſome medicine, and begin to abhorre that before-liked meat, when ſuch vnpleaſant ſawce is mingled with it. By them likewiſe are wee brought to an humble confeſſion of ſinne vnto God whom wee haue offended, and to an earneſt deſire of pardon and forgiueneſſe, that ſo being freed of our ſinnes, we may alſo be eaſed of our ſmart. And thus *Dauid*, when *the hand of God was heauy vpon him day and night, and his moyſture thereby turned into the drought of Summer*; layd open his ſins before the Lord by humble confeſſion, and ſpread in his ſight all his bonds of debt, that hauing his ſins pardoned and bonds cancelled, he might be deliuered from that affliction and correction which did accompany them. *Then* (ſaith he) *I acknowledged my ſin vnto thee, neither hid I mine iniquity; for I thought I will confeſſe againſt my ſelfe my wickednes, and thou forgaueſt the puniſhment of my ſinne.* And furthermore hauing taſted and felt the bitternes & ſmart of theſe loathſome ſawces and ſharpe whips, we flee ſinne with all watchfull care for the time to come, which (as we haue found by experience) hath made vs obnoxious to them, and heedfully auoyd the committing of any wickedneſſe leaſt we thereby diſpleaſing againe our heauenly Father, doe moue him to reſume into his hands theſe rods of chaſtizement and to correct our new ſinnes with new afflictions, which in all likelihood will be more ſharpe and ſeuere, than thoſe which wee ſuffered in time paſt, becauſe we haue no better profited by our former corrections. And this benefit of afflictions moouing vs to flee and forſake ſinne, is implyed in that excellent prayer made by *Salomon*: *When Heauen* (ſaith he) *ſhall be ſhut vp, and there ſhall be no raine, becauſe they haue ſinned againſt thee; and ſhall pray in this place and confeſſe thy Name, and turne from their ſinne when thou doeſt afflict them; then heare thou in Heauen and pardon the ſinne of thy ſeruants, &c.* Neither doe afflictions ſerue onely as a meanes to make vs ſee, bewayle, confeſſe, hate and forſake our ſins, but alſo doe incite and prouoke vs to ſerue the Lord in all holy and Chriſtian duties which reſpect Him, our Neighbours, or our ſelues; nor are they behoouefull alone for the mortifying of our ſins, but alſo for the quickning and inabling vs to performe all the workes of holineſſe and righteouſneſſe which God in his Law requireth of vs. For though our hearts (through the gift and

Pſal.32.4,5.

1.King.8.35,36

grace of God) are become good ground, and fit to receiue and retaine the ſeed of Gods Word, yet are they made much more fruitfull by the Winter of affliction, and by hauing the cold Snow of trouble and miſery lying vpon them. Though wee are already inflamed with a true zeale of Gods glory, yet doth this heauenly fire burne much more feruently when the wind of tribulation doth blow vpon it: though for the preſent it ſeemeth to bee kept downe and hindred from burning by theſe tempeſtuous blaſts. And this the Apoſtle plainly expreſſeth: *No chaſtiſing* (ſaith he) *for the preſent ſeemeth to be ioyous but grieuous; yet afterward it bringeth the quiet fruit of righteouſneſſe vnto them which are thereby exerciſed.* To which purpoſe another ſaith, that the ſweeteſt ſhowers doe not ſo cauſe the ſeed to bud and grow; as this ſhower of teares doth make the ſeed of godlineſſe to ſprout and ſpring. For when the ſoule is waſhed and the minde watered with theſe teares of repentance, the bud and branch of wholeſome Doctrine within a while ſpringeth and ſhooteth vp. The conſideration whereof ſhould much comfort vs in all our afflictions, ſeeing this profitable fruit of repentance ariſeth from them; for thrice happy are thoſe blowes and ſtripes which by making the body to ſmart for the preſent, doe inflict mortall wounds into our killing ſinnes, and preſerue both body and ſoule from theſe deadly ſtings, which otherwiſe would wound them vnto death euerlaſting. Moſt bleſſed vnto vs are theſe rods and whips which by cauſing the skin to ſmart, doe cure thoſe deadly wounds in our hearts and ſoules; and by vexing vs with their ſtripes, doe keepe vs from vexing God with our ſinnes. And moſt happy may wee thinke our ſelues when the Lord vſeth theſe afflictions, as ſpurs and goades in our ſides to pricke vs forward in the way of holineſſe and righteouſneſſe, when in our ſelues we are drowſie, dull and dead, vnto all good actions; and as cords to draw vs on in holy and Chriſtian duties, when in our owne diſpoſition we are backward and ſluggiſh.

Heb. 12. 11.

Non ſic ſemina delatus imber germinare & creſcere facit, vt pietatis ſemen excitat & vernare facit ex lacrymis ruens imber. &c.] Chryſoſt. ad pop. Antioch. Homil. 4. Tom. 5.

§. Sect. 3. That God by afflictions worketh and increaſeth in vs obedience to his will. *Heb. 12. 11.*

And thus it appeareth that by afflictions our repentance is daily renewed and increaſed: The like may be ſaid of our new obedience, and that whether wee vnderſtand that actiue obedience, whereby we ſtriue and indeuour to doe the will of God; or that paſſiue obedience, by which wee are content with meekneſſe and patience, that Gods Will may be done in vs. Both which the holy Apoſtle propoundeth vnto vs in our onely patterne and precedent Ieſus Chriſt, whoſe example he exhorteth vs to follow, both in willing and meeke ſuffering that which our heauenly Father inflicteth on vs, in ceaſing from ſinne, and in liuing for the time to come, not after the luſts of men, but after the Will of God. Concerning the former wee are to know, that whereas wee like pampered or reſty Horſes, are ready either to goe out of the way of righteouſneſſe, or elſe to ſtand ſtill, or goe ſlowly forward; the Lord vſeth afflictiōs as a ſtaffe to beat vs into the vvay, and to make vs to returne into our right courſe, from vvhich we haue digreſſed; and and alſo as a ſpur or goade to pricke vs on vvhen vve make a ſtand, or but ſmall haſte in going on in this ſpirituall journey. And whereas like children we caſt the Commandements of our heauenly Father behind our backes, vvhen vvee are too much cockered: and grow careleſſe and negligent in all good duties vvhich vvee owe vnto him, being left to our owne liberty; when he ſtrictly calleth vs to account, and finding vs idle and ſlothfull, doth ſharply chaſtiſe vs for our neglect of that duty vvhich hee hath required; then doe vvee vvith all care and diligence informe our ſelues in his holy Will, treaſure vp his Commandements in our hearts and memory, and vvith all readineſſe put in practice, as occaſion ſerueth, vvhatſoeuer duty is enjoyned vnto vs. So that this ſweet incenſe of our new obedience doth then ſend forth the moſt delightfull odour, vvhen as it is offered vnto God by the fire of affliction: And as the ſweeteſt Roſe doth ſpring out from among the ſharpeſt prickles, ſo the duties of obedience which wee owe vnto God, doe then appeare in their chiefe beauty and brauery; and yeeld the moſt ſweet and pleaſing ſent, vvhen they grovv and ſprout vp from among theſe prickles and bryars of affliction and tribulation. And this the Apoſtle plainly teſtifieth, namely that though afflictions in themſelues *are vnpleaſant and grieuous*, yet being watered with the dew of Gods grace, *they bring forth the quiet fruit of righteouſneſſe vnto them that are thereby exerciſed.* So the Prophet telleth vs, that ſeeing *Gods iudgements are in the earth, the inhabitants of the world ſhall learne righteouſneſſe.* Yea, ſo neceſſary are theſe afflictions for the keeping of vs in the right way, and the furthering of our fruitfulneſſe in holy duties, that when wee are freed and ſecured from them, wee are ready to erre out of the path of Gods precepts, (as we may ſee in the example of *Dauid*, who out of his owne experience ſaith; *before I was afflicted I went aſtray; but now I keepe thy Word*) yea, and to become barren and vnprofitable, not yeelding any ſtore of theſe fruits of obedience; whereas when wee are continually vnder the rod, and feele the ſmart of our ſloath and negligence; then doe wee heedfully remember what God requireth, and dare not falter and faile in the performance of our duty, as we may ſee in the example of the afflicted Church, who ſaith; *All this is come vpon vs, yet doe wee not forget thee, nei-*

1 Pet. 4. 1. 2.

Heb. 12. 11. *Eſa. 26. 9.* *Pſal. 119. 67.* *Minus pii viuis, ſi minus perſecutionem pertuleris.* Greg. epiſt. 6. cap. 191.

Pſa. 44. 17. 18. *Vt terra niſi culta fuerit licet fertilis ſit, tamen non ſolum fructum hominibus denegat, ſed è contrario generat ſpinas.*

neither deale wee falſly concerning thy couenant: Our heart is not turned backe neither our ſteps gone out of thy path, &c. In which reſpect we are fitly compared vnto Walnut-trees, which are ſo much the more fruitfull, by how much they are the more beaten; or vnto arable grounds, which bring forth no good graine but weeds and thiſtles, briars and thornes, vnleſſe they bee broken and torne in ſunder with the plow and Harrow.

s inſtet niſi
ris tentatio-
dum fuerit
ſolatus aff-
bus non ſolum
ſe non proſi-
ſed aliquo-
in ipſum
currit. Ba-
ſil. tract. de
ſol. in ad-
ſ.

§. *Sect.* 4.
The former point illuſtrated by ſimilitudes and examples.

Wee are indeed a fruitfull vineyard of Gods owne planting, and wee who were wild branches barren of all good fruit of holineſſe and righteouſneſſe, are through Gods infinite mercy and loue ingrafted into the true Vine Ieſus Chriſt, from whome receiuing all our life and ſappe, wee are inabled to bring forth the pleaſant grapes of new obedience; but yet if wee were let alone, and ſuffered to runne out with vncontrouled liberty wee would like the fruitfull Vine, which is neuer pruned, returne to our old naturall wildneſſe, and bring forth no other fruit, than thoſe ſowre grapes of iniquity and ſinne. And therefore our heauenly vintager for his owne glory and our good cutteth away the ſuperfluities of our licencious liberty, and pruneth vs with this pruning knife of trouble and afflictions, that being kept ſhort in our worldly and carnall deſires, wee may become more fruitfull in all holy duties. So our Sauiour ſaith; *I am the true vine, and my father is an husbandman. Euery branch that beareth not fruit in mee, he taketh away: and euery one that beareth fruit he purgeth it, that it may bring forth more fruit.* Wee are fruitfull trees of righteouſneſſe planted by God himſelfe; but yet that wee may continue in this good eſtate, wee had great neede to bee waſhed with the boyſterous ſtormes of tribulation, and to be nipped with the pinching froſts of trouble and affliction, that ſo thoſe cankers and caterpillers of pride, forgetfulneſſe of God, and carnall ſecurity which the ſummer of proſperity and wretchleſſe eaſe doe breed in vs may be killed and deſtroyed; as alſo that wee may be hindred from ſending forth the vnprofitable ſhutes of will-worſhip and ſuperſtition, through the vnſeaſonable warmth of prepoſterous zeale; which, if they were not nipped in with the feare of God ariſing from his correction, and making vs carefull, that wee offer nothing vnto him, but that pleaſing ſeruice which hee hath required; wee ſhould ſpend our whole ſtrength in bringing forth theſe fruits of our owne inuentions, and be vtterly barren and bare of thoſe timely ripe fruits of new obedience. Wee are through the election of grace Gods faithfull ſeruants, but yet not thorowly purged from our ſeruile diſpoſition; for the more bountifull our maſter is, the ſooner we forget him; the more richly hee rewardeth vs, the more negligent wee are in performing of our duty; and the more liberally wee are vſed, the more licentious we wax, growing vnto ſuch pride and inſolence, that whatſoeuer wee luſt after, wee thinke to bee lawfull, and make our will the rule of all our actions: and therefore we force our Lord and maſter to alter his courſe, to with-draw his wages of worldly bleſſings, to handle vs roughly, and to keepe vs vnder ſeuere diſcipline, correcting our negligence, and forcing vs to the performance of our duties with chaſtiſements and afflictions. Which meanes if they be not powerfull enough to worke in vs this reformation, then doth he oftentimes turne vs out of his outward gouernment and protection, and ſuffereth our enemies to preuaile againſt vs, and to bring vs into their ſlauery, that finding the difference of theſe two ſeruices, and growing weary of this preſent bondage; wee may more earneſtly deſire to bee re-entertayned by our old maſter, and being admitted may be more carefull and diligent in the performance of our duty. And thus the Lord dealt with the Iſraelites; for though they had neglected his ſeruice, and ſinned againſt him, yet he ſaith becauſe they had humbled themſelues hee would not deſtroy them, but would ſend them ſhortly helpe and deliuerance; Neuertheleſſe they ſhould for a time become the ſeruants of *Shiſhak* that they might know the difference betweene the ſeruice of the Lord and the ſeruice of the kingdomes of the Earth.

ſ.15.2.

re gra-
fructu,
acerbi-
frigoris vi-
tia repri-
tur. Hie-
ron. epiſt.
l ægrotum
ium. tom. 4

2.*Chro.*12.8.

§. *Sect.* 5.
That theſe fruits of new obedience ſpringing from afflictions, ſhould moue vs to beare them with patience and comfort.

Seeing therefore the Lord by our afflictions doth not intend our hurt, but out of his meere loue, and mercy vſeth them as a notable meanes to make vs more fruitfull in all holy and Chriſtian duties, which ſhall hereafter be crowned with all glory and felicity; let the expectation of this rich harueſt of holineſſe and happineſſe repleniſh our hearts with patience, comfort and ſpirituall reioycing in the winter of afflictions, ſeeing there is no proportion betweene our paine and the profit which it bringeth. Wee are trees of righteouſneſſe which Gods right hand hath planted, let vs not therefore feare to bee cut and pruned with troubles and afflictions, ſeeing God thus purgeth and pareth away our ſuperfluous branches that we may bring forth more fruit, as our Sauiour teacheth vs. Yea rather wee had great cauſe of feare, if wee were exempted from theſe calamities, for as that is a fruitleſſe tree which is ſuffered to grow wild and vntouched, and is neuer beaten with poles nor ſhaken with mens hands, nor hit nor hurt with any ſtones or cudgels; which is therefore daily in danger to be cut downe and caſt into the fire, becauſe it doth no good by ſtanding and growing: ſo it is a ſigne that wee are fruit-

Eſa,61.3.

*Ioh.*15.2.

leſſe trees ſtill growing in the wild wood of the world, which muſt one day be cut downe and caſt into euerlaſting fire; if our heauenly husbandman taketh no care to purge and prune vs with croſſes and afflictions, and if no blowes or ſtrokes of aduerſity and tribulation doe light vpon vs, who haue farre greater cauſe of ſorrowing in our expectation of our future burning, than of rejoycing in our preſent flouriſhing. Wee are vines of Gods owne ſetting, whoſe glory and excellency conſiſteth not in the broadneſſe and beauty of our leaues, nor in the handſomneſſe and ſtraightneſſe of our body and branches; but onely in our fruitfulneſſe, whereby wee bring forth great plenty of the ripe and ſweete grapes of holineſſe and righteouſneſſe; and therefore when we haue the beauty and brauery of our outward eſtate taken from vs, and haue theſe leaues of earthly vanities blowne away with the winds of aduerſity, and our ſuperfluous ſtemmes of worldly ſubſtance pruned and plucked from vs in this winter of affliction, there is no cauſe of griefe and mourning, ſeeing our chiefeſt excellency is not hereby impaired, yea rather becauſe it is much aduanced, in that wee are made more fruitfull, by how much the more we are by theſe afflictions pruned from our ſuperfluities, this may juſtly increaſe our ioy and comfort.

§. Sect. 6. That God by afflictions maketh vs more deuout and zealous in the duties of his ſeruice.

But for the better clearing of the former point, let vs deſcend vnto ſome particulars, and inſiſt in ſome ſpeciall fruits of this new obedience. And to this end let vs conſider, that by theſe our afflictions wee are made much more deuout; diligent and zealous in performing of all holy and Chriſtian duties of Gods ſeruice, than when wee flouriſh in proſperity; the which is ſo euident that it needeth no other proofe or witneſſe than common experience in others, and the teſtimony which euery mans conſcience is ready to giue vnto this truth by that which he findeth in himſelfe. For who ſeeth not that when we abound with earthly bleſſings wee grow forgetfull of God, and negligent in his ſeruice, either not performing it at all, or but with great coldneſſe and drowſineſſe, in meere formality and hypocriſie, becauſe wee ſeeme then to ſtand in our owne ſtrength, and to bee ſo well ſtored with our owne prouiſion, that wee neede not his helpe for our preſeruation and defence? whereas when wee are brought into the ſtreights of afflictions, and are diſpoiled of all our worldly ſuccour; when we feele the ſmart of pouerty, ſickneſſe, impriſonment, infamy; and haue no meanes of our owne whereby wee may bee deliuered; when wee are not only ſenſible of preſent paine, but apprehend future dangers, and vnto our priuate euils, expect, that God will for our ſinnes adde thoſe publicke miſeries of plague, famine, warre and deſolation: then are wee awakened out of our drowſie lethargie of ſecurity, ſhake off our ſloth and negligence, and finding that all our helpe is in the Lord both for deliuerance from preſent ſmart, and preſeruation from approaching calamities, we thinke how we may appeaſe his anger; and make him propitious, that together with his wrath the judgements which wee feele or feare may bee remoued from vs. And then with all diligence and deuotion wee worſhip and ſerue the Lord not for forme & faſhion, but with all intention of mind and feruency of zeale, that ſo our ſeruice may bee pleaſing and acceptable in his ſight. The which great difference in mens cariage and behauiour will euidently appeare, if wee will but compare flouriſhing courtiers with poore cotagers; the mariners which are in a dangerous ſtorme, with thoſe which are arriued in the ſafe hauen; thoſe which are ſicke, weake and in expectation of death, with thoſe who are luſty, healthy and in their full ſtrength; priſons, with theaters; burialls with banquets; and thoſe who are inuaded by their enemies and in danger of vtter deſolation, with thoſe who inuade them and haue got the victory. For as among the one ſort a man ſhall ſeldome obſerue any example of religion, piety and the true feare of God, but contrariwiſe contempt and neglect of all the duties of Gods ſeruice, blaſphemous ſwearing, impious curſing, prophanation of Gods ſabbaths, wantonneſſe, ribaldry and vnchaſt dalliance, lying, diſſembling, treachery and ſupplanting one another, gaming, reuelling, drinking, gormandiſing and ſuch like fruits of darkeneſſe: ſo among the other wee ſhall finde, that the fire of affliction hath inflamed the heat of their deuotion, making them to breake off their ſinnes by vnfained repentence, and to turne vnto the Lord with an earneſt deſire and indeauour to performe all the duties of his worſhip and ſeruice, in that manner and meaſure which he requireth; then they humble themſelues before God in faſting and prayer, acknowledging their impotency and inſufficiency to defend or deliuer themſelues, and vnworthineſſe to receiue any helpe and comfort from God. And yet being incouraged by his gracious promiſes, and the experience of his loue and mercy; they flee vnto him as their onely refuge, protectour and defender, and place all their hope and affiance in his alone helpe and almighty aſſiſtance. Then they receiue his word with feare and trembling, and withall reuerence and attention harken vnto it, that their ſinnes which haue brought them into all their miſeries, may bee mortifyed and ſlaughtered by the ſword of the ſpirit: that they may bee informed in the knowledge of Gods will, and alſo by ef-

effectuall reaſons and powerfull exhortations, may be perſwaded and pricked forward to the performance and practice of that which they learne and know, to the end that by this meanes they may be deliuered from their preſent afflictions vpon their reformation and amendment, and may not be indangered to ſuffer the like or greater miſeries for the time to come; that they may haue their patience confirmed and encreaſed with ſuch arguments and reaſons as the Word of God plentifully yeeldeth, which will much leſſen their miſeries and make the waight of all their afflictions much more light and eaſie to bee borne. Finally being forſaken of worldly comforts, they doe with ſo much the more diligence harken vnto the word of God, that thereby they may repleniſh their ſoules with ſpirituall conſolations ariſing from the feeling of Gods loue, and fauour towards them in this their afflicted eſtate, and the aſſurance of future happineſſe in the life to come. For as thoſe who flouriſh in worldly proſperity, doe with *Ahab* refuſe to heare the word of the Lord, becauſe it propheſieth no good vnto them, but telleth them that they haue their *portion in this life*: and that after the fruition of their worldly ioyes, they muſt come into iudgement, and render a reckoning of their abuſed bleſſings and miſpent talents; ſo they who are in affliction doe with hungring appetite feed vpon this foode of their ſoules, and with reuerent and chearefull attention liſten vnto this heauenly ambaſſage, becauſe it aſſureth them, that if they make an holy vſe of theſe fatherly corrections, they ſhall haue heauenly mirth, after their earthly mourning, laughter and reioycing, after their wailing and weeping, a moſt delightfull country and glorious kingdome, after their painefull pilgrimage and weary iorney; and that theſe light and momentany afflictions, ſhall cauſe vnto them a far moſt excellent and eternall waight of glory.

uk.16.25.
al.17.14.

uk.6.21.
Cor.4.17.

Sect.7.
he God by
fflictions ma-
keth vs to
erforme vnto
im the duty
of prayer.

But aboue all other parts of Gods worſhip and ſeruice, afflictions and miſeries doe make vs moſt frequent and feruent, diligent and zealous in powring forth our prayers and ſupplications vnto God. For whereas in our proſperity we either vtterly neglect this duty, or performe it careleſly and ſlothfully, more for cuſtome than conſcience ſake, and for forme and faſhion, rather than out of any reſpect of duty which wee owe vnto God, or of any neede which wee thinke we haue of his helpe: when we are brought into miſeries and calamities, and haue a ſenſe and feeling of our owne wants, and of the great need which wee haue of Gods aſſiſtance, then doe we flee vnto him by earneſt prayer, crauing his aide and helpe for the ſupplying of our wants, eaſe of our griefes, or protection from dangers. And as the Child, fearing nothing, is ſo fond of his play that he ſtrayeth and wandreth from his mother, not ſo much as thinking of her; but if he bee ſcared or frighted with the ſight or apprehenſion of ſome apparant or approaching danger, doth preſently runne vnto her, caſt himſelfe into her armes and cry out to bee ſaued and ſhielded by her: ſo we ſecurely enjoying the childiſh ſports of worldly proſperity, doe ſo fondly dote on them that wee ſcarce thinke of our heauenly Father, but when perils and dangers approach, and are ready to ſeiſe vpon vs, then doe we flee vnto him, and caſt our ſelues into the armes of his prouidence, and protection, crying and calling vnto him by earneſt prayer, for helpe and deliuerance in this our extremity and diſtreſſe. The truth whereof will more manifeſtly appeare, if wee conſider the examples of the faithfull in former times, who being in affliction haue ſhewed themſelues forward in performance of this duty; thus *Hezechias* being beſieged by the hoaſt of *Senacherib* flieth vnto God as his only aide by effectuall prayer, wheras being deliuered in the time of his proſperity, he was ready to glory in his owne prouiſion of riches, and to rely too much vpon his treaſures. So what excellent prayers and Pſalmes did holy *Dauid* make in the time of his afflictions, flying vnto the Lord, as vnto his onely rocke and refuge, ſhield and ſtrength; but being poſſeſſed of his kingdome, and become famous through many victories, glorying in his power, and relying too much vpon his owne forces, he giueth commandement to number the people. Yea euen *Manaſſes* himſelfe whoſe heart was full of idolatry, his mouth with blaſphemies, and hands with blood, whileſt hee flouriſhed in his kingdome; when he was led captiue by his enemies, and faſt bound in fetters and chaines, powred forth effectuall prayers vnto the Lord his God. Neither was this the practice of ſome priuate men onely, but euen of the whole people and Church of God; for though in their proſperity (as the Lord himſelfe obſerueth) *they turned their backe vnto him and not their face, yet in the time of their trouble they ſay; ariſe and helpe vs.* So the Prophet *Eſay* ſaith; *Lord in trouble they haue viſited thee, they haue powred out a prayer when thy chaſtning was vpon them.* And the Pſalmiſt ſpeaketh to the ſame purpoſe, *when hee ſlew them* (ſaith hee) *they ſought him, and they returned and ſought God earely.* Yea ſpeaking of the manifold kinds of miſerie wherewith the faithfull are exerciſed, hee maketh this the foote of his ſong: *then they cryed vnto the Lord in their trouble, and he deliuered them out of their diſtreſſe.* And this euery man may find verified in his owne experience, for ſuch is our corruption, that whileſt we abound with

Eſa.37.1.2.3.

Pſal.18.1.2.

2.Sam.24.
2.Chro.33.12.

Ier.2.27.

Eſa.26.16.

Pſal.78.34.

Pſal.81.7.& 107.6,&c.

with worldly bleſſings, as we ſet our hearts vpon them by louing them aboue meaſure, ſo alſo in truſting and relying vpon them without reaſon; and howſoeuer they are but vaine hopes and helpes to ſaue and deliuer vs, yet when we may haue free recourſe vnto them, wee ſeldome and ſlackly flie vnto the Lord for aide and ſuccour. But when he taketh from vs theſe earthly idols, and emptieth our hearts of all worldly confidence, bringing vs into deſperate dangers, and hiding from vs all inferiour helpes; then hauing no other place of ſafety vnto which we may reſort, wee flie vnto the Lord for ſuccour and reliefe, crying out with the Pſalmiſt, *O Lord giue vs helpe in trouble, for vaine is the helpe of man.* And with good *Iehoſhaphat, O God wilt not thou iudge them? for there is no ſtrength in vs to ſtand before this great multitude that commeth againſt vs, neither doe wee know what to doe, but our eyes are towards thee.*

Pſal. 108.12.

2.*Chro.* 20.12.

§. *Sect.* 8. That in our afflictions we incite our ſelues to call vpon God with many reaſons.

Yea being in this difficulty and diſtreſſe, we are not onely content to be pricked on to the performance of this duty with the ſpurre of afflictions, but wee alſo incite and ſtirre vp our ſelues, to call vpon the Lord for helpe and deliuerance, by many other arguments and reaſons. As firſt by the conſideration of Gods expreſſe commandement, vnto which hee hath encouraged vs to performe obedience by his moſt gracious promiſes. So our Sauiour willeth vs to *aske and wee ſhall receiue, ſeeke and wee ſhall find, knocke and it ſhall bee opened vnto vs.* More eſpecially by his holy Apoſtle hee hath required vs to performe this duty in the time of our afflictions, *Is any among you* (ſaith he) *afflicted? let him pray. Is any merry let him ſing.* And againe, *Let vs goe boldly vnto the throne of grace, that we may receiue mercy, and find grace to helpe in time of need.* So the Lord himſelfe hath enjoyned vs after a more eſpeciall manner to make our ſupplications vnto him in the time of our afflictions. *Call vpon me* (ſaith he) *in the time of trouble, and I will deliuer thee, and thou ſhalt glorifie mee.* The which duty if wee at this time doe neglect wee ſhall double his diſpleaſure againſt vs, for he is not more offended with our ſinne which hath deſerued this chaſtiſement and affliction, than at our negligence or ſtubbornneſſe whereby wee refuſe, or ſlothfully neglect to begge at his hands, pardon and deliuerance. Secondly, by calling to mind, that he alone is of omnipotent power; and therefore able to ſhield vs from all dangers, and to deliuer vs out of all our afflictions; and infinite in his loue and mercy towards vs, and therefore willing to extend his power for our preſeruation and freedome from all our troubles. Both which are ſtrong motiues to make vs flee vnto the Lord by earneſt prayer: for as when the ſtorme bloweth and the Sea rageth, the poore paſſenger can ſee no place of ſafety, till hee be ariued in the quiet port: ſo when wee are toſſed and turmoiled in this Sea of miſeries, and can ſee in all the world no ſafety or ſecurity, then doe wee by feruent prayer flee vnto the Lord, as being the only hauen and harborough which can keepe vs ſafe in theſe tempeſts of affliction. Thirdly, by conſidering that whatſoeuer the inſtruments of our troubles be, the Lord is the ſole authour and chiefe cauſe of them; And therefore as the offender ſueth not to the executioner for pardon, becauſe he knoweth that hee hath no power to puniſh or ſpare him, ſauing that which hee hath receiued from the judge, but beggeth and intreateth that hee will forgiue and releaſe him, who alone had authority to condemne and deliuer him vp, to ſuffer deſerued puniſhment for his offences; ſo wee will not ſo much ſue vnto the inferiour meanes of our afflictions, when wee are in trouble and miſery, becauſe of themſelues they can neither hurt nor helpe vs; but with *Iob* wee will *make ſupplication vnto our Iudge*, and by hearty prayer craue of him pardon and deliuerance, who hath abſolute power in his hand to grant or deny it. Finally by calling to mind that hee is (as the Apoſtle ſtileth him) the God of conſolation, who comforteth vs in all our troubles, cauſing our conſolations to abound and exceed our ſufferings, as himſelfe profeſſeth; *I euen I am he that comforteth you.* And therefore when being in afflictions all worldly comforts faile vs, it will be an effectuall reaſon, to moue vs by daily prayer to flee vnto him who is the God of all conſolations, that wee may receiue from him ſome comfort and refreſhing, in the time of our heauineſſe.

Matth. 7.7.

Iam. 5.13.

Heb. 4.16.

Odit dum offenditur, iraſcitur dum non rogatur offenſus. Hieronym. ad Ægrotum. amicum. epiſt.

Iob. 9.15.

Rom. 15.5.

2.*Cor.* 1.4.5.
Eſai 51.12.

§. *Sect.* 9. That God by afflictions maketh vs more frequent and feruent in prayer.

And thus by our afflictions and by theſe conſiderations ariſing from them, wee are moued to performe this duty of prayer, and that not onely after an ordinary manner, but with great earneſtneſſe, heate of zeale, and feruencie of ſpirit; for though wee bee ſlacke and looſe in this holy exerciſe, whilſt wee are at eaſe and reſt, and not ſo much as touched with any trouble, yet when the waight of affliction lyeth heauy vpon vs, it preſſeth out of vs ſtrong cryes, and ſalt teares; bitter ſighes and deepe grones; and as waters running at their full liberty in an open plaine haue little force and ſtrength, but when they paſſe through a ſtreight and narrow current, are of ſuch might that nothing is able to withſtand their violence; ſo when our prayers proceed from hearts inlarged with worldly liberty, and not ſtraightned or bounded with any trouble, they are very weake and wandring, and of no force to preuaile with God; but when they iſſue out of the ſtraits and narrow paſſages of trouble and affliction, they offer an holy violence euen to God himſelfe, holding (as it were) his hands when he is ready to ſtrike, ſo as he is faine when wee cry vnto him to cry vnto vs againe, as hee did vnto *Moſes, let mee alone*, that I may proceed in the execution of my judgements. And this feruency and zeale was in the prayers of holy *Iacob*, when he was in danger of being deſtroyed by his enraged brother; for as he outwardly with his body wraſtled with God, not leauing his hold till hee had the bleſſing; ſo much more powerfully did hee contend and preuaile with him, when as inwardly he powred forth his ſoule in feruent prayer, weeping and crying vnto God for helpe & deliuerance as the Prophet ſheweth. The like wee ſee verified in his poſterity Iſrael, who in their trouble ſought the Lord, *and powred out a prayer when his chaſtning was vpon them*, and that not in a cold and formall faſhion, but with great feruency and and earneſtneſſe, crying like a woman in her paines of child bearing, as *Eſay* witneſſeth. And this heat of zeale and feruency of ſpirit they ſhewed, when being in danger to bee deſtroyed by the great army of the Philiſtins comming againſt them, they humbled themſelues by faſting and prayer before the Lord, weeping ſo abundantly, that by a ſtrange, yet excellent metaphor, they are are ſaid to haue drawne out water from their eyes, as with buckets out of a well, and not only to haue bee ſprinkled the ground with diſtilling teares, but to haue powred them out in full ſtreames. So the Church and people of God being grieuouſly afflicted in the time of their captiuity doe in a moſt patheticall manner ſhew this feruency of ſpirit and importunate earneſtneſſe in their prayers vnto God for helpe and deliuerance. For *their heart cryed vnto the Lord, O wall of the daughter of Sion, let teares runne downe like a riuer day and night, giue thy ſelfe no reſt, let not the apple of thine eye ceaſe. Ariſe, cry out in the night, in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thy hands towards him for the life of thy young children that faint for hunger in the corners of euery ſtreete.* And this was vſuall with them, as wee may ſee in the hiſtory of the Iudges and Kings (as alſo *Nehemiah* obſerueth) namely, that when for their ſinnes they were deliuered into the hands of their enemies, then they would cry vnto the Lord in prayer, till he heard them from Heauen and ſent them ſauiours. Yea ſo feruent were they at ſuch times in their ſupplications, that they could not content themſelues with their owne importunity, but earneſtly intreated Gods Prophets to become ſuiters and ſoliciters for them. For in that wonderfull humiliation before ſpoken of, they ſay vnto *Samuel*, *Ceaſe not to cry vnto the Lord our God for vs, that hee may ſaue vs out of the hand of the Philiſtims.* And being terrified with an extraordinary thunder and raine in the time of harueſt, they earneſtly deſire him, to pray for them vnto the Lord his God that they might not die and periſh. Thus alſo the *Niniuites* being in danger of deſtruction, are commanded by their King, to humble themſelues by faſting and putting on ſackcloth, and *to cry mightily vnto God.* And the diſciples who left Chriſt quietly aſleepe; when they were ſecure, being in danger of drowning run vnto him with great earneſtneſſe, and cry aloud, *maſter, maſter, ſaue vs we periſh.* Yea our Sauiour Chriſt himſelfe, though hee was continually conuerſant in offering vp the ſacrifice of prayer vnto his Father, yet was he moſt frequent and feruent in performing this duty in the time of his greateſt afflictions; for being in his agony, he is ſaid to haue *prayed more earneſtly*, and in feruency of ſpirit, to haue vttered thrice the ſame words; and to haue offered vp his *prayers and ſupplications, with ſtrong crying and teares, vnto him that was able to ſaue him from death*, as the Apoſtle witneſſeth. By all which it appeareth that afflictions doe make vs more frequent, inſtant and earneſt, in this holy exerciſe of prayer; whereof it is, that the Lord taking ſpeciall delight in this zeale and feruency, doth after a more eſpeciall manner command vs to offer vp vnto him our prayers and petitions in the time of affliction, and incourageth vs thereunto by a ſpeciall promiſe of helpe and deliuerance. *Call vpon me* (ſaith he) *in the day of trouble, ſo will I deliuer thee and thou ſhalt glorifie mee.* So by the Prophet *Ioel*, he commandeth them in their grieuous famine, *to ſanctifie a faſt, to call a ſolemne aſſembly, to gather the Elders and all the inhabitants of the land into the houſe of their God, and to cry vnto the Lord.* Yea in truth this is one eſpeciall end why the Lord bringeth the faithfull into troubles and afflictions, that whereas they in the time of their proſperity neglect this duty of his ſeruice, or performe it formally and coldly, they may bee moued with the ſenſe and ſmart of theſe euils to call vpon him with all zeale, earneſtneſſe and feruency of ſpirit, as appeareth by the ſcope and drift, at which our Sauiour aymed in the parable of the diſtreſſed widdow and vnrighteous judge, who by her often crying and calling vpon him, was moued to doe her juſtice; and of the two friends the one whereof borroweth of the other three loaues, through his importunity, though he had a deniall at the firſt motion. And thus our Sauiour Chriſt gaue vnto the woman of *Canaan* diuers repulſes, not becauſe he was vnwilling to grant her ſuit, but to make her more inſtant and earneſt in praying for helpe and deliuerance from her grieuous affliction. And

od.32.10.
ſ.12.4.
ſa.26.17.
am.7.6.
am.2.18.19.
eh.9.27.

1.Sam.7.8.
Chap.12.19.
Math.8.24.
Matth.26.44.
Luk.22.44.
Heb.5.7.
Pſal.50.15.
Ioel.2.14.
Luk.18.2.7.
Luk.11.8.
Matth.15.28.

§. *Sect.* 10. That by afflictions we are made more ſincere in our confeſſion of ſin and more earneſt in our petitions.

And thus haue I generally ſhewed, that troubles and calamities make vs more diligent and feruent in performing this duty of holy prayer, the which is a ſacrifice moſt acceptable vnto God and moſt profitable for vs. Now further this will alſo appeare, if we conſider the ſeuerall parts of prayer; for firſt howſoeuer in the time of our proſperity wee diſguiſe and ſo cunningly hide our ſins, that euen our ſelues haue no ſight or ſenſe of them, yet when we are brought into miſery and affliction, wee ſtraitly examine our wayes and workes; yea and narrowly ſearch into the ſecret corners our of hearts, that ſo wee may find out thoſe ſinnes whereby wee haue prouoked Gods diſpleaſure; and hauing found them, we (as it were) hale them into Gods preſence, and with all ſincerity lay them open in his ſight by humble confeſſion, being incouraged by Gods gracious promiſes, that *if we confeſſe and forſake our ſinnes wee ſhall find mercy*; and that *if we acknowledge our ſinnes wee ſhall find him faithfull and iuſt in forgiuing them and in cleanſing vs from all iniquities*; and not onely ſo, but in deliuering vs from thoſe euils of puniſhment which doe accompany them. An example whereof wee haue in the people of Iſrael, who being ſtung with the fiery Serpents confeſſe their ſinnes and pray vnto the Lord. So being ſore vexed and tormented by their enemies, they cry vnto the Lord ſaying, *wee haue ſinned againſt thee, becauſe wee haue forſaken our owne God, and haue ſerued Baalim.* And thus the prodigall Sonne being pinched with hunger and grieuouſly afflicted returneth vnto his Father, and with an humbled ſoule and proſtrate body, cryeth out, *Father I haue ſinned againſt Heauen and againſt thee, and am no more worthy to be called thy ſonne.* So *Daniel* in the time of the captiuity humbleth himſelfe before God, and confeſſeth his owne and the peoples ſinnes. Yea *Pharaoh* himſelfe though hee had no grace or goodneſſe in him, yet by the weight of affliction had the confeſſion of his ſinnes preſſed from him. Thus alſo by afflictions are wee made diligent and earneſt in making our petitions vnto God, and that both deprecations wherby wee feruently deſire to be freed and defended from the dangers which hang ouer our heads, and from the afflictions and miſeries which doe preſently vex vs (neither are wee euer more zealous, earneſt and importunate with God, than when wee are forced herunto with ſmart and ſenſe of paine;) and alſo our ſuits and requeſts, eſpecially that God will giue vs grace ſo to profit by our afflictions; and in ſuch ſort direct and guide vs with his holy Spirit for the time to come, that wee may amend our ſinfull liues, and ſo walke in the wayes of his commandements, that we may not hereafter prouoke the Lord to anger by our ſinnes, and moue him in his juſt diſpleaſure to inflict againe vpon vs the like or more heauy judgements.

*Pro.*28.13.

1. *Ioh.*1.19.

*Num.*21.6.7.

*Iudg.*10.9.10.

*Luk.*15.21.

*Dan.*9.

*Exo.*11.16.17.

§. *Sect.* 11 That by our afflictions we are moued more frequen ly and heartil to giue thank vnto God.

Finally by our afflictions we are prouoked to render thankes vnto God, and to magnifie and prayſe his holy name, firſt becauſe (as I haue ſhewed) wee haue then the trueſt valuation and eſtimate of Gods rich mercies when wee are for a time depriued of them, the which is one end why the Lord taketh them from vs, that by wanting them wee may learne their worth, and accordingly ſhew our ſelues thankfull vnto God, either becauſe hee vouchſafed vnto vs the vſe of them ſo long, though now for our ſinnes they bee taken from vs, or is pleaſed againe to reſtore them vnto vs. For becauſe (as one ſaith) wee doe not render thankes vnto God for his preſent benefits, it is neceſſary that wee ſhould bee depriued of them that by wanting them wee may know what we did once enjoy. For as the eyes cannot diſcerne glorious objects when they are held cloſe vnto them, but when they are remoued in ſome proportionable diſtance: ſo our vnthankfull minds cannot judge of the greatneſſe and excellency of preſent benefits; but when they are taken a little from vs, then in their departing wee clearely diſcerne the riches of Gods bounty. Secondly becauſe Gods infinite wiſedome, powerfull prouidence, juſtice, mercy and truth, doe moſt clearely ſhine, like glorious ſtars, in the night of our afflictions; *namely* as he doth inflict them, and alſo order and diſpoſe them, appointing their manner, meaſure, and all circumſtances, and ſo moderating them, that not exceeding our ſtrength, we plainely diſcerne mercy in his greateſt judgements. And alſo his loue and compaſſion do plainely appeare vnto vs, in that he doth not deale with vs according to our iniquities, nor puniſh vs according to the greatneſſe of our offences, but contenteth himſelfe to haue inflicted ſmall corrections for great faults, and light & momentany afflictions for ſuch hainous & grieuous ſins, as haue juſtly deſerued euerlaſting condemnation. In conſideration whereof we haue great cauſe to magnifie and prayſe the Lord, acknowledging with his afflicted Church, that *it is his wonderfull mercy that wee are not vtterly conſumed.* So alſo his mercy, goodneſſe and truth doe clearely ſhine in our afflictions, as he doth bring light out of darkneſſe, and good out of euill, making theſe puniſhments of ſinne to ſerue as effectuall meanes to further vs in attaining vnto both grace and glory: and finally, his loue appeareth both by his ſupporting vs with ſtrength to beare whatſoeuer he is pleaſed to inflict, by refreſhing vs with inward conſolations, and by ſauing and deliuering vs out of all our troubles, when

Quoniam ob bona præſentia gratias deo non agimus, neceſſaria nobis eſt priuatio, vt quid habuerimus ſentiamus, Baſil. Tom.1.p.368

*Pſal.*103.8.

*Lamen.*3.22.

in reſpect of outward meanes our eſtate ſeemeth deſperate. All which and much more being obſerued by the faithfull, doe mooue them to breake out in admiration of Gods Wiſdome, Power, Mercy and Goodneſſe into Prayſes and Thankſgiuing, as we may ſee in the example of the Iſraelites deliuered out of the Egyptian ſeruitude, in the Song of *Deborah* and *Barak* for their freedome from *Iabin*, & victory ouer *Siſera*; In the *Pſalmes* of *Dauid*, many of which were penned vpon this occaſion, that this holy Prophet and other of the faithfull might ſhew their thankfulneſſe vnto God for his powerfull protection in the time of danger, and his gracious deliuerance of them out of all their troubles. *Thou haſt turned* (ſaith hee) *my mourning into ioy, thou haſt looſed my ſacke and girded me with gladneſſe, therefore ſhall my tongue prayſe thee and not ceaſe: O Lord my God I will giue thankes vnto thee for euer.* And againe, *I will ſing of thy power and will prayſe thy mercy in the morning, for thou haſt beene my defence and refuge in the day of my trouble; vnto thee O my ſtrength will I ſing, for God is my defence and my mercifull God.* Neither doe the inferiour meanes of their deliuerance ſo dazle and blunt their ſight, but that they are ſtill able to ouer-looke them, and to behold the Lord as the principall cauſe of all their good, working by theſe inferiour inſtruments, as we may ſee in the example of *Paul*, who being deliuered by the chiefe Captaine, when the Iewes went about to kill him, doth in reporting this ſtory vnto *Agrippa*, attribute the prayſe of his deliuerance only vnto God. *For this cauſe* (ſaith he) *the Iewes caught mee in the Temple, and went about to kill me, neuertheleſſe I obtained helpe of God, and continue vnto this day.* And this is one ſpeciall end which God propoundeth vnto our afflictions and his gracious deliuerances, that being afflicted we may pray, praying we may be heard and deliuered, and being deliuered we may take occaſion thereby to glorifie and prayſe him who is the chiefe authour of our deliuerance; according to that of the Pſalmiſt; *Call vpon mee in the day of trouble, and I will deliuer thee, and thou ſhalt glorifie me.* And hereof it is, that when our Sauiour had helped one poſſeſſed with a Deuill, hee willeth him to *goe home to his friends, and to ſhew what great things the Lord had done vnto him.* Yea, this end the faithfull themſelues do alſo propound of their helpe and deliuerance which they haue from God, according to that of the Pſalmiſt, *Haue mercy vpon me, O Lord, conſider my trouble, which I ſuffer of them that hate me, thou that lifteſt me vp from the gates of death; that I may ſhew all thy prayſes within the gates of the daughter of Sion, and reioyce in thy ſaluation.*

15. 1.
5. 1.
30. 11, 12.
59. 16. 17.
2, 31.
26, 22.
50, 15.
5, 19.
9. 13, 14.

Sect. 12.

That the former conſideration may much comfort vs in our afflictions.

And thus it appeareth, that the Lord vſeth our afflictions as notable meanes, to further and helpe vs in this excellent duty of Prayer, and all the parts thereof, Confeſſion, Petition and Thankſgiuing. The conſideration whereof may exceedingly comfort vs in all our croſſes and calamities; ſeeing all our griefes and loſſes are ſufficiently counteruailed and abundantly recompenced by this alone benefit which wee haue by them. For Prayer is a moſt eſpeciall part of Gods worſhip and ſeruice whereby he is glorified, and becommeth gracious and propitious vnto vs; it is a moſt notable fruit of the Spirit whereby wee are vndoubtedly aſſured that wee are the adopted ſonnes of God, ſeeing wee cry in our hearts *Abba* Father. It is the meanes to inrich vs with all ſpirituall graces, for *as euery euery good and perfect gift deſcendeth from God the Father of Lights*; ſo Prayer is the hand wherby we receiue them, and which we thruſt into the rich treaſury of his graces, taking vnto vs whatſoeuer wee need. It is a chiefe part of our ſpirituall armour whereby wee are not only enabled to reſiſt all the ſpirituall enemies of our ſaluation, but alſo to ouercome and put them to flight. Finally, it is our chiefe comfort, our ſtrength and ſtay; for as all our conſolation, abilities and ſupport is from the Lord alone, who made Heauen and Earth; ſo the meanes which he hath appointed vnto vs, to receiue helpe, aſſiſtance and inward refreſhing from him is Prayer and Supplication. And therefore let vs patiently and thankfully indure the ſmall ſmart of our ſhort troubles, which deriue vnto vs ſo much ſpirituall good; let vs be content to be pricked with theſe thornes of afflictions, ſeeing they keepe vs from falling into the ſleepe of carnall ſecurity, which would make vs a prey to our rauenous enemies; and giue vs occaſion to ſing theſe moſt melodious notes of Prayer and Thankſgiuing, which is the moſt ſweet and delightfull Muſicke in the eares of God.

Rom. 8. 15.
Iam. 1. 17.
Math. 7. 7.
Eph. 6. 18.
Pſal. 121. 2.

§. *Sect.* 13.

That God by afflictions worketh and increaſeth our patience.

And thus haue I ſhewed that our afflictions are vſed by God as notable meanes to further vs in our new obedience, as it is actiue and exerciſed in doing his will. The like may bee ſaid of our paſſiue obedience, whereby wee are content that his will may be done in vs; ſuffering with meekneſſe and patience whatſoeuer croſſes and afflictions it ſhall pleaſe him to inflict vpon vs. For whereas by proſperity our minds are made weake and effeminate, by reaſon that our too much hauing our wils doth make vs wanton, and wantonneſſe doth make vs wayward and peeuiſh, which cauſeth vs to ſhew great impatience in our ſmalleſt croſſes; and to murmur and complaine when but the ſight or ſhadow of any affliction doth appeare, and approach towards vs; when we are daily exerciſed in carrying the croſſe, and inured to beare heauy burthens, & to indure ſmart and paine, then are wee freed from our peeuiſh wantonneſſe, and nice tenderneſſe, and taking vnto ſelues manlike hearts and Chriſtian courage, and by daily vſe growing better acquainted with our afflictions wee now eſteeme them ſmall and light, which before ſeemed grieuous and intolerable. In which reſpect one ſaith, that a man may well call them miſerable, who by too much proſperity doe grow ſluggiſh and weake, and whom ſlothfull eaſe hath (as it were) becalmed in an vnmoued Sea: ſeeing whatſoeuer befalleth them will ſeeme ſtrange. Croſſes ſeeme heauieſt to thoſe who neuer vſed to carry them; and the yoke is grieuous to a tender, necke: the freſh-water-ſouldier waxeth pale, when he but ſuſpecteth himſelfe wounded, whereas the olde Souldier beholdeth his owne bloud with vndaunted courage, becauſe after the effuſion of bloud he hath oftentimes obtained victory. Againe by our manifold afflictions we haue experience of Gods power and loue, mercy and truth both in ſtrengthning vs to beare whatſoeuer croſſe hee layeth vpon vs, in turning them all to our profit and benefit, and alſo in deliuering vs out of them in due time, when his good worke which he intended is effected by them; from which experience as we grow ſtronger in faith and affiance towards God, perſwading our ſelues, that as he hath in former times, ſo he will now alſo vphold vs in all tentations and ſaue and deliuer vs out of all our afflictions: ſo alſo thereby is our patience confirmed and increaſed, whileſt with quiet meeknes & contentednes we wait Gods leaſure for our deliuerance, and in the meane time ſubmit our ſelues willingly to indure his good pleaſure; being aſſured by our manifold experience, that as hee hath, ſo hee will helpe and free vs from all our calamities, and in the meane time giue vs ſtrength to beare them. And this is manifeſt by plaine teſtimonies of the ſcriptures; for ſo the Apoſtle *Paul* ſaith, *that tribulation bringeth forth patience*; And the Apoſtle *Iames* ſaith, *that the triall of our faith*, by afflictions and tribulations, *bringeth forth patience*. And the examples of the Saints doe clearely ſhew, that by their much ſuffering they were inabled to ſuffer, and grew ſtronger in patience the more they were inured to beare the croſſe. Thus *Iob* as he exceeded all in afflictions, ſo alſo in patience; and holy *Dauid* by ſuffering innumerable croſſes and calamities, came at laſt to that meeke ſubmiſſion of himſelfe in all things vnto the wil of God; *Behold heere am I, let him doe vnto me, as it ſeemeth good in his eyes*: yea, our Sauiour Chriſt himſelfe the patterne of all true patience, and the quiet Lambe that opened not his mouth, *though hee were the Sonne* (as the Apoſtle ſpeaketh) *yet learned he obedience by the things which he ſuffered.* And this euery man may finde true by his owne experience: for how bitter is ſickneſſe vnto vs when we haue from our Child-hood enjoyed health? How irkeſome is hunger, to thoſe who haue beene accuſtomed to full diet? How grieuous is want and miſery, ſhame and diſgrace, to thoſe who haue had alwayes, plenty, proſperity, and the prayſe and applauſe of all about them; whereas when men are a while inured to ſuffer theſe croſſes, and are growne into better acquaintance with theſe afflictions, they grow ſo ordinary and familiar, that they doe not much trouble them, nor yet moue them to ſhew any impaciency. The conſideration whereof ſhould greatly comfort vs in all our croſſes and troubles, ſeeing this excellent grace of patience is much ſtrengthened and increaſed by thẽ, which is a ſalue that eaſeth all ſores, a ſhield of proofe which defendeth the vitall parts from being pearced with any fiery darts of the worlds tentations, and a faithfull helper which inableth vs to beare the greateſt burthen, making thoſe things which are heauy in themſelues light vnto vs, and thoſe eaſie to be indured, which to a natural man ſeeme intolerable. In regard whereof the Apoſtle *Iames* willeth vs, to *count it exceeding ioy when we fall into diuers tentations, becauſe this trying of our faith bringeth forth pacience*; and the Apoſtle *Paul* making himſelfe with the reſt of the faithfull examples of this rule and precept, ſaith, that becauſe patience was increaſed by tribulation therefore they reioyced and euen gloried in it.

Illos meritò quis dixerit miſeros qui nimia fœlicitate torpeſcunt, quos velut in mari lento tranquillitas iners detinet &c. Senec de prouid. lib. c. 4.

2. Cor. 1. 10.

Rom. 5. 3.

Iam. 1. 3.

2. Sam. 15. 26.

Heb. 5. 8.

Iam. 1. 2. 3.

Rom. 5. 3.

CHAP. XXIV.

That God by afflictions worketh and increaseth in vs, all thoſe vertues, which concerne either our neighbours, or our ſelues.

AND thus haue I ſhewed that our croſſes and afflictions are vſed by God, as effectuall meanes, to worke in vs all ſauing graces, and to ſtirre vs vp to performe new obedience, and all holy duties which reſpect himſelfe and his ſeruice: now wee are to ſhew that they haue the like efficacy in mouing vs to imbrace all thoſe Chriſtian vertues, which reſpect either our Neighbours, or our ſelues. For firſt, we are moued by them to doe iuſtice vnto all men, giuing euery man his due, and doing vnto others, as we would haue them to do vnto vs. And this cõmeth to paſſe, not only becauſe the afflicted eſtate is more vnable to offer iniuſtice, wrongs, iniuries, cruelty, and oppreſſion; and more vnwilling and fearefull to attempt, and runne into ſuch vniuſt courſes, becauſe it commonly wanteth both power in it ſelfe, and aſſiſtance from friends to maintaine theſe oppreſſions and in-

§. Sect. 1. That by affli-ctions wee a moued to do iuſtice vnto men, and iniuries, and to defend men, when they haue done them, from deſerued reuenge: but alſo, becauſe it maketh the conſcience more tender, the iudgement more ready to examine, and more quick-ſighted and vnpartial in iudging of right and wrong, and the heart more fearefull and vnwilling to giue aſſent or approbation vnto any iniurious actions; becauſe being vnder the hand of God, and already feeling the ſmart of his corrections, we feare leaſt by committing theſe wrongs, wee ſhall prouoke the Lords anger, & moue him eyther to continue our afflictions, or to double and multiply them in number and waight, becauſe our ſinnes by this new addition, become more numerous and grieuous in his ſight. It is true indeed, that ſome kinde of afflictions, as namely, loſſes, want, and pouerty, doe thruſt many into vniuſt actions, and doe moue them to vſe fraud and deceit, theft and robbery, to patch & peece vp their broken eſtate, and to make a ſupplie of the things which they want, by theſe vnlawfull courſes: but I doe not ſpeake of thoſe effects which afflictions in their owne nature produce, when they fall vpon wicked men; but as they are vſed by God, for the bettering and amending of his owne children, by cauſing them in feare of his fatherly diſpleaſure, with all care & good conſcience, to auoid all ſins whatſoeuer. In which reſpect it may bee truly ſaid, that the ſame rods & whips, which make the ſlaue to run away frō his maſter, & to become more deſperate in his wicked courſes, do make the ſon & true ſeruant of God to draw neerer vnto him by repentance, and to promiſe, & accordingly to endeuour amendement of al his faults, that together with the enioying of his fathers fauor, he may alſo be ſecured from ſuffring the ſmart of his corrections.

§. Sect. 2. That by afflictions we are made more mercifull and compaſſionate towards others in miſery

Heb.5.2.

Chap.2.ver.18.

Secondly, by theſe afflictions wee are made more mercifull, pitifull, and compaſſionate vnto others who indure the like croſſes, and miſeries; and our hearts which are hard in themſelues, are ſoftned and made more tender, and in fellow-feeling of their griefes, more ready and willing to yeeld vnto them any comfort and refreſhing. And thus thoſe who haue been ſicke, are apt to pitty thoſe moſt, whom they ſee pained with the like diſeaſes; thoſe who haue been impriſoned, doe more readily compaſſionate, and accordingly helpe and releeue thoſe who are reſtrained; they who haue been pinched with penury, and pined with hunger, doe aboue others pitty them, who being poore do want foode to feede them, and clothes to couer them. And this was one end, why God layed vpon our ſauiour Chriſt himſelfe, ſo many croſſes and afflictions, that *hee might bee able ſufficiently to haue compaſſion of them that are ignorant, becauſe hee was compaſſed with infirmitie*, as the Apoſtle ſpeaketh. For as hee ſaith in an other place, *in that he ſuffered, and was tempted, hee is able to ſuccour them that are tempted*. In which regard, wee may with more confidence and aſſurance go vnto him for helpe and ſuccour in all our miſeries, becauſe himſelfe hath taſted of them. So the Apoſtle ſaith, that *we haue not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all things tempted in like ſort, yet without ſin*. And from hence he raiſeth this exhortatiō, that therfore *we muſt go boldly vnto the thron of grace, that we may receiue mercy & grace to help in time of need*. And therfore if the Lord thought it fit that our Sauiour Chriſt (which was ſo ful of loue, mercy, & compaſſion, that in commiſeration of our wretched eſtate, hee was content to lay downe his precious life for our ſakes, that he might free vs from our wo & miſery) ſhould be partaker of our infirmities & afflictions, that his tender hart might be the more entendred, & made more ſenſible of our ſorrows by his own ſufferings; how much more need haue we to haue our hard harts thus ſuppled & ſoftned, who haue little compaſſion in vs but that which ariſeth from our owne ſenſe & feeling?

Heb.4.15,16.

§. Sect. 3. That God by afflictions maketh vs more meeke, humble and courteous towards our Neighbours.

Finally, by our afflictions wee learne to carry our ſelues humbly and meekely, curteouſly and gently, towards all men; for whereas wee are by proſperity puffed vp with pride, and become harſh, ſkornefull and inſolent, in all our behauiour towards our neighbours; when our proude hearts are humbled with croſſes and miſeries, and wee being ſtripped of our outward brauery, doe come to haue a true ſight of our infirmities and deformities, then doe wee thinke better of others than of our ſelues, and accordingly vſe them, with all ciuility and humanitie, being ready with a ſweete mildeneſſe to departe from our owne right, rather than to encroach vpon any thing which is due vnto them. And as the wild colt which runneth at liberty in fruitfull paſtures, is ready to break all bounds, and to run ouer any that ſtands in his way; but being well bridled and broken, ſubmitteth himſelfe to be backed with his rider, and to beare his blowes without any reſiſtance: ſo wee being fatted and pampered in the paſtures of proſperity, breake all the bounds of humanity and ciuility, and are ready in our pride and inſolency to beate downe all that ſtand in our way, & to trāple vnder our feet thoſe who are neere vnto vs; but when God hath put into our mouthes this bit and bridle of trouble and afflictions, and with many blowes hath broken our proude ſtomackes; then are we more readie to ſuffer than to offer iniuries, and quietly to hold on in the courſes of our callings with all lowlineſſe to our betters, and withal curteſie and humanitie to our equals and inferiours. So the wiſe man ſaith, that *the poore ſpeaketh with praiers, but the rich anſwereth roughly*. An example whereof wee haue in

Prou.18.23.

Dan.3.13,14, 15,16.& 4,34.

Acts 9.

1.Kings 20.10, 18,30,31.

Nebuchadnezzer, who being in his proſperity vttered nothing but thundering threats and proude menaces; but being humbled firſt by Gods miracle, and afterwards by his owne miſerie, he becommeth meeke and full of curteſie. Thus *Saul* when the world fawned on him, breathed out threatnings and ſlaughters againſt the diſciples of the Lord, and like a raging lion purſued them to the death; but being beaten downe to the ground and humbled vnder the hand of God he waxeth milde and gentle as a lambe. And euen wicked *Benhadad* himſelf, who being in his ſtrength and preſuming of victorie was ſo vnmeaſurably proude and inſolent, that he became vaine and fooliſh in his boaſting, and with maruellous diſdaine ſkorned all that reſiſted his furie; when his forces were foiled, and he ouerthrowne in battaile by the people of Iſrael, with what baſe abiection doth hee humble himſelfe to *Ahab* in his miſerie? ſending his ſeruants with ſack-cloth vpon their loines, and ropes about their necks, and putting a meſſage in their mouthes ſutable to their habit; *Thy ſeruant Benhadad ſaith, I pray thee, let mee liue.* But this point ſhall not neede further proofe either by teſtimonie or example, ſeeing common experience teacheth vs, that as when men flouriſh in wealth and worldly preferments, they preſently become churliſhly ſurly, & proudly diſdainfull, their cheſts being no fuller filled with riches, than their hearts with pride, nor they higher aduanced in their preferments, than they are exalted in conceit of their owne worth and excellencie: ſo being brought into miſery and affliction, they preſently ſtrike ſaile, and carry themſelues with all lowlineſſe and humility, as to all others, ſo eſpecially to thoſe from whom they expect comfort and reliefe in this their affliction.

§. Sect. 4. That by afflictions wee attaine vnto the knowledge of our ſelues.

And thus it appeareth, that afflictions are vſed by God as notable meanes to furniſh vs with thoſe morall and ciuill vertues which concerne our neighbours: The like alſo may be ſaid of thoſe vertues and graces which directly reſpect our ſelues: Neither doe our croſſes and chaſtiſements only enrich vs with thoſe ſpirituall and ſauing graces, which tending chiefely to Gods ſeruice, do alſo further and aſſure our owne ſaluation, and thoſe morall vertues which principally reſpect our neighbours benefite; but alſo with thoſe gifts and abilities, which do more properly and peculiarly reſpect our owne vſe and profit. For firſt, by theſe afflictions we attaine vnto the knowledge of our ſelues, and whereas in our proſperitie, pride and ſelfe-loue doe ſo hudwinke our eies, that wee can neither ſee our ſinne nor miſerie, and doe cauſe vs to put all our gifts and good parts into that end of the wallet which hangeth before vs, and all our vices, faults and imperfections into that end which is caſt behinde vs; affliction pulleth this vaile from our ſight, and cauſing vs to looke backward, doth make vs to behold our filthineſſe and ſpirituall blemiſhes and deformities, through the corruption & pollution of our nature; and thoſe manifold ſinnes and actuall tranſgreſſions, whereby wee haue brought theſe croſſes vpon vs; and alſo our guiltineſſe in reſpect of them both, whereby we ſtand obnoxious to the anger of God, aud to temporall and euerlaſting puniſhments; all which our miſerie and ſpirituall nakedneſſe doth plainely appeare, when the fig leaues of wordly proſperitie are taken from vs. So whereas in our proſperitie, looking through the falſe ſpectacles of pride and ſelfe-loue, wee are ready to ouerweene our gifts, to miſtake ſhadowes for ſubſtances, worldly policie which is meere fooliſhneſſe, for ſound wiſedome; proude preſumption and carnal ſecuritie, for true faith, conſtant hope, and firme affiance in God; couetouſneſſe for frugalitie; and prodigalitie for bountie and liberalitie: as alſo to imagine that the ſmalleſt mites of grace and vertue, are the richeſt talents; and the leaſt and firſt degrees to bee the higheſt and greateſt perfection of them: when theſe deceiuing glaſſes are taken from our eies, we ſee our graces and ſpirituall abilities in their owne nature and proportion; and then counterfeit vertues which like guilded papers or poſtes, make in the time of our proſperitie a glorious ſhew, ſeeming pure gold in outward appearance, do conſume and vaniſh in the fierie triall, as not induring the heate of this furnace of affliction: and then the weakeneſſe and imperfection of our new-borne graces will eaſily be diſcerned, when as they are put to ſtruggle and wreſtle with miſerie and calamitie. Then our faith, which in our proſperitie ſeemed ſo ſtrong, that in the greateſt tentation it could not receiue the leaſt foile, will appeare ſo weake and feeble, that the ſlighteſt triall would ouerturne it, if it were not ſupported by Gods aſſiſtance: and though before trial we haue an opinion with *Peter*, that in the ſtrength of our faith wee can walke vpon the waters, and preſume ſo much vpon our owne ſtrength and vndaunted courage, that albeit the whole world in the time of perſecution ſhould denie Chriſt, yet we will not; when the waues of trouble and miſerie do approach towards vs, we are readie to ſinke in doubting, and to cry out for feare; and being but examined by a poore Damoſell, we are ready to denie and forſake Chriſt and the Goſpell, leaſt by ſticking to our profeſſion wee ſhould bee expoſed to the danger of perſecution. Then our affiance in God which whileſt wee flouriſhed in the World ſeemed ſo bold and confident, ſo ſtrong & ſteady in Gods promiſed aſſiſtance, will ſhew it ſelfe to be weake, tottering and ruinous, when theſe outward proppes of worldly helpe are pulled from it. Then our hope, which before it was tried appeared ſo conſtant and aſſured, that no delay could euer daunt it, when wee are in affliction, and finde the promiſes of Gods helpe and our deliuerance for a while deferred, is ready to faint and to be preſently turned into doubting and deſpaire. Then our wiſedome which we thought to be of ſo great a reach, that we could eaſily finde meanes either to preuent, or to eſcape out of all difficulties and dangers; when wee are brought into theſe ſtraits and ſnares, doth appeare ſlight and ſhallow, being altogether inſufficient to deliuer vs from theſe miſeries and troubles: and finally then our patience which we imagined to bee ſo firme, well-grounded, and of ſuch *Sampſon*-like ſtrength, that it was able to ſtand vpright vnder the heauie weight of the greateſt croſſes; when it commeth to the triall, and hath but a ſmall burthen of miſery lying vpon it, it is ready to crack and break into murmuring and impatiencie, and to bee preſſed downe flat when the leaſt & lighteſt affliction doth lye vpon it. To which purpoſe one ſaith, that euery man is vnknowne to himſelfe before he be examined and tryed by tentation; euen as *Peter* was, in preſuming, ignorant of himſelfe, but by denying his Maſter learned with what ſtrength he was indued. For in his ſtumbling and falling he ſaw how vainely he had preſumed, hee wept, and by weeping came fruitfully to know what he was, and to bee that which before he was not. So whereas in our proſperity, wee through our ignorance are much deceiued in our outward eſtate, thinking it in reſpect of our owne wiſdome, riches, power and externall helps, to be ſo firme and ſtrong, that it cannot be weakned, and much leſſe ouerthrowne by any violence, as wee may ſee in the example of *Dauid*, who *in his proſperitie concluded, that hee ſhould neuer be remoued:* no ſooner doth the Lord hide his face in the time of trouble and affliction, and withdrawe from vs his helping hand, but we preſently ſee our exceeding frailtie and imbecilitie, that our ſtrength is weakeneſſe and our wiſedome fooliſhneſſe, and that we, with all wee haue are mortall, momentany, mutable, and but of ſhort and that vncertaine continuance, ſo that if God take our breath from vs we are gone and returne to our duſt; and if with his breath hee doe but blow vpon our wealth and ſtrength, they are preſently waſted and enfeebled. Finally, wheras when wee abound with worldly bleſſings, wee are ready falſely to flatter our ſelues with an opinion of our happineſſe; and to conclude vpon this weake ground, that wee are in the eſtate of grace, and highly aduanced in Gods loue and fauour: when affliction commeth, theſe fond and pernitious conceits, which are not the fruits of faith, but the curſed broode and off-ſpring of preſumption and ſecuritie, doe together with our outward proſperitie vaniſh away; and then wee ſeeke to gather better aſſurance, and to ground our faith vpon a more firme foundation, not iudging of our ſtate by external things, which happen alike to all, both iuſt and vniuſt, elect and reprobate; but by the ſanctifying gifts and graces of Gods holy ſpirit, wherewith wee are indued, and by the notable fruits of righteouſneſſe & holineſſe, which ſpringing from them, doe plainely appeare in our liues and conuerſation. And thus doe wee by our afflictions attaine vnto that excellent benefit of knowing our ſelues; which, next vnto the true ſauing knowledge of God, exceedeth all other kinds of knowledge in vſe and profit: for as *he who ruleth his owne minde, is better than he that winneth a Citie;* ſo he that knoweth this little world of himſelfe, and his own heart with all the ſecret turnings and windings of it, is in farre better ſtate therby, than he who knoweth the great vniuerſe and frame of Heauen and Earth, the ſecrets of nature, the deep and myſticall policies of common wealthes, yea all the liberall Arts and ſciences, and whatſoeuer other skill or wiſedome in the world, which is attained vnto by painfull inſtruction, or deerly purchaſed by long experience. For being well acquainted with our ſelues, wee plainly diſcern our owne vileneſſe, filthineſſe and guiltineſſe, and ſo are brought to ſeeke righteouſneſſe and perfection out of our ſelues in Ieſus Chriſt; and our owne weakenes, impotency, and inſufficiencie, that we may not reſt vpon the reed of our owne ſtrength, which would moſt deceiue vs when wee moſt leaned vpon it; but vpon the power of Gods might and the promiſed aſſiſtance of his holy ſpirit, which neuer faileth or forſaketh any that rely vpon him. And alſo hereby wee come to the knowledge of thoſe rich gifts & graces, wherewith God hath indued vs, & perceiue what excellency is in theſe peereleſſe pearles, and ſpirituall armour and munition, that ſo wee may giue God the glory of his owne gifts, and reioyce our ſelues in the fruition of them.

gnotus enim ſi-
bi quiſque eſt
ante interroga-
tionem tentatio-
nis, ſicut ſe Pe-
trus præſumen-
do ignorabat &
negando didicit
quàm vires ha-
beret. In ſua ti-
moratione intel-
lexit falsò ſe
præſumpſiſſe, fle
uit & flendo
meruit fructuo-
ſe quod
ſit, & eſſe quod
non fuit, Aug.
in Pſal. 58. e-
narrat.

Pſal. 30. 6.
Pſal. 104. 29.

Prou. 16. 32.

ȣ. 31. 9.

§. Sect. 5.
That the exerciſe of afflictions increaſeth our ſtrength to beare them.

But as the Lord vſeth afflictions as a notable meanes to diſcouer vnto vs our wants and weakeneſſe: ſo alſo for the confirming and increaſing of our ſpirituall ſtrength; for louing vs (as I haue ſhewed) not like a fond mother, who by her cockering and tender vſing of her children maketh them ſo weake, neaſh and effeminate, that they are not able to indure any hardneſſe; but like a wiſe father, ſeeking our good rather than our delight, he putteth vs to toile and labour, and exerciſeth vs in this conflict of afflictions not only vnto ſweat and teares, but ſometimes alſo vnto blood; that hereby hee may both preſerue the ſtrength wee haue from languiſhing with idleneſſe; and alſo may by this

Languent per inertiam ſaginata, nec labore tantum, ſed mole & ipſo ſui onere deficiunt. Non fert vllum ictum illæſa fœlicitas, Senec. de Prouid. cap. 2.

exerciſe increaſe it, and make vs more able for further ſeruice. For (as one ſaith) when wee are fatted and pampred with eaſe and ſloth, we grow faint and feeble, and are ſoon tired not only with labour, but alſo with bearing our owne waight; neither is vnhurt happineſſe able to ſuſtaine the weakeſt blow of aduerſe fortune. But when we daily contend with new calamities, continuall vſe and exerciſe in theſe euils, ſo thickneth and hardneth the skin, that being vnſenſible of ſmart, we doe not faint or yeeld in any aduerſity; or if we be ouerthrowne through the violence of our afflictions, yet (as it were) vpon our knees wee will fight and ſtriue againſt them. But this will better appeare if wee further conſider more diſtinctly, that our afflictions confirme & increaſe in vs both our ſtrength and power whereby we are inabled to beare the burthen of any calamitie without ſinking vnder the waight, and alſo our courage, fortitude, and chriſtian valour, whereby wee are hartned to indure the brunt of any incounter without ſhrinking or baſe yeelding in this ſpirituall warfare. Concerning the former point experience teacheth vs, that as other creatures, ſo alſo men, are made more weake and tender by ſoft and gentle vſage, & much diſabled to beare the brunt of any outward violence or aduerſe caſualtie, when (according to their kindes) they flouriſh in eaſe and proſperitie; and contrariwiſe that they are much ſtrengthened to indure any hardneſſe or aduerſitie when they are vſed and inured vnto it by continuall cuſtome. Thus wee ſee that oxen which are bred & brought vp in hard countries and common paſtures, are ſtronger to indure labour, than they which are fed and fatted in ſweet and pleaſant meddowes; and that by their labouring they are inabled to take much more fruitfull paines, than others that are pampred with eaſe and plentie. Thus the trees which grow in the ſoft and ſun-ſhine valley are neither ſtrong, ſolid, nor firmely rooted; but thoſe which ſtanding on the top of the mountaines are expoſed to all kinds of wind and weather, to boyſtrous blaſts and ſtormy tempeſts. So wee find by experience that their bodies are moſt able and actiue, who are inured to pains and labour; and that part of the body to bee moſt ſtrong and fit for imployment, which is moſt vſed and continually exerciſed; and contrariwiſe, that thoſe are moſt vveake and vveariſh, faint and feeble who languiſh in idleneſſe, and ſpend their time in eaſe and plenty; and that hand which is not accuſtomed to labour, to be ſo ſoft and tender, that it cannot indure the ſmalleſt paines; that hard and poore education maketh the beſt Souldiers, and by continuall cuſtome cauſeth want and watching, paines and toyleſome labour, ſcant diet and hard lodging to become familiar and eaſie to be indured: whereas plenty and proſperity, ſoft cloathing and dainty fare, doth ſo weaken and diſable the body, that it can indure no hardneſſe, but is more indangered with winde and weather, cold and hunger, than with the force and violence of the moſt warlike Enemies: that Mariners who haue beene accuſtomed to ſtormes and tempeſts, find ſmall alteration in their bodies in the rougheſt Seas and fowleſt weather; whereas freſh-water Souldiers, and tender Paſſengers cannot brooke the ſmell of the ſhip, nor ſight of the vvater, and are extremely Sea-ſicke when they are but a little toſſed with ſome ordinary winds. Finally, thus vvee ſee that by much running men become more nimble and better breathed, whereas ſloth and eaſe maketh them ſlow and purſie; that the daily Traueller goeth long journies with little vvearines, whereas they that keepe home are ſoone tyred and ſurbayted vvith going a fevv miles: and that the tender Gentleman taketh cold being in a vvarme houſe and vvell cloathed, vvhereas the poore Husbandman dareth the cold winds and nipping froſts with his bare head and naked breaſt; and is ſtrong to indure the whole day any toyleſome labour, when as the other panteth and fainteth vvith vvearineſſe, if he vvorke but one houre. And as it thus fareth vvith the body inured vnto paines and labour, ſo vvith the minde exerciſed vvith troubles, and accuſtomed to beare the burthen of the Croſſe; neither is the one more ſtrengthened vvith continuall vſe and practice to indure any outward toile; than the other inabled with patience and comfort to beare by the ſame meanes any croſſes and calamities. And therefore how weake and waſpiſh ſoeuer wee be in bearing afflictions, after wee haue long liued in eaſe and proſperity, yet if after much trouble and many tryals wee remayne weake and wayward, peeuiſh and impatient, it is a dangerous ſigne that we haue little or no ſpirituall vertue and ability in vs, according to the Wiſe mans ſaying, *If thou be faint in the day of aduerſity, thy ſtrength is ſmall*: ſeeing if any thing would make vs ſtrong, then would this exerciſe of bearing the croſſe. In regard whereof the afflicted Church out of her own experience ſaith, that *it is good for a man to beare the yoke from his youth*, becauſe as it is ſaid of *Milo*, that by accuſtoming himſelfe to beare a Calfe at the firſt, he came after to beare him when he was a Bull; ſo ſhall wee find our ſpirituall ſtrength increaſe with our burthen, ſuſtaining with patience and comfort the moſt intolerable weight of calamity and miſery, though at the firſt wee were ready to murmure, repine and ſhew great impatiency, when we were but touched with the leaſt trouble.

Prou. 24.10.

Lament. 3.27.

§. Sect. 6. That God by

And as our afflictions doe much increaſe our ſtrength and abilitie, ſo alſo our Chriſtian

fflictions in-
creaſeth our
ourage and
Chriſtian
rtitude.

ſtian courage and vndaunted fortitude; and whereas proſperitie maketh vs cowardly and fearefull, not daring to indure any danger, or to ſtand to it when we are incountred with any calamitie; our often conflicts with croſſes doe make vs valiant and couragious in bearing the greateſt brunt of theſe ſpirituall battayles, and ſo bold and hardy, that wee indure with patience the ſharpeſt aſſaults, and giue not one foote backe in the moſt deſperate dangers. The ſouldier when he firſt entreth into the field, feareth when he heareth but a falſe alarum, and is ready to ducke at euery ſhot; whereas after he hath paſſed deſperate dangers, and hath beene long exerciſed in many conflicts and skirmiſhes, hee becommeth ſo valorous and couragious, that hee dareth to venter vpon the puſh of the pike, and to fight at the cannons mouth: now leſſe fearing the cruell enemie, and killing bullet in a doubtfull aud dangerous battaile, than, when he was firſt trained, the paper ſhot, and the ſeeming encounters of his friends and fellowes. There is no wraſtler, fencer, or combatant, that contendeth againſt his aduerſarie with that ſpirit and courage, when he firſt commeth into the Theater; as he doth who hath beene accuſtomed to theſe exerciſes; and is not only heartened with eaſie victories but alſo after many foiles and falls, dangerous wounds and much blood-ſhed, hath in the end preuailed, and by many perils hath made his way to a glorious triumph. There is no Mariner is ſo bold and cheerefully confident in the leaſt ſhew of a Sea-faring danger, when hee firſt entreth the ſhip, and in his mouing houſe becommeth an inhabitant of this new appearing world of dreadfull waters; as hee who after innumerable ſtormes and dangerous tempeſts hath oftentimes arriued ſafely at the wiſhed hauen. And thus it alſo fareth with vs in theſe ſpirituall combats with troubles and calamities; for howſoeuer in the firſt conflict wee are maruellouſly cowardly and impatient in ſuffering the leaſt paine; yet when as wee haue been long exerciſed in theſe skirmiſhes, and after many foiles and fals, haue in the end through Gods gracious aſſiſtance obtained a ioyfull victorie, we exceedingly increaſe in a Chriſtian valour; both becauſe this common familiaritie with dangers and diſtreſſes breedeth in vs a careleſſe contempt, and neglect of them; and alſo becauſe it is the nature of true fortitude and Chriſtian courage (like the graine of muſtard ſeed) the more it is bruiſed the more to ſhew its ſtrength and vertue, and (like the palmetree or ſweete camomile) to thriue the better and ſpring the faſter, when it is preſſed and kept downe with the waight of afflictions. And therefore ſeeing by ſuſtaining the burthen of the croſſe we become ſtronger and more able to beare; and by often encountring theſe ſpirituall enemies, we are made much more valorous and couragious, let vs not feare that waight which will not cruſh vs, but increaſe our ſtrength; nor be daunted with the approaching of thoſe forces, which the more and ſtronger they are, the more they increaſe our fortitude & magnanimity; & by their ſharper aſſaulting do but make our victorie to become more glorious. It may be at the firſt this combate with afflictions will ſeeme irkeſome in preſent ſence, and terrible in reſpect of future expectation; but a little experience in this warfare will bring vs into better acquaintance and familiarity with theſe troubles and miſeries, and make vs neither feele their blowes when our skin is hardned, nor to feare their greateſt violence, when as wee finde that they doe not hurt vs. Now wee ſeeme weake and our burthen heauie; feeble in ſtrength and our enemies mighty and vnreſiſtable; but let vs poſſeſſe our ſoules with patience, ſeeing time and cuſtome will make vs equall, by lightning our loade and increaſing our ſtrength; by quelling their courage, and cauſing vs to become more valiant and magnanimous. There is in truth a ſeeming miſerie in croſſes and calamities, becauſe they are ſtrong at their firſt appearing, and terrible to fleſh and blood, becauſe they come masked in an vgly vizard, and doe preſſe vpon vs with a kind of neceſſity; but being accuſtomed a while to beare them company, wee become familiar and well acquainted with them; and then all feare vaniſheth when we finde them harmeleſſe, and wee would not (when they are gon) but that wee had injoyed their ſociety. Then neceſſity is turned into a vertue, and the yoake, which being taken vpon vs by compulſion, was ſo painefull & grieuous, doth by our patient bearing it become light and eaſie.

*ontemptum
ericulorum
ſiduitas peri-
clitandi dabit.*
ec. de Pro-
id.cap. 4.

*ti adjicit
virtus la-*
a. Senec.
.13.

Verberat nos & lacerat fortuna: patiamur. Non eſt ſaeuitia, certamen eſt; quo ſapius adierimus fortiores erimus. Senec. de Prouid. cap. 4.

Nihil miſerum eſt quod in naturam conſuetudo perduxit. Paulatim enim voluptati ſunt quæ neceſſitate caeperunt. Senec. de prouid cap. 4.

§. Sect. 7.
That God by afflictions doth worke and increaſe in vs temperance, ſobriety, modeſty and chaſtitie.

Finally, the Lord by our afflictions doth vſually worke in vs thoſe excellent gifts and graces of temperance, ſobriety, modeſty, chaſtity and purity: the which he effecteth both by an outward neceſſity, and by an inward care and watchfulneſſe. For whileſt in the time of our proſperity we abound with worldly bleſſings wee vſually abuſe them as prouocations vnto our owne luſts, and fuell vnto our ſinfull pleaſures; as abundance of riches to maintaine vs in light wanton and gariſh apparell; delicate meates & drinkes, as the meanes and occaſions of ſurfeting and drunkenneſſe, chambring and wantonneſſe, luſt and vncleaneſſe, riot and all manner of of exceſſe. And therefore the Lord ſeeing vs thus to ſurfet of this fulneſſe and plenty, and thereby to fall into moſt dangerous and deſperate diſeaſes of the ſoule; like a good Phyſition preſerueth or reſtoreth our ſpirituall health, by keeping or taking from vs theſe his benefits which wee peruert to our owne deſtruction. And when like mad men wee would abuſe theſe bleſſings as inſtruments and weapons, to wound our ſelues with worldly and wicked luſts, hee taketh them away, and turneth our riches and plenty into pouerty and penury, our health into ſickneſſe, our ſtrength into weakneſſe, our pleaſures into paine and miſery, and our liberty into reſtraint, that hee may make vs to bee ſuch as hee would haue vs, by vrgent neceſſity, when wee will not bee ſo out of our owne choiſe; cauſing vs (as it were) to faſt for want of meate, when wee will not doe it out of deuotion; to become chaſt for want of ſtrength and health, temperate in our meates and drinkes, and modeſt in our apparell, becauſe we want meanes to maintaine vs in exceſſe of diet, and variety of ſtrange and vaine attires. Neither doth the Lord, by our afflictions make vs thus temperate and ſober onely by this neceſſity; but by our owne care and watchfulneſſe. For thereby being brought vnto a ſight of our ſinnes in abuſing Gods bleſſings and benefits as incentatiues and prouocations to our own luſts, whereby wee haue iuſtly deſerued that hee ſhould thus ſtraiten his hand, and ſhorten our allowance; wee will euer after take better heed vnto our ſelues, that we doe not by the like ſinne incur the like or greater puniſhments: and bee euen ready to binde our ſelues by an holy vow, that wee will for the time to come liue temperatly & ſoberly, modeſtly and chaſtly, and neuer more ſo abuſe Gods bleſſings to his diſhonour and our deſtruction, if once againe he repoſſeſſe vs of them.

Chap. XXV.

That the Lord vſeth our afflictions as meanes to conuey vnto vs diuers worldly benefits.

§. Sect. 1. That by afflictions we profit much in ciuill wiſdome and policy.

NOw hauing ſpoken of the ſpirituall bleſſings which the Lord by afflictions deriueth vnto vs, reſpecting either God, our neighbours or our ſelues; wee are in the next place according to our order propounded to ſhew, that hee vſeth them as meanes and inſtruments to conuey vnto vs alſo diuers worldly benefits. As firſt, by theſe croſſes and calamities wee profit notably in wiſedome, ſound policie, and vſe-full knowledge; for as proſperity maketh men wanton, and wantonneſſe cauſeth them to become fooliſh and childiſh; in regard whereof it is truly ſaid, that the more the land exceedeth in fruitfulneſſe, the more the people exceede in fooliſhneſſe: ſo aduerſity and affliction doth quicken the vnderſtanding, and maketh vs to pull and gather all our wits together for our owne neceſſary vſe and benefit; and whereas whileſt wee flouriſh in the world, and abound in outward helps, wee wholy reſt vpon them, and giue our ſelues to ſloth and eaſe; when theſe outward props are taken from vs, and wee put to ſtand by our owne ſtrength; then wee doe beate our braines and ſeriouſly ſtudy, how we may by our wiſdome and policy, ſupply that which is wanting in theſe worldly helpes. In which reſpect affliction is fitly called the perfectour of wit, and the refiner of inuention, becauſe it forceth men by a kinde of vrgent neceſſity to looke about them, to ſearch into the ſecrets of nature, to obſerue the times and diſpoſitions of all with whom they are to deale, and to try a thouſand concluſions, that they may finde out the beſt and fitteſt meanes for the remouing their croſſes, and the ſupporting or repayring of their eſtates. Whereas if they ſhould haue authority and friends, health and wealth at will, their wits would mould and ruſt for want of vſe, ſeeing they neede not their helpe for the ſupplying of any wants: but are able to maintaine their eſtate by the preſent meanes which they haue about them. Neither doe our troubles and afflictions increaſe our wiſdome and knowledge only, as they ſharpen our inuention and quicken our wit, but alſo as they better our judgement and diſcretion, by that experience which we gaine in the time of our tribulation, without which the other were to ſmall vſe; for wit is beſt when it is bought at the higheſt rates, and then onely is profitable, when it is ſeaſoned and (as it were) ſealed vnto vs by deare experience; neither is it of any value whileſt it ſwimmeth in the braine, and only fitteth men for diſcourſe; but when it is brought into vſe and practice, and confirmed by experience, then it attayneth to higher perfection, and of wit becommeth prudence and wiſedome. As for example euery one can diſcourſe of the euils which accompany vnthriftineſſe; but hee onely wiſely vnderſtandeth them, who hath felt and taſted of them. So many can talke of the dangers of ſuretiſhip, and yet vpon the next occaſion run into it, thinking that though others haue beene vndone by the fayling of their friends, yet they ſhall not; but when this is confirmed vnto them by their owne experience, and their goods are ſold to pay others mens debts, and their bodies impriſoned becauſe all they haue will not ſatisfie the creditor; then, when they are once quit of theſe troubles they will bee wiſer for euer after, and (like the bird) warily auoid this ſnare wherein they were formerly catched and inſnared. So who knoweth not that innumerable miſchiefes follow ſudden raſhneſſe, and inconſiderate headineſſe; and yet ſo are men tranſported with the heate and violence of

Nam quaſi inter ſe contraria ſint bona fortuna & mens bona; ita melius in malis ſapimus; ſecunda rectum auferunt. Senec. epiſt. 94.

of their paſſions and affections, that they are ready to ruſh into ſudden courſes; till being beaten with their owne rod and feeling the ſmart of their vnaduiſedneſſe they learne to vſe deliberation in their actions, and (as wee ſay) to looke before they leape. And finally, who vnderſtandeth not that ſurfetting and drunkenneſſe are the common cauſes of almoſt all diſeaſes; and yet men are ready to follow their appetite rather than their reaſon; and through immoderation to abuſe ſuch meates and drinkes as pleaſe their pallet; but when they haue once learned it by their owne experience, hauing by their intemperance fallen into ſome dangerous, and painefull ſickneſſe, then no more doth the burnt child dread the fire, than they doe carefully ſhun the cauſes of their griefe and ſmart.

§. Sect. 2. That by afflictions we are inabled to diſcerne our friends from flatterers.

Secondly our afflictions are notable meanes to make vs plainely to diſcerne our hearty and faithfull friends who loue our perſons, from paraſites and flatterers who only loue our proſperity and flouriſhing eſtate. For when wee abound with earthly bleſſings euery one is ready to fawne vpon vs, and to performe all good offices with an vſurious intent of deriuing hereby vnto themſelues ſome greater benefit, as it were, lending out good turnes that they may bee returned vnto them with fruitfull encreaſe. Whereby it commeth to paſſe that we cannot eaſily diſcerne who truely loue vs, and who only ſeeke their own good, or ours for their owne ſake; for oftentimes the flatterer in ſhew and outward ſeruices excelleth the faithfull friend, being more diligent to pleaſe and more ready at euery command: becauſe the true friend performeth all duties for his ſake whom hee loueth, the flatterer for his owne ſake that hee may aduance hereby his owne profit. And therefore ſeeing no man loueth an other ſo much as himſelfe, hereof it commeth to paſſe that as ſelfe-loue doth in heate, zeale and feruency much excell that loue which one friend vſually beareth vnto another; ſo the duties and ſeruices which ariſe and ſpring from it muſt needs according to the nature of the cauſe from which they grow, ſo much exceed all thoſe duties which proceed from friendly loue in outward diligence and ſeeming zeale, as ſelfe-loue excelleth the loue of a friend; and the deſire of our owne good, the deſire of aduancing the good of another. In regard whereof hee greatly erreth who chooſeth a friend among ſuiters who throng about his gate, and afterwards proueth him at a feaſt or banquet; becauſe euery one will bee a friend for his owne benefit, yet hee who is tied with no other bond than profit and aduantage, will when greater gaine is offered become a traytour. But affliction like the winde or fanne ſeuereth the chaffe of flattery, from the ſolid graine of faithfull friendſhip, making paraſites to flee from vs (as ſmoke driueth away Bees) when they can raiſe from vs no further aduantage. And as the only true touchſtone it diſcerneth a louer of a mans ſelfe from him who is a louer of vs; for according to the prouerbe, *he who is a friend in need, is a friend indeed*; and hee who ſticketh vnto vs in the time of aduerſity, and forſaketh vs not when wee are forſaken of the World, doth euidently ſhew that our perſon, and not our proſperity, was the object of his loue. In this reſpect therefore our afflictions are profitable, as they plucke from vs falſe hearted paraſites, which like the Iuy cling about vs to ſucke our ſap, and to make themſelues fat with our ſpoile: and diſcouer vnto vs our true friends, who are hardly diſcerned from the other till this time of tryall; for as the ſonne of ***Syrach*** ſaith, *a friend cannot bee knowne in proſperity, and an enemy cannot be hiden in aduerſitie.*

Errat qui amicum in atrio quærit, in conuiuio probat.

Eccluſ.12.8.

§. Sect. 3. That afflictions do crowne vs with a good name whilſt they diſcouer our ſpirituall graces.

Pro.22.1.
Eccleſ.7.3.

Thirdly afflictions are notable meanes to crowne vs, euen in this life, with a good name, which is better than gold and all riches, and ſweeter than the moſt odoriferous perfume or moſt coſtly oyntment. For whereas whileſt wee liue in eaſe and proſperity, the ſpirituall gifts and graces, which God hath beſtowed vpon vs, doe lie hid and vndiſcerned; when they come to the tryall of tribulation, they are plainely diſcouered and made knowne vnto all men. And as the ſtarres cannot be ſeene in the ſunſhine day, but when the darkeſt night commeth they appeare in all their beauty and brauery: ſo theſe ſhining vertues and graces of God, haue their light much obſcured in the day of proſperity, but when the darke night of affliction commeth, then they ſhine gloriouſly in their chiefeſt brightneſſe. Then doe theſe precious ointments ſend forth their moſt odoriferous ſmell, when our earthen veſſels and theſe brittle glaſſes of our bodies wherein they are contained, are cracked and broken, by being ſmitten with croſſes and calamities. Then doth this ſweete incenſe of grace & vertue yeeld the moſt fragrant ſent, when as it is caſt into this fire of afflictions. Then doth this ſpirituall gold appeare true and good, when it is tryed in this hot burning furnace. Then is the ſtrength of our faith manifeſted to Gods glory & our praiſe, not when wee idly ſit ſtill, but when wee wraſtle and contend with ſtrong tentations. Then doth our Chriſtian valour and fortitude moſt plainely appeare, not whileſt wee lye at eaſe in the ſafe garriſon, but when wee are aſſaulted with theſe mighty enemies, and after many conflicts get the victory. Finally then doth that precious diamond of true patience come to be approued & highly valued not whilſt it lieth vntouched in the rich cabinet, but when it is tryed vpon the Anuile of afflictions. For example; who had euer knowne, or knowing commended, the ſaith and obedience of *Abraham*, if at Gods commandement hee had not firſt willingly gone into voluntary baniſhment, and left his owne country and kindred; and afterwards beene ready to offer vp in ſacrifice his deareſt ſonne? Who had knowne of *Iacobs* ſaith and piety if he had not, being indangered by his Brother, wraſtled with God in prayers and ſtrong cryes, and ſo by an holy violence obtained the bleſſing? Who had diſcerned thoſe excellent graces of piety, fidelity, the feare of God, wiſedome and patience, which were in *Ioſeph*, if he had not been ſold into *Egypt*, accuſed by his miſtreſſe, and cruelly intreated both by his owne kindred and ſtrangers? Who had euer heard of thoſe glorious deliuerances of the Iſraelits, or vnderſtood how deare they were vnto God, had they not beene firſt vexed in the captiuity of *Egypt*? Finally who had knowne, or knowing magnified the patience of *Iob*, the piety and humility of *Dauid*, the vndanted courage and conſtancy of the holy Apoſtles, if they had not beene manifeſted by their troubles and afflictions? And this is one chiefe cauſe which mooueth the Lord to bring his Children into theſe tryals of tribulation, that the riches and excellency of his graces and vertues beſtowed vpon them, may clearely appeare, both to the aduancement of his glory that gaue them; and the fame and eſtimation of thoſe that haue them. For ſo the Apoſtle ſaith, that God afflicted the faithfull of thoſe times, that *the tryall of their faith being much more precious than gold that periſheth (though it bee tryed with fire) might be found to their prayſe and honor, and glory, at the appearing of Ieſus Chriſt.* And therefore if men are ready to take any paines, to hazard themſelues vnto any danger, and to ſuffer innumerable miſeries and extremities, that they may attaine vnto the vaine honour and glory of the world, though oftentimes they long outliue it, or if it laſt ſo long, doth but accompany them to the graue, and then rotteth as faſt as their carkeſſe: how ready and willing, yea how chearefull and ioyfull ſhould we be in ſuffering theſe croſſes and calamities, which doe ſo much aduance our ſpirituall fame and reputation, and ſet forth the prayſe of Gods rich graces and vertues in vs; and that not among the inconſtant vulgar who are ready to extoll and diſgrace with the ſame breath, but among Gods faithfull ſaints and ſeruants, who being truly iudicious are alſo conſtant in their prayſes?

Gen.12.1.4.& 22.2.3.
Gen.32.24.
Exod.14.
Iob.13.15.
2.Sam.15.26.
Act.5.45.
1.Pet.1.7.

§. Sect. 4.
That by afflictions we come to relliſh better Gods bleſſings and benefits.

Laſtly by our afflictions our enſuing proſperity is made more delightfull and gratefull; and theſe bitter croſſes make vs to relliſh much better the ſweetneſſe of Gods bleſſings. For there is no worldly thing ſo good and excellent, that hath not in the continuall vſe of it ſome glutting ſatiety, which would in ſhort time make it to become loathſome, vnleſſe our appetite were ſometime ſharpned, by the forbearing or wanting of it. There is a fulneſſe euen of honie it ſelfe, though it bee neuer ſo ſweet and delightfull, and this fulneſſe is accompanied with neglect and loathing; whereas the ſparing vſe of the courſeſt fare maketh it to haue a good relliſh, and to become pleaſant to the taſt and appetite. So the wiſe man ſaith; *that the perſon that is full, deſpiſeth an hony combe, but vnto the hungry ſoule euery bitter thing is ſweet.* The dantieſt fare, if it be ordinary, bringeth no delight, and wee find no daintineſſe in the taſt of it, vnleſſe it be rarely fed vpon, and ſo made dainty in the vſe; whereas the homelieſt meate hath an excellent relliſh, if it bee eaten after long faſting; and hereof it is, that men after full tables, doe voluntarily vſe ſome ſpare diet, and ſharken their ſtomacke and appetite by long abſtinence. The daies brightneſſe if it were continuall would become tedious; and the glorious light of the ſunne would bring wearineſſe, vnleſſe it were made gratefull by the nights darkneſſe. In a word pleaſure it ſelfe would not long pleaſe vs, if the glutting ſatiety of theſe ſweete meates were not taken away by abſtinence, or ſauced (as it were) with the ſowre ſauce of intermingled miſeries. And as common vſe of worldly benefits doth dull the appetite, and maketh it to loth them; ſo it taketh away from them their excellency and worth in our opinion, and and cauſeth the judgement to vilifie and contemne them; whereas if wee enjoy them ſparingly, and ſometime be vtterly depriued of them, then their worth is increaſed by their want, and they haue much better welcome at their comming againe, than they formerly had before they departed from vs. Thus that excellent iewell of health when it is continually enjoyed is ſcarce thought on, but then it is ſweet and moſt highly prized, when we haue long wanted it through ſome tedious and grieuous ſickneſſe. So liberty, though it be as precious as life, is but little regarded of thoſe who neuer felt the miſery of reſtraint; but after long impriſonment it becommeth moſt gratefull and delightfull. And thus riches are moſt eſteemed by them who haue formerly beene pinched with pouerty, and meate is moſt ſauory, when it is ſauced with hunger. Thus that victory is fulleſt of joy which is hardly obtained after a long, doubtfull and dangerous fight; and the ſafe harbor is then deſcried with moſt comfort and contentment of the paſſengers, after they haue eſcaped the perils of tempeſtuous ſtormes. Thus the delights of the ſpring are much more delightfull becauſe they follow the nipping froſts and fowle

Pro.27.7.

weather of lowring winter; and in a word thus all pleaſures which ſatiate and glut without mixture, doe become much more pleaſing, when they ſucced, and are often interchanged with croſſes and miſeries. To which purpoſe one ſaith, that in all humane affaires there can ſcarce be any true joy, vnleſſe dolefull ſorrow haue gone before, and the bitterneſſe of fore-paſſed griefes doth the more commend the ſweetneſſe of enſuing gladneſſe. So the huſbandman is moued by his painefull ſeed time, to rejoyce ſo much the more in his plentifull harueſt, &c. And therefore ſeeing by theſe afflictions the Lord doth but ſauce his benefits, that wee may enioy them with the more delight; and taketh away for a while his earthly bleſſings that after they are reſtored they may bring with them the greater pleaſure; let vs by this conſideration be mooued to beare theſe croſſes with patience and comfort. And as the vſurer, though he make an idoll of his gold, yet is content to want it for a time, becauſe when the terme is expired, hee expecteth to haue it returned with ſome increaſe: ſo though our hearts too much adhere to earthly things, yet let vs bee content to forbeare their company for a while, ſeeing vpon their returne the joy and comfort which wee take in them ſhall bee much increaſed. Euen the verieſt Epicure (as we ſee) vſeth ſharpe and ſowre ſauces to make his pleaſant meates to become more ſauory, and is ſometime content to preſcribe vnto himſelfe a voluntary faſt to ſharpen his ſtomacke, and ſet an edge on his appetite; that ſo afterwards hee may feed vpon his dainty cates with more delight: and why then ſhould wee not bee willing to vſe this temporary abſtinence when God preſcribeth it, who being infinite in wiſedome and loue towards vs, knowes beſt how to delight his children for their greateſt benefit, and ſo to ſauce thoſe earthly comforts, as that they may bring vnto vs the greateſt pleaſure and content? Finally ſeeing that is ſweete in remembring, which was ſowre in ſuffering, and ſeeing when wee are in the middeſt of our delights, it is not the leaſt pleaſure to thinke that wee were once miſerable, and caſting our eye backward, to looke vnto the ſnares out of which wee are eſcaped, let this addition vnto our future ioyes giue ſome eaſe to our preſent ſmart; and let vs for a time indure theſe miſeries with patience, the remembrance whereof will make vs the more happy for euer after.

ironym.
ph.ad ægro-
m amicum.
Tom.4.

d durum
pati, ne-
dulce
ecc. in
col. ſu-

CHAP. XXVI.

That the Lord vſeth afflictions as a notable meanes to preſerue vs from condemnation, and to further our eternall glory and happineſſe.

§. Sect. 1. That the Lord by afflictions preſerueth vs from condemnation.

BY that which hath beene ſaid it appeareth, that the Lord by our afflictions communicateth vnto vs many temporary benefits, making vs thereby partakers both of his ſpirituall and ſauing graces, and alſo of earthly and worldly bleſſings. Now according to our order propounded wee are to ſhew, that he alſo vſeth them as meanes to conueigh vnto vs ſuch benefits as are euerlaſting, and doe reſpect the life to come. And theſe are of two ſorts; for by theſe chaſtiſements and fatherly corrections the Lord both preſerueth vs from euerlaſting condemnation, and alſo furthereth and aduanceth our eternall glory and endleſſe happineſſe. Concerning the former wee are to know, that whereas wee in our own nature and diſpoſition are ready to take ſuch wayes, and to runne ſuch courſes, as would, if we continued in them, bring vs in the end to endleſſe woe and miſery; the Lord in his infinite loue and mercy, ſtoppeth and ſtayeth vs from going on, by caſting theſe blockes and buſhes before vs, that by an holy violence and profitable neceſſitie we may be forced to turne backe againe vnto him, and ſo bee ſaued from this deſperate danger. And as the carefull huſband-man ſetteth a hedge of ſharpe thornes about his wels and deepe pits to keepe his cattell from falling into them: ſo our gracious God, out of his ſpeciall loue and care ouer vs, doth with theſe thornie hedges of trouble and affliction, preſerue vs (as wee are ranging and rouing in the fields of this world) from falling into, and periſhing in the pit of perdition. In our ſelues wee are ready like ſilly ſheep, to wander out of the right way which leadeth vnto happineſſe, into the bypaths of ſinne and wickedneſſe; and ſo to become a prey vnto Sathan, who like a greedy wolfe rangeth about, that getting vs within his reach, he may ſeaze vpon and vtterly deſtroy vs: and therefore our carefull ſhepheard watcheth ouer vs with his prouidence, and when he ſeeth vs thus to goe aſtray, he vſeth theſe afflictions, as it were, the dog of the flocke, to fetch vs backe againe, and therewith as with the ſhepheards crooke and rod, hee pulleth vs vnto him, and driueth vs forward in the paths of holineſſe and righteouſneſſe, which will ſafely bring vs into thoſe heauenly folds of endleſſe happineſſe. If wee were left vnto our owne libertie, wee would like the fooliſh bird flee from our Lord and maſter, and ſo become a prey to helliſh fiends, who like rauenous kites, would ſeaze vpon vs; and therefore with theſe ſharpe kniues of affliction hee clippeth our wings to hinder vs from taking this pernitious flight, and reſtraineth our licentious liberty, by putting vs into theſe cages of reſtraint, that ſo wee may bee preſerued ſafe from periſhing in theſe dangers. Finally if wee might haue our owne wils, we would, like wanton and vntamed heifers, feede and take our paſtime in the pleaſant paſtures of ſinne, and would gladly keepe companie with wicked worldlings ordained to deſtruction; but howſoeuer the Lord ſuffereth theſe fat buls of Baſan to feede and pamper themſelues with theſe delights, to liue at eaſe, leape and friske about and take their pleaſure, becauſe hee hath appointed them to bee ſlaughtered in the ſhambles of perdition; yet hee reſtraineth vs from this wicked fellowſhip, by putting vpon vs this yoke of chaſtiſement; and cauſeth vs to feede in bare fields, becauſe hee is purpoſed to vſe our ſeruice, that wee may injoy life eternall, and not accompany them in a common deſtruction. So that *when we are iudged* (we may ſay with the Apoſtle that) *wee are chaſtened of the Lord that wee may not for euer be condemned with the world.* To which purpoſe a worthy Father ſaith, that when God doth correct his children, & vexe them here with the ſtinging whips of wholſome and holy chaſtiſements, he exerciſeth diſcipline before iudgement, and ſheweth his loue in ſcourging them, in that hee therefore correcteth them that he may not finde them ſuch as are fit to bee condemned. And therefore ſeeing the Lord vſeth our afflictions as notable meanes, to preſerue vs from falling into euerlaſting condemnation, by ſeuering vs from wicked worldlings, and keeping vs from accompanying them in the pleaſant broad way which leadeth to deſtruction: as alſo by reſtraining vs from ſinne when wee are ready to fall into it, or pulling vs out of it by vnfained repentance, when wee are already fallen (as I haue before more largely proued) great reaſon haue wee to beare theſe chaſtiſements, not onely with patience and meekneſſe, but alſo with ioy and thankefulneſſe; For (as one ſaith) it is better to bee burned with the flame of a feauer, than with the flame of vices; ſeeing by this the fier of Hell is kindled againſt vs, the torment whereof is intolerable and euerlaſting. Let vs not then thinke any momentanie afflictions heauie and hard to bee borne, which helpe to free vs from thoſe endleſſe tortures, yea rather let vs prayſe and magnifie Gods mercy in them, in that being in compariſon leſſe than the byting of a flye, they by awakening vs out of the ſleep of ſinne and ſecurity, do preſerue vs from being ſtung euerlaſtingly with that deadly ſtinging ſerpent of death and deſtruction; and being leſſe to bee eſteemed than the pricke of a pin, doe helpe to free vs from the tormenting racke of Gods inraged wrath.

1. Cor. 11, 32.

Diligit quem flagellat, nolens inuenire quem damnet. Auguſt. ſenten. Tem. 3.

Quis neſcit quòd multò melius eſt ardere flammis febrium, quam flammis vitiorum? Gregor.

§. Sect. 2. That God by our afflictions furthereth our euerlaſting glory and ſaluation.

But let vs conſider further, that as the Lord in his infinite loue vſeth afflictions as a notable meanes to perſerue vs from condemnation: ſo alſo for the furthering of our ſaluation, and increaſing of our happineſſe. For as one ſaith, when as theſe euils of puniſhment torture vs, and in torturing doe not extort from vs the euill of ſinne; not onely the ſoule is poſſeſſed by patience, but alſo when the body its ſelfe doth meekely indure affliction or temporarie deſtruction, it gaineth hereby ſecure & immoueable ſafety, ioyned with euerlaſting felicity; and ſo by ſorrow and death, inuiolable health and happy immortality is procured. And this is the chiefe end at which (next vnto his owne glory) God aimeth in all our afflictions; for *euery where wee beare about in our body the dying of our Lord Ieſus, that the life of Ieſus might alſo bee made manifeſt in our bodies*, as the Apoſtle ſpeaketh; and as elſewhere he ſaith, therefore are wee tryed with tribulaons, that our patience and faith being approued *wee may bee counted worthy of the kindome of God*; yet not through our owne merit, but through Gods gracious acceptance; for there is no compariſon betweene the ſmalneſſe of our ſufferings and the greatneſſe of the reward, though the Lord in his infinite mercy is content to repute vs worthy of this ſuperexcellent weight of glory for theſe our light and momentany afflictions. So the Authour of the Booke of Wiſedome ſaith, that the righteous hauing *beene a little chaſtized ſhall bee greatly rewarded; for God proued them and found them worthy for himſelfe.* To the ſame purpoſe an ancient Father ſpeaking of Gods end in chaſtening his Children ſaith; Thou giueſt them correction, that thou maieſt not take thy mercy from them; thou beateſt them for their contumacy, that thou mayeſt beſtow vpon them the promiſed patrimony: Neither is it any wonder if thou correcteſt thoſe being little, whom being come to ripe age in Chriſt thou wilt make thy heires. Thou therefore ſcourgeſt theſe, but withall thou inſtructeſt and preſerueſt them in ſafety; whereas thou ſpareſt the wicked for a time, that thou maieſt condemne them for euer. Thou inſtructeſt them to know thee, thou exerciſeſt them to feare thee, that thou mayeſt crowne them with glory. So another asketh the reaſon why God permitteth the faithfull to be temped? Is it not (ſaith he) that his vertue may hereby be tryed and exerciſed, and hee attaine vnto greater happineſſe, for it is a more glorious victory not to conſent being tempted, than if hee could not at all bee ſubject to temptation? And this conſideration moued *Moſes* not only to beare with patience affliction, when

Cum torquent aliqua mala, & non extorquent opera mala, non ſolum anima per patientiam poſſidetur &c. Auguſt. li. de patien, cap. 8.

2. Cor. 4. 10.

2. Theſ. 1. 5.

Patior in terris vt potiar Cælo.

2. Cor. 4. 17.

Wiſd. 3. 5.

Das diſciplinam vt non auferas miſericordiam. Cædis contumacem vt reddas ei promiſſam hæreditatem &c. Idiota apud Orthodoxogr. de patien. vere contempl. c. 1. *Erudit ad ſcientiam, exercet ad timorem vt coronet ad gloriam.* Ibidem. c. 12. Auguſt. de. ciuit. dei, lib. 11, cap. 6.

when through vrgent neceſſity and vnauoidable violence it was forced vpon him; but voluntarily to chooſe tribulation with Gods children, rather than to be diuided from their ſociety, becauſe hee knew that after his tryals being approued, there was a Crowne of happineſſe reſerued for him. For ſo it is ſaid that *hee refuſed to bee called the ſonne of Pharaohs daughter, and choſe rather to ſuffer aduerſity with the people of God, than to enioy the pleaſures of ſinne for a ſeaſon; eſteeming the rebuke of Chriſt greater riches than the treaſures of Egypt; becauſe he had reſpect to the recompence of reward.* Yea, this was a notable incouragement to our Sauiour Chriſt himſelfe in bearing thoſe great afflictions and calamities which were laid vpon him, whoſe example the Apoſtle propoundeth vnto vs for our imitation. *Let vs runne* (ſaith he) *with patience the race that is ſet before vs; looking vnto Ieſus the authour and finiſher of our faith, who for the ioy that was ſet before him endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God.* And ſurely if we alſo would continually fixe the eyes of our mindes vpon the excellency and eternity of theſe heauenly joyes, and conſider with our ſelues that our ſhort and light afflictions doe much further vs in attayning vnto them, it would be a notable inducement to make vs beare them not onely with patience and comfort, but euen to triumph ouer them with great rejoycing. Eſpecially if we conſider further, that it is not the bare bearing of theſe afflictions that doth intitle vs to this happines, but when with our patience we do ouercom them; for as the Apoſtle ſaith, then are wee to bee accounted bleſſed not when we ſuffer, but when wee patiently indure in theſe ſufferings; then ſhall wee bee copartners with Gods Saints in that glorious Kingdome, when wee are *companions with them,* not onely *in tribulation,* but alſo *in patience,* as the Apoſtle *Iohn* conjoyneth them: then will God giue vs the crowne of life, when hauing tryed vs with afflictions hee hath found vs faithfull vnto the death: Then ſhall we receiue the Garland when wee haue got the victory. And then, and not before, ſhall wee triumph in glory when wee haue fought a good fight, and ouercome and put to flight theſe our ſpirituall enemies.

11.25,26.

12.1,2.

5,10,11.

19.

10.

But let vs ſomewhat more particularly conſider, how and in what reſpects theſe momentany afflictions doe further vs in attayning vnto euerlaſting happineſſe. And firſt we are to know, that our croſſes and calamities doe helpe vs forward towards theſe heauenly joyes, as they doe fit and prepare vs for the fruition of them. And this they doe in a double reſpect: firſt, as they make vs weary of the World, when wee finde ſuch hard entertainment, and willing and deſirous to arriue in our heauenly Country, where we expect better welcome. For as by the afflictions of Egypt, the *Iſraelites* were inflamed in their deſires to leaue that Country, whereas they could haue beene contented to haue liued and died there, if they had enjoyed in it eaſe, peace and plenty; and when their oppreſſions were increaſed, then and not before, ſet their hearts on the promiſed Land, their face to ſeeke it, and their feet in the way which led vnto it: So when as wee are ſo addicted to the World, that if without moleſtation wee could enjoy the vanities of it, we would be content, yea, earneſtly deſire to continue ſtill in it; the Lord cauſeth this ſpirituall *Pharaoh* to vexe and oppreſſe vs; with which ſeruitude being throughly wearied, we deſire to forſake the place of our miſerable bondage, that wee may be freed from theſe afflictions, and earneſtly deſiring to be in our heauenly Country, where wee expect to find and enjoy ſweet reſt, peace, and fulneſſe of all ſpirituall joy, we thinke of ſetting our feet toward the holy Land, and of walking in the way of righteouſneſſe and holineſſe which leadeth vnto it. To this purpoſe one ſaith, that if we rightly obſerue the courſe of this life we ſhall find nothing firme or conſtant, but as the Traueller paſſeth ſometimes by pleaſant Plaines, and ſometimes by rough and vneuen wayes; ſo wee, whileſt wee remayne in this life, doe one while meete with proſperity, and another while with aduerſity, which interchangeably ſucceed one another, and change their courſe by turnes. And therefore ſeeing wee are in all eſtates ſubject to changes and alterations, our minds ſhould neither be exalted with proſperity, nor dejected with aduerſity; but with all our hearts wee are earneſtly to deſire to be in that place, where all things which are good are alſo permanent, and where there is no interchange betweene proſperity and aduerſity. To which end God ſo ordereth it by his diuine Prouidence, that in this life either aduerſity followeth proſperity, or proſperity aduerſity; that one while being humbled we may learne to mourne for our ſins, and another while being exalted we may retaine in our minds the remembrance of aduerſity, as the authour of humility. Againe, afflictions doe fit and prepare vs for our heauenly happineſſe, as they ſerue for helps and meanes, to clenſe and purifie vs from the filth of our corruptions and pollution of ſin. For whereas no impure or baſe mettall; can euer come into this treaſury of bleſſedneſſe; afflictions are that fiery furnace wherein we are purged and refined from the droſſe of our corruptions; according to that of the *Prouerbs; Take the droſſe from the ſiluer, and there ſhall come forth a veſſell for the finer.* Whereas onely the pureſt graine ſhall be ſtored vp in theſe Grainers of happineſſe, afflictions are the winde and fanne which purge

Sect. 3.
afflicti-
fit and
pare vs for
Kingdome
Heauen.

Gregor. Epiſt. ex regiſtr. l.2. indict. 11. c.90.

Prou.25.4.

and clenſe vs from the chaffe of ſinne; whereas no vncleane thing can enter in thither, theſe troubles and croſſes are the meanes to waſh, and purge vs, as they bring vs vnto God by vnfained repentance. Finally, whereas faire and wel-ſquared ſtones only ſhall be placed in that heauenly building of the new Ieruſalem, afflictions are thoſe hammers and tooles whereby wee are ſmoothed from the bunches and knobs of worldly ſuperfluities, carnall cares, and earthly loue. And as the Lord in building his materiall Temple tooke order that the ſtones ſhould be hewen, cut and poliſhed, in the Quarreyes, becauſe hee would not haue ſo much as the noyſe of a hammer to be heard in his Houſe; ſo in the building of his ſpirituall and triumphant Church his Will is that the liuely ſtones appointed for this worke ſhould be hewed and hammered, ſquared and prepared with croſſes and troubles in the quarry of this World; becauſe hee is purpoſed that no touch of tribulation ſhould diſquiet and moleſt vs, when as wee are once placed in his heauenly Temple. For there *all teares ſhall be wiped from our eyes, and there ſhall bee no more death, neither ſorrow, nor crying, nor paine*, as the holy Ghoſt ſpeaketh. In which reſpect one fitly compareth the Chriſtians life to the Palme-tree which in it lower parts is enfolded with dry and rough barke, and therefore vnpleaſant to be touched; but in the vpper parts it is greene, beautifull and fruitfull, ſpreading it ſelfe abroad with comely largeneſſe: for ſo the faithfull mans life is here below on earth deſpiſed, vnpleaſant, encloſed and compaſſed about (as it were) with a rough rinde of troubles and afflictions; but aboue in Heauen it ſhall be delightfull, glorious, and abounding, through our fruition of God, with the fruits of bleſſedneſſe.

Apoc.21.4.

Greg. Moral. lib.29 cap.25.

§. Sect.4. That by our afflictions wee are aſſured of euerlaſting happineſſe; firſt through Gods gracious promiſes made to the faithfull which are afflicted.

Secondly, afflictions doe further vs in attayning vnto heauenly happineſſe, as they doe, whileſt we liue here, aſcertaine and aſſure vs, that wee ſhall enjoy them in the life to come; and ſo enter vs by the aſſurance of faith and hope into the preſent poſſeſſion of euerlaſting glory. The which aſſurance we attaine vnto, both by meditation in Gods Word, and by the conſideration of his workes and adminiſtration of his righteous judgement. For in the Scriptures wee ſhall find, that the Lord hath bound himſelfe by manifold gracious promiſes, that he will giue euerlaſting life and happineſſe vnto all who being afflicted in this World, doe with faith, patience, and humility beare their croſſe. So hee ſaith to his afflicted Church: *For your ſhame you ſhall receiue double, and for confuſion they ſhall reioyce in their portion: for in their land they ſhall poſſeſſe them double: euerlaſting ioy ſhall be vnto them.* And the holy Apoſtle aſſureth vs, that *if wee bee dead with Chriſt, we ſhall alſo liue with him; if we ſuffer with him, we ſhall alſo reigne with him*, and that the croſſes of this life, are not worthy the Crowne and glory which ſhall bee ſhewed vs in the life to come; ſeeing as elſewhere hee ſaith, *Theſe ſhort and momentany afflictions ſhall cauſe vnto vs a farre moſt excellent and an eternall waight of glory.* And hereof it is that our Sauiour pronounceth them bleſſed, who in this life are exerciſed with afflictions, becauſe, profiting by them, they are ſo many certaine ſignes and vndoubted pledges of their future happineſſe. *Bleſſed are they that mourne for they ſhall bee comforted. Bleſſed are yee poore, for yours is the Kingdome of God. Bleſſed are yee that hunger now, for yee ſhall be ſatiſfied; Bleſſed are yee that weepe now, for yee ſhall laugh, Bleſſed are yee when men hate you, and when they ſeparate and reuile you, and caſt out your name as euill, for the ſonne of mans ſake. Reioyce yee in that day and be glad, for behold your reward is great in Heauen.* So the Apoſtle *Iames* ſaith that, *The man is bleſſed that endureth tentation, becauſe when hee is tryed hee ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.* By which it appeareth, that if with patience wee beare the croſſe, we ſhall be alſo partakers of the Crowne; if wee indure the fight and obtaine the victory, then ſhall we alſo triumph in glory. With which conſideration *Eliphaz* perſwadeth to patience in afflictions; *Behold* (ſaith hee) *Bleſſed is the man whom God correcteth: therefore refuſe not thou the chaſtening of the Almighty.* And Chriſt encourageth the Angell of the Church of *Smyrna* with this conſolation to bee conſtant and faithfull in his ſufferings. *Feare none of theſe things* (ſaith he) *which you ſhall ſuffer, behold it ſhall come to paſſe that the Deuill ſhall caſt ſome of you into priſon, that yee may be tryed, and yee ſhall haue tribulation ten dayes. Bee thou faithfull vnto the death, and I will giue thee the Crowne of life.* And the Apoſtle *Paul* thus comforteth himſelfe after all the miſeries which hee had ſuffered in his ſpirituall warfare; *I haue fought* (ſaith hee) *a good fight and haue finiſhed my courſe; I haue kept the faith, from hence-forth is laid vp for mee the Crowne of righteouſneſſe, which the Lord the righteous Iudge ſhall giue me at that day.* Neither in truth can there be a more effectuall conſolation in our troubles and diſtreſſes, than when wee are by them aſſured out of Gods Word that after theſe light and momentany afflictions, we ſhall enjoy vnſpeakable and endleſſe happineſſe. For (as one ſaith) wee ſhall not feele the pinching miſeries of this life, whileſt with the whole intention of our mindes wee fixe our thoughts vpon our future hopes. But wee ſhall be like a valiant Warriour, who either feeleth not, or contemneth the griefe of his wounds, whileſt all the powers of his mind are wholly

Eſay 61.7.

2.Tim.2.11,12.

Rom.8.17,18.

2.Cor.4.17.

Math.5.4. Luke 6.20, 22.23.

Iames 1.12.

Iob 5.17.

Apoc.2.10.

2.Tim.4.8.

ly taken vp with thinking vpon his future victory, &c. For ſo doth aſſured hope ouercome things inſtant, that that in a ſort beginneth to be which is to come, and that endeth which is preſent, and maketh vs like to a Woman in the paines of Child-birth, who whileſt ſhe hopeth aſſuredly to haue a ſonne, lightly eſteemeth of her ſorrowes in bearing him.

Sect. 5. ...hat by Gods ...orkes the ...ithful which ...e afflicted ...y be aſſured ...f heauenly ...ppineſſe.

But as by afflictions wee gather aſſurance of euerlaſting happineſſe belonging vnto vs out of Gods Word; ſo may we be more confirmed in this aſſurance by Gods works, and the adminiſtration of his righteous judgements. For the Lord to ſhew the infiniteneſſe and omnipotency of his Wiſdome and Power, doth bring vſually one contrary out of another, as light out of darkneſſe, good out of euill, happineſſe out of miſery, joy out of ſorrow, and the higheſt exaltation vnto heauenly glory, out of the loweſt abjection and humiliation through earthly afflictions and calamities. And as our Sauiour was ſent, by his Word to caſt downe ſtrong holds, and to leuell and make equall with the ground all that lifteth vp and aduanceth it ſelfe, and contrariwiſe to raiſe him vp that is dejected, *to preach good tydings vnto the poore, to bind vp the broken hearted, to preach liberty to captiues, to comfort all that mourne, giuing them beauty for aſhes, the oyle of ioy for mourning and the garment of gladneſſe for the ſpirit of heauineſſe*; ſo accordingly he doth in act and deed powerfully effect this his good will and pleaſure, bringing men out of miſery vnto felicity, and out of the depths of Hell into the Kingdome of Heauen. Whereas contrariwiſe hee vſually pulleth downe that which is exalted in the World, and out of the greateſt worldly proſperity, bringeth men into euerlaſting woe and miſery. Both which our Sauiour ſignifieth in that Parable of *Diues* and *Lazarus*; for as the rich man who ſurfetted of worldly delights, and abounded with all earthly bleſſings, was ſtript of all, and caſt into Hell torments, whereas hee could not obtaine ſo much as a drop of cold water to coole his tongue; ſo *Lazarus* (who wanted both meanes and friends, and had not the priuiledge of the Dogs granted vnto him, which were allowed to eat the crums that fell vnder the rich mans table) was out of this worldly miſery, carried by the Angels into *Abrahams* boſome. And this viciſſitude of weale and woe, earthly miſery and heauenly happineſſe, not only was ſignified in the deed done, but alſo in *Abrahams* ſpeech, which being ſpoken in a Parable belongeth vnto all who are in the like condition. *Remember that thou in thy life time receiuedſt thy pleaſures, and likewiſe Lazarus paine; now therefore is hee comforted and thou art tormented.* And thus thoſe, whom the Apoſtle *Iohn* ſeeth adorned with the long white Robes of glory and immortality, are ſaid to be ſuch, as came out of great tribulation, although their garments had not their whiteneſſe by being waſhed in the teares of their ſorrowes and trouble, but in the bloud of the Lambe, as it is there expreſſed. And this is juſt with God that the faithfull ſhould (as it were) by the gates of Hell trauell towards Heauen, and through many miſeries paſſe into euerlaſting felicity, that (as one ſaith) that ſaluation which was willingly loſt for the obtayning of momentany pleaſure might againe bee recouered by patient ſuſtayning of temporary griefe and miſery. And contrariwiſe that the vngodly and wicked, who flouriſhing in worldly proſperity, abuſed Gods good bleſſings for the diſhonour of God, and oppreſſion of his ſeruants, ſhould come to a day of reckoning, when as being found guilty, they ſhall be ſtript of all, and receiue puniſhment according to their deſerts; And with this fitly ſorteth the ſaying of the Apoſtle, *It is a righteous thing with God to recompence tribulation to them that trouble you; And to you which are troubled reſt with vs, when the Lord Ieſus ſhall ſhew himſelfe from Heauen with his mightie Angels, &c.* Neither haue we only by our afflictions when we profit by them, ſome aſſurance from that viciſſitude of earthly miſery and heauenly glory before ſpoken of; but alſo may haue it moſt ſtrongly confirmed by an Argument taken from juſtice, which muſt needs be in the adminiſtration of Gods righteous judgements. For when we ſee that our ſelues and others, who truly and ſincerely feare and ſerue the Lord, are ſubject to innumerable troubles, and (as the Prophet ſpeaketh) are afflicted euery morning, one miſery (like the waues of the Sea) following in the necke of another, whereas contrariwiſe the wicked contemners of God and goodneſſe, abound with all earthly bleſſings, and flouriſh in the proſperity of the World; from hence wee may neceſſarily and infallibly conclude, that the righteous Iudge of Heauen and Earth, who will render vnto euery man according to his works, hath moſt certainly appointed a time for the puniſhing of their ſinne, and the rewarding according to his gracious and free promiſes, our vertues and holy endeuours; for the full freedome of his faithfull ſeruants out of all their miſeries, and crowning of their faith, patience and obedience, with glory and happineſſe; and alſo for the condemnation and deſtruction of wicked reprobates, who like malicious enemies haue all their life prouoked his wrath, and diſhonoured his Name by their ſin and impiety. Neither will it ſtand with naturall reaſon, that God infinite in juſtice and goodneſſe, ſhould create and ordaine his beſt creatures who are moſt carefull of his

ſay 61.1,2,3.

ke 16,

[illegible]

Apoc.7.14.

Et iuste salus illa perpetua quæ turpiter amiſſa eſt per voluntatem, fortiter recipitur per dolorem. Auguſt. de Geneſ. ad literam lib.3.c.15.

2.Theſ.1.6,7.

Pſal.73.14.

glory vnto woe and miſery in the world; and thoſe who are outragiouſly wicked to flouriſh in proſperity and abound in all earthly bleſſings, if hee had not appointed an after-reckoning, and ſecond judgement, for the rewarding of the godly, who are here afflicted, and the puniſhment of the wicked, who are in worldly priuiledges and prerogatiues ſo highly exalted and aduanced. And therefore ſeeing by our afflictions we haue ſo many wayes aſſurance of euerlaſting life and happineſſe, let vs indure them with patience, comfort and rejoycing; for if there were no other fruit or benefit ariſing from them, this alone were ſufficient to counteruaile and infinitely to ouer-weigh all the griefes and miſeries which are incident to the momentany and vncertaine life of man; ſeeing they being light ſhall haue an end before or with vs; whereas this ſuperexcellent weight of glory, which they ſeale and confirme vnto vs, is infinite and euerlaſting. If then worldly men are content to endure any labour, to hazard themſelues to innumerable dangers, and to ſuffer many and grieuous miſeries, that they may be aſſured of earthly things, their ſtrongeſt aſſurances, being but vncertainties, and the beſt things aſſured, but trifling vanities; if the husbandman toyle and labour in the ſeed time, in hope of a plentifull harueſt; notwithſtanding that his expectation is often fruſtrated, by many accidents, as foule and vnſeaſonable weather, too much drought, or too much raine, Wormes, Cankers, Caterpillers, and ſuch like; If the Souldier ſuffer all thoſe miſeries which are incident to his profeſſion, as watching, cold, hunger, and be ready with patience and courage to run into innumerable deſperate dangers, which euery day bring him to the very confines of Deaths kingdome, and all to obtaine either the vaine breath of mens prayſes, or ſome ſmall pay to defray his charges; and if the Marchant compaſſe Sea and Land, and run vnknown courſes, with much pains and great perill, to get ſome wealth which he is vncertaine whether hee ſhall obtaine or no; or hauing obtayned it may after a tedious Voyage periſh in the long deſired Port, or bee ſtolne or taken from him, by outward violence, when he commeth to land: with what patience and comfort ſhould wee endure all our paines and labour, and beare all the croſſes and calamities, which giue vnto vs when we profit by them, moſt certaine aſſurance of ſuch riches, honours, and pleaſures, as being vnualuable and vnconceiueable, are alſo out of all danger of comming, by any outward accident, eyther vnto loſſe or end.

§. Sect. 6. That afflictions keepe vs in the way of righteouſneſſe which leadeth to euerlaſting happineſſe,

Thirdly, wee are furthered by our afflictions in attayning vnto heauenly happineſſe, as they are vſed by God as meanes to keepe vs in the right way, or way of righteouſnes, which leadeth vnto them. For whereas by our naturall corruption wee are ready to wander into the by-paths of ſin, and to goe into the broad way which leadeth to deſtruction, being allured by the inticing bayts of worldly vanities, the Lord (as hath beene ſhewed) maketh afflictions to ſerue as a thorny hedge and ſtrong fence to keepe vs in our right courſe, and to reſtraine vs from digreſſing and going aſtray. And when being ſayling in the Sea of this miſerable World, towards the Hauen of euerlaſting reſt, wee are ready to liſten to the ſweet Syren tunes of carnall pleaſures, and leaping out of our ſhip of ſafety the true and inuiſible Church, to periſh by adhering to them in the gulfe of deſtruction; God in loue vnto vs vſeth our afflictions, as wax, to ſtop our eares, that we may not harken to theſe bewitching Songs but may without diſtraction hold on our courſe which will bring vs at the laſt to the Port of Bleſſedneſſe. Neither doe our croſſes only keepe vs in the right way which bringeth vs to heauenly joy and glory, but alſo they haſten our ſpeed in trauayling of it; and whereas in our owne diſpoſition we are ſluggiſh and ſlothfull in our journey, and either ready to turne backe againe, to ſit ſtill, or at leaſt to make ſlow haſte in going forward, the Lord vſeth afflictions as goads and ſpurs to quicken our dulneſſe, and as rods to driue vs on, and to compell vs to make more haſt, that we may more ſafely and ſeaſonably come vnto the end of our journey, and be better aſſured of the ſaluation of our ſoules.

§. Sect. 7. That afflictions are the way whereby we muſt enter into Gods Kingdome.

Finally, our afflictions doe much further vs in attayning vnto glory and immortality, as God appointed them to bee the way that muſt bring vs vnto this euerlaſting reſt. For there is no comming into Heauen vnleſſe we will bee content to paſſe through the ſtrait gate and narrow way of trouble and affliction, as our Sauiour teacheth vs; and if wee will euer come thither, we *muſt by many tribulations, enter into the Kingdome of God,* as the Apoſtle *Paul* affirmeth. Wee cannot enter into the heauenly *Canaan* vnleſſe wee paſſe through this Wilderneſſe of ſin: wee cannot come into the Port of happineſſe, vnleſſe we ſaile through a ſea of miſeries; wee cannot obtaine the garland of Glory vnleſſe we runne and wreſtle for it, ſtriuing as wee ought to doe till we haue gotten the victory, which cannot be performed by vs, but with much paine and irkeſome labour. Wee muſt neuer looke to be crowned with happineſſe, till we haue ouercome the enemies of our ſaluation, and there is no notable victory obtained, vnleſſe a painfull and perillous fight haue gone before; wee cannot come into heauenly happineſſe, but by earthly miſery, and here wee muſt endure wants and watching, wounds and wearineſſe, weakneſſe, ſickneſſe, and many infirmities, before we can attaine vnto

Matth. 7. 14.
Acts 14. 22.

2. *Tim.* 2. 5.
1. *Cor.* 9. 25.

Tribulatio materiam habet pugne, vnde fi vt occaſionem præbeat victoria, & per conſequens corone, quia non coronabitur niſi qui legitime certauerit, Idem inter orthodox. de pat. ver. contemp. ca. 3.

vnto heauenly plenty, reſt, ſecurity and that euerlaſting health which cannot bee impeached with any ſickneſſe. Neither muſt wee looke for a priuiledge of hauing any other way than this narrow and ſtrait path of afflictions to bring vs vnto Heauen, ſeeing (as hereafter I ſhall ſhew) it is the common high way, by which all Gods deare Saints and faithfull Seruants haue trauailed before vs. Yea, not the only Sonne of God himſelfe, had any prerogatiue herein aboue others, but though he were moſt pure and innocent, yet he was faine by the Ladder of the Croſſe to climbe into his Kingdome; for as himſelfe ſayth, *hee ought to haue ſuffered theſe things, and ſo to enter into his glory*; namely, that the predictions of the Prophets might be fulfilled who *declared firſt the ſufferings which ſhould come vnto him, and then the glory which ſhould follow after*, as the Apoſtle ſpeaketh. And therefore if wee euer meane to come vnto this heauenly happineſſe, wee muſt not thinke to finde out ſome new way which is faire, pleaſant and full of eaſe and carnall delight; but wee muſt tread in the foot-ſteps of Chriſt our Guide who is gone before vs, and keepe in the ſame ſtraight and afflicted way which hee hath trauelled; for none come vnto Heauen but his Diſciples and the Scholars of his Schoole, and euery *one who will be his Diſciple muſt make account to take vp his croſſe daily, and follow him, as himſelfe hath told vs.* Whereof it is, that the Apoſtle ſaith, *that we haue need of patience*, for the obtayning of our heauenly patrimony which God hath promiſed vs; becauſe there is no way of comming vnto it but through afflictions and tribulations, in which wee would quickly faint if we were not ſtrengthned by faith and patience. And therefore the Apoſtle prayeth, *that the God of all grace who hath called the faithfull to eternall glory by Chriſt Ieſus, after they haue ſuffered a little, would make them perfect and conſtant*, implying thereby, that firſt wee muſt be caſt downe and humbled by afflictions, before we can be exalted to glory and happineſſe. And this (as one ſaith) is juſt with God, that wee who were caſt out of the joyes of Paradiſe, for our rebellious luſting after the forbidden fruit, that thereby wee might pleaſe and delight our taſte and appetite; ſhould be re-admitted into our loſt happineſſe by patient induring vnpleaſant griefes and diſtaſtfull miſeries; that we who fled from Gods preſence by doing of euill, ſhould be brought backe vnto him by ſuffering of euill; and that as we there did againſt righteouſneſſe, ſo wee ſhould here ſuffer for righteouſneſſe. Whereby it appeareth that they are in a miſerable condition who haue alwayes flouriſhed in proſperity, and neuer taſted of any miſery, becauſe they are quite out of the narrow and afflicted way which bringeth vs to eternall bleſſedneſſe, and walke in that broad and pleaſant way which leadeth to deſtruction. For as one ſaith, he is vnhappy in his happineſſe, who was neuer thought worthy to combate with croſſes, whereby wee attaine vnto the Crowne of euerlaſting glory. And againe; hee is wretched and vnhappy who in his happineſſe is not exerciſed with tentations; for hee hath not the Crowne of victory who hath not firſt ſuſtained the paines and danger of the fight. To which purpoſe another affirmeth, that he who is exempted from ſuffering the ſmart of afflictions, is exempted alſo from the ſociety of Gods Elect Children, becauſe a woe is denounced againſt them who haue heere their conſolation, and contrariwiſe they are pronounced bleſſed who ſorrow and weepe. In which reſpect tribulation and affliction is much more profitable vnto vs than abuſed proſperity; an abject and meane condition, better than an high eſtate and ouer-topping greatneſſe; and pinching neceſſity, than voluptuous plenty; becauſe both being momentany and paſſing away with poſting ſpeed; the one leaueth behinde it helliſh puniſhments, the other cauſeth vnto vs an heauenly Crowne of euerlaſting glory.

Luke 24.26.
1.Pet.1.11.
Luke 9.23.
eb.10.36.
1.Pet.5.10.
Aug. de pa-
tient. lib. cap.14.

Miſer & infœlix eſt qui non fuerit in fœlicitate tentatus. Caret enim munere qui caret certamine, Hier. ad ægrotum amicum, Tom.4.
Ideot. inter orthodox. de patient. veræ Contemp. cap.2.
Bernard. in Pſal. qui habitat. Serm.17.

§. *Sect.* 1.
That we may comfort our ſelues in all our afflictions by remembring that they further vs in attayning vnto happineſſe.

Seeing therefore the Croſſe of Chriſt is (as it is called) the Ladder to Heauen, his ſufferings being the cauſe, and ours the way that leadeth vs vnto happines, as there is no cauſe of ſhame in hearing of the one, ſo there is no cauſe of ſorrow in bearing of the other; for what matter is it, though the way of our pilgrimage be rough and vnpleaſant, if wee can be aſſured that by trauailing of it, wee ſhall be brought into Heauen? What though it be foule and dirty (like *Ieremies* Dungeon) ſo that our feet, as we are going, ſticke faſt in the mire? Yet let not this diſcourage vs, for as the way is filthy, ſo it is ſhort, and after we haue indured a little paines in paſſing it, our momentany labour will bring vs to euerlaſting reſt, and this ſhort foule lane being ſoone trauelled will conduct vs vnto a Palace of all pleaſure, and vnto thoſe glorious Manſions of joy and happineſſe which our Sauiour Chriſt hath prepared for vs. What though we muſt paſſe through a Sea of miſeries, where we ſhall be ſubject to the ſtormes and tempeſts of affliction and trouble, and be in danger of the ſpirituall enemies of our ſaluation, which like cruell Pyrats are ready to rob vs? Yet let not this diſmay vs, ſeeing God is our Guide and Maſter Pilot, who is both willing and able to ſafeguard vs from all perils, and it is but a ſhort cut, which being quickly paſſed, will bring vs into the ſafe harbour of heauenly happineſſe. What though we cannot enter into Heauen, but by paſſing through the hot burning furnace of tribulation and affliction? And what if with *Elias* we muſt be taken vp in a fiery Chariot into the place of our joy and reſt? Let not this

Tendimus per viam laborioſam ad quietam patriam vbi tetractis omnibus actionibus noſtris non remanebit niſi Alleluia, Aug. Serm. in feſto Paſchæ de Alleluia. Tom.10.

Rom. 8.18.

2.*Cor.* 4.17.

Dura videtur, ſed ipſa eſt tuta via, alia fortè delicias habet ſed latronibus plena eſt, Aug in Pſal. 36. enarrat.

Nehem. 2.13.

Cyprianus contra Demetrianum tract. primo.

this diſcourage vs or abate our comfort, ſeeing we are aſſured, that *the afflictions of this preſent time are not worthy the glory which ſhall be ſhewed vs*, for they are *light and momentany* but the glory and happineſſe which they cauſe vnto vs is *ſuperexcellent and eternall*. Finally, what though others find a way much more faire and eaſie that bringeth them to glory? Let vs not enuy them their greater delight, but trauell with patience in that path which God hath appointed vs. For though theirs is fayrer, yet it may be that ours is ſhorter and more direct; though theirs is much more pleaſant, it may be that ours is much more ſafe; not ſo ſweet and delightfull in the paſſage, but withall not ſo much beſet with Theeues, or though ours were behind theirs in all worldly priuiledges, let vs not be ſorry becauſe we goe this way, but glad that wee may goe by any way, vnto the place of our joy; and rejoyce in Gods mercy, if wee may through the *dung-port*, or by a poſterne gate, be admitted to enter into the new Ieruſalem. Let not theſe ſmall loſſes grieue vs which ſhall be accompanied with ſuch ineſtimable gaine; let vs not like ſlothfull Husbandmen impatiently repine at our pains in the Seed time, but comfort our ſelues in the expectation of our heauenly Harueſt, and let the aſſurance of our future joyes mitigate our mourning for preſent miſeries. Let vs not like timorous Paſſengers feare thoſe Windes and Seas which will ſafely bring vs into the Hauen of reſt; let vs not like loytering Trauellers refuſe that way for a little fouleneſſe, which will directly bring vs to our heauenly home; let vs not like idle Workmen murmure at one dayes labour, which will be rewarded with the wages of heauenly happineſſe and euerlaſting reſt. Finally, let vs not like cowardly Souldiers feare to hazard our ſelues vnto the paines and perils of ſuch a fight, as will aſſuredly bring with it ſuch a glorious victory. And ſeeing heauenly joyes ſhal follow our earthly ſorrowes, great and ineſtimable rewards our ſmall and eaſie labours, and euerlaſting happineſſe our momentany afflictions, there is no cauſe of care and ſorrow vnto any, but vnto thoſe alone who haue neither faith nor hope. To which purpoſe one ſaith, that he alone truly feeleth the ſmart of worldly aduerſity, as of a painfull puniſhment, whoſe joy and glory is all in this life; he mourneth and weepeth if hee be croſſed in the World, who expecteth no happineſſe after this World, but hath all his comfort continued and concluded with his life, and after his departure looketh for nothing but paine and torment. But there is no cauſe of griefe when wee are inuaded with preſent calamities; if by faith we are aſſured of future comforts: neither is there any reaſon why wee ſhould vnmeaſurably mourne for earthly afflictions, if they any whit further vs in attayning vnto heauenly glory. And therefore let vs not in our afflictions fix our minds on the euils which we ſuffer, but looke higher to the happineſſe which they cauſe vnto vs; and being to paſſe (as it were by a narrow bridge) ouer this deepe floud and gulph of worldly miſeries, let vs not caſt downe our eyes to our feet and behold the dangers which threaten to ſwallow vs; which wil but intoxicate the braine and hinder our paſſage; but let vs looke aloft to that heauenly happineſſe which as the end of our hopes is ſet before vs; and ſo ſhall wee hold a ſteady courſe and vndaunted reſolution in paſſing ouer with patience theſe depths of difficulties, and ſafely arriue at the land of Bleſſedneſſe.

§. Sect. 9. That by our afflictions our heauenly ioy and glory ſhall be much increaſed,

Gregor. Niſſen. de prouid. cap. 8.

1. *Cor.* 10.13.

Sed & iiſdem flagellis creuit virtus patientiæ; atq; ex dolore verberis aucta eſt gloria remunerationis, Greg. Moral. lib. 3. cap. 2.

But our momentany croſſes doe not only further our euerlaſting happineſſe, but alſo doe much increaſe it; for the more painfull our labours are in Gods ſeruice, the more rich ſhall be our wages; the more laborious and dangerous our fight is, the more glorious ſhall be our Crowne of victory; and the more our ſufferings exceed in number and meaſure, the more ſhall our joyes be multiplyed and our glory augmented. So one ſayth, that our life is a Warfare, and this World a place of maſteries; wherein the beſt Garlands are alotted to them who ſuſtaine the greateſt labours. And according to the meaſure of our affliction ſhall be the meaſure of our glorious retribution. The reaſon whereof is cleere and euident; for the more the Lord increaſeth our afflictions, the more he increaſeth our ſtrength to beare them; *for hee is faithfull and will not ſuffer vs to bee tempted aboue our power, but will giue a good iſſue with the temptation, that we may be able to beare it*. And his corrections are tryals to proue vs, and not intolerable burthens to ouer-whelme vs. And therefore the more hee multiplyeth our griefes and ſorrowes, the more he enlargeth and increaſeth our ſpirituall Graces, as Faith, Hope, Patience, Humility and the reſt; that wee may be inabled in bearing to ouercome them; and according to the greatneſſe of our graces ſhall be the glorious neſſe of our reward, ſeeing he crowneth his owne gifts with proportionable bleſſedneſſe; and as hee aduanceth vs aboue others in grace in this life, ſo hee will exalt vs aboue others in glory in the World to come. So that God meaſureth our graces according to the meaſure of our croſſes: and our glory according to our graces; whereof it followeth that our greater afflictions are ſignes of our greater grace; and the more wee excell in Gods graces now, the more ſhall wee excell in glory, in the day of retribution. Thus one ſayth, that our patience increaſeth with our corrections, and that by the ſmart of our ſtripes is augmented the glory of our reward. And this is one principall end why God afflicteth the faithfull, when hee ſpareth the wicked, that their conflict may accaſion their victory; and their croſſes may fit them for the receiuing of their crowne; whereas hee imployeth not the other in any ſeruice, becauſe he is not purpoſed to giue them any wages, and will not let them ſuffer with Chriſt in this life, becauſe hee will not haue them to raigne with him in the life to come. Yea this moueth him chiefly to afflict thoſe whom hee chiefly loueth, and to ſubject them to the greateſt tryals, who are endued with the greateſt graces, becauſe hee would fit them for a richer reward, and aduance them to an higher degree of glory, and happineſſe. So one ſaith, that wee are afflicted by God, that our reward and crowne may hereby be increaſed; and as much as he addeth to our tribulation, ſo and much more will hee adde to our retribution. And whereas our great Commander beſtoweth leſſer rewards for leſſer conflicts, when hee commandeth his valianteſt ſouldiers to attempt and atchieue the moſt valorous imployments, it is his purpoſe for their greater worth to giue vnto them a greater reward. And therefore noble champions thinke it to bee a diſgrace and great diſparagement vnto them, when they are imployed in ſome ordinany ſeruice, or matched with a weake and contemptible aduerſary; becauſe his glory is greateſt, which getteth the greateſt victory, his deuotion & loue towards God is moſt zealous and entire who for his ſake is content to vndergoe the greateſt difficulties and dangers, and then doth our vertue and fortitude ſhine brighteſt, when as they tryumph ouer the ſtrongeſt enemies: And he excelleth others in the Kings eſteeme, who ſuſtaineth the brunt of the battel, and hath his valour tryed in the hotteſt conflict, the might of his vanquiſhed enemies adding much to his victory, and the ſtrength and violence of their repelled incounters, greatly increaſing the glory of his tryumph.

Affligimur, vt coronæ & premia nobis augeantur: quantum enim tribulationes intenduntur tantum & retributiones amplabuntur Chryſoſt. in illud, modico vino vtere. *Inferiora ſunt premia inferioribus pugnis; vbi denique fortia fortibus imperantur, fortiorem fortior muneris ſequitur cenſus.* Hieronym. ad ægrotum amicum.

§. Sect. 10. That the former conſideration ſhould make vs not onely patient but alſo ioyfull in our greateſt afflictions: and how by degrees wee muſt aſcend vnto this reioycing.

Seeing then our light and momentarie afflictions, doe not onely further our heauenly happineſſe, but alſo augment and increaſe it, making our ſtate of bleſſedneſſe much more bleſſed, our excelling ioyes ſuper-excellent; and our crowne of glory far more glorious; let vs in this faith and aſſurance not thinke it ſufficient to beare thoſe croſſes which God impoſeth with patience and contentedneſſe, vnleſſe we can attaine vnto that pitch which the Apoſtle appointeth vs, and indure all our tribulations with thankſgiuing and ſpirituall reioycing. (om.5.3.) And this perfection of patience in bearing the croſſe, our Sauiour requireth in his Diſciples: namely, that in the day of their greateſt perſecutions and afflictions, they ſhould *reioyce and bee glad becauſe their reward is great in heauen*. (uk.6.23.) So the Apoſtle *Peter* exhorteth to this ſpirituall ioy: *Dearely beloued* (ſaith he) *thinke it not ſtrange concerning the fiery tryall which is among you to proue you, as though ſome ſtrange thing were come vnto you, but reioyce, in as much as yee are partakers of Chriſts ſufferings, that when his glory ſhall appeare yee may bee glad and reioyce.* (1.Pet.4.13.) And the Apoſtle *Iames* willeth vs, to count *it exceeding ioy when wee fall into diuers tentations*, (Iam.1.2.) becauſe this tryall, by increaſing our graces, augmenteth our glory. But yet (as I haue before ſhewed) wee muſt take heed that wee doe not at the firſt ſtep iumpe into this ioy, reioycing in the ſight and ſenſe of our afflictions themſelues, which were Stoicall and ſtockiſh ſenſeleſneſſe; or in the ſight of our ſins which haue deſerued them, and drawne vpon vs theſe heauy croſſes, which were a teſtimony of an hard heart and ſeared conſcience, ſeeing they will not melt and relent in this fiery tryall: But wee muſt ariſe vnto this height of perfection by ſteps and degrees, firſt lamenting our ſinnes with bitter ſorrow, becauſe we haue moued our heauenly Father in his juſt diſpleaſure to chaſtiſe and correct vs; and then bewailing our afflictions themſelues with moderate griefe, that our hearts may bee eaſed by breathing out thoſe ſorrowes, which if they had no vent would drowne and ſtifle them. And when by this repentance we are aſſured of reconciliation with God, and that our ſinne which is the ſting of our afflictions, is taken away; then from this faith muſt ariſe patience firſt, and then thankſgiuing and ſpirituall rejoycing, and that not in reſpect of our croſſes themſelues, but in regard of our hope and aſſurance of that heauenly happineſſe, which they ſeale vnto vs. And this order our Sauiour himſelfe obſerueth and requireth: *Verely, verily, I ſay vnto you, that yee ſhall weepe and lament, and the world ſhall reioyce, and yee ſhall ſorrow, but your ſorrow ſhall bee turned into ioy.* (Ioh.16.20.) And the Apoſtle *Peter* noteth, that theſe were conjoyned and intermingled in the faithfull; rejoycing in the aſſurance of ſaluation prepared for them, and heauineſſe for a ſeaſon thorough manifold tentations; mourning (if neede require) in the ſight and ſenſe of our afflictions, and rejoycing in Chriſt with joy vnſpeakable and glorious, as they further vs in *receiuing the end of our faith, euen the ſaluation of our ſoules*. (1.Pet.1.6.7.8.9.) And this the Pſalmiſt repreſenteth vnto vs in the ſimilitude of the husband-man, who ſowes in teares, and reapes in joy; weeping when hee carrieth out his ſeed, but rejoyceth when he bringeth home his ſheaues. (Pſal.126.5,6.) And our Sauiour Chriſt likeneth vs in this behalfe to a woman in trauell, who in her labour *hath ſorrow becauſe her houre is come, but as ſoone as ſhee is deliuered of the childe, ſhee re-* (Ioh.16.21.)

membreth no more the anguiſh, for ioy that a man is borne into the World. For ſo though wee waile and weepe whileſt wee trauell in paine, through the ſharpe pangs of our troubles and afflictions, yet no ſooner are wee aſſured by them of our adoption and ſaluation, but we preſently forget our griefes, and rejoyce in this, that wee are borne vnto God, not onely as ſonnes, but heires alſo to his heauenly Kingdome. And this is that true and ſeaſonable rejoycing in our afflictions which wee muſt labour to attaine vnto, firſt ſorrowing for our ſinne and chaſtiſement, yet not reſting in this ſorrow; and then rejoycing in the middeſt of our grieuous afflictions, and not at the firſt ſtep leaping into this ioy; but conſidering them not as fruits of ſinne, nor as ſcourges in the hand of our diſpleaſed Father, but as ſignes of our adoption, and ſeales whereby our heauenly inheritance is aſſured (yea improoued and bettered) vnto vs; let vs from hence take occaſion to rejoyce, yea to triumph in ioy and gladneſſe. For what is the paine of our ſeede time, in compariſon of the profits of our harueſt? what is our preſent ſmart, in reſpect of our future ioyes? how ſmall are our griefes being compared with the greatneſſe of our glory? what are our earthly ſorrowes, to our heauenly comforts? our momentany mourning, vnto our euerlaſting rejoycing? theſe feares to thoſe hopes, theſe ſufferings to thoſe ſolaces, theſe paines to thoſe rewards, theſe light and ſhort afflictions, vnto that farre moſt excellent and eternall waight of glory, which they cauſe vnto vs? and what are the tribulations of this preſent time, in compariſon of the glory which ſhall bee reuealed? Let vs therefore with the wiſe huſband-man, not mourne ſo much to part with our precious ſeede, as rejoyce in our expectation of a plentifull harueſt; let vs not looke ſo much to our bodies decaying by afflictions, like the corne which rotteth in the Earth before it ſpringeth, but rather conſider that by this meanes wee riſe from our corruption, firſt growing like faire greene blades in grace, and then floriſhing like ripe eares in glory and felicity. Let vs not reſpect the preſent loſſe of our ſeede, but thinke of the returning of it with manifold aduantage: yea, let vs rejoyce though wee haue a wet and weeping ſeed time, and a hard, ſtormy, and froſty winter, becauſe they are ſeaſonable, and doe the better aſſure vs of a fruitfull harueſt. And (that I may conclude this point with the diuine meditation of a worthy Father) whileſt wee are walking in the way of Chriſt towards the Kingdome of Heauen, let vs not promiſe vnto our ſelues the proſperity of the World. The path was hard which he trauelled, but the happineſſe great which he promiſed; follow him therefore, and thinke not by what way, but whither thou art going; for thou ſhalt ſuffer temporall aduerſity, but it will bring thee to euerlaſting felicity. If then thou wilt endure the labour, thou muſt bee ſtill mindfull of the reward; for euen the workman would faint in the vineyard, if hee did not remember the receiuing of his wages. But if thou attendeſt vnto that which thou ſhalt receiue, thou wilt lightly eſteeme whatſoeuer thou ſuffereſt, and not thinke thy preſent paines worthy thy future profits. Yea thou wilt wonder, that ſo great and rich a reward ſhould bee giuen vnto thee, for ſuch ſmall and eaſie labour: For wee ſhould (brethren) for the obtaining of euerlaſting reſt, haue vndergone endleſſe paines, and for the gaining of eternall felicity haue endured and ſuffered eternall miſery: but this could not bee; for if wee ſhould haue ſuſtained endleſſe labour, how could there haue beene a beginning for our endleſſe reſt? and therefore it was neceſſary that our tribulation ſhould be but temporary, that being ended, wee might come to euerlaſting felicity. But yet out of queſtion (brethren) we might haue endured long afflictions, for the attaining vnto this neuer ending happineſſe, &c. For if we ſhould haue ſuffered them the ſpace of a thouſand yeeres, what is a thouſand yeeres in compariſon of eternitie? Yea, what proportion is there betweene the longeſt finite time, and that which is infinite? ten thouſand yeeres, yea an hundred thouſand; or if yee will, millions of millions, becauſe they haue an end, cannot be compared with eternity. But Gods loue and free mercy herein ſhineth, in that he would haue our paines not onely temporary, but alſo ſhort and momentany: for the whole life of man laſteth but a few dayes, and therefore though no pleaſures were intermingled with our croſſes (as there are many) though wee ſhould ſpend all our time in labour and ſorrow, in griefe and torment, in priſon and tortures, in hunger and thirſt; yet becauſe we continew here but a few dayes, our miſeries alſo would be but momentany: and after theſe ſhort ſufferings thus quickly ended: wee ſhall receiue an eternall Kingdome, endleſſe felicity, equall glory with the Angels, and an euerlaſting inheritance with Ieſus Chriſt. O how great is our reward for our little labour! wee ſee old ſouldiers which liue and labour in the warres, euen from their youth vnto old age, and are ſtill ſubject to wounds and in danger of death, that they may enjoy a few quiet dayes, when their life draweth towards an end, and when old age beginneth to burthen them, who were not burthened with the waight of warre; what hardneſſe they are content to ſuffer, what iourneies and labours, what cold and heate, what watchings and wants, what wounds and dangers they endure

2.Cor.4.17.

Rom.8.18.

Iam cum ſequeris viam Chriſti, non tibi ſæculi proſperitates promittas, per dura ambulauit, ſed magna promiſit. Sequere. Noli tantum attendere quà iturus es ſed quò venturus ſis, &c. Aug. in Pſal. 36. enarrat.

endure with patience, not looking vnto the things they ſuffer, but vnto thoſe few dayes of peace and plenty, which they hope to enjoy in their old age, vnto which they know not whether they ſhall euer attaine or no. And how much more then ſhould wee endure the troubles and miſeries of our momentany warfare, with patience and contentedneſſe, yea with thankſgiuing and rejoycing; ſeeing wee are certainly aſſured, that wee ſhall haue euerlaſting reſt, after our few dayes labours, and moſt excellent and neuer ending ioy and felicity, after our ſhort ſorrowes, and temporary miſeries?

CHAP. XXVII.

That afflictions in their owne nature being euill and the fruits of ſinne, doe not deriue vnto vs all the former bleſſings and benefits; but as they are ſanctified vnto vs for theſe ends by the ſpirit of God.

Sect. 1.
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BY that which hath beene ſaid it may appeare, that all the afflictions of the faithfull proceed out of Gods meere loue, ſeeing in theſe fatherly chaſtiſements, he wholly aymeth at his owne glory, and their good; and accordingly, through his infinite wiſedome and power doth effectually atchieue it, cauſing many excellent fruits to ſpring from the tree of the croſſe, and vſing our corrections as meanes to deriue vnto vs many incomparable benefits, both ſpirituall and worldly, temporall and eternall: But leſt any man ſhould miſapply vnto himſelfe theſe comforts to whom they doe not belong, imagining that the ſole ſuffering of afflictions, will intitle him to the goods of Gods temporary bleſſings, and the lands and inheritance of the heauenly Canaan; or that the croſſe hath ſome vertue in its ſelfe for the working in vs, or deriuing vnto vs theſe precious graces and ineſtimable benefits: wee are to know that theſe are not the fruits of afflictions in their owne nature, but of Gods mercy and loue, wiſdome and power, who by his all-ruling prouidence doth order and diſpoſe of them that they may bee meanes for the conferring of this good vnto vs. For being conſidered in themſelues, they are (as hath beene ſhewed) the fruits of ſinne, the euils of puniſhment, the teſtimonies of Gods wrath, the curſes of the Law, and the firſt flaſhes of Hell fire; and therefore theſe trees being ſo euill, muſt needs bee in their owne nature barren of thoſe excellent fruits of Gods ſpirituall graces, and heauenly glory, and fruitfull only in malicious thoughts, wicked words, and euill workes; but God alone to ſhew the infiniteneſſe of his wiſdome, power and loue towards vs, doth change their nature, turning theſe ſtones into bread, and making them fit to nouriſh in vs all ſauing graces, which in themſelues are more likely to choake and ſtifle them; that hereby he may ſhew vnto vs that as in the life of nature, ſo in the life of grace wee doe not liue by the ſole vertue of ordinary meanes, but by euery word that proceedeth out of his mouth; and cauſeth this birth and fruit of ſinne to kill the mother who brought it forth, this temporary puniſhment to become a fatherly chaſtiſement, whereby wee are preſerued from the euerlaſting puniſhment of Hell Fire; theſe teſtimonies of his wrath to become ſignes of his loue and ſeales of our adoption, and theſe curſes of the Law and flaſhes of Hell to become euangelicall bleſſings, and an ordinary and direct way whereby wee may trauell towards his heauenly Kingdome.

§. Sect. 2.
That afflictions tend to the hurt of the wicked, not making them better but much worſe.

But this will better appeare if wee further conſider what fruits afflictions beare in wicked men, when as they follow their kinde, and haue not their nature by any ſuperiour power changed and altered. For if wee obſerue them wee ſhall finde, that their miſeries and calamities doe not at all profit, but exceedingly hurt them; nor make them any whit the better, but rather cauſe them to become worſe and worſe. Wee ſhall ſee that when they firſt fall into them they ſtorme and rage with great impatiencie, tormenting themſelues more with their own vnruly paſſions, and with their ſtrugling and ſtriuing to ſhake off their yoke, than they are tormented with any ſenſe or ſmart of the euils which they ſuffer; and that (looking only vnto ſecondarie cauſes) they are caried with mad fury, and deſperate malice againſt the inſtruments and meanes of their miſeries, and thinke of nothing but of mortall reuenge, which if they bee vnable to execute, they keepe themſelues from burſting with rage by bitter railings, wicked reproches, and with damnable curſes and execrations. Yea when their calamities ſtill continue, and their hornes are ſo ſhortned that they cannot ſhew their curſtneſſe, in wrecking their malice vpon the cauſes of their croſſes, they are ready to murmure againſt the diuine prouidence, and to taxe it of vnjuſtice, or vnmercifulneſſe, becauſe they are puniſhed aboue their ſtrength, or more than any other, yea aboue their deſerts, and with greater rigour than others who haue much more bainouſly offended. Yea they ſticke not oftentimes in deſperate malice to belch out blaſphemies and horrible impieties againſt the ſoueraigne Maieſtie of God himſelfe, and ſeeke to eaſe themſelues of the ſmart which they ſuffer, by burſting out into this railing reuenge, and by caſting out of their blacke and helliſh mouthes the poyſon of aſpes, vnjuſt accuſations and falſe aſ-

aſperſions, whereby in the depth of their malice they labour to blemiſh the beauty of the chiefeſt goodneſſe. Or if their puniſhments open their eyes to behold their nakedneſſe, and call all their ſinnes to their remembrance; and if with the noiſe or ſenſe of theſe heauy judgements, their ſleeping conſciences are awakened, and begin to accuſe and teſtifie againſt them, that they haue not onely deſerued the miſeries which they ſuffer, but may juſtly expect the full vials of Gods feirce wrath to be powred vpon them in this life, and euerlaſting tortures and helliſh torments in the life to come; then are they filled with horror and deſperation, crying out with *Caine* either that their ſmart exceedeth their ſinne, or that their puniſhment is greater than they can beare; and then either with him they labour to bring a callum or thicke skinne ouer their galled conſciences by giuing themſelues ouer to all luxurious pleaſures and carnall delights, and ſtop the cry of their inward accuſations, with the loud clamour of their ſports and merriments, or if, their calamities doe ſo hedge them in, that they cannot come at theſe worldly paſtimes, then hauing no helpe in themſelues, nor hope in God, they flee from him as from an incenſed enemy, and either with *Saul* they reſort vnto witches and wizards, and ſeeke the diuels helpe for the remouall of thoſe puniſhments which God hath impoſed; or being quite forlorne) and vtterly deſperate, they doe with *Iudas* become their owne hang-men. So that the ſame fire of afflictions which purifieth the faithfull, like gold, from the droſſe of their corruptions; doth vtterly conſume the wicked like ſtraw or ſtubble: the ſame winde of trouble which purgeth Gods good wheate, that it may be fit for his owne vſe, doth blow away reprobate men from his preſence vpon the face of the Earth. The ſame anuile and hammer of tribulation, which breake and bruiſe in peeces Gods elect veſſels, that being moulten againe they may bee framed a new for his vſe, doe make the adamantine hearts of wicked men to become the harder and much more obdurate. The ſame doſſe of miſery which is a good antidote and preſeruatiue to Gods owne children, to keepe them from falling into the ſpirituall diſeaſes of ſinne, is vnto vngodly men deadly poyſon, bringing them to eternall death and vtter deſtruction. The ſame ſtraight way of affliction and tribulation which leadeth the faithfull to the Kingdome of Heauen, conducteth the faithleſſe to Hell and condemnation; and the ſame bitter potion which keepeth thoſe who haue grace in temperance and ſobriety, doth make the graceleſſe the more intemperately to ſwallow downe the intoxicating cups of worldly vanities. So as wee may ſay of them, as the Prophet *Ieremy* in another caſe of the afflicted Church, that they are made drunke with worme-wood, whileſt they labour to ſweeten their embittered mouthes by drinking vnſatiably of their carnall pleaſures. In all which the ſaying of *Salomon* is plainely verified, *that though a foole* (that is a deſperate ſinner) *ſhould be brayed in a morter, yet his fooliſhneſſe* (that is his wickedneſſe) *will not depart from him*; and that *a reproofe entreth more into him, that hath vnderſtanding, than an hundred ſtrips into a foole.*

Gen.4.8.

1.Sam.28.8.

Matth.27.5.

Lam.3.15.

Pro.27.22. & 17.10.

§. Sect.3. The former point illuſtrated by diuers examples.

And this will manifeſtly appeare by manifold examples; for thus wee ſee that the more *Pharaoh* was puniſhed, the more his heart was hardned in his rebellion againſt God; and though, to be freed from the ſenſe of preſent ſmart, he confeſſed his ſinne and craued pardon, deſiring alſo *Moſes* and *Aaron* to pray for him, yet no ſooner was he repriued from Gods judgements, but hee hardneth his heart, and baniſheth Gods ſeruants out of his preſence, vnto whom he had formerly ſo humbly ſued. So *Ieroboam* profited nothing by that miraculous iudgement of God whereby his hand was dried vp, but howſoeuer for the inſtant hee implored the Prophets prayers for him, and intreated him kindly when it was reſtored, yet preſently hee forgetteth this memorable worke of God, and returneth as eagerly as before to the practice of his wicked and abominable idolatry. Thus alſo it is ſaid of *Ahaz, that in the time of his tribulation he did yet treſpaſſe more againſt the Lord*: for which hee is branded with the marke of a deſperate ſinner, of whom all are to take knowledge (*This is King Ahaz*:) And of the thiefe vpon the croſſe, that he mocked and railed at the Lord of life, when himſelfe was neere vnto the pangs of death. Finally the holy Ghoſt obſerueth, that the remnant of men in the world, who had hardly eſcaped out of the common deſtruction, like brands pulled out of the fire, for all that repented not of their ſinnes, but continued in their idolatry, murther, ſorcery, fornication, and theft: and that others who were tormented in the fiery furnace of Gods iudgement, whileſt they *boiled in this great heat, blaſphemed the name of God, who had power ouer thoſe plagues, and repented not to giue him glory*. And againe, that others in like caſe, *did bite their tongues for ſorrow; but withall blaſphemed the God of Heauen becauſe of their paines and ſorowes, and repented not of their workes*. And theſe fruits and effects ſo commonly ſpring from the plagues and puniſhments of wicked men, that the diuell preſumed vpon manifold experience, that if the Lord would but trie *Iob* with them, he would blaſpheme him to his face. And howſoener Gods faithfull ſeruants, through the bleſſing of Gods holy ſpirit, doe

Exod.8.15.
Cha.10.16.17.
Ver.20,28.

1.Kin.13.8.

2.Chro.28.22.

Luk.23.39.

Apoc.9.20.

Apoc.16.9.

Apoc.16.11.

Iob.1.11.

doe reape from their croſſes and calamities farre better fruits of grace and glory, (as hath beene ſhewed) yet thoſe other fruits of ſinne and condemnation, doe ſo much exceed in numerous multitude; as the ſmall handfull of Gods elect are in number exceeded by the wicked and reprobate.

§.Sect.4.
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hy wicked
en profit
t by their
fflictions, but
w worſe
d worſe.

The which commeth to paſſe becauſe they neuer looke vp vnto the hand of God ſtriking them, nor vnto their ſinnes deſeruing theſe puniſhments but rather attribute them vnto any other cauſe which is next at hand and ſubject to the ſenſes, than vnto the ſupreme cauſe which ſetteth all the reſt a working, and to the defect, diſorder or malice of any inferiour meanes, than to their owne wickedneſſe and ill-deſeruing. As for example they vſually aſcribe all their calamities (in ſtead of the ſupreme and higheſt cauſe) to deſtiny, chance and fortune, as though they might haue lighted vpon any other as well as vpon them, but that it was their hard hap to come in the way when as blind fortune, hauing theſe afflictions in her hand, did by hap-hazard ſtumble vpon them. Sometimes alſo they attribute them wholly to ſecondary cauſes and inferiour meanes, which are more ſubject to their ſenſes; to the caſuall concurrence of circumſtances, which accidentally meeting together, produced theſe effects; or to their owne ouerſight, raſhneſſe and want of prouidence, whereby if they had fore-ſeene they might haue preuented them. Yea ſometimes they aſcribe all their miſeries to Gods miniſters and faithfull people who liue amongſt them, affirming like wolues, that it is theſe lambes of Chriſt which trouble their waters, as wee may ſee in the example of *Pharaoh*, who baniſhed *Moſes* and *Aaron*, out of his preſence, as the cauſes who brought all thoſe plagues vpon *Egypt*; and in *Achab* who when the land was grieuouſly puniſhed with a long famine for want of raine, accuſed not himſelfe and his owne ſinnes, but the Prophet *Elias*, as the troubler of Iſrael. And thus the heathen perſecuters vſually accuſed the Chriſtians as the only cauſes which brought vpon them all their calamities. Yea rather than faile, they will not ſticke to ſlander the Goſpell, and true religion of Ieſus Chriſt, as the cauſe of their troubles and miſeries, affirming that there was neuer good world, neuer ſuch plagues, warres, wants, and penurious ſcarcity of all things, as haue befallen them ſince this new learning and religion (as they terme it) was preached among them. Or if Gods judgements are ſo fitted both in time and quality to their ſinnes, that they lead them (as it were) by the hand to him that ſmiteth, yet they profit no whit by theſe ſtripes, becauſe they haue not the eye of faith, whereby they might behold God as a gracious father louingly correcting them for their amendment, that they may bee ſaued; but looke vpon him through the glaſſe of the Law, with a guilty eye, as vpon a ſeuere judge who puniſheth them for the ſatisfying of his juſtice in their preſent torments, which doe but make way for their euerlaſting condemnation.

od.10.28.

ng.18.17.

§.Sect.5.
That the preſent afflictions of wicked men doe not free them from future puniſhments, but rather much increaſe them.

And as wicked men are not bettered by their afflictions in regard of their ſinnes; ſo neither haue they any benefit by them, as they ſerue to free them from future puniſhments and euerlaſting condemnation. Yea contrariwiſe, as they harden their hearts, and make them more deſperate in wicked courſes, ſo conſequently they inrage Gods wrath the more, and bring vpon them more fearefull judgements. For it is vſuall with with God, when he ſeeth wicked men contemne his leſſer puniſhments, and not apply them to their hearts for their conuerſion and amendment, to proceede like a wiſe and righteous judge in the adminiſtration of his judgements, and as they multiply their impieties, adding impenitencie and hardneſſe of heart to their other ſinnes, ſo hee alſo multiplieth their plagues, till he hath vtterly deſtroyed them, according to that threatning denounced in the Law; *If yee will not for theſe thing obey mee, then will I puniſh you ſeauen times more according to your ſins.* An example whereof wee haue in *Pharaoh*, who not relenting when Gods hand was vpon him, nor repenting of his ſinnes after ſo many plagues, was at laſt with his people ouerwhelmed and drowned, in the red Sea. So when *Saul* profited not by ſo many admonitions and more gentle puniſhments, at laſt he was cruſhed and quelled vnder that fearefull judgement of being his owne executioner, and became mercileſſe to himſelfe in his death who in his life had beene cruell vnto others. Thus when *Ieroboam* amended not by the death of his ſonne, nor drying vp of his hand; and when *Achab* repented not, neither for Gods threatnings, nor for the plagues of drought and famine, which were in the land; they were both rooted out with all their poſterity, and became fearefull examples of Gods terrible vengeance. And thus when *Senacherib* repented not of his idolatry after the deſtruction of his army, nor acknowled the true God in this miraculous judgement, hee was ouertaken with Gods wrath in the very act of his ſin, and ſlaine by his owne ſonnes, euen whilſt hee was worſhipping his idols. Or if the Lord doe not lay vpon the contemners of his afflictions theſe outward and viſible puniſhments, he doth certainely inflict vpon them inwardly much more fearefull judgements, giuing them ouer vnto their owne ſenſuall luſts, vile affections, and vnto a reprobate mind, to commit all manner of ſin

with

Solos pœnæ a ſupplicio liberat quos immutat: nam quos præſentia mala non corrigunt ad ſequentia perducunt. Gregor.moral. lib.9.cap.24.

*Leuit.*26.18.

2.*King.*19.37.

with greedineſſe, for the further ſealing and increaſing of their helliſh condemnation. For as ſure as God is juſt, ſo aſſuredly will hee ſeuerely puniſh this outragious wickedneſſe; & if not in this world yet in the world to come. And their euerlaſting torments ſhall be much more fearefully increaſed, becauſe vnto their other ſins they haue added curſed ſecurity and hardnes of heart, & haue contemned Gods righteous judgements, growing worſe and worſe, and more deſperate in their wickedneſſe, when as they ſhould haue beene reclaimed by the feeling of his puniſhments. In which reſpect one ſaith, that all which a man ſuffers in this life is but a correction if hee amend, and double damnation if hee be not thereby reformed: for here he ſuffereth temporall puniſhments and hereafter he ſhall ſuffer thoſe which are eternall. And another willeth the faithfull to rejoyce in aduerſitie, becauſe if he bee righteous hee is tryed, or amended if he be a ſinner. But (ſaith he) let him mourne in his afflictions who is not bettered and amended with diuine chaſtiſements, and let him feare future puniſhments, who hath contemned Gods preſent correction, which hee appointed to bee the meanes of his reformation.

Quicquid hic paſſus fuerit homo, ſi corrigatur emendatio eſt; ſi non corrigatur duplex damnatio eſt. &c. Chryſo de patient. Iob Homil. vltima.

Gaudeat Chriſtianus in aduerſis; quia aut probatur ſi iuſtus eſt, aut ſi peccator eſt emendatur. August. Homil. 46. Tom. 10.

§. *Sect.* 6. That afflictions ſomtime for want of a right vſe of them, bring no preſent benefit to the faithfull themſelues.

Yea ſo far are afflictions from conferring any good vnto the wicked and reprobate; that ſometime they bring no preſent profit to Gods owne Church and choſen people. The which commeth to paſſe either becauſe they doe not rightly beare them, or doe not labour after they are taken away to bee bettered by them. For wee receiue no good by theſe croſſes and calamities when they take vs vnprouided and vnprepared, either hauing a ſmall and weake meaſure of thoſe graces which are required to this conflict, or rather letting them lye wretchleſly by vs, not renuing, furbuſhing and putting them on before wee are aſſauled with theſe ſpirituall enemies. Wee profit not by them, when, through our negligence, we doe not looke to the hand that ſmiteth vs, nor conſider that all our afflictions are ſent, ruled and diſpoſed, by Gods wiſe and gracious prouidence, but reſt in ſecondary cauſes, and aſcribe all our troubles to inferiour meanes, which are in truth but Gods bare inſtruments, in bringing vs into theſe miſeries and calamities; wee are not bettered by them, when through our ſloth we doe not examine our ſelues, ſearch out our ſinnes, and acknowledge that they are the onely cauſe of all our ſmart, but ſtill ſecurely ſleepe in them, aſcribing our croſſes vnto outward accidents, our owne negligence, the malice of our enemies, or vnfaithfulneſſe of our friends; and alſo when we are wholly intent vpon our ſmart and ſenſe of paine, and neuer conſider of thoſe gracious ends, which the Lord out of his endleſſe loue propoundeth vnto our chaſtiſements. And finally, wee receiue no good by our afflictions when being deliuered, wee take no paines nor care to be bettered by them; and when wee doe not labour to make a profitable vſe of them, to forſake our ſinnes which were the cauſes of our croſſes, and to draw neerer vnto God by hearty repentance, more zealouſly and conſcionably ſeruing him in the performance of all holy and Chriſtian duties: but either continue in our ſinnes, or after ſome ſlight and ſhort reformation, returne againe into our former courſe of wickedneſſe. In all which caſes the faithfull are ſo far from receiuing the former benefits and bleſſings by their corrections, that they doe for the preſent but increaſe their ſinne, and make their temporary chaſtiſements much more ſharpe and grieuous. In reſpect of the former the Lord complaineth of his people, that they were not by his chaſtiſements brought vnto vnfained repentance, but rather waxed worſe and worſe vnder his corrections, ſo hee cryeth out by the Prophet *Eſay*: *Wherefore ſhould you bee ſmitten any more, ſeeing you fall away more and more?* and againe; *The people turneth not vnto him that ſmiteth them, neither doe they ſeeke vnto the Lord of hoaſts.* So hee complaineth by the Prophet *Ieremy*, that hee had *ſmitten their children in vaine, becauſe they receiued no correction:* namely, in their hearts to make an holy vſe of it, though it was outwardly inflicted vpon their bodies. And though they reaſoned thus: *Will the Lord keepe his anger for euer? will hee reſerue it vnto the end?* Yet hauing thus ſpoken, they *did ſtill euill more and more.* And this the Prophet himſelfe obſerued and lamented in his prayer to God: *O Lord* (ſaith he) *are not thine eyes vpon the truth, thou haſt ſtricken them, but they haue not ſorrowed, thou haſt conſumed them, but they haue refuſed to receiue correction, they haue made their faces harder than a ſtone, and haue refuſed to returne.* And thus the Lord complaineth by the Prophet *Amos*, that he had afflicted his people with famine, peſtilence, and the ſword; yea ouerthrowne them as he ouerthrew *Sodom* and *Gomorrah*, reſeruing only a remnant, which were as a fire-brand pluckt out of the burning, and yet they returned not vnto him by vnfained and renued repentance. And for the latter it is manifeſt in the adminiſtration of Gods judgements towards his children, that if gentler chaſtiſements will not reforme them, hee will vſe more ſharpe diſcipline, and if they will not be reclaimed with his ſmarting rods, he will correct them with his ſtinging whips, and neuer leaue them vntill he haue brought them to ſome amendment. For ſo the Lord threatneth in the former places, that becauſe they had not profited by his former

*Eſay.*1.5.

*Chap.*9.13.

*Ier.*2.30.

*Chap.*3.5.

*Ier.*5.3.

Amos 4.6,8, 9,10,11.

Eſay 1.24,25.

Chap.9.14.

Jer.5.6.

former corections, hee would increaſe their calamities, and deale with them ſo ſeuerely, as if they were aduerſaries and enemies; that hee would make the fire of their afflictions hot enough to burne out their droſſe purely, and take away their Tinne; that hee would bring vpon them a fearefull deſtruction, *cutting off from Iſrael head and tayle, branch and ruſh in one day*; and that he *would cauſe a Lion out of the Forreſt to ſlay them, and a Wolfe of the Wilderneſſe to deſtroy them; that a Leopard ſhould watch ouer their Cities, and that euery one going out thence ſhould be torne in pieces*, becauſe (after all their former afflictions) *their treſpaſſes were many, and their rebellions were increaſed.* And therefore ſeeing afflictions in their owne nature, or by any vertue that is in themſelues, doe not deriue vnto vs thoſe ſpirituall graces and heauenly bleſſings, but contrariwiſe, through our corruption, are fit meanes to increaſe both our ſinnes and puniſhments; for the attayning vnto grace and glory, let vs not thinke it enough to be afflicted in the world; but let vs labour withall to make ſuch an holy vſe of our troubles, (humbling our ſelues vnder the mighty hand of God; bewayling our ſinnes whereby wee haue deſerued them, and drawing neere vnto God by hearty repentance, and an earneſt indeuour of ſeruing and pleaſing him in holines and newnes of life) that they may be vnto vs teſtimonies of his loue, and ſo aſſure vs of all the former benefits. And becauſe afflictions in their owne nature deriue them not vnto vs, but as they are ſanctified by Gods holy Spirit, and made fit for theſe purpoſes by his alone Wiſdome, Power, and Loue, therefore let vs continually implore by faithfull and feruent Prayer his gracious aſſiſtance, that by his bleſſing they may be made fit meanes for the working of his graces in vs; and that we may be inabled by his Spirit to make ſuch an holy & profitable vſe of them, that we may be fit to receiue them, when as by this meanes he offereth them vnto vs.

Chap. XXVIII.

Conſolations taken from the ſubiect place of our afflictions, and from their adiuncts, namely their neceſſitie, profit, breuity and lightneſſe, as alſo from the aſſiſtance of our aſſociates.

§. Sect. 1. That God hath appointed vs in this world to ſuffer afflictions; and in the life to come to inherit happineſſe.

WE haue ſhewed the ſingular conſolations which ariſe from the conſideration of the cauſes and effects of our afflictions: now wee will proceed vnto other arguments of comfort according to our order propounded, the which ariſe eyther from the ſubiect or adiuncts of our croſſes and calamities. The ſubiect place of all our troubles is this world and vale of teares, which is purpoſely appointed of God to be a place wherein all his Saints and faithfull ſeruants ſhall be ſubiect to many tribulations and miſeries; that being by them purged and refined, tryed and approued, they may after this life be admitted into thoſe pure and holy habitations into which no vncleane thing can enter; and receiue that Crowne and Garland of euerlaſting happineſſe, with which the Lord hath promiſed to adorne and honour his owne gifts and graces whereſoeuer hee findeth them. So our Sauiour telleth vs that howſoeuer in him wee *ſhall haue peace*, yet *in this world we ſhall haue affliction*; and that whilſt we continue here we ſhall *weepe and lament, and the world ſhall reioyce, that we ſhall ſorrow, but our ſorrow ſhall be turned into ioy*: And finally, that here we ſhall paſſe our time, like a woman in the paines of child-birth, but in the Kingdome of Heauen our joy ſhall be ſo great, becauſe we are acknowledged of God, as his children, and heires of glory and happineſſe, that wee ſhall quite forget our former miſeries, as a woman forgetteth her ſorrowes in Child-bearing, for joy that a man is borne into the World. Let vs not then expect in this World our glory and gladnes, our pleaſures and delights, ſeeing the Lord hath appointed it to be a place of miſery, and mourning; let vs not in this ſhowry ſeed-time of ſorrow and teares, thinke to reape the harueſt of joy and conſolation; nor to take our eaſe and repoſe in this valley of affliction, which can only be enjoyed in Gods heauenly Mountaine. Here wee muſt ſhed thoſe teares which there muſt be dryed vp: here is the houſe of mourning, and there is the Pallace of joy and rejoycing; here is the place of Prayer, which is moſt feruent when it floweth from an afflicted ſpirit; there is the place of prayſes which are moſt cheerefull when our happineſſe is not diſtaſted with any heauineſſe. Finally, here muſt the Chriſtians life bee ſpent in doing good and ſuffering euill, and there wee muſt looke to haue our good workes rewarded, and our ſufferings recompenced. And therefore let our worldly ſorrow worke in vs ſpirituall rejoycing, ſeeing theſe pangs and throwes of griefe will bring forth the fruit of heauenly pleaſure and rejoycing. Let vs not here expect faire weather and the Sun-ſhine of our comfort; for a dry ſeed-time, will bring but a barren harueſt; but let theſe teares of worldly ſorrow, cauſe teares of ſpirituall joy, becauſe they are now ſeaſonable, and doe but water our hopes, and make our harueſt of happineſſe much more plentifull. Finally, let vs now mourne, if there bee vnto vs no cauſe of mourning; and rejoyce if wee can find in this World no matter of rejoycing; becauſe they which laugh here ſhall for euer

Apoc.21.27.

Iohn 16.33.

Verſe 20 21.

Iohn 16.20.

weepe, and they that mourne here ſhall haue their ſorrow turned into joy.

§. *Sect.* 2. That this world is the place of tryall and tentation, preparation & ſpirituall exerciſe.

Now is the time, and this is the place of our tryall and tentation, and wee muſt like pure Gold be proued before wee can bee approued, and firſt paſſe the fiery furnace, before we can be admitted into Gods treaſury: we muſt like Iewels and precious Diamonds here indure the hammer & anuil, that hereafter we may be reſerued in Gods heauenly cabinet: we muſt here be Probationers in Gods Schoole, that after examination we may be admitted into that happy ſociety of Saints and Angels. And (as one ſaith) it is a ſigne, not of an vpright, but of a peruerſe mind, to deſire glory, before wee haue exerciſed and ſhewed our vertue; and to couet the garland, before wee haue ouercome in wraſtling: which glory, being vndeſerued, where there is no vertue, is prepoſterouſly affected, and dangerouſly attayned. Now is the time of our preparation, when as wee muſt bee waſhed, trimmed and dreſſed, that wee may bee fit to meete our Bridegroome; and after this life ſhall be the ſolemnizing of our mariage; and therefore we muſt not here expect our ſolace, and delight; but hereafter when we ſhall haue the fruition of our Husband, and thoſe heauenly habitations which hee hath prepared for vs. Here we muſt be purged from our chaffe of corruption, that like pure graine wee may bee laid vp in Garners of Bleſſedneſſe; and therefore wee muſt not now looke for reſt and faire weather: but to be toſſed and turmoyled with the winde and Fan. Now is not the time of feaſting and pampering our ſelues with carnall pleaſures, but of faſting and mourning, ſeeing our Bridegroome is abſent from vs; but then are wee to expect theſe Reuels and Delights, when hee commeth againe to ſolemnize our Nuptials. And thoſe (as one ſaith) who here fat themſelues with worldly fulneſſe, doe but fit themſelues for the ſlaughter, and prepare a more dainty Banquet for the crawling Wormes. This World is the Theater which is appointed for the exerciſe of maſteries; and therefore wee muſt not here looke for eaſe and pleaſure, ſeeing none obtayne the prize of Bleſſedneſſe, but thoſe who haue ſo runned, wreſtled and contended, that they haue alſo obtayned the victory: wee muſt not like lazie Lozels heere expect full Tables, ſoft Beds, ſweet Bathes, and ſuch like effeminate Delights in the place of our exerciſe; but like valiant Champions, hauing in ſtead of coſtly clothing, our naked bodies couered with duſt and oyle, we muſt wreſtle in the heat of the Sunne, and with much ſweat and labour obtayne the Garland; for as the Apoſtle telleth vs, *If any man ſtriue for a Maſtery, he is not crowned, except he ſtriue as hee ought to doe.* Here man is ordained to labour, and reſt is not to be expected till we keepe an euerlaſting Sabbath vnto God in the heauenly *Canaan*; now we are appointed to take pains in Gods Vineyard, and wee muſt not looke for our reward, before with our labour wee make an end of our liues, and (as the Apoſtle telleth vs) wee muſt like good Husbandmen take paines in this Seed-time and hereafter wayte for the fruits of haruest; and not be diſmayed, though we be tyred with troubles and ſweat at our labours; ſeeing they are much ſweetned with this conſideration, that they are ſo ſeaſonable. Now is the time of our Exile and Baniſhment, and what comfort or contentment can be expected till wee bee admitted into the preſence of our King? In this World wee are ſayling as in a Sea of miſeries; and therefore wee muſt not thinke it ſtrange, if one waue of affliction doth follow in the necke of another, if wee be ſtill in danger of cruell Pyrats, Rockes, and wrackes, ſhelues and ſands, ſtormes and tempeſts, nor expect eaſe and reſt, ſafety and ſecurity, before wee arriue at the Hauen of happineſſe. This World is appointed by God to be the place of our affliction and puniſhment; and therefore we are not fooliſhly to imagine that we ſhall find it a Paradize of delights; nor to bee diſcouraged if wee meete with troubles and miſeries, ſeeing it well ſorteth with Gods Ordinance, who hath appointed that wee ſhould bee croſſed on Earth, that we may be crowned in Heauen.

Virtus gradus ad gloriam: virtus mater gloriæ, Bernar. in Natali St. Victoris.

Nunquid enim maſtandi ſumus quod nos ipſos ſaginemus? quid tantam vermibus menſam apponis? quid maiorem agis ſaniem? quid ad omnia temetipſum reddis inutilem? Chryſoſt. Homil. ad pop. 54. Tom. 4. *Aliud eſt quietis tempus, hoc ærumnis deputatum eſt & ſudoribus, nullus vbi ad certamen ſe exuit vnctuſque eſt, requiem quærit*, Chryſoſt. in 2. Tim. 3 Hom. 8.

2. Tim. 2. 5.

Verſe 6.

§. *Sect.* 3. That this world is the place of our pilgrimage & therefore we muſt looke for pilgrimes entertainment. *Heb.* 13. 14. 1. *Pet.* 1. 4. *Iohn* 18. 36.

Here is not our Country, and the place of our perpetuall aboad; and as the Apoſtle ſayth) *here wee haue no continuing Citie, but we ſeeke one to come*, euen the heauenly *Canaan* and new *Ieruſalem, where an inheritance immortall, undefiled, and that fadeth not away is reſerued for vs.* Here wee are not Citizens and free Denizens, ſeeing the Kingdome of our Soueraigne is not of this world; and therefore we muſt not here look for our Priuiledges and Prerogatiues; but we are in the earth pilgrimes and ſtrangers, and conſequently like men of that quality, we muſt make account to bee daily ſubject to many miſeries and indignities, and expect our happineſſe when wee come ſafely to our home. Our pouerty muſt not much trouble vs: for who deſireth in his pilgrimage and trauels to carry his wealth and riches about him? Onely let it content vs, if wee haue ſufficient to defray our charges, and to ſupply neceſſaries in our journey, and then expect to enjoy our riches and chiefe treaſures, when as wee ſafely arriue in our heauenly Country. We muſt not lay it much to heart, if we find hard entertainment in the World, and be not eſteemed and accounted of according to our worth and deſert; for we are not at home among our friends and kindred, where we might expect ſuch kindneſſe, becauſe they know our ſtate and quality; but in our pilgrimage, and at our Inne, among ſtrangers who are vnacquainted with our perſons and conditions; and who examine not our vertues, but our purſes and outward pompe; not what we haue in our own Country, but what wee carry about vs, and meaſure all their reſpect and ſeruice vnto vs, by that profit and benefit which they may receiue from vs. And who careth much for hard vſage in his Inne, where hee is to remayne but one night? Who looketh for reſpect and duty in a farre Country where hee trauelleth, or careth for vnciuill entertainment among thoſe who know him not, although he be a man of great place & eſteeme in his owne Country? Our toyleſome liues & weariſome labours muſt not much grieue vs, ſeeing they are ſo ſutable for the life of a Pilgrime, who prepareth himſelfe to take paines in his iourney and beareth it with patience, though hee be ſometimes tyred in his trauels, then only expecting reſt and ſweete repoſe, when hee ſafely arriueth at his owne home. Yea, wee muſt not be much vexed, if in this life wee receiue wrongs and iniuries, and if wee bee robbed and ſpoyled through violence and vniuſt oppreſſion; for it is not ſtrange with Trauellers to fall into the hands of Theeues and Robbers, eſpecially when they trauell in barbarous Countries, or in the Dominions of profeſſed enemies. But herein is both their and our comfort, that they can only ſpoyle vs of ſome ſmall trifles, which we carry about vs, whereby we only ſuſtaine ſome preſent want and miſery in the ſhort time of our trauels; but cannot take from vs our inheritance, our principall jewels and chiefe treaſures, becauſe thoſe are ſafely reſerued for vs in our heauenly Country; and we ſhall certainly enjoy them when wee haue finiſhed our pilgrimage. And with this argument of conſolation *Abraham* ſtrengthened his faith and patience in all the miſeries which he indured in a ſtrange Country, *becauſe hee looked*, not to his preſent condition, *but for a City hauing a foundation, whoſe builder and maker is God.*

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Finally, this World is appointed of God to be the place of our warfare, wherein wee muſt combate, not onely againſt Sathan and our owne fleſh, but againſt all other enemies of our ſaluation; and we are not to expect our crowne, and to triumph in happineſſe, till we haue finiſhed our fight and obtayned victory. For (as one ſaith) Chriſt Ieſus hath built the whole Vniuerſe, like an Houſe of three ſtories, namely Hell, Earth, and Heauen: appointing the Earth for Warriours, Hell for the conquered, and Heauen for thoſe who obtaine the victory. Hee hath not promiſed peace, but hath denounced war whileſt wee continue in this life, reſeruing ſecure peace and quiet reſt for his heauenly Kingdome. And therefore (as one ſaith) if wee here ſeeke peace, we ſeeke a good thing, but we doe not ſeeke it in the place where it is to be found; for there is no peace in this life; and in vaine doe wee ſeeke for that vpon Earth, which is only promiſed in Heauen. Now valiant Souldiers in the time of Warfare doe not ſet their minds vpon eaſe and ſloth, vpon ſoft Beds and dainty Fare; they doe not take care for ſoft and coſtly rayment, nor to haue about them abundance of riches, but they are wholy tranſported with a deſire of victory, and to this end endure with patience all paines and labour, fare courſly, and lie hardly, and either watch the whole night, or make the earth their Bed, their Helmet a Pillow, and the Skie their Canopy; expoſe themſelues to deſperate dangers, and with patience ſuffer many wounds and foiles, that they may in the end obtaine the victory. Yea euen Kings themſelues who in peace abound with plenty and pleaſure, in the time of war accuſtome themſelues to hardneſſe, becauſe it beſt fitteth this ſeaſon; making them more valiant and hardy; and (which is the end of all) much more able to ouercome their enemies. And therefore though our future eſtate be neuer ſo great, as being the ſonnes of God, and heires apparant of his glorious Kingdome, yet ſeeing wee are now in the place of our warfare, let vs with patience endure all hardneſſe, paines and pouerty, as beſt ſorting with our preſent condition, and not expect eaſe and idleneſſe, wealth and dainties, worldly pleaſures and carnall delights, which would effeminate our minds, & vtterly diſable vs to withſtand our enemies. We are Gods Souldiers, and it better becommeth his worthies to be in the field, than in the Garriſon; in a painfull march, than in a ſoft Bed; well armed, than gorgeouſly clothed, and aſſaulting their enemies with man-like courage, than to ſpend their time, like Carpet-Knights in feaſting and reuelling. Here wee muſt looke for impregnable Forts and ſtrong Holds, and expect ſtately Buildings, and rich Furniture in the new Ieruſalem; here we muſt labour, faſt and watch that there we may feaſt, rejoyce, and take our eaſe, here we muſt endure many miſeries and afflictions that there wee may enjoy all glory and happineſſe; here we muſt fight and obtaine the victory, that there wee may triumph in bleſſedneſſe, hauing a crown for our helmet, a Scepter and Palme, for our Sword and ſpeare; glorious garments and gorgeous clothing, for our heauy ſhield, and ſteely breſtplate. For it is better for the preſent to be a little preſſed with the waight of the armor, than to periſh by lying open to the wounds of an enemy; it is better to beare the waight of a ſhield or breſt plate, than to be pierced with the fiery darts of the euill one And this allegory and argument the Apoſtle vſeth to perſwade *Timothy* to the patient enduring of the croſſe. *Thou therefore* (ſaith he)

Omnis homo requiem quærit: bonam rem quærit ſed non in regione ſua. Non eſt pax in hac vita, in cœlo nobis promiſſum eſt quod in terra quærimus, Aug. in Pſal. 48. enarrat.

Interim ſane premi magnis quam perimi videtur vtilius, & ſuſtinere pondus clypei & torica quam maligni iaculis igneis vulnerari, Bernard. de dedicat. Eccleſiæ Serm. 2.

2. *Tim.* 2. 3, 4.

ſuffer affliction as a good Souldier of Ieſus Chriſt. No man that warreth intangleth himſelfe with the affaires of this life, becauſe he would pleaſe him, who hath choſen him to be a Souldier. And afterwards hee propoundeth himſelfe for an example of this precept; in that hee did not couet after the Crowne, till like a valiant Souldier, hee had fought this ſpirituall battaile and obtained the victory. *I haue fought* (ſaith he) *a good fight, and haue finiſhed my courſe; I haue kept the faith, from hence forth is laid vp for me the crowne of righteouſneſſe.* To conclude this point, the Lord hath appointed this World as a Valley of miſery and mortality wherein we are to liue a dying life, or liuing death, till being throughly mortified both in body and ſoule, wee may by mortality attaine vnto immortality, by corruption vnto incorruption, and by a temporary death finde a way vnto life euerlaſting. For our liues are in a continuall conſumption from the time of our birth, and the faſter we grow the faſter we decreaſe, the more is added to our liues, the more they are diminiſhed; and the more the number of our dayes is multiplyed, the more it is abated, becauſe what is annexed to the time paſt, is ſubſtracted and taken away from the time to come. And therefore ſeeing there is no way to immortality vnleſſe here wee be ſubject to mortality, no way to liue and raigne with Chriſt, vnleſſe in this World wee ſuffer and be dead with him, let vs not dreame of a flouriſhing eſtate, pompe and earthly proſperity whileſt we continue here, but prepare our ſelues by the croſſe to attaine vnto the Crowne, by the vale of miſery to aſcend vnto the mountaine of glory; and by temporary death and deſtruction to paſſe vnto ſaluation and euerlaſting happineſſe.

2.Tim.4,7,8.

2.Tim.2.11,12.

§. Sect.5.
Conſolations taken from the neceſſity, profit, ſhortneſſe, and lightnes of our afflictions.

And theſe are the comforts which ariſe from the ſubject place of our afflictions; beſides which there are other conſolations, which may be gathered from their adjuncts and properties, as from the neceſſity, benefit, breuity and lightneſſe of them. For firſt, our afflictions are neceſſary in reſpect of Gods Decree, by which they are inſeparably annexed vnto our election, vocation, and ſaluation; *for thoſe which hee knew before hee hath alſo predeſtinated to bee made like vnto the Image of his Sonne*, whom he appointed *firſt to ſuffer, and ſo to enter into his glory.* So the Apoſtle telleth vs, *that we are hereunto called; for Chriſt alſo ſuffered for us, leauing us an example that we ſhould follow his ſteps.* And our Sauiour teacheth vs, that wee muſt by this ſtraite gate and narrow way, enter into his glory; with whom his holy Apoſtle according, ſaith, *that we muſt by many afflictions enter into the Kingdome of God.* Secondly, they are moſt neceſſary in this ſtate of corruption in reſpect of vs, that by theſe wholeſome corrections we may be contained in our duty and reſtrained from ſinne; in which regard that is truly verified of vs, which we vſually ſay of our little children, namely, that there is a greater neceſſity of our corrections, than of our meat and drink, ſeeing the want of the one tendeth but to the temporary deſtruction of the body, but the want of the other indangereth vs to the euerlaſting condemnation and vtter perdition both of body and ſoule. For if the Lord ſhould continually cocker vs with worldly bleſſings, and let vs neuer feele the ſmart of his chaſtiſing hand, we would quickly forget and contemne him, neglect his commandements, ſecurely goe on in ſinne, and grow wanton in our wickedneſſe. The vtility alſo and profit of afflictions is (as hath beene ſhewed) exceeding great, ſeeing the Lord vſeth them as the ordinary meanes of ſtrengthening and increaſing in vs all his ſanctifying and ſauing graces; of conferring vnto vs many temporary and worldly benefits; and of furthering and aduancing our glory and euerlaſting happineſſe in his heauenly Kingdome. For the attayning of which incomparable bleſſings reſpecting both this life and the life to come, we are not bound to beare a proportionable meaſure of miſery and tribulation; for theſe afflictions which through Gods mercy bring vnto vs theſe vnualuable graces, and vnmatchable waight of eternall glory, are in reſpect of their burthen light, and eaſie to be borne; and for their time, momentany, and but of ſhort continuance; All which points haue in the former part of this Treatiſe beene ſo cleerely proued, that I ſhall not need here any further to inſiſt vpon them.

Rom.8.29.

Luke 24.26.

1.Pet.2.21.

Math.7.13,14.
Acts 14.22.

Heb.12,11.

§. Sect.6.
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Yea, ſuch is Gods loue and mercy towards vs, that though the afflictions which he layeth vpon vs be but light, momentany, and in their owne nature eaſie to bee borne, yet hauing reſpect to our wonderfull infirmity and great weakneſſe, he neuer ſuffereth vs to beare them alone; but hee alwayes appointeth vnto vs Copartners and Aſſiſtants, who by their helpe keepe vs from fainting, either by taking from vs part of our burthen, when it is too heauy for our little ſtrength; or by encouraging and comforting vs when when we are diſmayed, or finally by bearing & ſuſtayning part of the waight, that it may not oppreſſe and ouer-whelme vs. For firſt the Lord giueth his holy Angels charge ouer vs; to aſſiſt and compaſſe vs about, to preſerue vs in all dangers, and to keepe vs in all our wayes, that no other croſſes befall vs than thoſe which hee hath appointed nor yet in any greater meaſure, than that which in his wiſe prouidence he hath allotted vnto vs. For as the Angels miniſtred vnto our Head Ieſus Chriſt at all times, but eſpecially in his greateſt trials and afflictions, as namely after that conflict of tentation with ſathan our ſpirituall enemy, and in his bitter agony, when *as an Angell appeared from heauen to comfort him*; So doe they by the appointment of our common Lord and Maſter attend vpon vs who are his members, to preſerue, defend, ſtrengthen and comfort vs, that wee may not faint and faile through our naturall weakneſſe vnder the burthen of the croſſe. Thus the Pſalmiſt ſaith, *that the Angell of the Lord encampeth round about them that feare him, and deliuereth them.* And againe, *Hee ſhall giue his Angels charge ouer thee to keepe thee in all thy wayes; they ſhall beare thee in their hands, that thou hurt not thy foot againſt a ſtone*: the which as it is principally to bee vnderſtood of our Head Ieſus Chriſt, as himſelfe applyeth it, ſo likewiſe it belongeth to all thoſe who are the true members of his body; as it may appeare by manifold examples. Thus the Angels attended vpon righteous *Lot* to deliuer him and his, out of the common deſtruction of *Sodome* and *Gomorrah*. And an whole Hoaſt of them encamped about *Iacob* when hee feared his Brothers armed rage; which at all times were ready (as he ſaith elſewhere) to deliuer him from all euill. Thus the Angell of God ſtandeth betweene *Iſrael* and the Hoaſt of the *Egyptians*, purſuing them, and preſerueth them from being ouer-taken by that imminent danger. And afterwards the Lord ſendeth him before them to keepe them in their way, and to bring them to the place which he had prepared: caſting out all their enemies from before them which oppoſed againſt them. Thus an whole Army of theſe holy Angels encompaſſe the Prophet *Eliſha*, & his ſeruant round about to preſerue them from being deſtroyed by the Hoaſt of the *Aramites*. So an Angell of God preſerueth the three children in the fiery furnace, and *Daniel* in the Lions Den. And thus by the miniſtery of Angels *Peter* is deliuered out of priſon; and *Lazarus* is carried into *Abrahams* boſome. And howſoeuer the faithfull haue not in theſe daies ſuch viſible apparitions of theſe heauenly Spirits nor ſuch miraculous deliuerances from dangers by their miniſtery; yet Gods loue and care ouer his Church being now as great as in former times; their diligence and watchfulneſſe is no leſſe to ſafegard and preſerue from all perils, and to comfort and vphold in all afflictions thoſe who are ſo deere to their Lord and Maſter. And therefore if in all griefes and miſeries it be a great comfort vnto vs to haue the company of ſome able and louing friends, which haue both ſome power and wil to ſuccour and reliue vs; how ſweet and comfortable is this happy ſociety of the holy Angels to thoſe who being afflicted doe by faith apprehend their continuall preſence, ſeeing without all compariſon they are more powerfull and willing, than our moſt potent friends, to comfort and preſerue vs in all our extremities.

ath.4.11.
ke 22.43.
al.34.7.
al.91.11,12.
en.19.15.
en.32.1,2.
n.48.16.
od.14.19.
od 23.20,23.
33.2.
ng.6.17.
an.3.25. &
22.
s 12.7.

§. *Sect.* 7.
That in all our afflictions wee haue Chriſt an aſſiſtant & copartner with vs in our griefes.
*Math.*28.20.

But it will be much more comfortable vnto vs if we further conſider, that we haue in all our afflictions not only the fellowſhip and aſſiſtance of Angels, but alſo of Ieſus Chriſt the Lord of Angels, who according to his gracious promiſe is with vs vnto the end of the World; and that both as our King to preſerue vs from dangers, protect vs from enemies, and to gouerne, guide and meaſure out vnto vs a burthen of afflictions proportionable to our ſtrength; and alſo as our head to condole and compaſſionate our giefes, and to eaſe vs of the irkſomeneſſe of our load by bearing the greateſt part of the waight therof with his owne moſt powerfull ſtrength. For not only hath he learned pity and compaſſion by ſuffering the like afflictions in the body of his fleſh, and in his ſtate of humiliation as the Apoſtle teacheth vs; but alſo now in his ſtate of glory, as our Head hee ſuffereth in vs who are the members of his Body, accounting our afflictions his afflictions, and our ſmart his owne paine, as appeareth in that ſpeech to *Saul*; *Saul, why perſecuteſt thou mee?* And to the faithfull at the day of judgement: *I was an hungred and yee gaue mee meate, I thirſted and yee gaue mee drinke, I was a ſtranger and yee lodged me, I was naked and yee clothed mee; I was ſicke and yee viſited mee, I was in priſon and yee came vnto me*: And when they asked, when they ſaw him in this afflicted eſtate, he anſwereth, *Verily, I ſay vnto you, in as much as yee haue done it vnto one of the leaſt of theſe my brethren, yee haue done it to mee.* And hereof it is that the ſufferings of the faithfull are in the Scriptures called the ſufferings of Chriſt; Becauſe as they ſuffered with him in his Paſſion as being their head and ſuretie, and ſatisfied Gods juſtice for their redemption and juſtification; ſo hee ſuffereth with them in their affliction as being his members, with his ſtrength & power ſo aſſiſting them, that they doe not ouer-whelme and conſume them, but only tend to their ſanctification and the purging and purifying them from their ſinne and corruption. Thus the Apoſtle ſaith, *that euery where we beare about in our body the dying of our Lord Ieſus, that the life of Ieſus might be made manifeſt in our bodies.* And elſewhere more plainly: *Now reioyce I* (ſaith he) *in my ſufferings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake which is the Church.* So the Apoſtle *Peter* exhorteth the faithfull to rejoyce in the fiery tryall; *in as much as they were partakers of Chriſts ſufferings.* And hereof it is that our Sauiour Chriſt calleth that portion of afflictions which he allotteth vnto vs, and exhorteth vs to beare, *his yoke* (*take my yoke on you, and learne of me*) not only becauſe he impoſeth it, but alſo as our yoke-fellow doth beare the greateſt part of the waight. For as when two Oxen which

*Heb.*2.18. & 4.15,16. & 5.2.
Acts 9.4.
*Math.*25.35,40
2.*Cor.*4.10.
*Col.*1.24.
1.*Pet.*4.13.

are far vnequal in their bignes are yoked together, the heavieſt part of the load is borne by the talleſt and ſtrongeſt, the yoke ſcarce touching the necke of him that is leaſt and loweſt: ſo is it betweene Chriſt and vs, in regard whereof hee encourageth vs to ioyne with him in bearing this burthen, becauſe his *yoke is eaſie and his burthen light*; he who is high & mighty ſuſtaining the chiefe waight, and keeping it with his Omnipotent Power, that it cannot oppreſſe and ouer-whelme vs. The conſideration wherof may miniſter vnto vs ſingular comfort in all our croſſes and calamities; ſeeing wee haue ſuch a copartner and aſſiſtant in bearing all our afflictions, who is able and willing to vphold vs when wee are ready to ſinke, and to comfort vs when we are ready to faint; for *as the ſufferings of Chriſt abound in vs, ſo our conſolation aboundeth through Chriſt*; and as he addeth to the waight of our burthen, ſo alſo to our ſtrength, in as much as we may ſay with the Apoſtle, that though we be neuer ſo feeble in our ſelues, yet wee *are able to doe all things, thorough the helpe of Chriſt which ſtrengtheneth vs.* Yea, herein wee may reioyce, in that though our burthen be neuer ſo great, yet it is impoſſible that wee ſhould ſinke and fall downe flat vnder it; for as the leſſer and weaker Oxe, drawing in the ſame yoke with one which is much bigger and ſtronger, cannot fall becauſe his fellow ſupporteth him, by reaſon of that conjunction which is betweene them, vnleſſe hee ſhould alſo pull him downe together with him; ſo neither can we, being yoked and vnited vnto Chriſt our Head, in a farre neerer and more inſeparable vnion, ſinke vnder our burthen, ſeeing he is al-ſufficient to hold vs vp, and cannot bee pulled downe with the greateſt waight. And as by vertue of this ſpirituall vnion with Chriſt, hee as our Head doth partake with vs in all our afflictions, ſo alſo all his Saints and faithfull ſeruants doe communicate with vs in them, as being fellow members of his myſticall Body: for as when any part of the naturall body is vexed and pained with any infirmity, al the reſt do ſympathize in the ſorrowes, and by mutuall compaſſion and fellow-feeling do partake in theſe griefs; ſo is it in the ſpirituall Body of the Church. By reaſon whereof great comfort redoundeth to euery particular member which is thus afflicted; not onely becauſe the burthen is made much lighter which is borne vpon ſo many ſhoulders; but alſo becauſe from this compaſſion, doe iſſue moſt feruent and effectuall Prayers of the whole Church, whereby they commend all the afflicted parts of their body to Gods ſpeciall care and prouidēce, to be vpheld & preſerued by him in theſe their diſtreſſes, the which are moſt powerfull to preuayle with God, for the obtayning of helpe and comfort; for if the *prayer of one faithfull man auayleth much if it be effectuall and zealous*; then how much more the prayers of all the Saints when they are ioyned together? Finally, wee haue in all our afflictions God himſelfe preſent with vs to aſſiſt and ſupport vs; for as by his moſt wiſe and gracious Prouidence, he appointeth vnto the faithfull their afflictions for their tryall or chaſtiſement, ſo thereby he is preſent with them and watcheth ouer them, that hee may ſupport and ſtrengthen them when they are ready to faint and fall, according to his gracious promiſe whereby he hath aſſured them, that hee *will not ſuffer them to be tempted aboue their power, but will giue a good iſſue with the tentation, that they may bee able to beare it.* But of this I ſhall haue occaſion to ſpeake more hereafter.

Math 11.29,30

2.Cor.1.5.

Phil.4.13.

Iam.5.16.

1.Cor.10.13.

Chap. XXIX.

That wee may receiue much comfort, by comparing our leſſer and lighter afflictions, with thoſe greater and heauier which Gods deareſt Saints haue felt and ſuffered.

§. *Sect.* 1.
That it hath alwayes been
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the faithfull t
endure in thi
world miſery
and affliction
and firſt that
our father *A-*
dam endured
great afflicti-
ons.

Hauing ſhewed what arguments of conſolation doe ariſe from our afflictions, being ſimply conſidered in themſelues with relation to their cauſes, effects, ſubiect, and adiuncts: now we are, according to our order, to intreate of thoſe comforts, which ariſe from them as they are compared with the afflictions of others, or with thoſe heauenly and euerlaſting ioyes, which theſe ſhort and light afflictions doe cauſe vnto vs. Concerning the former, wee may receiue much conſolation, if wee compare our croſſes, either with the greater afflictions which Gods deareſt children haue ſuffered before vs; or with thoſe miſeries and puniſhments which are inflicted vpon the wicked both in this life and in the life to come. And for the firſt, if wee looke into the Booke of God wee ſhall find, that it hath beene the portion of all the faithfull, to indure in this World miſeries and afflictions; and that they haue not only ſipped and taſted of this bitter cup, but as they haue exceeded in grace, ſo they haue drunke a farre deeper draught than wee, in this vnpleaſant potion. For to beginne with our great grand-father *Adam*, what miſeries did hee indure in his whole life, partly through the remembrance of his loſt happineſſe, and partly through the preſſure and vexation of preſent afflictions? For hee, who formerly paſſed his time in pleaſure and delight, and abounded ſo in Gods bleſſings that he wanted nothing which his heart could deſire, muſt now labour in a new plantation, for the furniſhing whereof all things were to be inuented, and all neceſſaries to bee prouided; now the earth which formerly brought forth all good fruits of its owne accord, being for his ſinne ſubiect to the curſe, bringeth forth nothing but bryars and thornes, vnleſſe it were tilled and manured with his toileſome labour; now hee who formerly liued at eaſe, if hee will haue his penury relieued, and obtaine neceſſaries for the ſuſtaining of his life, muſt buy them with his ſweat, ſpend part of his bodily ſubſtance, that he may nouriſh the reſt, and waſt his ſtrength that he may preſerue it. Now he who needed nothing, needeth all things, and hath no body to comfort him in his miſeries, but ſhe that cauſed them; none to helpe him in his wants but ſhee who helped him to fall into them. He is indeed Emperour of the World, but he hath no ſubiects to obey him; hee is Lord of all, but hee hath no ſeruants, no not for the baſeſt offices. If he will eate the fruits of the Earth, hee muſt bee his owne husbandman, his owne purueier. If hee will haue clothes, hee muſt be his owne taylor, and make them before he can weare them, if he will haue a lodging, to keepe him from the bruit beaſts and the violence of the weather, there is no man to build it vnleſſe hee will be his owne carpenter and tent-maker, and in a word if hee will haue the pleaſure of any earthly neceſſary, hee muſt firſt endure the paines of getting and procuring it. Yea afterwards when hee expected the comfort of ſociety, and hoped to haue all his other miſeries ſweetned with the pleaſure of his poſterity, his hony is turned into gall, and there, as he thought to haue found his chiefe contentment, he findeth his greateſt croſſes and calamities. For his deareſt ſonne *Abel* is cruelly murthered, and his other ſonne *Cain* the firſt borne like a butcher or hangman imbrueth his hands in his innocent blood. And ſo by the death of the one hee is depriued of his comfort, and by the life of the other hee endured a greater croſſe. For hee ſeeth him a vagabond, a reprobate, an enemy to himſelfe, and the whole Church of God, and whilſt hee liued, dead in his ſinne, obnoxious to Gods wrath, and (as it were) already adjudged to eternall condemnation. Now what a griefe was this to conſider that his firſt fruits ſhould offer himſelfe to the Diuell, that the heire of the world, ſhould bee the ſonne of perdition, and the firſt that ſhould hanſell the fire of Hell. But aboue all theſe worldly croſſes hee was preſſed with the burthen of his owne ſinne, which was the cauſe that brought all the reſt vpon him, and the very ſting that made all his paines truely painfull, and all his other miſeries out of meaſure miſerable. For hee who was holy & righteous according to Gods image, now looking into the glaſſe of the law of nature, ſeeth himſelfe made by himſelfe moſt vgly and deformed; he ſeeth himſelfe ſpoiled of the ineſtimable treaſures of Gods gifts and graces, and that himſelfe was the theefe who had thus robbed him. Hee ſeeth nothing in him but the guiltineſſe and filthineſſe of ſin, ignorance in the place of knowledge, peruerſeneſſe in ſtead of obedience, and hatred of God in ſtead of loue. And one while hee is filled with griefe whilſt he conſidereth his loſſe, and another while with anger againſt himſelfe as being the cauſe of all his miſery. Whereſoeuer hee looketh hee findeth cauſe of lamentation; but yet when he is about to complaine on thoſe who haue brought him into theſe miſeries, his owne conſcience apprehendeth himſelfe as the malefactor, and hee hath nothing to cry out on but his owne ſinne. The like afflictions were that part of his poſterity, which feared God, ſubiect vnto; for in that ſhort ſtory of righteous *Abell*, who was his true heire in vertue and godlineſſe, there is onely mention of his birth, ſacrifice and ſlaughter, his ſeruing of God giuing the occaſion vnto his wicked brother to reſolue vpon and execute that bloody deſigne. So whilſt the poſterity of *Cain* flouriſhed in the world, built cities, inuented muſicke, and ſpent their time in carnall pleaſures; *Sheth* and his progeny were obnoxious to their tyranny, and oppreſſion, being innocent lambes among rauenous and cruell wolues. Thus alſo *Noah* the preacher of righteouſneſſe had his life made bitter vnto him with many and grieuous afflictions; for what great paines did he take in building the arke? vnto what ſcoffes and ſkornes, mockes and flouts was he ſubiect, when as the wicked of thoſe times did ſee him to vndertake (in their opinion) ſuch a fruitleſſe taske and vſeleſſe labour? with what ſorrow was hee oppreſſed when he ſaw his miniſtery contemned and vnprofitable to his hearers, and when afterwards hee beheld Gods goodly workmanſhip defaced, the creatures deſtroied, all mankinde, and among the reſt his friends, kindred and acquaintance drowned & ouerwhelmed in that vniuerſall deluge? what a cloſe and noyſome priſon was the Arke vnto him, for the ſpace of ten moneths together, when as being conſtrained to lodge amongſt ſo many bruite and filthy beaſts, he could not chuſe but be almoſt choaked and ſtifled with their filth, excrements, and ſtinking ſauours? And to ſay nothing of thoſe innumerable miſeries which he muſt needs endure in the new plantation and renouation of the World, what a corraſiue muſt it needes be vnto his heart, to be ſcorned by his owne ſonne, when as he conſidered that his ſinne gaue occaſion vnto it? what a torment was it to his minde to thinke that amongſt all men three only beſides himſelfe, had eſcaped the flood, and that now one of them was drowned in a flood of wickedneſſe, which would carry

Gen.4.

him dead in ſinne vnto the ſea of endleſſe perdition?

§. Sect. 2.
Of the afflictions of *Abraham* the Father of the faithfull

After the flood we ſee *Abraham* the Father of the faithfull ſubject to the like or greater afflictions. For by Gods commandement he is injoyned to leaue his owne country, his friends, kindred and acquaintance; which are as deare vnto a man as his life, and to ſpend his dayes in a voluntary baniſhment, in a ſtrange land, among a barbarous nation, who were groſſe idolaters, and polluted with all manner of abominable wickedneſſe, where euery day his ſoule was vexed with their groſſe impieties, the ſight wherof was as grieuous as death it ſelfe. The which country, though it were promiſed vnto him as the reward of his faith and obedience, yet in reſpect of fruition, hee was for the preſent but a titular king onely, without land or ſubject, hauing not ſo much as a foot of his inheritance in preſent poſſeſſion. Neither doth it giue vnto him any great comfort in the full aſſurance of future fruition, ſeeing hee found ſuch ſcarcity and penury in it, that hee was faine to leaue it for want of bread, and to flee into *Egypt* to ſeeke releefe. And being come thither he is conſtrained (through the wickedneſſe of the people) for the ſafeguard of his life to ſuffer his deare *Sara* to be taken from him, which could not bee much leſſe grieuous vnto him, than the ſeparation of his ſoule and body, and to redeeme his life from famiſhment by proſtituting his beloued wife to be defiled by a wicked infidel. Out of which dangers he was through Gods gracious prouidence no ſooner eſcaped, and againe returned to his owne home, but there fell out ſuch implacable contentions, betweene his, and *Lots* ſeruants, that he hath no meanes to preſerue peace & loue betweene them, but by parting with his deare nephew, who was then in the place of a ſonne vnto him, and the chiefe ſtay and comfort of his life, confining himſelfe vnto that part of the country which hee refuſed, though by a donation from God he was Lord of all. Vpon which parting hee preſently heareth of the ouerthrow and captiuity of his beloued kinſman, and is conſtrayned to redeeme his life, and liberty with the hazard of his owne. Afterwards God maketh a gracious promiſe vnto him of a numerous poſterity, and that in his ſeed both himſelfe and all the nations of the earth ſhould be bleſſed, when as yet he had no child, which promiſe was ſo long deferred vntill in naturall reaſon it ſeemed impoſſible to bee performed, by reaſon of *Sarahs* barrenneſſe, and therefore beleeuing the thing promiſed, but ſtaggering in the manner how it was to be accompliſhed, he harkeneth vnto his wife, perſwading him, that ſeeing there was no hope of iſſue by her, he would take vnto him *Hagar* his maide, that out of her might ſpring this numerous poſterity. By whom he no ſooner had a Sonne, but all his comfort is croſſed through their bitter contentions, which could no otherwiſe bee pacified but by granting an ouer-ruling power vnto *Sarah*, which ſhee exerciſed with ſuch rigor, that his late eſpouſed wife and onely Sonne as yet vnborne forſake him and flee away. Vpon her returne he is afflicted with care and feare ouer his nephew *Lot*, labouring for his preſeruation out of the common deſtruction of *Sodome* and *Gomorrah*; and ſoone after hee is conſtrayned to leaue his habitation, and to dwell as a ſtranger in the land of *Gerar*, where the ſecond time his beloued *Sarah* is taken from him, and in great danger to bee defiled by *Abimelech*, the King of the country. At laſt *Iſaac* is borne vnto him, of which joy, leaſt hee ſhould ſurfet, it is embittered with an vnexpected accident; for the ſonne of the bond-woman ſcoffeth and ſcorneth at the child of promiſe, which being diſcerned by *Sarah*, hee is faine to giue her ſatisfaction by ſending *Hagar* and his yong ſon *Iſmael* whom he dearely loued, into perpetuall baniſhment. And now when after this loſſe hee had no comfort left but his deare *Iſaac*, hee is by Gods commandement injoyned to forgoe him alſo; and that not by naturall ſickneſſe, or through the rage of enemies which had beene grieuous had it beene no more; but which was moſt intolerable, hee himſelfe, the Father of the faithfull and the forwardeſt profeſſour of Gods true religion, muſt in the ſight of the Gentiles and infidels, doe an act in outward appearance abominable and execrable. For he muſt take his own Son, his onely Son, his Son *Iſaac*, whom hee loued, in whom all the promiſes of life and ſaluation were made, to be fulfilled in that ſeed which ſhould come of him, and after three dayes deliberation vpon the matter, he muſt take the life of his life & comfort of his ſoule, and with his owne hands (like a cruell butcher) cut his throat; and (leaſt there ſhould any relique remaine of him to comfort him with any hope of his reſtoring) he muſt offer him in ſacrifice, and ſee him with his owne eyes conſumed to aſhes? By all which it appeareth that God did ſet forth this holy Patriarch as a preſident of humane miſery, to teach vs, that ſeeing hee thus dealt with *Abraham* the Father of the faithfull whom he ſo much loued and eſteemed, wee, who profeſſe our ſelues his Children, ſhould not expect any priuiledge whereby we ſhould be exempted from drinking of this cup.

*Gen.*12.1,2.
*Verſ.*10.
*Gen.*13.7,8.
*Gen.*14.12.14.
*Gen.*16.2.
*Gen.*18.& 1
*Gen.*20.2.
*Gen.*21.

§. Sect. 3.
Of the afflicti-
ons of *Iſaac*.

Neither in truth had his poſterity, being children of promiſe, as well as his children after the fleſh, any prerogatiue or exemption from bearing the croſſe; onely it may bee that as their faith was leſſer, ſo their burthen was lighter, being fitted by God according to their ſtrength. For to goe no further; who ſeeth not, that as *Iſaac* was his heire in reſpect of the promiſes, ſo alſo in reſpect of miſeries and afflictions. In his child-hood he was abuſed, mocked, and (as the Apoſtle ſaith) perſecuted by *Iſmael* the ſonne of the bond-woman; after his mariage he was like the Father enforced through dearth and famine, to flee for reliefe into the land of the Philiſtins, for the preſeruation of his life; where hee was faine for feare of incurring danger for his wiues ſake, to put in practice his Fathers pollicy, and to call her his ſiſter. And the more that God bleſſed him, the more he was enuied by the Philiſtins, inſomuch as when he had by his great labour digged diuers wells, they for ſpite either filled them vp, or forcibly tooke them from him, not ſuffering him to drinke of that water which he had dearely purchaſed with his paines and ſweate. Hee was alſo like his father long afflicted with the barrenneſſe of his wife, and no ſooner, at his earneſt prayer, had ſhee conceiued two children in her womb, but (after a monſtrous manner) they ſtriue the one with the other in their mothers belly, in which contentions they continued long after they were borne. Hee ſaw his firſt-borne rejected of God, and him caſt off, whom hee had choſen and moſt dearely loued; Hee beholdeth this his reprobation ſealed by his prophane contemning of the birth-right, and in his wicked choiſe of wiues againſt his fathers will from among the curſed nations, who were through their impiety a continuall *griefe of minde to* Iſaac *and* Rebbeccah. Finally, God croſſeth his will in making him vnwittingly to giue the bleſſing vnto his leſſe-loued, yet beſt-deſeruing ſonne *Iacob*; and then heareth that *Eſau* doth impiouſly thirſt after his blood and threatneth his death, whereby hee and his wife are inforced to ſend him away like a baniſhed man from his fathers houſe for the ſpace of twenty yeares; all which time they had iuſt cauſe to bewaile no leſſe his abſence than his brothers preſence; the one ſpoyling them of their comfort, the other euery day miniſtring new matter of griefe and mourning.

al.4.29.

Gen.26.

Gen.25.

n.35.

§. Sect. 5.
Of the many and grieuous afflictions of Iacob.

The like and greater miſeries was the Patriarch *Iacob* ſubject vnto, in the whole courſe of his life. For euen in his mothers womb his brother ſtriueth with him; and no ſooner had he receiued Gods bleſſing by the hands of his father (which alſo hee obtayned with great difficulty and danger) but preſently his brother hateth him and reſolueth on his murther: whoſe cruelty hee could no otherwiſe auoid, than by leauing his father and mother with all the meanes of his maintenance and preferment in their family, and by liuing like an exile a great part of his age in a ſtrang country; where hee indured a long and hard ſeruitude vnder an idolatrous, churliſh and deceitful maſter; by whom hee was deluded in his wife for whom hee ſerued, and defrauded of his deſerued wages. And inſtead of comfort at home to ſuſtaine him in theſe ſorrowes, he is vexed with the diſagreement, æmulations, and chiding of his wiues, whileſt they contended who ſhould haue the greateſt intereſt in his loue. Being to returne to his fathers houſe, he is faine to ſteale away from *Laban*, & to depart from his father in law, of whom he had ſo well deſerued, like one that fled from an enemy, of which no ſooner is notice taken but preſently he is purſued like a runaway rebuked like a ſlaue, and ranſaked like a thiefe. Being eſcaped the iawes of this greedy Wolfe, hee is ready to fall into the pawes of a raging Lyon: for his brother *Eſau* who had formerly threatned his death commeth againſt him with foure hundred men, whoſe cruelty hee not knowing how to reſiſt or auoide, is exceedingly perplexed with terrour and feare, and after much care and diſtraction of minde, he is faine in the moſt abject manner to proſtrate and humble himſelfe before him, for the pacifying of his wrath. Afterwards, his moſt deare wife *Rachel* dieth in her trauell, and *Ioſeph* the comfort of his old age is taken from him, and as hee ſuppoſed, deuoured with wilde beaſts, which errour and falſe conceipt brought vnto him as true and bitter ſorrow as if indeed hee had beene deſtroyed; for refuſing all comfort hee profeſſeth that hee would go mourning to his graue. Vnto which afflictions we may adde the rauiſhing of his onely daughter, the bloudy and vniuſt reuenge taken by his ſonnes *Simeon* and *Leui* vpon *Shechem*, *Hamor* and the whole City, who were innocent of the fault, getting their opportunity of perpetrating this wickedneſſe, by abuſing and prophaning Gods holy Sacrament: the defiling of his Concubine by his firſt-borne *Reuben*: the inceſt of *Iudah*; the dearth and famine which pinched him and his whole family, and whilſt he vſed meanes to prouide bread to preſerue them from famiſhment, he was much more vexed with the trouble of his Sonnes, the impriſonment of *Simeon*, and aboue all the reſt with the conſtrained departure of his dearely loued *Beniamin*. By all which it appeareth that hee had iuſt cauſe to profeſſe (as he did vnto *Pharaoh*) that the dayes of his pilgrimage were *but few and euill*, ſeeing he begunne and continued his life in the ſuffering of ſuch grieuous and innumerable miſeries.

Gen.27.

Gen.37.35.

Gen.34.
Gen.35.22.

Gen.47.9.

§. Sect. 5.
Of the afflictions of *Moſes*.

Thus *Moſes*, whom God ſo dearely loued and entertained into the neereſt familiarity, talking with him as one man talketh with another face to face, was notwithſtanding continually exerciſed with grieuous afflictions. For at his very birth he hardly eſcapeth death according to the cruell decree of wicked *Pharaoh*. Three moneths together hee was in danger to be butchered, if hee were diſcouered. And then he is expoſed and laid out by his parents, who for feare of their owne liues durſt preſerue his no longer. And though in his childhood and youth hee were nouriſhed by *Pharaohs* daughter and ſo enioyed for a time the pleaſures of *Egypt*; yet when he came to mature age, he refuſeth to be called her ſonne, and abandoning all his worldly preferments, he chooſeth rather to ſuffer affliction with the people of God, than to enioy the pleaſures of ſinne for a ſeaſon. For hee ſeeketh to right the wrongs of his oppreſſed brethren; and ſlayeth an *Egyptian* who did him iniury. Which being diſcouered he is faine for the ſafegard of his life to flie into the land of *Madian*, where he liued as a ſtranger, and for the ſuſtaining of his life was contented to ſubmit himſelfe vnto the baſe condition of an hyred ſeruant. Afterwards at Gods appointment hee returneth into *Egypt*, vpon a dangerous and difficult ambaſſage, and runneth himſelfe into many perils, whilſt he laboureth for the deliuery of his people out of their captiuity. For not onely *Pharaoh* and all the Egyptians became his enemies, but euen his owne nation, for whoſe freedome hee laboured, when contrary to their expectation they were for the preſent more grieuouſly oppreſſed, are much incenſed, and in bitterneſſe of ſoule murmur and cry out againſt him. And after their deliuerance with what afflictions and troubles was he continually vexed? For no ſooner was he come to the red Sea, but they begin a freſh to murmur and repine againſt him; and thus vpon all occaſions afterwards they fall into the like grudging and vniuſt complaining, of which his owne brother and ſiſter were not innocent, but togither with the reſt they vex him with their murmurings. Hee is continually toiled in iudging their cauſes and in taking vp their ſuits and contentions; he is vexed with their ſtiffeneckedneſſe and froward conuerſation; he is exceedingly grieued with their apoſtaſie and odious idolatry; he ſorroweth for their ſlaughters and lamenteth thoſe manifold plagues, which by their grieuous ſinnes they brought vpon them; and whereas he had no worldly comfort to cheere him in ſuffering all theſe afflictions, but the remembrance of the land of promiſe, the fruition whereof he long expected, he is at laſt cut off from this hope, and heareth Gods definitiue ſentence paſſe vpon him, that hee ſhould die in the wilderneſſe, and neuer enter into the promiſed land.

*Heb.*11.25.

§. Sect.6. Of the afflictions of *Iob* and *Dauid*.

So holy *Iob*, though he were the iuſteſt man that liued vpon Earth, and aboue all others in his time moſt highly aduanced in Gods fauour, yet did he endure ſo manifold and grieuous afflictions (as the ſpoiling of his goods, the death of his ſonnes and ſeruants, the outward torments of boyles and botches, and the inward terrors of an afflicted mind; the ſcornes of the wicked, the hard cenſures of the godly, the tentations of his wife, and the vnkind vſage of his friends, who in his chiefeſt miſery and perplexity applyed to his troubled mind corraſiues in ſtead of comforts) that in theſe reſpects he was thought the fitteſt man to be propounded by the holy Ghoſt as a patterne of patience. And thus *Dauid* though he were a man according to Gods owne heart, yet paſſed all his dayes in trouble and miſery; and that not only before hee came to ſit on the throne, when as hee was continually perſecuted by *Saul*, and euery day within an inch of death, forſaken of his faithleſſe friends, who ſtood bound vnto him in many benefits, ſlandered and traduced by his cruell enemies, and robbed and ſpoiled of his goods and wiues, who were carried away captiue by mercileſſe infidels. But alſo after he was crowned king, hee endured ſo much more grieuous croſſes and calamities, as thoſe were neerer vnto him who were the authours of them. For to ſay nothing of his warres, both ciuill with the houſe of *Saul*, and forraine with the enemies of his people; nor of the conſpiracies and treaſons of his own ſubiects, who did riſe againſt him, and the fearefull plague wherein he loſt 70000. of his people, how much more grieuouſly was hee afflicted in his owne poſterity? for *Ammon* his owne ſon defileth, yea rauiſheth *Thamar* his owne daughter. And wicked *Abſolon* in cruell reuenge becommeth his murtherer: For which bloody crime *Dauid* taking vpon him to pardon him though hee were by God adiudged to death, he doth afterwards conſpire and rebell againſt him, he driueth him out of his kingdome, hee defileth his concubines and bringeth him into moſt deſperate extremities. And finally when by his death *Dauid* was freed out of theſe dangers and miſeries, the meanes of his deliuerance was more grieuous vnto him than all the former euils which hee endured. For with ſuch vnbrideled loue did hee affect this vngracious ſonne, that hee layeth his death to heart more than all other his afflictions, ſo that like a man oppreſſed with the waight of ſorrow, he ſeeketh eaſe by venting his griefe in that pittifull lamentation. *O my ſon Abſalon, my ſonne, my ſonne Abſalon would God I had died for thee; O Abſalon, my ſonne, my ſonne.* Vnto whom I might adde all the Prophets and holy men of God who (as our Sauiour witneſſeth) were perſecuted of their and Gods enemies, and through their meanes and malice, afflicted in their whole

*Iam.*5.11.

1.*Sam.*30.

2.*Sam* 18.33.

*Matth.*5.12.

11.36.
38.

whole liues with innumerable and moſt grieuous croſſes and calamities. For, as the Apoſtle witneſſeth, *they were racked and tryed by mockings and ſcourgings, bonds and priſonment; they were ſtoned, hewen a ſunder, tempted and ſlaine with the ſword, they wandred vp and downe in ſheepes skinnes, and in goates skinnes, being deſtitute afflicted and tormented; they wandred in wilderneſſes, and mountaines, and dennes and caues of the earth*; and that not for any faults or demerits of their owne, for they were ſo excellent in vertue and holineſſe, that as hee there teſtifieth, *the world was not worthy of them*.

Sect.7.
the afflicti-
s of the A-
ſtles, and eſ-
cially of the
poſtle *Paul*.

The like alſo may bee ſaid of the holy Saints, Apoſtles and Martyrs of Ieſus Chriſt vnder the new Teſtament, who though they were aboue all other aduanced in Gods fauour, yet were they aboue all other vexed and tormented with afflictions and perſecutions. For to begin with *Iohn* the Baptiſt, the forerunner of Chriſt, the friend of the brindegroome, and the greateſt of all the Prophets; wee find that after an auſtere and afflicted life, hee was for reproouing *Herod* for his ſinne of inceſt wrongfully impriſoned, and afterwards at the ſuit of a dancing damſell without any courſe of law vnjuſtly beheaded. And of the ſame cup all the Apoſtles and Diſciples of Chriſt taſted after him; for beſides all the miſeries and afflictions which they endured in their liues, as want and penury, trauell and wearineſſe, infamy and reproaches, ſlanders and vnjuſt cenſures, mockings and ſcornings, impriſonment and ſcourgings, all the twelue Apoſtles were put to violent deathes, *Iohn* onely excepted, who being miraculouſly preſerued in the caldron of boyling oyle, was afterward by the tyrant baniſhed into the ile *Pathmos*. But moſt grieuous and manifold were the afflictions of the Apoſtle *Paul* aboue all the reſt, being a veſſell of mercy, purpoſly choſen of God to carry his name before the Gentiles, and the children of *Iſrael*, and to ſuffer many things for his names ſake. For thus he deſcribeth his owne miſeries and calamities; *I thinke* (ſaith he) *that God hath ſet forth vs the laſt Apoſtles, as men appointed to death: for wee are made a gazing-ſtocke to the world, and to Angels and to men: Wee are fooles for Chriſts ſake, weake and deſpiſed. Vnto this houre we both hunger and thirſt and are naked, and are buffeted, and haue no certaine dwelling place; and labour, working with our hands: we are reuiled, and yet we bleſſe; we are perſecuted, and ſuffer it: Wee are euill ſpoken of, and wee pray: wee are made as the filth of the world, the offſcowring of all things vnto this time*. So in another place he ſaith; *Wee are afflicted on euery ſide, yet are wee not in diſtreſſe; in pouerty, but not ouercome of pouerty. We are perſecuted but not forſaken, caſt downe, but we periſh not; euery where wee beare about in our body the dying of the Lord Ieſus, that the life of Ieſus might bee made manifeſt in our bodies*. And againe, *In all things wee approue our ſelues as the Miniſters of God; in much patience, in afflictions, in neceſſities, in diſtreſſes; In ſtripes, in priſons, in tumults, in labours, by watchings, by faſtings, &c.* And comparing his ſufferings with thoſe which were borne by the reſt of the Apoſtles, he ſaith, that he was *in labours more abundant, in ſtripes aboue meaſure, in priſon more plentiouſly; in death oft: of the Iewes fiue times receiued I fortie ſtripes ſaue one; I was thrice beaten with rods, I was once ſtoned; I ſuffered thrice ſhip-wracke, night and day haue I beene in the deepe of the Sea. In iorneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the Citie, in perils in the Wilderneſſe, in perils in the Sea, in perils among falſe brethren. In wearineſſe and painefulneſſe, in watching often, in hunger and thirſt, in faſtings often, in cold and in nakedneſſe. Beſides the things which were outward, I am cumbred daily and haue the care of all the Churches. Who is weake, and I am not weake? Who is offended, and I burne not?* Vnto which outward vexations of his body, and inward cares and diſtractions in his minde, we may adde his ſpirituall afflictions, as the fight betweene the fleſh and the ſpirit, and the buffetings of Sathan, which were incomparably greater than all the reſt; for whereas out of the ſtrength of his faith and patience he reioyced, yea euen boaſted himſelfe in his other tribulations; by theſe he is much humbled and caſt downe in the ſight of his corruptions, forced to cry out in perplexity of ſpirit; *Wretched man that I am, who ſhall deliuer me from this body of death*; and driuen vnto God in frequent and freuent prayer, that hee might bee freed from theſe tentations.

9.15.16.
4.10.11.
13.
Cor.4.8.9.10.
Chap.6.4.5.6.
2.Cor.11.23.44.
Rom.7.24.
2.Cor.12.8.

Sect.8.
That it is the lot of the whole Church militant to ſuffer afflictions.

Neither is this the ſtate and condition onely of ſome few particular men, but euen of the whole Church militant here on Earth, which is continually ſubject to the iniuries and oppreſſions of wicked worldlings, which liue with it and about it, in regard whereof God calleth it *a worme* (*feare not thou worme* Iacob) becauſe it is eaſily troden vnder foote, and is not able in its ſelfe to make reſiſtance. And making a diſcription of the Church, wherby it might be deſcerned from all other people, hee ſtileth it with theſe properties: *O thou afflicted and toſſed with tempeſt, that haſt no comfort*. In which regard the Apoſtle ſaith, that the Theſſalonians became *followers of the Churches of God, becauſe they had ſuffered the ſame things*. And this manifeſtly appeareth in the

Eſa.41.14.
Eſa.54.11.
1.Theſ.2.14.

the example of the Church of *Iſrael*, which from the firſt to the laſt was afflicted aboue all other Nations. For what a miſerable captiuity did they indure three or foure hundred yeeres in the land of *Egypt*, whileſt the wicked Egyptians as their Lords and Maſters flowriſhed in the world, & raigned and ruled ouer them? What miſeries and afflictions did they ſuffer in the wilderneſſe fourty yeares together, as hunger, thirſt, ſtinging and burning Serpents, and grieuous plagues, till all of them that came out of the land of *Egypt* ſauing *Caleb* and *Ioſuah* were vtterly deſtroyed? And after that by ſo great warres and troubles they were ſetled in the land of *Canaan*, how often were they in the time of the Iudges vanquiſhed and made tributaries and ſlaues to their cruell enemies? What a miſerable captiuity did they indure in *Babilon* ſeuenty yeeres together? And what oppreſſions and perſecutions did they ſuffer vnder *Antiochus*, and afterwards vnder the *Herods*, for many yeares? ſo that the life of that whole ſtate was but a continuall conflict with troubles and calamities, ſauing that the Lord, now and then, gaue vnto them ſome little breathing time, wherby they renued their ſtrength againſt the next combate and incounter. The which their lamentable condition, we may ſee notably deſcribed in the booke of the Iudges, and Kings, in the 44. 79. and 139. Pſalmes, in the Lamentations of *Ieremy* and many other places of the old Teſtament, vnto which for breuity ſake I referre the reader. And the like, yea much more miſerable and afflicted was the condition of the Church after the aſcenſion of Ieſus Chriſt, not onely by reaſon of thoſe perſecutions raiſed againſt it by the malicious Iewes, but alſo thoſe much more cruell and bloody perſecutions vnder the heatheniſh Emperors, wherein many thouſands of the godly Chriſtians were murthered and maſſacred, and that not by ordinary deathes, but by the moſt exquiſite tortures and torments which wit aſſiſted with malice could inuent.

§.Sect.9.
That the ſcriptures fortell theſe afflictions of the faithfull,

By all which it appeareth that afflictions and tribulations in this World are the portion allotted both to the whole Church in generall, and to all the ſpeciall members, euen euery particular faithfull man; and that the more neere and deere they haue beene vnto God, and the more that they were inriched with excellent vertues and ſauing graces, the greater ſhare and meaſure of croſſes and miſeries hath beene inflicted vpon them. The which needeth not to ſeeme ſtrange vnto any, ſeeing theſe workes of God in the adminiſtration of his judgements are ſo conſonant and agreeable with his word, which ſheweth that all Gods Saints and ſeruants are continually ſubject to theſe croſſes and afflictions. For ſo our Sauiour ſaith, that *whoſoeuer will bee his Diſciples they muſt take vp their croſſe daily and follow him*: that all his faithfull ones ſhall weepe and lament, when as the world ſhall laugh and rejoyce; and that as *many as he loueth he doth rebuke and chaſten*. And his holy Apoſtle telleth vs, *that all who will liue godly in Chriſt Ieſus ſhall ſuffer perſecution*: That *whom God loueth he chaſteneth, & ſcourgeth* (not ſome but) *euery ſon whom he receiueth*; and therefore *that if wee bee without correction, whereof all are partakers, then are wee baſtards and not ſonnes*. And finally, that afflictions are the Kings roade and high-way, by which wee muſt trauell vnto the Kingdome of Heauen, if euer we purpoſe to come thither. And ſo the Apoſtle *Peter* comforting and ſtrenghthening the faithfull vnto whom hee writeth in their tentations, telleth them that their eſtate was common with them vnto all Gods children, and that the ſame afflictions which they ſuffered were alſo accompliſhed in the reſt of their brethren which are in the world. In which regard the ſonne of *Syrach*, admoniſheth vs, that if wee reſolue to *ſerue the Lord wee ſhould alſo prepare our ſoules to indure tentations.* Yea not onely are the Saints of God continually exerciſed with their owne afflictions, but they alſo communicate with the reſt of the faithfull in their croſſes and calamities, as being members of the ſame body; ſo as though it could bee imagined that they had no troubles or miſeries of their owne, yet is their life much afflicted, by compaſſionating others in their afflictions, and partaking in their griefes. And both theſe are compriſed together by the Apoſtle where hee ſaith, that the Hebrewes *endured great afflictions, partly whilſt they were made a gazing ſtock both by reproches and tribulations, and partly while they became companions of them which were ſo toſſed to and fro. For both yee ſorrowed with me for my bonds and ſuffered with ioy the ſpoiling of your goods, knowing in your ſelues that you haue in Heauen a better and an enduring ſubſtance.* Vnto which duety euery Chriſtian is bound not onely by vertue of their vnion with Chriſt, and of one of them with another as fellow members, but by an expreſſe commandement from God by his holy Apoſtle; *Remember them that are in bonds, as though yee were bound with them, and them that are in affliction, as if you were afflicted in the body.* And againe, *Reioyce with them that reioyce, and weepe with them that weepe, be of like affection one towards another.*

Luk 9.23.
Iob.16.20.
Apoc.3.19.
2.Tim.3.12.
Heb.12.6.8.
Act.14.22.
1.Pet.5.9.
Ecclus.2.1.
Heb.10.33.3
Heb.13.3.
Rom.12.15.16

§.Sect.10.
That we may receiue much comfort by cōſidering the

Seeing therefore croſſes and afflictions haue from the very beginning of the world to this day beene the lot and portion of all Gods Saints, let this bee our comfort, that wee haue ſuch and ſo many copartners of our

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our griefes, for it is better to hold our communion with them, though wee be fellowes alſo in their miſeries, than being ſeuered from them to enjoy all manner of worldly proſperity. It is better to accompany them in the foule and afflicted way which leadeth to Gods Kingdome, it being the only knowne paſſage towards this heauenly City; than to goe alone in an vncouth way which hath not beene beaten and tracted by others of our godly Brethren who haue gone before vs, though it bee neuer ſo pleaſing and delightfull. If trauailing towards a Towne we were aſſured by ſome man of credit that wee ſhould goe vnto it by narrow and filthy Lanes, and that by no other meanes wee could come to the end of our journey, than by trauailing through them, wee would not rejoyce, if in our paſſage wee found only flowry ſweet Medowes and a faire & Champion Country, becauſe wee would conclude that becauſe it was ſo contrary to our friends deſcription, it could not bee the right way which would bring vs to the City: but Chriſt hath aſcertained vs, that it is a narrow, foule and afflicted way that leadeth vs to the new Ieruſalem; and by the Scriptures we are aſſured that Gods deareſt Saints and Seruants haue trauelled by this way towards this heauenly City; ſo that wee haue no cauſe to bee diſmayed if wee finde our paſſage ſuch as Chriſt hath deſcribed it, and the Saints haue formerly tracted before vs, but rather wee ſhould haue juſt cauſe to doubt and feare, if we found it faire and pleaſant, leſt wee were not in the right way that leadeth to bleſſedneſſe. For we are not better, yea, we are many degrees worſer than the holy Patriarchs, Prophets and Apoſtles, and why then ſhould wee expect to haue this priuiledge aboue them, that whereas they by many afflictions entred into the Kingdome of God, wee ſhould hope to come thither by the faire broad way of worldly proſperity? Yea, rather let vs with patience trauaile in that way which they haue beaten before vs; let vs rejoyce & be glad if in our paſſage we may ſee the print of their footſteps, though it be in the mire and clay of trouble and affliction; ſeeing it is the greateſt comfort and aſſurance of attayning vnto happineſſe, when we haue ſuch companions in our journey, or rather ſuch precedents to lead vs the way. Let vs not thinke much to put our ſhoulders vnder that burthen which is borne by all, ſeeing it is not likely that we ſhould ſink vnder it, when as wee haue ſo many aſſiſtants and copartners. Let it be our comfort that in our afflicted eſtate wee be carried with the motion of the Vniverſe, and haue all the whole Church either going before, accompanying, or following after vs. And let vs not take it ill if we ſuſtaine that which is ſuffered by all: neither let vs falſly complaine that our burthen is heauier than other mens; ſeeing if wee compare our afflictions with thoſe which haue beene formerly ſuffered by the Patriarches, Apoſtles, and Saints of God, their weight will appeare to be but a few ounces, to their many pounds; and if now (according to *Socrates* conceipt) all the faithfull ſhould agree together to caſt all their croſſes and miſeries into one heape, to the end that there might out of the whole bee an equall part ſhared to euery one, the moſt of thoſe who came thither whining and complayning, would rather take againe their owne burthen which they brought, and goe their way, than yeeld to haue a ſhare in that proportionable diuiſion. Finally, let vs not onely looke to thoſe afflictions which other of Gods Saints haue ſuffered before vs, but conſider with what comfort and patience, yea, with what thankſgiuing and rejoycing they haue ſuſtained and endured them; and ſo ſhal wee plainly ſee that our murmuring and repining proceedeth not from the waight of theſe croſſes, ſeeing they haue borne far heauier with comfort & contentment, but from our own impotency & impatiency of bearing the lighteſt burthen. For as all meates and drinkes ſeeme bitter, clammy and diſtaſtfull to him who is ſicke of a burning Feuer; but yet when he ſeeth thoſe who are in health to feed hungerly and with a good ſtomacke on ſuch things as his appetite loatheth and abhorreth, then in his reaſon and diſcretion he imputeth not the vnſauourineſſe to the meate and drinke, but to the nature of his diſeaſe and his owne diſtemper: ſo when we behold other of Gods Saints bearing farre greater afflictions than thoſe which wee ſuffer with comfort and rejoycing, wee will no more complaine of our intolerable burthen, but of our owne impotency and impatiency which more vexe vs than our load.

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ns querenda
itas eſt; ſi-
ia aliorum
ice caſus,
m iſta feres.
Ouid. Meta-
rph.lib.15.

us eſt leuius
od ab omni-
portatur.

cende ſole-
m eſt cum
uerſo rapi.
ec, de pro-
d.cap.5.

Patienter ab vno ſuſtinendum eſt quod multis accidit, Bern. de modo viuendi, cap.42.

Plutarch. de conſol.ad Apol.

§. Sect. 11.
A conſolation for thoſe who complaine that they are afflicted for their grieuous ſins.

But here the afflicted ſinner may object, that this comparing of the croſſes and calamities of the Patriarches and Apoſtles with thoſe which hee ſuffereth can bring vnto him no patience or comfort, becauſe they were holy men of God, who ſuffered in their innocency, for their tryall, and the manifeſtation of Gods graces in them; and therefore no maruell if they bore their croſſes with joy and thankſgiuing; whereas they being grieuous ſinners are afflicted for their tranſgreſſions, and beſides doe ſhew many corruptions and much wickedneſſe whileſt the hand of God lyeth heauy vpon them. To which I anſwere, that the fire of affliction ſerueth not only to try & proue vs, but alſo to refine and purifie vs; neither are our croſſes and calamities onely exerciſes for thoſe which are ſtrong and in health, but alſo Phyſicke to purge thoſe of the corrupt humours of ſinne, who are ſpiritually ſicke; and therefore wee may well beare them with patience and comfort the example of the Church of *Iſrael*, which from the firſt to the laſt was afflicted aboue all other Nations. For what a miſerable captiuity did they indure three or foure hundred yeeres in the land of *Egypt*, whileſt the wicked Egyptians as their Lords and Maſters flowriſhed in the world, & raigned and ruled ouer them? What miſeries and afflictions did they ſuffer in the wilderneſſe fourty yeares together, as hunger, thirſt, ſtinging and burning Serpents, and grieuous plagues, till all of them that came out of the land of *Egypt* ſauing *Caleb* and *Ioſuah* were vtterly deſtroyed? And after that by ſo great warres and troubles they were ſetled in the land of *Canaan*, how often were they in the time of the Iudges vanquiſhed and made tributaries and ſlaues to their cruell enemies? What a miſerable captiuity did they indure in *Babilon* ſeuenty yeeres together? And what oppreſſions and perſecutions did they ſuffer vnder *Antiochus*, and afterwards vnder the *Herods*, for many yeares? ſo that the life of that whole ſtate was but a continuall conflict with troubles and calamities, ſauing that the Lord, now and then, gaue vnto them ſome little breathing time, wherby they renued their ſtrength againſt the next combate and incounter. The which their lamentable condition, we may ſee notably deſcribed in the booke of the Iudges, and Kings, in the 44. 79. and 139. Pſalmes, in the Lamentations of *Ieremy* and many other places of the old Teſtament, vnto which for breuity ſake I referre the reader. And the like, yea much more miſerable and afflicted was the condition of the Church after the aſcenſion of Ieſus Chriſt, not onely by reaſon of thoſe perſecutions raiſed againſt it by the malicious Iewes, but alſo thoſe much more cruell and bloody perſecutions vnder the heatheniſh Emperors, wherein many thouſands of the godly Chriſtians were murthered and maſſacred, and that not by ordinary deathes, but by the moſt exquiſite tortures and torments which wit aſſiſted with malice could inuent.

§. Sect. 9.
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ltua eſt; ſi-
in aliorum
ſpice caſus,
nus iſta feres,
Ouid. Meta-
rph. lib. 15.

us eſt leuius
d ab omni-
s portatur.

cundo ſola-
m eſt cum
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nec. de pro-
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§. Sect. 11.
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Chap. XXX.

That wee may receiue much comfort by comparing our light and ſmall afflictions, with thoſe grieuous and intolerable puniſhments which Chriſt ſuffered for vs.

§. Sect. 1. Of the manifold miſeries and afflictions which Chriſt ſuffered both in his life and death.

And thus may we comfort our ſelues by comparing our leſſer and lighter croſſes and afflictions with thoſe greater and heauier which the deareſt Saints and Seruants of God haue formerly ſuffered: but much more may we ſtrengthen our patience and repleniſh our hearts with conſolation, yea with ſpirituall joy and rejoycing, if we compare our miſeries and tribulations, with thoſe greater afflictions and calamities which were ſuſtained by Ieſus Chriſt our Lord and King; in reſpect of whoſe ſufferings wee may truly ſay, that our greateſt croſſes are but ſmall ſparkes of that fiery furnace into which he was caſt; and but a few after-drops of that cruell tempeſt and ſtorme of Gods wrath, which with full violence did beate vpon him. For as hee neuer (that we know of) laughed in the World; ſo neuer did the World ſo much as ſmile vpon him; vnleſſe it were with ſome falſe fauour to make enſuing diſgraces and injuries more grieuous and intolerable: yea, contrariwiſe from the day of his birth to the day of his death, it purſued him with deadly malice, and heaped vpon him miſeries and indignities. For though this Rod and Graffe ſpinging from the ſtocke of *Iſhai*, were *glorious in his reſt*, as the Prophet ſpeaketh, when he was come to the top of his perfection, couering and ſhadowing all the Gentiles vnder his patronage and protection, as the Apoſtle expoundeth it; yet (as elſe-where the ſame Prophet ſaith) hee was in his firſt growth, as *a branch ſpringing from a root in a dry and barren ground, hauing in him neither forme nor beauty*, ſo that thoſe who ſhould *behold him, would ſee no forme in him that they ſhould deſire him*. Yea, he further addeth, that he ſhould be, *as one deſpiſed and reiected of men, a man full of ſorrowes, hauing experience of infirmities*, ſo as they ſhould hide their faces from him, and not eſteeme him. So the Apoſtle ſaith, that though he were the *Prince of our ſaluation*, yet God thought it good *to conſecrate him* to this office *by afflictions*; and that though he *were the Sonne of God, yet learned hee obedience by the things which he ſuffered.* And himſelfe affirmeth, that it behoued him to haue ſuffered all thoſe miſeries of his life, and afterwards a curſed death, before hee could enter into his glory. Now what and how great theſe miſeries and afflictions were, it will eaſily appeare, if we take a view of the whole courſe of his life. For in his birth hee had a common Inne for his Kingly Palace, a Stable for his Chamber, a Manger for his Cradle, and the Horſes and bruit Beaſts for his Chamber-fellowes. In his infancy before he could goe he is conſtrained to flee into *Egypt*, that his life might bee preſerued from cruell *Herod*, who thirſted after his bloud. In his youth he taketh paines in that poore occupation of his ſuppoſed Father *Ioſeph*, as appeareth by the queſtion of the people; *Is not this the Carpenter, Maries ſonne?* In his whole life hee was ſubject to all humane infirmities and afflictions which are generally incident vnto all men, as heate and

Eſay 11.1.10.

Rom. 15.12.

Eſay 53.2.3.

Heb. 2.10. 5.8.

Luke 24.26.

Marke 6.3.

cold, hunger and thirſt, wearineſſe and pouerty. Yea ſo poore he was, that he liued by Almes, and had not the priuiledge of poore Foxes, and ſilly Birds, *For the Foxes haue their holes, and the Birds their neſts, but the Sonne of man had not whereon to lay his head.* But eſpecially was our Sauiour pinched and preſſed with miſeries and afflictions, when he began to execute his office, and to worke the worke of our redemption. For he faſted forty dayes, and hungred for want of neceſſary food; he is grieuouſly aſſaulted with Sathans powerfull and ſubtill tentations, and getteth not the victory without a painfull conflict. Hee ſpendeth his life in doing well and hearing euill; he doth workes of mercy, and is maliciouſly cenſured; hee teacheth the truth, and hardly eſcapeth outward violence: his friends enuiouſly back-bite him, his enemies maliciouſly ſlander him; and he who being the power of God, did admirable miracles by his onely Word, is accuſed to worke them by *Belzebub* the Prince of Deuils. He cannot ſpeake, but they are ready to intrap him, and out of the words of life and ſaluation, they are ready to gather matter of his death and deſtruction. Hee is reprochfully called a Wine-bibber, a Glutton, an Impoſter, a Deceiuer, a Samaritan, a Sinner, and being the onely true and naturall Sonne of God, he is ſaid to be poſſeſſed with a Deuill. Hee is betrayed of his owne Apoſtle, and apprehended with ſwords and ſtaues, as if he were an hainous malefactour. Hee is bound who came to ſet vs at liberty, and to redeeme vs out of the cruell bondage of Sinne and Sathan; and arraigned before a mortall, yea wicked man, being the Lord Chiefe Iuſtice of Heauen and Earth. Hee who is Truth it ſelfe is falſly accuſed, comming to be our Aduocate to pleade our cauſe and excuſe vs to Gods juſtice; and is vnjuſtly condemned being innocent and full of all vertue and goodneſſe. Hee is mocked and ſcorned, rated and reuiled, blind-folded and buffetted; he is ſhamefully ſpit vpon, who with his ſpittle had healed and recouered the eyes of the blind; and a bloudy Murtherer preferred before the holy and righteous. Hee is cruelly whipped, as though he were ſome Rogue or Runnagate, and his bleſſed Head is crowned with ſharpe pricking thornes, vnto whom of right belonged the Crowne of glory. Hee hath a Purple Robe in deriſion put vpon him, and a reed in his hand inſtead of a Scepter, and ſo he is ſcornfully ſaluted as a King in a May-game, who is the ſoueraigne Monarch of Heauen and Earth: The Lord of life is adjudged to death, yea, the ſhamefull and curſed death of the Croſſe, and hee who is moſt innocent and righteous is crucified betweene two theeues as though he were the greateſt Malefactour. The which kinde of death as it is exceeding painfull to all that ſuffer it, becauſe the hands and the feet being aboue all other parts moſt ſenſible of torment, by reaſon that they abound with nerues and ſinnewes the inſtruments of ſenſe and feeling, were pierced and nailed to the Croſſe; and becauſe the tortures though ſharp and bitter, are yet alſo long and lingering; ſo eſpecially (as ſome probably judge) to our Sauiour; (for whereas all the powers and faculties of our bodies and ſoules are by reaſon of ſinne, and the corruption of our nature dulled and deaded, and our ſenſes among the reſt; the body of our Sauiour Chriſt as it was moſt pure and free from ſinne, ſo was it moſt quicke and perfect in all theſe faculties, and conſequently moſt ſenſible of ſmart and paine. And thus alſo, inſtead of drinke to quench his thirſt, they giue him Vineger mingled with Gall; and in ſtead of ſweet comforts in the terrours of death, they wag their heads, flout and deride him, ſaying; *Thou that deſtroyeſt the Temple, and buildeſt it in three dayes, ſaue thy ſelfe, if thou be the Sonne of God, come downe from the croſſe. He ſaued others, but hee cannot ſaue himſelfe, if hee bee the King of Iſrael, let him now come downe from the croſſe, and wee will beleeue in him. He truſted in God, let him deliuer him now, if he will haue him, for he ſaid I am the Sonne of God.* But among all the torments which he ſuffered, not any one nor all together are to bee compared with thoſe tortures of his ſoule, when as he bore the vnſupportable waight of Gods anger due to our ſinnes, which brought him into a grieuous agony, and preſſed out of him in the Garden, thoſe clots of bloud in ſtead of ſweat, and vpon the Croſſe that rufull cry; *my God, my God, why haſt thou forſaken mee.* By all which it manifeſtly appeareth, that there is an incomparable difference between Chriſts and our greateſt ſufferings, and that our afflictions being compared vnto his, are but a drop to the Ocean, a flea-bite to the ſting of Scorpions, and a little fillip to the torturing Racke. It is true indeed, that wee and hee drinke of the like cup, and the like ingredients, but like in quality, not in quantitie; for his cup was large and deepe, like that cup of which *Ezechiel* ſpeaketh; ours ſmall and ſhallow. His cup was bitter through the terrours of Gods wrath which hee apprehended, ours is ſweetned through the mixture of ſpirituall comforts. Hee drunke a deepe draught, and (as it were) the lower moſt dregs of Gods fierce wrath, we (as it were) drinke of the vppermoſt part of the potion, and doe onely but ſip and taſte of it; to him this draught was like a deadly poyſon which cauſed death, to vs it is but a Phyſicall medicine, which by purging away the corrupt humours of ſinne, preſerueth our ſpirituall life, and furthereth vs in attayning vnto life euerlaſting.

ke 8.3.
ke 9.58.

*Math.*27.38, 39,40.

*Math.*27.46.

*Ezech.*23.32.

§. Sect. 2. That Chriſt ſuffered all theſe miſeries and afflictions being iuſt and innocent.

And theſe with many other miſeries and afflictions Chriſt our Head ſuffered in the World, being moſt innocent, juſt and holy; for as the Prophet ſpeaketh, *hee made his graue with the wicked, though he had done no wickedneſſe, neither was any deceit in his mouth.* So the Apoſtle *Peter* ſaith, *that in him was no ſinne, and in his mouth there was found no guile.* And the Apoſtle *Iohn* affirmeth, *that he appeared, that he might take away our ſinnes, and that in him was no ſinne.* And therefore as one ſaith, if he departed not out of the World without correction, who came into it without corruption, how much more are wee to expect ſtripes, who by our ſinnes haue ſo often deſerued them? And why ſhould it be thought hard, that man ſhould be afflicted by God for ſo many euils, ſeeing God ſuffered ſo many euils at the hands of men, onely for doing good? Or who in his right wits can vngratefully complaine of his correction, if he eſcaped not the whip, who neuer was tainted with the leaſt corruption? And as another ſaith, if Chriſt were content to bee lanced and ſeared who had in him no putrefaction, and if he who is our medicine, refuſed not the medicinall fire and burning iron, much more ought we to endure patiently the hand of our heauenly Chirurgion lancing, ſearing and ſearching our feſtered ſores of ſin with afflictions and tribulations, that hee may heale and cure vs. And therefore let vs wholy commit our ſelues into the hands of our Phyſicion, for he cannot erre in miſapplying his medicines to the ſound fleſh, in ſtead of rotten and putrified, ſeeing hee who made nature muſt needs know the faults and defects of nature, and what imperfections are come vnto it through our concupiſcence and corruption. He knoweth that he gaue a commandement to man in his perfect health, that he ſhould not run a courſe which would bring him to ſicknes, ſaying vnto him in Paradiſe; Eat of this, & this forbeare: but whole man harkned not to the preſcript of his Phyſicion, that hee might not fall; and therefore now at leaſt let him hearken vnto him, that hee may riſe againe and recouer health.

Eſay 53. 9.
1. *Pet.* 2. 22.
1. *Iohn* 3. 5.
Cur ita aſperum creditur vt à Deo homo toleret flagella pro malis; ſi tanta Deus ab hominibus pertulit mala pro bonis, Greg. paſtoral. part. 1. cap. 13.
Auguſt. in Pſal. 40. *enarrat.*

§. Sect. 3. That Chriſt being righteous in himſelf, ſuffered all theſe afflictions for vs who are ſinners.

But let vs further conſider, that Chriſt in himſelfe juſt and innocent, ſuffered all theſe miſeries for vs, who were dead in our ſinnes, the children of wrath, ſtrangers, yea, enemies vnto God and his grace, that by theſe his ſufferings hee might ſatisfie Gods juſtice in bearing that puniſhment which we had deſerued, juſtifie vs by his righteouſneſſe and obedience, and reconcile vs vnto his Father, and ſo might not only free vs from the euerlaſting torments of Hell fire, which was the merit of our ſinnes; but alſo might by the wood of his Croſſe ſweeten theſe bitter waters, pull out the ſting of our temporary afflictions, and ſo not only make them harmeleſſe, but alſo good and profitable. For by his holy and innocent ſufferings hee hath ſo ſanctified all our afflictions, that our pouerty is made the way to riches, our ſhame to glory, our puniſhments to euerlaſting pleaſures, our curſe to bleſſings, and euen our death it ſelfe to euerlaſting life and happines. So the Prophet *Eſay* witneſſeth, that *hee hath borne our infirmities, and carried our ſorrowes, hee was wounded for our tranſgreſſions, he was broken for our iniquities, the chaſtiſement of our peace was vpō him, & with his ſtripes we are healed.* And the Apoſtle *Peter* affirmeth that his *own ſelfe bare our ſins in his body on the tree, that being deliuered from ſin we ſhould liue in righteouſneſſe.* If therefore *Iacob*, ſeeing his ſonne *Ioſephs* coat imbrued with his bloud, was ſo wholy taken vp with ſorrow, that he had no place left for any other, this greater grief making all the reſt eaſie & inſenſible: how much more when wee ſee our deare Sauiours body imbrued with bloud, torn with nailes & pierced with a ſpeare, yea, crucified & tormented thus with our grieuous ſins, which cauſed & made way for al other tortures, ſhould we be ſo wholy poſſeſſed with this griefe & mourning, that we ſhould be ſcarce ſenſible of any worldly ſorrow, but beare all earthly troubles & afflictions with patience & comfort? Eſpecially conſidering further that hee willingly ſuffered for our ſakes all thoſe afflictions, torments, and death it ſelfe, with all meekneſſe and patience; for though (as the Prophet ſpeaketh) *hee were oppreſſed, and afflicted, yet he did not open his mouth, but was brought as a ſheepe to the ſlaughter, and as a ſheepe before her ſhearer is dumbe, ſo opened he not his mouth.* And as the Apoſtle ſaith, *when he was reuiled, he reuiled not againe, when he ſuffered he threatned not, but committed it to him that iudgeth righteouſly.* Yea, ſo meeke was our Sauiour in all his ſufferings, that when hee was ſo horribly abuſed, mocked, buffeted, ſpit on, ſcorned, whipped, and crucified, he did not ſhew the leaſt ſigne of impatiency, he refuſeth not the murthering kiſſe of a knowne Traytour, hee healeth the eare of him who came to apprehend him; hee is falſly accuſed and maketh no apology, yea, hee excuſeth and prayeth vnto his Father for his bloudy perſecutors; *father* (ſaith hee) *forgiue them they know not what they doe.* All which he did for our ſakes, not onely to perfect the worke of our Redemption, but alſo to leaue vs an example, that wee might follow his ſteps. For if Chriſt ſuffered patiently ſuch great miſeries and indignities for our ſakes himſelfe being innocent, what troubles and afflictions, what croſſes and miſeries ſhould wee be content with all meekneſſe to beare for his ſake and at his appointment, being guilty ſinners who haue deſerued eternal condemnation? Eſpecially conſidering that by his bleſſed ſufferings hee hath ſo ſeaſoned and ſanctified all our worldly tribulations, that

Eſay 53. 4, 5.
1. *Pet.* 2. 24.
Eſay 53. 7.
1. *Pet.* 2. 23.
Luke 23. 34.
1. *Pet.* 2. 24.

that they are become harmeleſſe and without ſting, yea, wholſome, happy, and the meanes of bleſſedneſſe. If hee for the loue that he bare vnto vs thought not his precious life to good to giue it vnto his Father as the price of our Redemption, how ready ſhould wee bee in lue of thankfulneſſe to forſake wealth and health, houſe and lands, kindred and friends, yea, life it ſelfe at his appointment? To which purpoſe one hath a ſingular meditation; If (ſaith he) I wholy owe my ſelfe vnto God for my creation, what ſhall I now giue him for my reſtauration, eſpecially being reſtored after this manner? Neither was I ſo eaſily reſtored as I was created. For he did but ſay the word & I was made, but he that made me by ſpeaking the word only, for my reſtoring both ſpake many things, and wrought wonders, & ſuffred hardnes, & not only hardnes, but things vnworthy of him. What therfore ſhal I return vnto the Lord for all the benefits which he hath beſtowed vpon me? In his firſt worke hee gaue me vnto my ſelfe; in his ſecond, hee hath giuen himſelfe vnto mee, and by giuing himſelfe hath reſtored mee vnto my ſelfe. Being therefore giuen and reſtored, I owe my ſelfe for my ſelfe, and ſo owe my ſelfe vnto God by a double right. But what ſhall I render vnto God for giuing himſelfe vnto me? For though I could giue my ſelfe a thouſand times for recompence, what am I in compariſon of him?

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§. Sect. 4.
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And if wee be not thus willing and ready to ſuffer afflictions for Chriſts ſake, and to beare the Croſſe at his appointment, wee are not worthy of him, nor to bee eſteemed among his Seruants and Diſciples: for if hee, being the glorious ſonne of the eternall God, was content for our ſakes to abaſe himſelfe, to refuſe all worldly glory and riches, and to ſuffer moſt grieuous miſeries, pouerty and contempt, ignominy and diſgrace, yea, the cruell, curſed, and ſhamefull death of the Croſſe, and the wrath of his Father, much more fearefull and intolerable than all the reſt; then are we vnworthy to be acknowledged for his, if being poore wormes and ſinfull wretches, wee ſhould be ſo vngratefull for thoſe ineſtimable paines ſuſtained for vs, as not to be willing to ſuffer what it ſhall pleaſe our Sauiour Chriſt to impoſe vpon vs, ſeeing our load is light, in compariſon of his vnſupportable burthen; or to grudge to drink of that cup which hee hath prepared for vs, himſelfe hauing drunke it to the bottome, eſpecially conſidering it was to him a deadly potion; but vnto vs a Phyſicall Medicine, and an wholeſome reſtoratiue, tending to the preſeruing or recouering of our ſpirituall health. So our Sauiour plainly ſaith, *He that loueth father or mother more than mee, is not worthy of mee; and hee that loueth ſonne or daughter more than me, is not worthy of me; And he that taketh not his croſſe, and followeth after me, is not worthy of me.* And againe, *If any man will follow mee, let him forſake himſelfe and take vp his croſſe and follow me: For whoſoeuer will ſaue his life, ſhall looſe it, and whoſoeuer ſhall loſe his life for my ſake, ſhall find it: and what will it profit a man, if he ſhall winne the whole world, and looſe his owne ſoule? Or what ſhall a man giue for recompence of his ſoule?* And elſewhere, *whoſoeuer hee be of you that forſaketh not all hee hath* (that is, hath not a diſpoſition of forſaking all when I require it) *he cannot be my Diſciple.* Hee that will ſerue a Maſter, muſt make profeſſion thereof by wearing his liuery, but the Croſſe is the liuery and cognizance of Chriſt, which that his followers might not ſcorne nor grudge to put it on, himſelfe firſt bore and wore it. *Haman* thought it the greateſt honour that could be done vnto a ſubject, that hee ſhould bee worthy to weare the Kings apparell. The Souldier thinkes himſelfe much honoured, when his Generall admitts him to weare his colours, and to goe into the field in his owne armes; and *Ionathan* when hee would ſhew his greateſt loue towards *Dauid*, and how much he eſteemed of him, he puts vpon him his owne Roabe and Garments, his Sword, Bow and Girdle: but theſe afflictions are the bloudy colours of our great Commander, this red apparell, and theſe Garments ſprinkled with bloud, were ſuch as himſelfe wore whileſt he dwelled on earth, as the Prophet witneſſeth; In this bloudy armes he fought and vanquiſhed Sathan and ſinne, with all the enemies of our ſaluation: And therefore let vs thinke it no diſgrace, yea, let vs eſteeme it our higheſt honour, and a great teſtimony of our Lord and Sauiours greateſt loue, when he thinketh vs worthy to weare his colours, to be clothed in his owne apparell, and in his owne armes to fight againſt the enemies of our ſaluation.

Math.10.38,39

Math.16.24,25

Luke 14.13.

Heſt.6.8.

1.Sam.18 4.

Eſay 63.1,3.
Heb.2.14.

§. Sect. 5.
That God hath preordained thoſe to be like Chriſt in his ſufferings, who ſhal be like vnto him in glory.

Finally, let vs conſider that whomſoeuer God hath preordained to bee like vnto his Sonne in glory, hee hath alſo preordained, that he ſhould firſt beare his Image in afflictions, as the Apoſtle tels vs; that before we can be exalted to ſit with Chriſt in his Kingdome, wee muſt firſt drinke with him in his bitter cup, as himſelfe ſpeaketh to his beloued Apoſtles; that before wee are called of God to enter into his joyes, wee are firſt called to ſuffer tribulation, *for Chriſt alſo ſuffered for vs leauing vs an example that wee ſhould follow his ſteps*, as *Peter* affirmeth; that if we will be heires with Chriſt, we muſt firſt ſuffer with him, that we may alſo be glorified with him, as *Paul* joyneth them. And finally, that though Chriſt of his infinite grace, *being rich for our ſakes became poore, that through his pouerty wee might bee made rich*, yet theſe ſpirituall and heauenly treaſures are beſtowed vpon none, but vpon thoſe, who being humbled with ſorrowes and afflictions

Rom.8.29.
Math 20.22,23
1.Pet.2.21.

Rom.8.17.

2.Cor.8.9.

are poore in ſpirit, as himſelfe teacheth vs. And therefore the holy Apoſtle preparing vs for this glory and aduancement, doth exhort vs to *let the ſame minde be in vs which was in Ieſus Chriſt, who being in the forme of God, made himſelfe of no reputation, but tooke vpon him the forme of a Seruant, and humbled himſelfe and became obedient vnto the death, euen the death of the Croſſe.* So that if wee will feaſt with Chriſt in Heauen wee muſt faſt with him on earth; if wee will eat with him at his Table of the Bread of life, and (as hee ſpeaketh) drinke wine with him in his Kingdome, wee muſt in this worldly priſon and pilgrimage, eate with him of the bread of affliction, and drinke of the water of ſorrow; and here wee muſt labour and trauell whileſt theſe working-dayes of life laſt, if there we would keep an euerlaſting Sabbath; and worke in the Vineyard, if we will at the euening, receiue that penny and wages of eternall happineſſe. To this purpoſe one ſaith, Thou, O Lord Ieſu, art vnto me both an example and reward of ſuffering, and both doe ſtrongly prouoke, and vehemently inflame mee; thou teacheſt my hands to fight by the example of thy fortitude, and after victory thou crowneſt my head with the preſence of thy Majeſty; and therefore whether I ſee thee fighting, or expect thee to crowne mee, or rather as the crowne of my glory, in both thou doſt wonderfully allure me, and both is a chaine vnreſiſtable to draw mee. Pull mee then after thee, and I will gladly follow thee, but more gladly enjoy thee; for if thou beeſt ſo good, O Lord, to thoſe that ſeek and runne after thee, what wilt thou be to thoſe who find and poſſeſſe thee? And this is very conſonant, and agreeable with reaſon, that none ſhould raigne with Chriſt, but thoſe who haue firſt ſuffered with him: *For the Diſciple is not aboue his Maſter, nor the Seruant aboue his Lord: it is enough for the Diſciple to be as his Maſter is, and the Seruant as his Lord. If they haue called the Maſter of the houſe Belzebub, how much more them of the houſhold? If they haue done theſe things to a greene tree, what ſhall be done to a dry?* And our Sauiour telleth all his Diſciples, that as the men of the World had perſecuted him, ſo they would alſo perſecute them. The adopted ſonnes of God are not to bee preferred before the naturall ſonne, who is the chiefe of the Family: it is ſufficient, and a wonderfull fauour, if they be admitted to any equality. And therefore if the *Prince of our ſaluation, was conſecrated by afflictions,* and by his grieuous and manifold ſufferings entred into his glory, why ſhould we expect a priuiledge aboue him? It is not ſutable and fit that an afflicted head ſhould haue a pampered body and members euen languiſhing in eaſe and delicacy. It becommeth not the ſeruant to liue in idleneſſe and pleaſure, when as the Maſter wearieth himſelfe with paines and labour; nor that the Souldier ſhould be in Gariſon, faring daintily and lying ſoft, when as the Captaine is in the field, induring all hardneſſe, and expoſing himſelfe to innumerable dangers. And therefore ſeeing our Head Chriſt was crowned with pricking Thornes, let not vs his members expect to be crowned with worldly glory; Seeing our Maſter hath taken ſuch paines in our worke, and for our ſake; and our great Commander hath ſo couragiouſly encountred our enemies, fighting vnto bloud, and loſing his precious life, that wee might obtaine the victory: let vs his Seruants and Souldiers inure our ſelues with patience to ſuſtaine any labour, and attempt any ſeruice, though neuer ſo dangerous, which hee appointeth, that ouercomming, wee may alſo triumph with him in glory and happineſſe.

Phil.2.5.6.7.

Bernard. ſuper Cantica, Ser.47.

Math.24.25.

Luke 23.31.

Iohn 15.20.

Luke 24.26.

§. Sect. 6. That many would willingly raigne with Chriſt, but few are content to ſuffer with him.

But this (alas) is aboue the ſtrength and courage which we haue by nature, whereof it commeth to paſſe that howſoeuer many would gladly be conformable with Chriſt in glory, yet few would be like vnto him in afflictions; many would bee partakers of his crowne, but few are content to beare his Croſſe; many would follow him to eate of his bread, but few are willing to drinke of his cup; many would triumph in his glory, but few are couragious and conſtant in fighting his Battailes: Finally, many would gladly goe vnto Heauen; but they are vtterly vnwilling to follow Chriſt in the ſame way; they would aſcend with Chriſt gloriouſly from Mount Oliuet in the preſence of their friends, but they will not firſt accompany him to Mount Caluary ignominiouſly to ſuffer with him in the middeſt of their enemies. But as one ſaith, if thou wilt be a Diſciple, it is thy duty to follow thy maſter; now if hee went by affliction vnto his kingdome, and thou wilt goe thither by eaſe and proſperity, thou refuſeſt his way and chooſeſt another, and therefore how wilt thou not following follow him? how wilt thou bee called his Diſciple, ſeeing thou art not content to walke in his ſteps? If (as the Apoſtle ſpeaketh) *thou wilt know him and the vertue of his reſurrection, thou muſt firſt haue fellowſhip with him in his afflictions, and bee made conformable vnto his death,* that by *any meanes thou mayeſt attaine vnto the reſurrection of the dead.* Which that we may doe with patience and comfort, let vs often meditate on thoſe afflictions and miſeries which our Lord and Sauiour Ieſus Chriſt (being the eternall ſon of God, & ſo dearely beloued, that in him alone he is well pleaſed) hath ſuffered for vs. As for example, when we are in pouerty and pinched with worldly wants, let vs remember that the Lord of Heauen and Earth, was for our ſakes ſo de-

Chryſoſt. in Heb. 12. Homil. 28. in morali.

Phil. 3.10.11.

deſtitute of earthly comforts, that he had not an houſe to hide his head in. When we are injuriouſly traduced and vnjuſtly ſlandered, let vs call to minde that our Sauiour, who was the Lamb without ſpot, moſt innocent and full of all goodneſſe, was called a wine bibber, a friend to publicans and ſinners, an impoſter, and one who did all his miracles by the helpe of Beelzebub the prince of diuels. When we are ill requited by thoſe of whō we haue wel deſerued, forſaken by our friends in the time of our need, & betraied by thoſe who ſtand obliged vnto vs by many benefits; let vs think with our ſelues, that our deare Lord was thus vſed before vs; for thoſe ſought his deſtruction whom hee came to ſaue; his diſciples & followers forſake him and flie away in his greateſt extremity; and one whom he had dignified with the honour of an Apoſtle, and among all the men of the world had choſen for one of the twelue, and honoured with his chiefe ſeruice and choiſe preferments, doth in lue of all his benefits, plot his ruine, and betrayeth him into the cruell hands of his blood-thirſty enemies. Finally are wee diſgratefully apprehended, haled to the judgement ſeat, falſly accuſed, vnjuſtly condemned, buffeted, whipped, mocked, ſcorned, and adjudged to die a ſhamefull and painfull death? let vs comfort our ſelues with this conſideration, that the onely Sonne of God, who aboue all others was moſt deare to his heauenly Father, did ſuffer theſe and many other miſeries, and hath ſeaſoned and ſweetned theſe bitter waters, by bathing in them his moſt bleſſed Body. And to conclude, are we not onely thus afflicted in our bodies and ſtates, but alſo in our ſoules much vexed and troubled, with the tentations of Sathan and the world, with the burthen of ſinne, and the apprehenſion of Gods wrath and terrors of death and hell? then let vs ſtrengthen and refreſh our fainting hearts with this meditation, that Chriſt himſelfe was thus tempted, that he bore at once the burthen, not of one mans ſinne alone, but of all the faithful and elect, and did not onely (like vs) taſte and ſip of the Wine of Gods wrath, but did drink the very dregs thereof euen to the bottome. As therefore they were accuſtomed to prouoke Elephants vnto the fight, by ſhewing them the blood of Grapes or Mulberies: ſo let vs encourage our ſelues to fight couragiouſly againſt worldly afflictions, that wee may with patience conquer and ouercome them, by looking on the afflictions, miſeries and wounds of our Sauiour, and vpon thoſe ſtreames of blood which ſo abundantly flowed from his head and ſhoulders, hands and feet, and laſtly from that pretious fountaine of his pierced heart. For as one ſaith, Wee will with eaſe beare our light and little afflictions, if wee would but conſider what greater things hee ſuffered for vs vpon his croſſe who inuiteth vs vnto Heauen. From thence as out of a pulpit he powerfully preacheth a ſermon of patience, and effectually perſwadeth vs to ſuffer a little for him, who for vs hath ſuffered ſo much. For as the Phyſition cannot vſe a ſtronger reaſon to moue his patient to take a loathed and ſuſpected potion, than when before him (to ſhew that there is no hurt or danger in it) he is content not only to taſt his medicine, but to drinke a much ſtronger of the ſame kinde in a double quantity; ſo there cannot bee a more effectuall motiue to perſwade vs to drinke of Chriſts bitter cup, than when wee conſider, that he himſelfe hath not only begun to vs, but hath drunke a farre greater meaſure, and the very dregs thereof euen to the bottome. And thus the Apoſtle perſwading vs with patience to run in the afflicted race that is ſet before vs, doth will vs *to looke vnto Ieſus the author and finiſher of our faith, who for the ioy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God; & to conſider him that endured ſuch ſpeaking againſt of ſinners, leaſt wee ſhould be wearied and faint in our minds.* And thus our Sauiour armed his diſciples againſt the hatred of the world, by putting them in minde that it hated him firſt. And an holy father exhorteth vs, with patience to ſuffer afflictions, encouraging our ſelues by Chriſts example; Drinke (ſaith hee) O thou ſicke man, this bitter potion, that being diſeaſed thou mayſt recouer health. Feare not to take it, ſeeing to free thee from this feare, thy Phyſition hath begunne vnto thee and drunke a full draught of his bitter paſſion. Hee drunke vnto thee who hauing no ſinne, had nothing in him that needed curing; refuſe not then to pledge him who art ſicke in ſinne, and being full of corrupt humours, needeſt purging; but bee content to drinke till the bitterneſſe of this world paſſing away, that happy time ſhall come, wherein there ſhall bee neither feuer nor conſumption. Let vs therefore in all out afflictions ſet before vs the ſufferings of our innocent Sauiour which he endured with all meekeneſſe for our ſakes, ſaying with *Thomas* when we heare of his death, *Let vs alſo goe that we may die with him.* Let vs looke vpon our great Commander faſting, watching, and fighting vnto blood, in the middeſt of the royall army of his Saints; and ſay with *Vriah, My Lord Ieſus, and the ſeruants of my Lord abide in the open fields; and ſhall I goe to my houſe, eate, drinke, and take my pleaſure?* And when we are ſtung with theſe fiery ſerpents of affliction let vs caſt vp our eyes vnto the true brazen ſerpent Ieſus Chriſt, hanging vpon his croſſe, and this will heale vs and mitigate the heat of our impati-

1.Mach.6.34.

Parua tolerabimus, ſi recordemur quid biberet ad patibulum, qui nos inuitat ad cælum. Caſſian. ſuper pſalmos.

Heb.12.1.2.3.

Ioh.15.18.

Bibe, æger calicem amarum vt ſanus ſis, cui non ſunt ſana viſcera.] Noli trepidare quia ne trepidares prior bibit medicus &c. Auguſt. in Pſalm.48.

Iohn 11.16.

2 Sam.11.11.

Col.1.24.
1.Pet.4.13.
Rom.8.17.
2.Tim.2.12.

impatiency: Yea this conſideration will enable vs, not only to beare all our croſſes, with patience and comfort, but alſo (with *Paul*) *to reioyce in our ſuffrings in that wee doe fulfill the reſt of the afflictions of Chriſt in our fleſh for his bodies ſake which is the Church.* The which alſo the Apoſtle *Peter* requireth of vs; *Reioyce* (ſaith hee) *in as much as ye are partakers of Chriſts ſufferings, that when his glory ſhall appeare yee may bee glad and reioyce.* For wee ſhall bee heires with him in his glory, if wee be copartners with him in his afflictions, *and if wee ſuffer with him wee ſhall alſo raigne with him*, as the Apoſtle teacheth vs.

CHAP. XXXI.

That we may much comfort our ſelues by comparing our afflictions with the puniſhments of the wicked, from which Chriſt hath freed vs.

§. Sect. 1. Of the manifold and great miſeries which worldlings ſuffer, for the attaining vnto earthly vanities.

ANd thus may wee comfort our ſelues in our croſſes and miſeries, by comparing them with thoſe much more grieuous afflictions, which the holy Saints of God, yea, our Sauiour Chriſt himſelfe, the onely begotten and dearely beloued of his Father, haue ſuffered before vs: Now in the ſecond place let vs compare our croſſes and calamities which wee find in the ſtraight way that leadeth vnto life eternall, with thoſe troubles and miſeries which worldly wicked men meete with, whileſt they labour to ſatisfie their earthly deſires, in the fruition of meere trifles and worldly vanities; and that both in reſpect of this life and the life to come. In this life they purchaſe the things which they ſet their hearts vpon at ſuch deare prizes, that none in their right wits would enuy their bargaine, or deſire their penny-worth, if they did but know how deare they coſt them. For to ſay nothing of their ſpirituall puniſhments, which like furies continually haunt them, as the wrath of God inflamed and inraged againſt them, for their groſſe crimes and grieuous wickedneſſe committed by them, whileſt they ſeeke by vngodly meanes to compaſſe their deſires, which their guiltineſſe maketh them often to apprehend, and muſt needs bee moſt terrible when it is apprehended; the affrighting terrours of an euill conſcience, which night and day, alone and in company, doe continually purſue them (as it were) with an Hue-an-cry. The dreadfull expectation of Gods terrible judgments, which daily hang ouer their heads in this life, and the day of death, which they know not how ſoone it will approach, and take them from all their worldly delights and comforts, which they loue more dearely than their owne ſoules, and hale them, will they, nill they, before Gods fearefull tribunall ſeate, there to receiue the ſentence of condemnation, whereby they ſhall bee adjudged to thoſe euerlaſting torments of Hell fire. To let paſſe, I ſay, theſe ſpirituall plagues and puniſhments of wicked worldlings (which notwithſtanding are incomparably greater than all the afflictions and miſeries which are poſſibly incident vnto any faithfull man or ſound Chriſtian) how great are the corporall and outward miſeries which they willingly vndertake and ſuffer, being hyred with bare hopes of attaining vnto worldly vanities? How doe they ſpend themſelues, weaken their ſtrength, hazard their health, wearie, and euen weare out their bodies with toyle and labour, for the obtaining of earthly trifles? Yea, how doe they tyre themſelues in the workes wickedneſſe, thinking no danger too dangerous, no paines too painful which they vndergoe and take, for the fruition of their ſinfull pleaſures; by their worldly and temporary torments, making way and preparing themſelues, for thoſe which are endleſſe and euerlaſting? So the Prophet ſpeaking of the wicked of his times, ſaith, That *they taught their tongues to ſpeake lies, and tooke great paines to doe wickedly.* And in the booke of Wiſdome they are brought in complaining, that *they had wearied themſelues in the way of wickedneſſe and deſtruction, going through deſerts where there lay no way*; & ſo paſſing through worldly torments into the torments of Hel. The which is noted by the Prophet, as a fearefull judgment of God vpon them. *Behold* (ſaith he) *is it not of the Lord of hoaſts, that the people ſhall labour in the very fire, and wearie themſelues for very vanity?* For whereas the faithfull by their many tribulations doe enter into the Kingdome of Heauen; theſe profeſſed Martyrs of the World, doe by as great troubles and miſeries enter into the Kingdome of darkneſſe, and by their temporarie paines, make purchaſe of euerlaſting puniſhments.

Ier.9.5.
Wiſ.5.7.
Habac.2.13.

§. Sect. 2. Examples of heathen men patiently induring great afflictions for the compaſſing of the earthly deſires.

But for the better clearing of this point, let vs conſider of the examples both of former ages, and of our owne preſent times; and wee ſhall plainely ſee that the miſeries which worldlings haue and doe ſuſtaine, are no leſſe grieuous, and incomparably more vncomfortable than thoſe which the faithfull endure in their way to Gods Kingdome, they being depriued of the preſent conſolations of Gods holy Spirit, and the hope of future happineſſe, the want whereof maketh the lighteſt burthen of affliction heauie and intolerable, euen as their preſence doth make the heauieſt and moſt bitter, light and ſweet. For what afflictions doe the Saints ſuffer for God and his Kingdome; which euen meere heathen men haue not voluntarily & chearefully endured for the World and the fruites of worldly vanities? Are they afflicted with pouerty? *Fabricius* willingly and chearefully beares it, and after ſo great command and many victories, hee is content to follow husbandrie to get his liuing, to ſup in his chimney corner with rootes and hearbes, and for want of meanes is conſtrained to accept of portions for his daughters out of the common purſe. And *Valerius Publicola* after his famous conſulſhip dyeth ſo poore, that hee was buried at the publicke charge. Are they afflicted with the death of their deareſt friends, of their Children, yea, of their owne, onely, and moſt hopefull ſonnes? Many of the Heathen haue borne this croſſe with great patience and magnanimous courage, as *Anaxagoras, Pericles, Xenophon, Demoſthenes, Dio, Angtionus*, and many other, as *Plutarch* witneſſeth. Are they exiled from their natiue home? *Rutilius* and *Ariſtides*, though vniuſtly baniſhed out of their dearely loued countries, doe with conſtant meekeneſſe beare the waight of this heauie burthen. Are they whipped and cruelly ſcourged by mercileſſe enemies? The *Lacedemonian* Children made this but a game and maſtery, wherein they contended one with another, who ſhould endure with patience moſt and ſharpeſt ſtripes, till their bodies were ſo cruelly torne, that they hardly eſcaped with their liues. Are they ſubject to the fierie triall? *Mucius Scæuola* voluntarily and vnmoueably endures this torment, vntill his greateſt enemie was more wearie in ſeeing, than he in ſuffering it. Are they adjudged to death and brought out to execution? *Socrates* hauing drunke the deadly Hemlocke, dyeth diſcourſing in his diuine Phyloſophie. *M. Curtius* leapeth voluntarily into the noyſome and deuouring gulfe; and the *Decij* deuote themſelues to aſſured death for the preſeruation of their armies. Are they vexed with torments, and ſee death approaching, with his moſt vgly viſage and vizard, and apparelled in his moſt terrible habite? *Attilius Regulus* willingly offers himſelfe to ſuffer theſe exquiſite tortures, and when hee might haue fled from them with ſome ſmall impeachment and diſparagement to his paganiſh faith, he ſtandeth ſtill, till they catch him, or rather meets them in the midde way. Finally, *Demetrius* (as *Seneca* reporteth) profeſſeth himſelfe ready and willing to endure the encounters of any afflictions. Herein alone (ſaith he) O ye immortall Gods, yee giue vnto mee juſt cauſe of complaining, in that before yee brought vpon mee theſe croſſes and calamities, yee did not acquaint me with your will, for had I knowne it, I would willingly haue offered my ſelfe to ſuffer theſe things, which I now endure being called by you to vndergoe them. Will you take away my Children from me? I haue bred and brought them vp for you. Wil yee haue any part of my body? Take it vnto you; neither is it much that I offer, ſeeing ſhortly I ſhall leaue the whole. Will yee haue my ſoule? Why ſhould you not? neither will I bee againſt it, that you ſhould at pleaſure reſume that which you haue firſt giuen. You ſhall, haue whatſoeuer you require from one that is willing to part with it. What then doe I complaine of? I had rather voluntarily offer vnto you what you would haue, than deliuer it vpon demand. What need you to haue taken it by force, ſeeing you might haue receiued it on freewill. But now you ſhall plucke nothing from mee, ſeeing nothing is wreſted, but that which is retained. I am in nothing conſtrained, I ſuffer nothing againſt my will. Neither doe I ſeruilely ſerue God, but voluntarily aſſent vnto him. By all which and many other examples, it may appeare that the Paganes and Infidels haue with great patience, conſtancie and courage, ſuffered as great and heauie croſſes and calamities, as are incident vnto vs; hauing no other end, for the moſt part, but worldly glory, and to continue and eternize their name and fame vnto all eternitie; and therefore how much more ſhould wee endure and ſuffer farre greater miſeries with all joy and chearefulneſſe, ſeeing they tend not onely to the glory of our gracious God, but alſo to the furthering and aſſuring of our euerlaſting happineſſe?

tarch. de
ſol. ad Apol-
l.1.

ec. lib. de
uiden. cap. 5.

§. *Sect.* 7.
Of the paines, dangers and miſeries, which worldlings ſuffer, for the attaining vnto earthly trifles.

But not onely haue men in times paſt beene ſubject to great and innumerable afflictions, for the compaſſing of their worldly deſires, but euen in theſe dayes, they are, in ayming at the ſame ends, liable to the like miſeries. For what difficulties and dangers, what exceſſiue paines and toyleſome labors, doe ambitious men vndertake that they may aſpire vnto worldly honours? How are their heads broken with cares, and their hearts with greefes, in plotting the meanes of their preferments, and in being croſſed in their deſignes? how doe they beate their braines in ſtudying *Machiauells* pollicies, and in contriuing meanes for the ouerthrowing of their enemies, for the ſupplanting of their competitours, that themſelues may riſe by their fall, yea for the cunning betraying of thoſe vnto whom they profeſſe loue and frindſhip ſtanding in their way, ſo as they may haue their bane, and yet neuer know who hurt them? With what feares are they racked leſt they ſhould be catched in their owne nets? And what ſorrowes doe they ſuſtaine, when as they are ouertaken and ſupplanted by them at whoſe heeles they tripped? Neither doe men take leſſe paines, or vndergoe fewer dangers, or endure ſmaller or lighter miſeries for the obtaining of the Mammon of iniquity. The husband-man is vexed with the cold of Winter, and the heate of Summer. Hee toyleth in the myre and dirt, and his body is ſubject to the iniuries of ſtormie tempeſts, boyſterous winds, hayle, ſnow, and all weathers; he waſteth his body, and conſumeth his ſtrength in digging, ditching, hedging, plowing, threſhing, ſowing, reaping, carting, hauing no other comfort to ſtrengthen him, but the hoped harueſt which ſeldome anſwereth vnto his ouer-greedy expectation. The Merchant trauelleth by Sea and land, and is expoſed to innumerable dangers, to ſtormes and leakes, to rocks and wracks, to the robberies of mercileſſe Pyrats, and the injuries of lawleſſe barbarians, by many whereof he is oftentimes ouertaken, and ſeldome eſcapeth them all. And all theſe paines and dangers he taketh and runneth into, onely in hope of obtaining ſome riches, of which hee ſometimes faileth, running into great loſſes, whileſt hee purſued ſmall gaines; or though hee doe attaine vnto that which hee ſeeketh, yet is he as much troubled in the poſſeſſion, as in the purſuite; and after all his paines in getting, and care in keeping, he is moſt of all tormented, when as looſing that which is endeared vnto him by induring ſo much for it, his heart lieth open to let in greefe and ſorrow. So that (as one ſaith) by all theſe exceſſiue cares, labours & manifold dangers; they ſeeke to obtaine, obtaine to looſe, and looſe to greeue. The Souldier to maintaine himſelfe in his eſtate and calling, endures innumerable and greeuous miſeries; hee watcheth and wardeth, he lyeth hardly and fareth barely, hee runneth deſperatly into any dangers, and endureth the incounters of mighty enemies, hee is ſubject daily to wounds and maimes, and is continually expoſed to perill of death: all which he vndertaketh and ſuſtaineth with courage and comfort, for the gayning of ſome ſmall pay, which he no ſooner receiueth but he preſently ſpendeth it; or for the purchaſe of ſome ſmokie honour, the commendation of his Generall, or the applauſe of his fellow Souldiers. So what paines and torments doth the ſicke man endure, that he may recouer his impaired health? What cutting and lancing, what ſerching and ſearing, what coraſiues and cauterizing, what diſtaſte and loathſomneſſe doth hee endure, whileſt he chaweth the pills which hee cannot ſwallow, and whether hee will or no, caſteth vp againe the loathed potion? and yet oftentimes hee is deceiued of his hope, his medicine being his poyſon, which killeth, in ſtead of curing him. Or though hee attaineth vnto that health which he expecteth, it is onely a repriuall from death and no deliuerance; no full freedome from greefes and paines, but a further enabling of him by recouery of ſtrength, to endure them longer. Finally, wee ſee what paines are ſuſtained by ignorant idolaters, and what afflictions and miſeries are with patience endured by the blind and ſuperſtitious in their will-worſhip and idolatrous ſeruice. The Baalits cut and lance themſelues before their Idoll, the Papiſts goe bare-foote on pilgrimages to their Images of Saints, and cruelly whip themſelues before their crucifix; many of the Iewes would endure any torments, rather than they would eate ſwines fleſh; and the Turkes themſelues would rather dye, than blaſpheme their falſe Prophet *Mahomet*, or lying Alcharon. In a word, worldlings of any ſort are content with patience to ſuffer any miſerie for the fruition of their earthly deſires, and the pleaſing of their carnall appetite; and though they are not aſſured to attaine vnto them, yet the very bare hope of enjoying doth lighten all their labours, and ſweeten vnto them their moſt diſtaſtfull ſorrowes. And therefore, if worldly men are content to ſuffer ſo many afflictions, that they may obtaine thoſe things which further their deſtruction, how much more chearefully and patiently ſhould wee ſuffer farre greater croſſes, that wee may attaine vnto ſaluation. If they ſuffer ſo much for Mammon and things of no worth, let vs bee aſhamed, to bee vnwilling to ſuffer ſo much and more for Chriſt, and the fruition of heauenly happineſſe. If they endure ſo many miſeries for temporarie trifles, which they are not ſure to obtaine after all their paines and trauailes, nor to retaine them for one houre, though they ſhould haue them in poſſeſſion; how much rather ſhould wee with ioy and thankfulneſſe endure all croſſes and calamities, for the aſſured fruition and euerlaſting poſſeſſion of God himſelfe, and thoſe vnſpeakeable ioyes of his heauenly Kingdome? It is the lot of the moſt to ſuffer many miſeries in this life; and (as one ſaith) in this world, not to feare, greeue, labour and bee in danger, it is meerely impoſſible; but ſeeing farre other is the hope of the godly, than of the wicked, farre other the fruit of their labour, and much richer the reward of their dangers; it is principally to be reſpected for what cauſe, with what expectation, and to what end euery one indureth theſe croſſes and miſeries. And therefore (as another perſwadeth) if thou art a diſciple of Chriſt grudge not, nor take it greeuouſly to enter into the ſtraight and afflicted way, conſidering that if thou bee not by this meanes afflicted thou wilt aſſuredly ſuffer for ſome other cauſe, though fruitleſſe and vnprofitable. For the enuious and couetous man, hee that is inflamed with the loue of harlots, and ambitious of vaine-glory, yea euery one whoſoeuer runneth wicked courſes,

Quæris vt acquiras, acquiris vt perdas, perdis vt doleas. Bernard. ſerm. de quinque negotiationib.

Si tanta ſuffert anima mundan vt poſſideat vnde pereat, quant debet ſufferre n pereat. Auguſt. lib. de patient. cap.

Alia eſt autem ſpes piorum, alia laboris fructus, alia periculorum merces. &c. Auguſt. epiſt. ad Largum. epiſt. 82.

Chryſoſt. in 2. *Cor.* 12. Hom. 26.

courſes, doth ſuſtaine many moleſtations and afflictions &c. And therefore ſeeing howſoeuer wee carry our ſelues, it is altogether neceſſary that wee ſhould ſuffer tribulations; why ſhould we not make choiſe to ſuffer in the way of righteouſneſſe, which with our afflictions will bring vnto vs innumerable crownes of happineſſe?

Sect. 4.
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And thus may we comfort our ſelues, by comparing our croſſes and afflictions, with thoſe which worldly men ſuffer for the obtaining of momentany vanities: but much more may we be comforted, if wee compare them with thoſe euerlaſting and helliſh torments, which after theſe temporary puniſhments they ſhall endleſly ſuffer with the Deuill and his Angels. For they ſhall eternally bee purſued with the fierce wrath of God, which lying vpon our Sauiour, but for a while for our ſinnes, and that, at the ſame time, with ſome comfortable aſſurance of Gods loue, did force him to cry out, *My God my God, why haſt thou forſaken mee*; they ſhall for euer boyle, burne and broyle, in thoſe vnquenchable flames without hauing ſo much as a droppe of cold water to coole their heat. Their tortures and paines ſhall bee intolerable, and yet without end. Their miſery ſhall bee comfortleſſe, and yet without hope of future amendment, for the fire ſhall neuer goe out, and the worme dyeth not. And as they are outwardly burned and tormented, ſo inwardly they ſhall bee racked and tortured with the guiltineſſe of ſinne, and the terrours of an euill conſcience, which ſhall accuſe them as ſelfe-murtherers, and the onely cauſes of all their helliſh miſerie. All which poſitiue puniſhments will not bee ſo grieuous vnto them, as their depriuation of glory and happineſſe, and their euerlaſting baniſhment out of the preſence of God, and the ineſtimable joyes of his heauenly Kingdome. For their torments though neuer ſo great, are neuertheleſſe finite in their quantity, whereas their loſſe is infinite, ſeeing they not onely looſe the ioyes of Heauen, but the fruition of God himſelfe. Now vnto theſe puniſhments which they ſuffer directly and properly in their owne perſons, wee may adde thoſe which ſhall lye vpon them in regard of their company; for beſides thoſe helliſh fiends and vncleane and filthy ſpirits, who will bee ready to ſcorne, deride and inſult ouer them in their miſeries, executing Gods fearefull iudgements with all malicious tyranny, they ſhal haue the fellowſhip of damned men like themſelues, among whom they ſhall heare nothing but direfull yelling and hideous crying, ſhrieking and blaſpheming, which will double and redouble their tortures and grieuous paines. All which and much more (which might bee ſpoken of this argument, if it were pertinent to our preſent purpoſe) being conſidered, may ſerue to lighten all our afflictions, and to yeeld vs comfort in all our croſſes, for ſeeing the Lord of his free grace and infinite mercies, hath through his Sonne Chriſt ſaued and deliuered vs from theſe greateſt euils, and thoſe intolerable and euerlaſting puniſhments, though by nature we are no better than they that ſuffer them, and both by our originall corruption and our actuall tranſgreſſions, which we haue innumerable times committed againſt Gods infinite Maieſty, haue deſerued to be partakers of thoſe endleſſe torments; well may wee with patience and comfort, yea with exceeding thankfulneſſe and ioy vnſpeakeable, endure theſe light and momentany afflictions, as thinking our ſelues happy, that wee are not vtterly conſumed, and euerlaſtingly ſwallowed vp of that helliſh condemnation which others ſuffer.

§. Sect. 5.
That we may
receiue much
comfort if wee
compare our
earthly af-
flictions with
our heauenly
ioyes.

Laſtly, wee might receiue much conſolation in all our croſſes and calamities, if we would often compare them in our meditations with thoſe eternall and heauenly ioyes, which wee ſhall attaine vnto at the end of our weariſome pilgrimage, after wee haue beene a while tryed and tyred with theſe light and momentany ſufferings. For there wee ſhall find a moſt happy cataſtrophe and bleſſed change of all our croſſes & miſeries, there not onely ſhall wee haue all teares wiped from our eyes, but our weeping ſhall bee turned into laughter, and our ſorrow into ioy, as our Sauiour hath promiſed vs. There ſhall wee find that truely verified which the Apoſtle ſpeaketh, namely, *that our preſent afflictions are not worthy the glory which ſhall be reuealed.* For (as elſewhere he ſaith) *theſe light and momentany afflictions ſhall cauſe vnto vs a farre moſt excellent and an eternall waight of glory*; and after our ſlight and ſhort paines which wee take in trauelling our iourney, wee ſhall come to an *inheritance, immortall and vndefiled, and that fadeth not away, reſerued in Heauen for vs; wherein we haue cauſe to reioyce, though now for a ſeaſan (if neede require) we are in Heauines, through many tentations; that the tryall of our Faith, being much more pretious than gold that periſheth (though it be tryed with fire) might be found vnto our praiſe, and honour and glory, at the appearing of Ieſus Chriſt.* Finally there wee ſhall not onely be freed both in our ſoules and bodies, from all worldly miſeries, but alſo be made partakers of ſuch ſurpaſſing and ineſtimable ioyes, *as neither the eye hath ſeene, the eare hath heard, nor the heart of man conceiued.* There we ſhall haue the ſociety of the bleſſed Saints and Angels to communicate with vs in all our happineſſe, yea wee ſhall haue fellowſhip with our Sauiour Chriſt, who hath ſo deerly loued vs, and is now aduanced aboue all powers and principalities, and all things in Heauen

Luk.6.21.
Iohn 16.20.

Rom. 8.18.

2.*Cor*.4.17.

1.*Pet*.1.4.6.7.

1.*Cor*.2.9.

Heauen and Earth. Yea wee ſhall haue the fruition of God himſelfe, our *ſummum bonum*, and chiefe happineſſe, in whoſe preſence there is fulneſſe of ioy for euermore, he being infinite in all perfection and containing in himſelfe alone all beauty, maieſty, glory, excellency, vertue, goodneſſe, and whatſoeuer may bee loued, deſired or admired. But of theſe points I haue largely ſpoken in the other part of this treatiſe, and therefore need not heere to inſiſt longer vpon them: onely let vs conſider, that if after theſe ſhort and light afflictions wee ſhall attaine vnto ſuch vnſpeakeable happineſſe, and hauing poſſeſſion of this glorious Kingdome ſhall neuer bee diſpoſſeſſed, but after many millions of yeares ſhall be as farre from the ending of our ioyes, as wee were at our firſt entrance vnto them, wee haue great cauſe not onely to bee patient, but alſo to rejoyce in our greateſt miſeries and afflictions. For if worldly men do comfort themſelues in all their labours, dangers and ſorrowes, by remembring that they ſhall haue an end, and that they are the meanes to helpe them to the attaining of earthly riches, honours and pleaſures; which when they enjoy, they thinke all their paines and griefes ſufficiently recompenced, although they are both vaine and momentany, ſo as they may outliue them, or are aſſured that at their ſoone-approaching death they ſhall dye with them, and leaue them comfortleſſe in this laſt and greateſt extremity; then how much more ſhould our hearts bee comforted, yea repleniſhed with joy in all our croſſes and afflictions? whenas we thinke with our ſelues that they are but ſhort and momentany, and that when they are paſſed, wee ſhall obtaine thoſe euerduring riches, and neuer fading glory, thoſe endleſſe pleaſures and euerlaſting joyes, which the Lord who is a moſt ſure pay-maſter doth reſerue for vs in his heauenly Kingdome.

See contempt of the world. lib.3.chap. 3.to 11.

CHAP. XXXII.

That we muſt with our ſpirituall conſolations ioyne worldly comforts, when by lawfull meanes we may enioy them.

§. Sect. 1. That we ought not to neglect any lawfull meanes of comfort or freedome from the croſſe.

AND thus haue I handled thoſe ſpirituall reaſons and arguments, which being duly conſidered, may bring vnto vs much comfort in all our croſſes. Vpon which conſolations as we are chiefly and principally to rely; ſo we are not to neglect thoſe outward meanes and helpes, which God out of worldly things ſhall vouchſafe vnto vs, either for the taking away of our afflictions, or for the eaſing of our griefes, and confirming our patience in bearing and ſuſtaining them. Concerning the former, there is no lawfull meanes, which is not to bee vſed for the remouall of our croſſes; for as then alone wee are called of God to ſuffer afflictions, when as wee haue no lawfull meanes to auoide or eſcape them; ſo can we onely lye vnder the waight of this burthen with comfort and good conſcience, whileſt wee want theſe meanes of freedome and deliuerance. For if when the Lord graciouſly granteth them vnto vs, wee will not vouchſafe to vſe them, either becauſe we would not part with our afflictions, as thinking them meritorious and ſatisfactorie for ſinne, or becauſe we would haue the Lord grant vnto vs other meanes, more extraordinarie, and better fitting our proud humours; wee doe therein but tempt the Lord, and are guilty of all our owne harmes, bearing now no more a croſſe ſent from God, but a burthen of our owne making and impoſing; neither yet ſeruing God any longer in our obedience to his will, but becomming voluntarie ſeruants and ſlaues vnto our afflictions, whereby wee iuſtly deſerue to be vſed like ſeruants vnder the Law, who refuſing their liberty, when as it was lawfully offered vnto them, had in token of perpetuall ſeruitude their eares bored with an awle vnto the dore, and had neuer againe any offer of their freedome. Howbeit wee muſt carefully take heed, that the meanes which wee vſe for our deliuerance bee iuſt, honeſt and lawfull; for otherwiſe we ſhall be in worſe caſe than wee were before, wounding our ſoules to cure our bodies, and hazarding our euerlaſting happineſſe, for our deliuerance out of light and momentanie miſeries. But of this I haue before ſpoken, and therefore will heere thus breefly paſſe it ouer.

See firſt booke chap.5.Sect.1

§. Sect. 2. That we muſt make known our griefes to ſome wiſe and faithful friend.

But as we muſt vſe theſe worldly means of our deliuerance frō affliction when we haue them, ſo when we want theſe, wee muſt not neglect ſuch other means as may lighten our load, & ſweeten the bitterneſſe of this loathſome potion. Of which, among many other, there are two chiefe and principal. The firſt, to impart and lay open our griefes vnto our diſcreet and approued friends, that wee may receiue counſaile and comfort from them. For as an heauy burthen (which to one alone is vnſupportable) is made light and eaſie, when as it is borne vpon many ſhoulders; and as thoſe wounds are moſt deſperately dangerous, and doe ſooneſt drowne the heart which doe bleed inwardly, and thoſe leſſe perillous and ſooner cured which haue an outward iſſue; ſo the burthen of ſorrow which is intolerable to one onely, is made much more eaſie when it is borne by diuers friends; and theſe bloudy ſtreames of tribulation, which hauing no externall vent, will drowne the heart with griefe; when they find an outward paſſage into the boſome of a faithfull friend, are eaſily cured by thoſe ſoueraigne ſalues of diuine and morall conſolation, which he through his wiſdome is able to apply vnto them. And therefore, as when we haue more labour and buſineſſe than wee can well by our ſelues diſpatch, wee vſually call in others to aſſiſt and helpe vs, becauſe labour communicated, becommeth eaſie to many, which is impoſſible to one: ſo when the yoake of affliction doth lie ſo heauy vpon vs, that in our owne ſenſe we are ready to faint and ſinke vnder it, let vs call in to our ayde, our deare and faithfull friends, that by the helpe of their counſailes and comforts, wee may bee refreſhed and ſupported. And of this wee ſhall find a double benefit, firſt, as it is an eaſe vnto our hearts, whenas they vnburthen themſelues of griefe by complayning; for as when the floud of ſorrow is pent in and dammed vp, it ſo much the more ſwelleth and inwardly rageth, ſo when it hath a vent and free current, it will run much more weakly and with greater ſtilneſſe. In which reſpect, men to eaſe themſelues are ready to make moane to the bare wals and ſenſleſſe trees; becauſe, as they are more irkeſome when they are ſmothered, ſo it is a comfort, if by any meanes they can but vtter them; and ſecondly, becauſe as ſorrow iſſueth, and the heart emptieth it ſelfe, ſo comfort entreth and repleniſheth it, whileſt our friend to whom wee make knowne our calamities, doth giue vs eaſe and refreſhing, partly by his compaſſion, fellow-feeling, condoling and pitying vs in our griefes, and partly by his wiſe counſailes and ſweet conſolations both Diuine and Morall.

Sect. 3.
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But yet wee are to know, that not euery friend is fit, vnto whom wee may communicate and lay open our griefes, for there are ſome that handle ſores with ſo rough an hand, that they rather bruiſe and hurt them, than cure and heale them; and are ſo auſtere and harſh in their diſpoſition, ſo tart and cynicall in all their cariage and behauiour, that they are more likely to gaule new skinned wounds, and to make the ſores of ſorrow almoſt healed to bleed afreſh, than by the ſweete Balſum of comfort and diſcreet counſaile to giue vnto their grieued patient any refreſhing. There are ſome alſo which being in the contrary extreame are too too ſorrowfull and ouer paſſionate, weeping ouer wounds in ſtead of curing them; vnto whom ſorrow and griefe being imparted by pitifull cryes and mournfull complaints, is echoed backe againe, and ſo redoubled both in the ſound and ſtrength, like two fires when they meete together. And finally, there are ſome both faithfull and willing, who through their want of wiſedome and experience, are not able to apply vnto vs fit comforts; vnto whom wee are no more to reſort for the refreſhing of our ſoules tired with ſorrow, becauſe of their friendſhip and loue towards vs, than we doe for the curing of bodily diſeaſes, make choice of vnskilfull Empericks becauſe they affect vs; knowing that not loue, but skill and learning doe cure diſeaſes, although they are beſt when they are ioyned together. And therefore wee are to make choice of ſuch a Comforter, as is both compaſſionate, temperate in his affections, and wiſe and diſcreete in his comforts and counſailes; and not ſo onely wiſe, that he is withall proud and Cynicall; nor ſo onely pitifull and paſſionate, that he is fit for nothing; but with the ſhowres of teares to increaſe the floud of griefe, and to make the ſtreame of ſorrow to run with double violence. And becauſe Gods faithfull Miniſters are for the moſt part the beſt able, and moſt ready to performe this duty, who haue receiued from God the *tongue of the Learned, that they ſhould know to miniſter a word in time to him that is weary*; therefore aboue all others, choiſe is to be made of them for this purpoſe, eſpecially whenas their knowledge is ſweetned with loue, meekneſſe and humility; for otherwiſe it is as good to bee without their helpe as haue it when the danger of the diſeaſe is much exceeded by the paines which they put vs to, in their rude and rough curing it. Now that wee may find ſuch a friend in the time of our aduerſity the readieſt way is to be ſuch an one vnto others in their griefs in the time of our proſperity. For if in our plenty we are no niggards of our good counſailes and conſolations, but lend them freely vnto all diſtreſſed Chriſtians, when they are ready to faint in their afflictions; then ſhall wee in the time of our need find them returned vnto vs with plentifull vſury and increaſe, the Lord rewarding our piety and loue into our boſomes, and neuer ſuffering vs to bee comfortleſſe, who haue beene ſo comfortable vnto others.

Eſay 50.4.

In aduerſis habet auxilia quæ in ſecundis commodat.

§. *Sect.* 4.
The ſecond meanes of worldly comfort, is lawfull recreations ioyned with our honeſt labours.

The ſecond meanes of refreſhing our hearts oppreſſed with griefe, is by ioyning ſeaſonably our honeſt labours with lawfull recreations. For whereas idleneſſe giueth full ſcope and opportunitie vnto Sathan and our owne corruption, to aggrauate and amplifie our afflictions, and gather arguments againſt our owne peace, and contentment, tormenting our ſelues with our owne conceit and apprehenſion, and (as it were) whipping our ſoules with rods of our owne making; this ſerious employment in the buſineſſes of our callings, will put all theſe conceits out of our minds, and free vs from all other griefe, than that which wee are ſubiect vnto in preſent ſenſe and feeling. And whereas idleneſſe maketh vs fal into deepe melancholy, by giuing vnto vs full leaſure and liberty, not onely to meditate on preſent miſeries, but to recall thoſe which are paſt, and through feare to anticipate thoſe which are not yet come; the which humour is the very Nurſe of diſcontent, and impatiency, and the tindar into which when the leaſt ſparke of affliction falleth, it is increaſed in the apprehenſion, and within a ſhort time, becomes a great and vnquenchable flame; labour and continuall exerciſe doth ſo wholy take vp the minde, that there is no place for this idle humour to ſettle in, nor any meanes to nouriſh it, though at the firſt we haue giuen way vnto it. But yet exceſſiue and vnremitted labour, doth as much prepare the minde for the admitting of melancholy, as ſloth and idleneſſe, and doth no leſſe poſſeſſe it with impatiency and diſcontent; and therefore as the chiefe part of our time muſt be ſpent in taking paines, and in performing the duties of Piety and of our callings, to put out of our minds all falſe apprehenſions and idle conceipts; ſo muſt wee allot ſome ſhare thereof vnto honeſt and lawfull recreations, as walking in pleaſant places, conferences which are delightfull without offence, Poetry, Muſique, Shooting, and ſuch other allowable Sports as beſt fit with mens ſeuerall diſpoſitions for their comfort and refreſhing. And this is alike, though not equally, neceſſary as the other, becauſe as too much eaſe breedeth wantonneſſe; ſo too much labour cauſeth wearineſſe, of which the one, as well as the other, is the Mother and Nurſe of waywardneſſe and impatiency. But yet we muſt not at the firſt approching of our afflictions ſo vſe theſe delights and recreations, that they keepe vs from applying them to our hearts, and making an holy vſe of them, for the furthering of our repentance and mortification; as it is the cuſtome of worldly men, who laugh out their ſorrowes, diſcountenance their new approached griefes, drowne their dolour with exceſſiue drinking, and keepe the noyſe of their afflictions from piercing their eares or hearts, with the lowder clamour of their merry company; for ſo they will be vnto vs as bewitching Syrens, which will rocke vs aſleep in carnall ſecuritie, bring vs into a ſpirituall Lethargie, and make vs to become ſenſleſſe both of ſmart and ſinne: but in the firſt place we muſt giue way vnto godly ſorrow for ſin, which is the cauſe of our afflictions, and vſe our croſſes, as Hammers to driue repentance more deeply into our hearts; and that being there throughly fixed and faſtned, our peace made with God, and the mortall poyſon of our miſeries (which is ſinne) being taken away, then we are by theſe comforts and recreations to refreſh our mindes, when they are tyred with the waight and continuance of our calamities, in the meane while carefully taking heed, that neither at firſt nor laſt, our ſports and delights doe not leſſen our ſorrow for ſinne, which is alwayes too little and farre ſhort of that it ſhould be; but onely mitigate our grief for our miſeries and afflictions, which too too often is exceſſiue and immoderate. For as the ſalue being rightly applyed to the ſore, doth heale and cure it, but being laid vpon the whole skin, doth draw a bliſter, and make the patient in worſe caſe than he was before; ſo if this medicine of delight and lawfull recreation, bee well applyed to that ſorrow which ariſeth from afflictions it will do vs much good, and helpe to recouer our ſpirituall health; becauſe this is a diſeaſe of the minde which needeth curing; whereas if it bee miſapplyed vnto our ſorrow for ſinne, which is a ſauing grace, and one of the ſoundeſt parts of a true Chriſtian, it will exulcerate the ſoule, and make the faithfull patient in farre worſe eſtate than he was before.

Chap. XXXIII.

Of the Arguments of conſolation which ariſe from the aſſurance which wee haue of our deliuerance out of all our afflictions.

§. Sect. 1. That God deliuereth the faithfull in that time which is moſt fit and ſeaſonable, *Lib.1.cap.11.*

Hitherto wee haue ſpoken of ſuch Arguments as are fit and ſufficient enough, if they bee duely thought vpon, to make vs patient and thankfull in all our afflictions, although wee ſhould continually lye vnder them euen vnto the day of our death. And now, according to our order firſt generally propounded, wee are come to ſpeake of ſuch conſolations as ariſe from the aſſurance which wee haue of Gods gracious and moſt ſeaſonable deliuerance. For though the Lord doth not remoue our afflictions at our pleaſure; yet he will doe it in his owne good time, when as it ſhall be moſt for his owne glory and our ſpirituall and euerlaſting good; though our troubles be tedious, yet hee will not ſuffer them to be endleſſe; and though (as the Pſalmiſt ſpeaketh) *hee chaſteneth vs ſore, yet hee will not deliuer vs vnto death.* And as the louing Father doth not, when he correcteth his ſonne, leaue off at his firſt motion (for then hee would neither care for him nor his correction) but when hee thinketh the chaſtiſement ſufficient for the reclaiming of him from his faults and vices: ſo the Lord our heauenly Father heareth our cryes in the time of affliction, not according to our luſts and childiſh will, but ſo as in his infinite Wiſdome hee ſeeth it to ſtand beſt with our profit, and the reformation of our former euill courſes, which when hee ſeeth effected, hee will caſt his rodde aſide, and (like the jaylour) waſh and heale the ſtripes which before himſelfe had made. So the Pſalmiſt ſaith, *That the righteous cry and the Lord heareth them and deliuereth them out of all their troubles*; and that though they be very great, yet he deliuereth them out of all. That *he healeth thoſe which are*

Pſal.118.18.

Acts 16.

Pſal.34.17.19 & 147.3.

ſal.9.9.

are broken in heart, and bindeth vp their ſores; and that he is a refuge for the poore, a refuge in due time, euen in affliction. For the Lord (as the Apoſtle ſaith) *will not ſuffer vs to bee tempted aboue our ſtrength, but will giue a good iſſue with the tentation that wee may be able to beare it.* And as elſe-where he affirmeth, *hee correcteth vs* (not for any pleaſure which he taketh in our paine and ſmart) *but for our profit, that hee might make vs partakers of his holineſſe;* not to puniſh vs, but to poliſh and perfit vs; not to diſable vs and weaken our ſtrength, but rather to exerciſe it and make vs ſtronger. Now if our burthen of affliction ſhould be intolerable, either in reſpect of the waight or continuance of it, it would not accompliſh Gods end, at which hee aymeth in our chaſtiſements, but rather hinder and defeat it; it would not make vs more holy, but rather more wicked and prophane; not more patient, humble, and meek, but more raging, deſperate and wilfull, murmuring and repining againſt Gods wiſe prouidence, as though thereby ſome wrong were offered vnto vs. And therefore the Pſalmiſt ſaith, *That the rod of the wicked ſhall not reſt vpon the lot of the righteous; leſt the righteous put forth their hand vnto wickedneſſe.* And the Lord himſelfe promiſeth, that hee will not *contend for euer, nor bee alwayes wroth, becauſe ſo the ſpirit ſhould faile before him.* And this loue and care wee ſee euen in mortall men; for the wiſe & diſcreet Schoolemaſter doth ſo correct his Scholler, that hee may make him more quick in pulling his wits together, and more diligent in labouring his leſſon, and not ſo as his wits ſhould be thereby dulled, and hee made vncapable of Learning. The louing Father chaſtiſeth his ſonne in ſuch meaſure as is fit for the amending of him; and not ſo much as will dead his Spirits and make him to become fooliſh or deſperate; yea, hee that breaketh a wilde Colt ſo moderateth his ſtripes, that he may thereby bee tamed and made more ſeruiceable; and will not beat him ſo vnmeaſurably, that he ſhould become lame and vnprofitable for his vſe. And therefore wee may bee aſſured, that the Lord infinite in mercy and goodnes, will ſhew this loue and care in our corrections, not ſuffering our afflictions eyther in waight or continuance to exceed the meaſure of our ſtrength, whereby we ſhould become vnſeruiceable and good for nothing, but will moderate our corrections according to our ability, and put an end vnto all our troubles and tryals; when as hee ſeeth vs ſufficiently purged from the droſſe of our corruptions in this fiery furnace, or his graces tryed and approoued in this ſpirituall conflict, which were the ends for which wee were brought into them.

1.Cor.10.13.

Hebr.12.10.

Pſal.125.3.

Iſa.57.16.

Sect.2. That God ſeeth and taketh notice of all our afflictions to deliuer vs out of them.

But for the better confirmation of our faith in this aſſurance of our deliuerance out of all our afflictions in ſuch opportune and ſeaſonable time, as will beſt ſtand with Gods glory and our owne good, let vs well weigh and ponder theſe conſiderations following. Firſt, that God ſeeth and taketh notice of all the croſſes and calamities which by any meanes whatſoeuer doe happen vnto vs. So the Pſalmiſt ſaith, *That the eyes of the Lord are vpon the righteous, and his eares open vnto their cry.* And howſoeuer the wicked flatter themſelues with a conceipt, that God regardeth not the oppreſſions of the faithfull, and ſay in their hearts God *hath forgotten, he hideth away his face and will neuer ſee;* yet as he affirmeth, *the Lord doth ſee it, and beholdeth miſchiefe and wrong, that he might take it into his owne hands.* Neither is the Lord onely a bare beholder of the troubles and afflictions of his ſeruants, but hee ſo ſeeth and knoweth them, as withall hee ſeeth and knoweth the meanes of their deliuerance, yea, and alſo doth indeed ſaue them in their greateſt need, according to that of the Pſalmiſt, *Behold, the eye of the Lord is vpon them that feare him, and vpon them that truſt in his mercy, to deliuer their ſoules from death, and to preſerue them in famine,* with whom the Apoſtle *Peter* according, ſaith, *The Lord knoweth to deliuer the godly out of tentation, and to reſerue the vniuſt vnto the day of iudgement to be puniſhed.* With which conſideration *Dauid* comforteth himſelfe in his diſtreſſe. *Though I be* (ſaith he) *poore and needy, the Lord thinketh on me; thou art mine helper and my deliuerer; my God make no tarrying.*

Pſal.34.15.

Pſal.10.11,14. & 94.7,9.

Pſal.33.18,19.

2.Pet.2.9.

Pſal.40.17.

And certainely it muſt needs adde much to our conſolation in afflictions, and our aſſurance of deliuerance, when as wee are perſwaded that the Lord ſeeth and knoweth all our miſeries. For whereas if he had neuer ſo much power and wil to helpe vs, we might neuertheleſſe be obnoxious to many wrongs, and be ouer-whelmed with many calamities, if hee were ignorant of our afflictions, and did not ſee and know our ſtate and condition; now when wee are aſſured, that hee not only dearely loueth vs, and is of power and ability to ſaue and deliuer vs, but alſo doth behold and conſider all our griefes and croſſes, we may be aſſured alſo that hee will ſuffer them no longer to lie vpon vs, than ſhall be for his owne glory, and the euerlaſting good of our ſoules. For if wee put ſuch truſt in earthly parents, that they will not ſee vs want, ſuffer wrong, or be oppreſſed with any miſery, (they being able to releeue and helpe vs) further than will ſtand with our good and benefit, as in the caſe of tryall and chaſtizement: then how much more ſhould wee put our confidence in God for helpe and deliuerance, ſeeing hee loueth vs much more entirely, and is able to defend and ſaue vs much more eaſily, and continually ſeeth and knoweth all our wants and miseries?

§. Sect. 3.
That God is present with the faithfull in all their afflictions to helpe and releeue them.

Secondly, let vs consider, that the Lord doth not onely see and behold our tribulation (as it were) a farre off, he being included in Heauen, as wee are in the Earth, but that as he filleth all places with his eſſence, ſo after a more eſpeciall manner hee is preſent with the faithfull in all their miſeries and afflictions. And as the carefull Phyſician attendeth vpon and watcheth ouer his dearely loued patient, that he may apply vnto him fit medicines, which may ſo purge away the corrupt humours, as that in the meane time nature it ſelfe be not too much weakened; and as the cunning Gold-ſmith whenas hee hath caſt his Gold into the fiery Furnace, doth not there careleſly leaue it, but watcheth by it, that hee may moderate the fire, and ſo order it in reſpect both of the heat and the time of [illegible], that it may be refined and not burned; purified from the droſſe, and not ſpent and conſumed in the pureſt ſubſtance: ſo doth the Lord ſtand by vs when we are in our ſicke beds like a carefull Phyſician to cure and recouer vs; and like a wiſe Artiſan he watcheth ouer vs, when hee hath caſt vs into the furnace of affliction, that when wee are according to his owne mind purged and purified, hee may withdraw his bitter potions, and pull vs like pure metall out of the fire, that wee may not in our ſpirituall parts receiue any hurt or detriment. Neither is the Lord onely preſent with vs as a pitifull friend to take compaſſion on our griefes, but alſo as a powerfull and wiſe helper he putteth to his hand, that wee may be deliuered from them; taking the beſt courſe, and vſing the fitteſt meanes, for the effecting of that which hee willeth and intendeth. And according to the ſaying of *Eliphaz* and *Elihu*; *hee ſaueth the poore from the ſword, from the mouth of the wicked, and from the hand of the violent man*; ſo that when they expect his helpe they are not fruſtrated of their hope. *Hee deliuereth the poore in his affliction, and openeth their eare in trouble.* So the Pſalmiſt more plainly ſpeaking of this powerfull and working preſence, ſaith, *That the Lord is neere vnto them that are of a contrite heart, and will ſaue ſuch as are afflicted in ſpirit.* That *hee is our keeper, and our ſhadow at our right hand, ſo that the Sunne ſhall not ſmite vs by day, nor the Moone by night.* And againe, that *the Lord is neere vnto all that call vpon him, yea to all that call vpon him in truth, he will fulfill the deſire of them that feare him, hee alſo will heare their cry and will ſaue them. The Lord preſerueth all them that loue him, &c.* And this the Lord himſelfe promiſeth, *because* (ſaith he) *hee hath loued mee, therefore will I deliuer him, I will exalt him, becauſe he hath knowne my Name. Hee ſhall call vpon mee, and I will heare him, I will be with him in trouble, I will deliuer him and glorifie him.*

Iob 5.15,16. & 36.15.

Pſal.34.18.

Pſal.121.5.

Pſal.145.18,19

Pſal.91.14,15.

And our Sauiour aſcending into Heauen in his bodily preſence, promiſeth his Diſciples, and, in them, all the faithfull, that he *would not leaue them comfortleſſe, but would come vnto them*, by his holy Spirit, and be *preſent with them vnto the end of the World.* The which gracious promiſes wee ſee accompliſhed in the examples of the afflicted Saints; for thus God was preſent with *Iacob* in his greateſt extremity, holding him vp when he wreſtled with him, and defending him when hee ſeemed to oppoſe againſt him. Thus was hee preſent with *Ioſeph*, to ſaue and deliuer him in the Land of his Baniſhment, yea, he was with him in priſon, giuing him grace and fauour in the ſight of the Iaylour, and afterwards an happy deliuerance out of trouble. And thus he was preſent with the three children in the fiery furnace, in a viſible manner, walking with them in the middeſt of the fire, and preſeruing them from ſuſtaining any harme. And thus euen in theſe dayes hee is preſent with the faithfull in all their troubles, though not thus ſenſibly and miraculouſly, yet ſpiritually and inuiſibly by his wiſdome and power, finding out fit meanes for their deliuerance out of all their afflictions, in ſuch a time as is moſt ſeaſonable.

Iohn 14.18. Math.28.20.

Gen.32.24.

Gen.39.2. & Verſ.21.22.

Dan.3.25.

§. Sect. 4.
Of the conſolation which ariſeth from the aſſurance of Gods preſence with

The which conſideration may ſerue to repleniſh our hearts with ſingular comfort, in that hee is alwayes preſent with vs who is moſt louing, and beſt able to giue vs ſuccour and reliefe. And therefore the Lord himſelfe, when he would cheere his Church drooping in her afflictions, doth much inſiſt and beat vpon this argument of his gracious preſence. *Feare thou not* (ſaith he) *for I am with thee; be not afraid, for I am thy God, I will ſtrengthen thee and helpe thee; and will ſuſtaine thee with the right hand of my iuſtice: The men which warre againſt thee ſhall bee as a thing of nought; for I the Lord thy God will hold thy right hand, ſaying vnto thee, feare not, I will helpe thee. Feare thou not, thou Worme* Iacob, *and yee men of Iſrael: I will helpe thee, ſaith the Lord thy Redeemer, the holy one of Iſrael.* And againe, *Thus ſaith the Lord that created thee,* O Iacob, *and he that formed thee, O Iſrael, feare not, for I haue redeemed thee, I haue called thee by name, thou art mine. When thou paſſeſt through the waters, I will be with thee, and through the floods, that they do not ouerflow thee. Whē thou walkeſt through the very fire, thou ſhalt not be burnt; neither ſhall the flame kindle vpon thee.* And thus the Lord encourageth *Paul* to be conſtant and couragious in all troubles and afflictions which ſhould happen vnto him, for the preaching of the Goſpell. *Feare not* (ſaith hee) *but ſpeake, and hold not thy peace, for I am with thee, and no man ſhall lay hands on thee to hurt thee.* And accordingly thus haue the Saints and Seruants of God com-

Eſa.41.10,13,1

Eſay 43.1,2.

Acts 18.10.

comforted themſelues in all their afflictions, by calling to minde, that the Lord their God was alwayes preſent with them, to ſaue and deliuer them out of all their troubles. For ſo *Dauid* profeſſeth, that though *hee ſhould walke through the valley of the ſhadow of death, hee would feare no euill, becauſe God was with him, and his rod and ſtaffe they did comfort him*: and elſewhere, *The Lord* (ſaith he) *is with me, therefore I will not feare what man can doe vnto me.* The which his profeſſion he putteth in practice in his greateſt extremity. For when the Amalekites had ſacked and burnt his City, ſpoyled him of all his goods, led his wiues captiues, and when his owne people adding ſorrow vnto ſorow, were ready to ſtone him, euen then *hee comforted himſelfe in the Lord his God.* Thus alſo *Hezechiah* comforted himſelfe and his people, when his Countrey was inuaded with the huge Army of the Aſſyrians. *Bee ſtrong* (ſaith he) *and couragious; feare not, neither be afraid for the King of Aſhur, nor for all the multitude that is with him, ſeeing there are more with vs than with him. For with him is an arme of fleſh, but with vs is the Lord our God to helpe vs, and to fight our battels.* And thus the whole Church triumpheth ouer all troubles and dangers, in the aſſurance which ſhe had of Gods powerfull preſence. *God is our hope and ſtrength, and helpe in troubles ready to be found. Therefore will we not feare, though the earth bee mooued, and though the Mountaines fall into the middeſt of the Sea. Though the waters thereof rage and be troubled, and the Mountaines ſhake at the ſurges of the ſame.* Yea, thus did the Head of the Church, Ieſus Chriſt, comfort himſelfe in all his great ſufferings by the preſence and aſſiſtance of the diuine nature. *I gaue* (ſaith hee) *my backe vnto the ſmiters, and my cheekes to the nippers; I hid not my face from ſhame and ſpitting; for the Lord God will helpe mee, therefore I ſhall not bee confounded: therefore I haue ſet my face as a flint, and I know that I ſhall not be aſhamed.* According to which examples, let vs labour to carry our ſelues with comfort and patience in our greateſt afflictions, being aſſured that God is alike preſent with vs, as he was with them, to ſaue and deliuer vs out of all our troubles; for it is better to haue him wreſtling with vs like an aduerſary, as hee did with *Iacob*; than to be vpon any tearmes without his company, ſeeing his gracious preſence is al-ſufficient to ſweeten and lighten the bitterneſſe and burthen of all our croſſes, to turne our groanes and cryes into the heauenly muſique of praiſe & thankſgiuing, and to make Hell it ſelfe better and more delightfull, than the chiefeſt Paradiſe of worldly pleaſures. And therefore becauſe Gods preſence is ſo ſweet and comfortable, and hee hath promiſed to vouchſafe it vnto thoſe who are in miſery and affliction, ſome haue deſired and beene in loue with their croſſes and calamities, though not ſimply for their owne ſakes, yet in this reſpect, becauſe through Gods gracious promiſes, they had the better aſſurance of the enjoying his company. To which purpoſe one ſaith, ſeeing thou haſt promiſed O Lord, to be with me in mine afflictions; therefore let mee euer be afflicted, rather than at any time be without thee. And another, It is better for mee to embrace thee in tribulation, and to haue thee with mee in the fiery furnace of affliction, than enjoying all worldly proſperity, to bee without thy company. And a third making the like profeſſion, ſaith, It is better for me, O Lord, to be in trouble whileſt thou art with mee, than to raigne and reuell, feaſt and flouriſh in worldly pompe, and be without thee. It is a farre greater good to embrace thee in tribulation, and to enjoy thy company in the fire of affliction, than to bee in heauen it ſelfe, being depriued of thy preſence.

Pſal.23.4.
& 118.6.

1.Sam.30.6.

2.Chron.32.7,8

Pſal.46.1.2,3.

Eſay 50.6,7.

Da mihi ſemper tribulationem vt ſemper poſſis eſſe mecum, Gregor.

Idiota inter orthodoxogr. de patient. veræ contemplat. 12 lib. cap. 10.

Bernard. in Pſal. qui habitat Verſ. vlt.

§. Sect. 5.

That Gods power is omnipotent and al-ſufficient to helpe vs.

Thirdly, let vs conſider, that the Lord who ſeeth all our afflictions, and is alwayes preſent and ready to helpe and deliuer vs, is alſo Omnipotent and Almighty, and therefore able and al-ſufficient to ſaue vs, and to giue vnto vs an happy iſſue out of all our troubles. For as the Pſalmiſt ſpeaketh, *Who is God beſides the Lord? and who is mighty, ſaue our God? Hee can doe all things* (as *Iob* ſaith) *and there is nothing hard vnto him. He is glorious and walketh in his great ſtrength, he ſpeaketh in righteouſneſſe, and is mighty to ſaue*, as himſelfe affirmeth. And therefore the faithfull when they haue beene forſaken of all their other hopes, haue notwithſtanding reſted vpon the Lord in all their troubles and dangers for helpe and deliuerance, as being their onely ſtrength and ſtay, as we may ſee in the example of the Prophet *Dauid, The Lord* (ſaith hee) *is my rocke and my fortreſſe, and he that deliuereth mee, my God and my ſtrength, in him will I truſt; my ſhield, the horne alſo of my ſaluation and my refuge.* So the Prophet *Nahum* hauing ſpoken of the wrath and vengeance that ſhould befall the Aſſyrians, affirmeth that God would *be good to his Church, and as a ſtrong hold in the day of trouble, knowing them that truſt in him.* Yea, this the whole Church knew and acknowledged, according to that of the Pſalmiſt, *In the Palaces thereof* (that is, of Mount Sion) *God is knowne for a refuge.* And vpon this ground of knowledge they exhort one another, to reſt vpon the Lord in all troubles for helpe and deliuerance. *Truſt in the Lord* (ſay they) *for euer; for in the Lord God is ſtrength for euer more.* Now if nothing can be more comfortable vnto thoſe who are in any danger and diſtreſſe, than to be aſſured that their deareſt friends are not onely preſent with them, and beholders of all their

Pſal.18.31.

Iob 42.2.
Eſay 63.1.

Pſal.18.2.

Nahum 1.6,7.

Pſal.48.3.

Eſay 26.4.

griefs;but alſo haue ability & power ſufficient to free them from the things they feare, & to deliuer them out of al difficulties; then ought our hearts much more to be filled with al joy & conſolation in our greateſt afflictions, ſeeing we are aſſured, that the Lord who is infinite in power and loue, is continually preſent with vs, & both able & ready in the fitteſt & moſt ſeaſonable time, to grant vnto vs deliuerance, and freedome from all thoſe croſſes and miſeries which doe vexe and trouble vs.

§. Sect. 6.
That God is moſt louing towards vs, & therefore willing and ready to helpe vs.

Neither are we onely to comfort our ſelues in the aſſurance of Gods preſence and power to helpe vs, but alſo of his infinite loue and goodneſſe towards vs; the which now commeth in the fourth place to be conſidered, as a chiefe and mayne argument of our conſolation. For if God knoweth all our afflictions, and is neere at hand and ready to helpe vs; if he be almighty in power, and able to doe for vs whatſoeuer he will, farre aboue all that we can aske or think, & doth alſo dearely loue vs, and in regard thereof is ſtill willing to defend vs from euill and to doe vs good, then is there no doubt to bee made of Gods helpe, and our deliuerance in his due and moſt conuenient time. But as the former points appeare plainly by that which hath beene ſaid, ſo is it eaſie with the like euidence of truth to demonſtrate the infiniteneſſe and immutability of Gods loue towards vs. For not onely doth hee as our Creatour, loue vs his creatures and the workes of his owne hands; but alſo as our God, Lord and Maſter, who hath made choice of vs aboue all others to be his owne peculiar people, ſubjects of his Kingdome, members of his Church, and ſeruants of his Family, vnto whom hee ſheweth himſelfe, and by whom he is continually worſhipped & ſerued. Yea, in farre neerer bonds hath hee in his infinite loue and mercy vnited vs vnto himſelfe, for he is our heauenly Father, and wee his children by grace and adoption; hee is our Huſband, and wee his Spouſe; yea, hee is in Chriſt our Head, and wee the members of his Body; whoſe loue, mercy and goodneſſe towards vs, doe as much exceed that which is to be found in earthly Parents, Husbands and Heads, as himſelfe doth exceed them, being infinite and incomprehenſible. And this the Scriptures doe plainly declare vnto vs; for thus the Lord himſelfe ſaith to his Church, that he had *loued them with an euerlaſting loue, and in mercy had drawne them vnto him*, when being ignorant of his excellency, they made no haſte to come. The which his loue, as it is in time endleſſe, ſo it is in quantity matchleſſe, howſoeuer in the Scriptures it hath ſome reſemblances that we might the better conceiue of it. For it is compared to the loue of a Father, according to that of the Pſalmiſt. *As a father hath compaſſion on his children, ſo will the Lord haue compaſſion on them that fear him.* And by the Prophet *Malachie* the Lord promiſeth, that *he will ſpare the faithfull, as a man ſpareth his owne ſonne that ſerueth him.* Yea, the loue of God is by himſelfe compared to the loue of a tender Mother, and preferred before it. *Can a woman* (ſaith he) *forget her childe, and not haue compaſſion on the ſonne of her wombe? though they ſhould forget, yet will I not forget thee. Behold, I haue grauen thee on the palmes of my hands, thy walls are euer in my ſight.* Yea, hee loueth vs as the Husband loueth the Wife, for hee hath *married vs vnto himſelfe for euer in righteouſnes, iudgement, mercy & compaſſion:* the which his conjugall loue is notably ſet forth vnto vs in the Booke of the *Canticles*. And if we would yet haue a loue aboue this, hee loueth vs as the Head the mẽbers of the body, pitying & preſeruing vs, as thoſe parts, which being of greateſt vſe, are alſo moſt tẽder & ſubject to injury. For ſo the Prophet ſaith, that he who toucheth *the faithfull, toucheth the apple of Gods eye.* And *Moſes* in his ſong ſaith, that *God taught his people & kept them as the apple of his eie.* In aſſurance of which loue *Dauid* maketh that prayer. *Shew thy maruailous mercies, O thou that ſaueſt by thy right hand them that truſt in thee, from ſuch as riſe vp againſt them. Keepe me as the apple of the eye, hide me vnder the ſhadow of thy wings.*

Deut.7.6. & 32.9. Titus 2.14. 1.Pet.2.9.
Ier.31.3.
Pſal.103.13.
Mal.3.17.
Eſay 49.15.
Hoſ.2.19.
Zach.2.8.
Deut.32.10.
Pſal.17.7.8.

§. Sect. 7.
That God eſpecially ſheweth his loue to the faithfull in the time of their afflictions.

And as God ſheweth this his infinite loue vnto the faithfull at all times, and vpon all occaſions, ſo eſpecially in time of their troubles and afflictions, and that both by compaſſionating, and (as it were) condoling with them in their griefes, and alſo by ſauing and deliuering them out of them in due time; for ſo he ſaith of the afflictions of his people, *that in all their troubles hee was troubled, and the Angell of his preſence ſaued them. That his ſoule was grieued for the miſery of Iſrael;* and that he *earned in the bowels of his compaſſion*, according as himſelfe ſpeaketh by his Prophet. *Is* Ephraim *my deare ſonne or pleaſant child? For ſince I ſpake againſt him, I do earneſtly remember him ſtill. Therefore my bowels are troubled for him, I will ſurely haue mercy vpon him*, ſaith the Lord. For this his loue & compaſſion cãnot be idle; but as it will ſhew it ſelfe in pitying the miſeries & troubles of his childrẽ, ſo alſo in giuing vnto them ſeaſonable helpe and deliuerance. For ſo hee ſaith of the ſame people, and in them of all the faithfull. *They ſhall come weeping, and with mercy will I bring them again. I will lead them by the riuers of waters, in a ſtraight way wherein they ſhall not ſtumble; for I am a Father vnto Iſrael, and* Ephraim *is my firſt borne.* And ſo the afflicted Church ſpeaketh out of her owne experience. *The Lord will not forſake for euer. But though he ſend affliction, yet will he haue compaſſion, according to the multitude of his mercies; for he*

Eſay 63.9.
Iudg.10.16.
Ier.31.20.
Verſe 9.
Lam.3.31.32.33.

hee doth not puniſh willingly, nor afflict the children of men. Yea contrariwiſe, he taketh the greateſt delight in ſhewing his mercy and goodneſſe to thoſe who ſerue and depend vpon him, as being an action moſt naturall and familiar vnto him; according to that of the Prophet *Micah. Who is a God like vnto thee, that taketh away iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? Hee retaineth not his anger for euer, becauſe mercy pleaſeth him.* All which his mercy and goodneſſe hee is, aboue all other times, moſt ready to extend towards vs in the time of our afflictions, in regard of our weakneſſe to beare theſe burthens; for he knoweth *whereof we be made, and remembreth that we are but duſt, and he hath experience of our infirmities*, as the Prophet ſpeaketh, knowing what to lay vpon vs, and the fitteſt time to eaſe vs of our burthen. The which may ſerue as a ſingular conſolation vnto vs in all our troubles and afflictions, in that the Lord who is almighty and moſt able to helpe vs, is alſo infinite in loue and compaſſion towards vs, and therefore alwayes ready and willing to giue vnto vs deliuerance in time moſt conuenient. For if the child ſo preſumeth on his Fathers loue, that hauing alſo power in his hand to ſupply his wants, protect him from dangers, and free him from any euill, hee comfortably reſteth vpon him in his greateſt pouerty and miſery; If the beloued wife ſo truſteth in her husbands loue, that ſhee careth not to haue much in her owne keeping, ſo ſhee be aſſured that he hath enough for both, nor feareth any enemy in his preſence which ſhee knoweth he is able to reſiſt and ouercome; nor is much troubled with any preſent paine or ſickneſſe, if ſhee be perſwaded, that he at pleaſure can giue her eaſe by curing of it; And finally if the members of the ſame body do ſecurely reſt vpon the wiſe prouidence and direction of the head, and when it ſo appointeth are content with meekneſſe and patience to indure any paine or torture, as binding, lancing, ſearching, ſearing, for the helping and healing of their infirmities and ſores, becauſe by naturall inſtinct they know, that it will impoſe vpon them no more than neceſſary paines, ſeeing in all their troubles and vexation it doth condole with them: then how much more ſhould wee in all our afflictions and miſeries reſt and rely vpon Gods aide and aſſiſtance with ſecurity, comfort and ſpirituall ioy, ſeeing wee can make no queſtion of his power and ability to deliuer vs, and may be aſſured that he infinitely more loueth vs, than the moſt louing father his onely ſonne, the kindeſt husband his deareſt wife, or the naturall head the true members of his owne body.

Micha.7.18.

Pſal.103.14.
Eſay 53.3.

§. Sect.8. Conſolation ariſing from Gods gracious promiſes of helpe and deliuerance.

Laſtly, let vs conſider, that the Lord is not onely powerfull, able and graciouſly willing to giue vnto vs helpe & deliuerance out of all our afflictions in reſpect of thoſe relations of loue betweene him and vs; but hath alſo freely bound himſelfe by his moſt infallible promiſes, which therefore can no more poſſibly fall to the ground vnaccompliſhed, than he and his truth can be ſeuered and parted; who are of the ſame infinite eſſence and being. So he ſaith, *Call vpon me in the time of trouble, ſo will I deliuer thee, and thou ſhalt glorifie mee.* And elſewhere. *Becauſe hee hath loued mee, therefore will I deliuer him, I will exalt him, becauſe he hath knowne my name. He ſhall call vpon mee, and I will heare him, I will bee with him in trouble, I will deliuer him and glorifie him.* And in another place; *Caſt thy burthen vpon the Lord, and hee ſhall nouriſh thee, he will not ſuffer the righteous to fall for euer. He will fulfill the deſire of them that feare him; hee alſo will heare their cry, and will ſaue them. The Lord preſerueth all them that loue him, &c.* And againe, *Before they call I will anſwer, and whilſt they ſpeake I will heare.* And that I may not multiply more places, becauſe they are obuious and eaſie to find, vnto any that looke into the holy Scriptures, the Apoſtle aſſureth vs, that he will *not ſuffer vs to bee tempted aboue our power, but will giue a good iſſue with the tentation,* (both in reſpect of waight and continuance of it) that *we may be able to beare it.* The which gracious promiſes are moſt infallible, becauſe (as the Apoſtle there ſpeaketh) *he is faithfull and true who hath made them.* Yea he is not not onely true but truth it ſelfe, and therefore no more able to goe from his word than to deny and forſake his very nature and being. And therefore if when wee are in diſtreſſe wee are cheered and refreſhed, when a faithfull and able friend doth promiſe his aid and aſſiſtance for our helpe and deliuerance, from the euils which gaule and vexe vs, though their power bee often ſubject to croſſing, their will to changing, and their faith to failing: then how much more ſhould our hearts bee repleniſhed with joy and comfort, when as wee haue the promiſes of God, who is omnipotent and ſubject to no thwarting, immutable in his loue, and cannot alter, and truth it ſelfe, who cannot faile in performing of any thing which hee vndertaketh?

Pſal.50.15.and 91.15.

Pſalm.55:22. and 145.19.

Eſa.65.24.

1.Cor.10.13.

2.Theſ.3.3. *Chriſtus dixit plorabitis & flebitis, ſed triſtitia veſtra vertetur in gaudium. Ergo quia prædicta patimur, reſtat vt etiam promiſſa ſperare debeamus.* Gregor. lib. 7. indict. 1. cap. 3.

§. Sect.9. That God is called the God of comfort and conſolation in the former reſpects.

In all which reſpects God is ſaid to be our chiefe and only comforter in all our troubles and afflictions, becauſe all true and ſubſtantiall conſolations doe iſſue and flow from him, as the fountaine of ioy and comfort. Thus the Apoſtle ſtileth him, *the Father of all mercies, and God of all comfort, who comforteth vs in all our tribulation.* And the Lord appropriateth it vnto himſelfe: *I euen I am hee that comforteth you, who art thou that thou ſhouldſt feare mortall man, and the*

1.Cor.1.3.4.

Eſa.51.12.& 66.13.

Iob.16.7.

Pſal.94.19.

and 119.76.77.

In omnibus aduerſitatibus Chriſtus querendus eſt tanquam vnicum & ſingulare remedium. Ille optimus medicus, dux non ſeducens, rex ſuos erigens &c. Bernard. de paſſione Domini. cap.22.

ſonne of man which ſhall be made as graſſe, and againe, *as one whom his mother comforteth, ſo will I comfort you, and yee ſhall bee comforted in Ieruſalem.* In reſpect whereof our Sauiour Chriſt calleth his holy ſpirit, by the name of *comforter*, becauſe it is a ſpeciall office of his to comfort Gods Saints in all their tribulations. And of this *Dauid* had experience where he ſaith *in the multitude of my thoughts within mee, thy comforts delight my ſoule.* Whereof it is that in his afflictions hee deſireth no other comforter; *I pray thee that thy mercy may comfort mee, according to thy promiſe vnto thy ſeruant. Let thy tender mercies come vnto me that I may liue for thy Law is my deſire.* Neither in truth is there any other in compariſon of him to bee ſought or looked after, for as one ſaith, he is our onely and ſingular remedy in all our afflictions and miſeries. Hee is the beſt Phyſition, a captaine and leader that neuer miſleads vs; a King that alwayes comforts and rayſeth vs vp being dejected, and a moſt valiant champion, who onely fighteth in vs and for vs againſt all enemies, and after our victory crowneth vs with glory, when by his helpe alone wee haue ouercome. And what can wee ſeeke which wee may not find in him? If we bee ſicke, he is our Phyſition; If like pilgrimes wee wander in a ſtrange country, hee is our guide; If wee be deſolate, he is our King; If we bee aſſaulted, he is our champion; If wee thirſt, hee is our drinke; If wee be cold, hee is our garment; If wee be ſorrowfull, hee is our joy; If wee be in darkneſſe, hee is our light; If wee be Orphans, he is our Father, husband, friend and brother? Hee is the chiefe goodneſſe, moſt mercifull, moſt mighty, moſt beautiful, moſt wiſe, who euerlaſtingly gouerneth and diſpoſeth of all by his moſt wiſe and powerfull prouidence.

§. *Sect.* 10. Examples of thoſe who hauing truſted in God haue bin deliuered in due time.

And theſe are the reaſons wherby we may be aſſured of our deliuerance out of all our afflictions; which are not grounded vpon out workes, merits, worthineſſe, or any thing which is in vs; but vpon God his all-ſeeing knowledge, gracious preſence, power, loue and truth; which being things without vs, cannot bee croſſed by our ſinnes and vnworthineſſe, if wee performe that condition of faith, laying hold on theſe mercies and gracious promiſes of God, and bringing forth the fruits of repentance, whereby wee bewayle, hate and forſake all thoſe ſinnes, which haue mooued the Lord to inflict vpon vs all theſe croſſes and afflictions. Now vnto theſe arguments of comfort ariſing from our aſſurance of deliuerance, let vs adde breefly ſome examples of the faithfull from time to time, who hauing truſted in God, haue in his due time beene ſaued and deliuered out of all their troubles and afflictions. And thus we reade, that God ſaued *Noah* and his family from periſhing in the vniuerſal deluge, and *Lot* from the common deſtruction of Sodome and Gomorrah. Thus hee freed *Abraham* from the danger of looſing either his life or wife, by plaguing the heatheniſh kings, and alſo of looſing his ſonne, by prouiding in an inſtant another ſacrifice to be offered in his place. And thus he deliuered *Iacob* from the grieuous ſeruitude of churliſh *Laban*, as alſo from the miſchiefes which hee intended againſt him at his departure; from the armed malice of his brother *Eſau*, and out of innumerable other afflictions and dangers, as appeareth in his ſtory. So how graciouſly did the Lord deliuer *Ioſeph* from the bloudy conſpiracy of his brethren, making their malice to ſerue his prouidence, as a meanes of his preferment; as alſo out of all thoſe miſeries into which hee was deepely plunged through the luſtfull rage and falſe ſlanders of his diſhoneſt miſtreſſe? how miraculouſly did hee deliuer *Moſes* in his infancy from killing, drowning and ſtaruing; and in his mature age from the malitious intendments of *Pharaob* and the Egyptians, as alſo from the mutinings and often rebellious of the vngratefull Iſraelites? What an happy iſſue did he make for *Iob* out of all his troubles? and how meruailouſly did he protect *Dauid* from the Philiſtins, from the perſecutions raiſed againſt him by *Saul*, and the rebellious treaſon of his owne ſonne? how did hee manifeſt his omnipotent power and watchfull loue, in preſeruing *Elias* from the malicious rage of *Ahab* and *Ieſabell*, in feeding him by the miniſtery of his Angell, and afterwards by the Rauens, and the poore Widdow; in ſafe-guarding *Elizeus* from the army of the Aramites, and the bloudy deſignements of his owne vngratefull King? in preſeruing the three Children in the fiery furnace; *Daniel* in the Lyons den, *Ionas* in the Whales belly; and *Ezechias* from the mighty hoaſt of *Senacherib*, and afterward from the iawes of death when as it was ready to ſeaze vpon him? yea how wonderfully did he deliuer the whole people and Church of Iſraell; firſt out of the bondage of Egypt, and afterwards in the time of the Iudges from the ſubjection and oppreſſion of their many and mighty enemies, as from the Amorites, Ammonites, Philiſtims, Zidonians, Amalakites, and Maonites, as the Lord himſelfe telleth them? So likewiſe out of the captiuitie of Babilon; and from the moſt cruell conſpiracie of *Haman*, whereby he intended at once, to roote them out from being a people. Finally, in the new Teſtament, when as neuertheleſſe hee was purpoſed to make the bloud of his Martyrs the ſeed of his Church, yet till the appointed time came, how ſtrangely and powerfully did hee preſerue them from the crueltie and malice of the

*Iudg.*10.11.12. *Nehem.*9.28.

the Scribes, Phariſies, and the reſt of the Iewes, deliuering *Peter*, *Paul* and *Silas* out of priſon by the miniſterie of his Angels; and *Paul* himſelfe from the conſpiracie of the Iewes at Damaſcus, and afterwards at Ieruſalem, from their rage and vproares, out of deſperate dangers both by ſea and land; and laſtly, from the perſecution of bloody *Nero*, who like a rauenous Lyon (as himſelfe ſpeaketh) gaped vpon him, thirſting for his bloud. In a word, we may ſee this verified in the examples of all the faithfull, who depending vpon the Lord, haue had experience of his loue, power and truth of his promiſes, in their meruailous deliuerances out of all their afflictions. So the Pſalmiſt ſaith, *that the Lord will be a refuge for the poore, a refuge in due time, euen in affliction, and that they who know his name will truſt in him, becauſe hee hath neuer failed them that ſeeke him.* And elſe where ſpeaking out of his owne experience, both in himſelfe and others, hee ſaith, that *great are the troubles of the righteous, but the Lord deliuereth them out of all.* Yet ſetting downe the manifold miſeries and afflictions vnto which Gods people are in this life ſubject, he ſtill concludeth with this, as the foote of his ſong. *So they cryed vnto the Lord in their troubles, and he deliuered them out of their diſtreſſe.* The Prophet *Eſay* likewiſe out of his owne obſeruation ſpeaketh to the ſame purpoſe; *Thou haſt* (ſaith he) *beene a ſtrength vnto the poore, euen a ſtrength vnto the needy in his trouble, a refuge againſt the tempeſt, and a ſhadow againſt the heate.* The Prophet *Aſariah* alſo ſaith, *that who ſo euer returned in his affliction to the Lord God of Iſrael, and ſought vnto him, he was found of him.* And the ſonne of *Syrach* maketh a chalenge to whomſoeuer ſhould take vpon him to contradict this truth, namely that he ſhould find out one, who hath truſted in God, and beene forſaken of him in his afflictions. *Looke* (ſaith he) *at the generations of old, and ſee, did euer any truſt in the Lord and was confounded? or did any abide in his feare, and was forſaken? or whom did hee euer diſpiſe that called vpon him? for the Lord is full of compaſſion and mercy, long ſuffering and very pittifull, and forgiueth ſinnes, and ſaueth in the time of affliction.*

Tim.4.17.

ſa.9.9.10.

Pſal.34.19.

ſal.107.6.13.
28.

ſ25.4.

hron.15.4.

luſ.2.10 11.

Sect. 11.
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The conſideration whereof ſhould exceedingly comfort vs in all our croſſes and calamities, ſeeing wee haue not onely Gods gracious promiſes of helpe and deliuerance out of all our troubles, but ſuch manifold experience of the performance of them, vnto all the faithfull who haue truſted in him, and repoſed themſelues vnder the ſhadow of his wings; eſpecially conſidering that there is in him no mutabilitie or ſhadow of change; and therefore if wee in like manner rely our ſelues with firme affiance, vpon his prouidence and promiſes, we ſhal find him alike ready to ſaue and deliuer vs out of all our afflictions. When therefore we ſeeme to bee forſaken of God in the day of our tribulation, let vs comfort our ſelues with *Dauid* and ſay, *Our Fathers truſted in thee, they truſted in thee, and thou diddeſt deliuer them; they cryed vnto thee, and were deliuered; they truſted in thee, and were not confounded.* For this is the right vſe of their deliuerances, that our faith and affiance may be confirmed and aſſured, that the Lord will bee alike gracious vnto vs, if wee reſt and rely vpon him. According to that of the Pſalmiſt. *The Lord will be a refuge for the oppreſſed, a refuge in times of trouble: and they that know thy name will put their truſt in thee, for thou Lord haſt not forſaken them that ſeeke thee.* And this vſe he affirmeth the faithfull would make, of his meruailous deliuerances; for hauing ſaid, that vpon his ſeeking the Lord, he was heard of him, and deliuered out of all his feare; hee inferreth, that others *alſo ſhal looke vnto him, and runne vnto him, and their faces ſhal not be aſhamed*, ſaying, *This poore man cryed, and the Lord heard him and ſaued him out of all his troubles.*

Pſal.22.4.5.

Pſal.9.9.10.

Pſal.34.4.5.6.

§. Sect. 12.
That we may
comfort our
ſelues in the
remembrance
of our owne
deliuerances.

Yea, not onely may wee comfort our ſelues in the remembrance of theſe examples in former times, and thoſe which wee may daily obſerue in our owne dayes; but alſo in the conſideration of thoſe manifold and wonderful deliuerances, which either together with the reſt of Gods Church, or particularly by our ſelues, the Lord hath in mercy vouchſafed vnto vs. As namely our freedome from that moſt miſerable captiuity of ſinne and Sathan; our deliuerance from the greiuous yoake and ſlauiſh ſubjection, both in reſpect of body, ſoule and ſtate, vnto the Romiſh Antichriſt, by the preaching of the Goſpell; when as there was impoſſibilitie, in regard of his ſtrength, and our weakeneſſe of euer comming out of his cruell thraldome; our wonderfull deliuerance in the yeare 1588. from the inuaſion and bloudy intendments of the Pope and Spaniard; the raiſing vp of our heads hanging downe with ſorrow, and refreſhing our hearts dejected with feare, at the death of our late worthy and renowned Queene, by reparing our loſſe in our gracious Soueraigne, by whoſe meanes the ſincere preaching of the Goſpell and the flouriſhing eſtate of the Church and Kingdome is continued and preſerued. Finally, our ſtrange & almoſt miraculous deliuerance from that horrible conſpiracie, and vnmatchable treaſon of the bloud-thirſtie Papiſts, who had intended to blow vp at once both King and State, and within ſome few houres had brought their damnable deſigne into act and execution had not the Lord preuented them by his prouidence and power. Vnto which publicke de-

deliuerances, euery one may adde all thoſe which they haue had experience of in their owne particular; as protection from enemies, preſeruation from dangers, ſupply of neceſſaries in the time of want, recouery of health after moſt dangerous ſickneſſes, and ſuch like; which being innumerable in reſpect of particular men, I leaue them to the conſideration of euery one, as they haue obſerued them out of their owne experience. All which gracious deliuerances from dangers and paſſed miſeries, ſhould ſerue as effectuall arguments to comfort our hearts in our preſent afflictions ſeeing in regard of Gods vnchangeable loue, they giue vnto vs aſſurance of the like freedome from our preſent afflictions, being ſo many pledges and pawnes of Gods mercy, truth and carefull prouidence, ſtill watching ouer vs. And thus *David* concludeth, that the ſame God who had deliuered him from the Lyon and Beare, would alſo ſaue him from the vncircumciſed Philiſtim. And *Paul* hauing experience of Gods power & loue, in deliuering him from that great affliction, which ſo much preſſed him, that hee doubted of his life, profeſſeth his confidence in God for helpe and ſuccour in all future dangers. And being *deliuered out of the mouth of the Lyon*; that is, from *Nero* that cruell perſecutour, he comforteth himſelfe, and ſtrengtheneth his faith in this aſſurance, that *God would deliuer him from euery euill worke, and preſerue him vnto his heauenly Kingdome.* Yea euen the heathen captaine calleth to remembrance the former deliuerances of him and his fellowes, that he might hereby comfort himſelfe and them, in aſſurance of like preſeruation from preſent troubles, whoſe example may conuince vs of greater weakneſſe and infidelitie, if hauing many more pledges and experiments of Gods loue and power, wee come ſhort of him in our courage and confidence. The which will lye as an heauy ſinne vpon our ſoules, and adde much to the waight and bitterneſſe of afflictions; ſeeing wee ſo much diſtruſt God, that wee will not onely, not giue credit to his word and promiſes, but not ſo much as beleeue him when hee hath, by former experience, put into our hands the pledges and pawnes of his loue and care ouer vs. And this was the ſinne of *Aſa*, who hauing been deliuered from the huge hoaſt, chariots and horſemen of the Æthiopians and Lubims; did not after this experience of Gods mercy reſt vpon him for deliuerance and victory ouer *Baaſha* king of Iſrael. As alſo of the Iſraelites, who hauing had continuall experience of Gods care, power and loue, in defending and prouiding for them, did in their next wants and dangers, ſhew ſo much diffidence and diſtruſt, as though they had neuer ſeene any of his works of wonder, as the Prophet doth at full declare it, in the 78. Pſalme.

1.*Sam.*17.37.

2.*Cor.*1.9.10.

2.*Tim.*4.17.18.

O ſocij (neque enim ignari ſumus ante malorum) O paſſi grauiora dabit Deus his quoque finem, Æneid. 1.

2.*Chro.*16.7.8.

*Pſal.*78.19.20.25.& v.41.

Chap. XXXIIII.

How wee may ſtrengthen our faith, hope and patience, when God deferreth to performe his promiſes concerning our deliuerance.

§. *Sect.* 1. How we are t vnderſtand Gods promiſe concerning our deliuerance, out of afflictions.

BVt againſt that which hath beene ſaid, ſome haply may object, that they haue knowne many who truſting in God, and waiting for his helpe, and feruently calling vpon him for deliuerance, haue notwithſtanding long liued, and at laſt died in their afflictions; yea, that they themſelues doe ſtill remaine in great miſery and tribulation, though they haue often by feruent prayer cryed vnto him, and depended vpon no other for ſuccour and freedome from their euils. To which I anſwere. Firſt, that all Gods ſeruants haue deliuerance out of their afflictions in due time, whether it bee by life or death; and therefore ſeeing our longeſt liues are ſhort and momentany, being compared with that euerlaſting happineſſe which is to follow after, the time of our afflictions cannot bee long, nor our deliuerance farre off, although it ſhould bee deferred to the day of diſſolution. Whereas contrariwiſe the puniſhments of the wicked being begunne, doe neuer end, their earthly miſeries leading and bringing them into thoſe euerlaſting and helliſh torments. Secondly, I anſwere, that Gods promiſes of deliuerance from temporarie afflictions are not abſolute, but alwayes to bee vnderſtood with this condition, if it will ſtand with his owne glory, and the ſpirituall good and ſaluation of the parties vnto whom hee maketh them. For otherwiſe our freedome from affliction would bee no benefit, but the greateſt hurt, Gods promiſe would degenerate into a threatning, bringing vnto vs euill in ſtead of good, and it would proue vnto vs the greateſt croſſe, not to bee thus croſſed and afflicted. Now often times Gods glory and our ſaluation, are more aduanced by the continuance, than by the remouall of our croſſes; as when God tryeth by them his graces in vs, that he may afterwards crowne them, and cauſeth our fight to bee ſo much more long and dangerous, that accordingly our enſuing victory may bee the more glorious; or when hee doth vſe them either for an hedge to keepe vs from leaping into the forbidden paſtures of carnall pleaſures; or for a fierie fornace to purge and purifie vs from the droſſe of our corruptions. In which caſes it is the greateſt freedome not to be freed; and Gods greateſt mercy towards vs, when as hee continueth vs in our temporary miſery. And therefore in all our croſſes and calamities wee are to comfort our ſelues in this aſſurance, that if it will ſtand with Gods glory, and the euerlaſting good of our ſoules, wee ſhall moſt certainely obtaine deliuerance;or otherwiſe, if it bee better for vs in theſe reſpects, that we ſhould continue in them, then will the Lord aſſuredly giue vnto vs ſuch ſtrength, patience and inward comforts of his Spirit, as ſhall enable vs to beare them without fainting and ſinking vnder them.

Sect.2.
he firſt means
comfort is
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But oftentimes the Lord deferreth his helpe and our deliuerance, either for our further tryall, or for the reſtraining or mortifying of our corruptions, or finally to moue vs hereby with more earneſtneſſe and feruencie of ſpirit to emplore his aſſiſtance; that being deliuered, we may be more thankfull for this benefit, the want whereof hath made vs to value and prize it, according to its worth. And when hee hath purified vs from our droſſe, and exerciſed our faith, hope, affiance and loue towards him, hee will then free vs out of all our miſeries. And therefore ſeeing we are vncertaine, whether our deliuerance bee neere at hand, or far off; whether the Lord will now, or hereafter, or not till the day of death giue vs freedome from the miſeries which afflict and grieue vs; therefore it behoueth vs to perſeuere and continue in faith and hope, with patience and humilitie to waite the Lords leaſure, and to ſtay the appointed time whether it be in life or death. The which duties, becauſe they are not onely hard, but meerely impoſſible to fleſh and blood; let vs earneſtly labour in the vſe of all good meanes which may enable vs to performe them. And theſe meanes enabling vs to waite and depend vpon God, when hee delayeth the accompliſhing of his promiſes, in deliuering vs out of our afflictions, doe either reſpect meditation or action. Concerning the former, if we would attaine vnto this hope and patience when God deferreth to helpe vs, wee muſt diligently meditate in his word, which alone containeth in it all ſuch comforts as may vphold vs in this tryall. For ſo *Dauid* ſaith of it; *It is a comfort in my trouble, for thy promiſe hath quickned me. I haue remembred thy iudgements of olde, O Lord, and haue beene comforted. Thy ſtatutes haue beene my ſong in the houſe of my pilgrimage.* And a little after. *Except thy law had beene my delight, I ſhould now haue periſhed in mine affliction.* More eſpecially wee muſt meditate on the commandement of God, whereby he enioyneth vs to waite vpon him, and to perſeuere in our faith, hope, and patience, notwithſtanding that hee deferreth to deliuer vs. So the Lord hauing by viſion, reuealed the deliuerance of the people of Iſrael from thoſe miſeries where with the Chaldeans did afflict them, willeth to attend his leiſure, for the accompliſhment of it. *For the viſion* (ſaith he) *is yet for an appointed time, but at the laſt, it ſhall ſpeake, and not lye; though it tary, waite: for it ſhall ſurely come, and not ſtay.* And the Apoſtle to this purpoſe vſeth that notable exhortation. *Bee patient* (ſaith he) *brethren, vnto the comming of the Lord. Behold, the husband-man waiteth for the precious fruite of the Earth, and hath long patience for it, vntill he receiue the former and the later raine. Bee yee alſo patient therefore and ſettle your hearts, for the comming of the Lord draweth neere.* So the ſon of Syrach exhorteth vs *to prepare our ſoules for tentation, if wee come with a reſolution to ſerue the Lord, to ſet our hearts aright, and conſtantly endure, and not make haſt in time of trouble; and willeth all thoſe that feare the Lord to waite on his mercy, and not to goe aſide,* (namely, by vſing indirect and vnlawfull meanes to deliuer themſelues) *leſt they ſhould fall.*

119.50,52.

ſ.92.

ba,2.3.

Iam.5.7.8.

Eccluſ.2.2.7.

§. *Sect.3.*
The ſecond
meanes to me-
ditate on Gods
gracious pro-
miſes.

Secondly, let vs meditate and conſider, that vnto this commandement, the Lord hath added his moſt gracious promiſes, to encourage all to yeeld vnto it their obedience; with which the Booke of the Pſalmes abounds in euery place. So he ſaith, [a] *The poore ſhall not alway be forgotten: the hope of the afflicted ſhall not periſh for euer.* [b] *Hope in the Lord, be ſtrong, and he ſhall comfort thine heart, and truſt in the Lord.* [c] *Behold the eye of the Lord is vpon them that feare him, and vpon them that truſt in his mercy; to deliuer their ſoules from death, and to preſerue them in famine.* [d] *The Lord redeemeth the ſoules of his ſeruants, and none that truſteth in him ſhall periſh.* [e] *Waite patiently vpon the Lord, and hope in him, &c.* [f] *For they that waite vpon the Lord ſhall inherit the land.* And the Prophet *Eſay* aſſureth vs, that *they who waite vpon the Lord ſhall renew their ſtrength; they ſhall lift vp their wings as the Eagles, they ſhall run and not be weary, and they ſhall walke, and not faint.* And elſe where, *Thou ſhalt know that I am the Lord; for they ſhall not bee aſhamed that waite for mee.* And againe, *Since the beginning of the World, they haue not heard, nor vnderſtood with the eare, neither hath the eye ſeene another God beſides thee, which doth ſo to him that waiteth for him.* Yea not onely helpe and deliuerance are promiſed in this life to thoſe who waite vpon God, and perſeuere in their affiance and hope, when he deferreth the accompliſhment of his word; but alſo euerlaſting bleſſedneſſe in the life to come, according to the ſaying of the Prophet; *The Lord is God of a iudgement; bleſſed are all they that waite for him.* Yea, ſo are preſent and future benefits promiſed to thoſe that perſeuere in their hope and affiance, that they are all appropriated vnto them onely. For there is none attaineth vnto the crowne of glory, but he who hath firſt obtained full and finall victory ouer all the ſpirituall enemies of our ſaluation, and among the reſt ouer theſe tryals, afflictions & tribulations, which

a *Pſal.9.18.*
b *Pſal.27.14.*
c *Pſal.33.18.*
d *Pſal.34.22.*
e *Pſal.37.7.9.*
f *Pſal.41.31.*

Chap.49.23. & 64.4.

Eſa.30.18.

Matth.24.13.
Apoc.2.7.10. 11.17.
1.Ioh.5.4.
Eſa.33.2.
Micha.7.7.

which fight againſt vs vnder the conduct of world, *for he onely that indureth vnto the end ſhall be ſaued*, as our Sauiour teacheth vs. *He* alone *that ouercommeth is admitted to eate of the tree of life, which is in the middeſt of the Paradiſe of God; he that ouercommeth ſhal not be hurt of the ſecond death; he that is faithfull vnto the death, ſhall be crowned with the crowne of life. He that ouercommeth ſhall eate of the Manna that is hid, and ſhal haue that white ſtone, and in it a new name written, which no man knoweth, but he who receiueth it, &c.* Now the meanes of obtaining this victory is to perſeuere and continue conſtant in our faith, affiance, hope, and patience, in all our afflictions and tribulations. For (as the Apoſtle ſaith) *All that is borne of God, ouercommeth the world, and this is the victory that ouercommeth the world, euen our faith.* And becauſe all Gods promiſes are made to thoſe and thoſe onely who perſeuere in theſe graces, and waite vpon the Lord at all times, and in all eſtates and conditions, therefore vpon this foundation the Church groundeth her prayers for helpe and deliuerance out of her afflictions. *O Lord* (ſaith ſhee) *haue mercy vpon vs; wee haue waited for thee, bee thou which waſt their arme in the morning, our helpe alſo in time of trouble.* And to the ſame purpoſe the Prophet *Micah* ſaith, *Therefore I will looke vnto the Lord; I will waite for God my Sauiour: my God will heare me.*

§. Sect.4.
The third meanes is to conſider that Gods promiſes are infallible.

Thirdly, let vs comfort our ſelues when God deferreth his promiſes, and continueth our conflict of afflictions, after wee haue long waited for helpe and deliuerance, by conſidering that in his good time they ſhall moſt certainely bee accompliſhed; ſeeing his truth being of his eſſence, it is no more poſſible that hee ſhould faile of his word, than it is poſſible that hee ſhould deny himſelfe; and therefore ſeeing he hath promiſed that wee ſhall ouercome the world, that wee ſhall haue ſtrength to endure all tentations, and haue an happy iſſue out of them, that if wee ſuffer with Chriſt, wee ſhall raigne with him, and that by many tribulations and afflictions we ſhall enter into the Kingdome of Heauen; we may be aſſured though our way bee long and foule, yet at laſt wee ſhall come to our iourneyes end; that after our painefull ſufferings, ſhall come our glorious raigning, and that after our dangerous and irkeſome fight, wee ſhall obtaine an happy victory, and bee crowned with euerlaſting glory. In which regard (as one ſaith) wee may be ſecure in fighting, ſeeing wee are ſure of ouercomming. O onely ſafe fight, which for and with Chriſt is vndertaken; in which the Chriſtian ſouldier neither wounded, nor ouerthrowne, nor troden vnder foote, no nor ſlaine can looſe the victory, if he manfully ſtand to it, and doe not betake himſelfe to a ſhameful flight. For the onely meanes of looſing the victory, is by ſhamefull and ſinfull flying from our enemies. By flying wee may looſe it, but by dying wee cannot. For bleſſed is he that dyeth fighting, becauſe he ſhall be crowned dying. But woe bee vnto him who by cowardly auoiding the conflict, doth looſe both the victory and the crowne.

Securus potes pugnare, cum ſecurus es de victoria. O verè tuta pro Chriſto & cum Chriſto pugna &c. Bernard epiſt. ad Robertum nepotem epiſt. 1.

§. Sect.5.
The fourth meanes, is to conſider tha God vſually deferreth to helpe thoſe who are moſt ſtrong in grac and moſt dea vnto him.

Fourthly, let vs conſider, that the Lord vſually exerciſeth the faith, hope, affiance and patience of thoſe who are moſt deare vnto him, and enriched with the greateſt meaſure of theſe ſauing graces, with theſe delayes, and deferreth the accompliſhment of his promiſes vnto thoſe eſpecially, who haue receiued the greateſt ſtrength to endure this tryall. Neither doth the Lord ſhoote his moſt pearcing bullets of tentations againſt his weakeſt armour, which would but diſgrace his workmanſhip, and in mortall manner wound the wearer; but hee diſchargeth them onely againſt ſuch as hee hath made high proofe, which repell the ſhot without harme, and ſet forth the ſkill of him that made it. Hee will not lay a great waight vpon weake ſhoulders, which would cruſh them downe and make them vnprofitable for vſe, but hee loadeth thoſe with the heauieſt burthen, whom he hath firſt enabled with ſufficient ſtrength. He will not leane too hard vpon his bruiſed reedes, nor caſt water vpon his new kindled fire, which hee would haue encreaſe to a great flame; but hee putteth to the greateſt ſtreſſe his moſt ſolid timber and heart of Oke, and caſteth theſe waters of tryall vpon ſuch a throughly inflamed zeale, as is but the more encreaſed in heate by this oppoſition and reluctation. And thus the Lord dealt with *Abraham*, the Father of the faithfull; for hauing made many notable promiſes vnto him and his poſterity, hee kept him a long time without any iſſue, and hauing aſſured him, that in his ſeed both himſelfe and all the Nations of the Earth ſhould be bleſſed; he exerciſed his faith in this promiſe, by deferring the accompliſhment thereof; vntill he and *Sarah* his wife were growne ſo olde that it ſeemed impoſſible in nature to bee performed. So hee giueth *Iacob* the bleſſing, and promiſeth him the land of Canaan in poſſeſſion, but afterwards he is faine to waite for the accompliſhment twentie yeares, as a ſtranger and ſeruant in another countrey. He promiſeth *Ioſeph* many priuiledges, and the ſoueraigntie ouer his brethren, but in the meane while they vſe him at their pleaſure, they ſell him for a ſlaue into Egypt, where hee paſſeth many dangers, and endureth many miſeries, before he ſeeth any likelyhood of the performance of Gods promiſe. And finally, thus hee vſed *Dauid*, a man according to his owne heart, for after that he had choſen him for King ouer his people, and had aſſured him by his promiſe, that hee ſhould ſit vpon the Royall Throne, hee deferreth the accompliſhment thereof for many yeares, in the meane while expoſing him to the perſecution of his enemies, and to ſuch innumerable troubles and tentations, that his faith ſometimes receiued foyles, and brought into queſtiō the truth of Gods word. And this appeareth in many places of the Pſalmes, where hee maketh theſe and ſuch like complaints. *How long wilt thou forget me, O Lord, for euer? How long wilt thou hide thy face from me? How long ſhall I take counſell within my ſelfe, hauing wearineſſe daily in mine heart? How long ſhall mine enemies be exalted aboue me?* Yea, hee cryeth out as one vtterly caſt off; *My God, my God, why haſt thou forſaken me, and art ſo farre from my health, and from the words of my roaring? O my God, I cry by day, but thou heareſt not, and by night, but haue no audience.* And againe. *Will the Lord abſent himſelfe for euer? and will he ſhew no more fauour? is his mercy cleane gone for euer? doth his promiſe faile for euermore? hath God forgotten to be mercifull? hath he ſhut vp his tender mercies in diſpleaſure? and I ſaid, this is my death.* Yea, ſo was his faith ſhaken with theſe long delays, that *hee ſaid in his feare all men* (and among the reſt the Prophet *Samuel*, who had reported vnto him Gods promiſes of the Crowne and Kingdome) *were but lyars* and deceiuers; and profeſſeth that *his eye fayled in expecting Gods ſaluation, and the accompliſhment of his iuſt promiſe.* And euen thus the Lord dealeth with the faithfull in theſe dayes; for howſoeuer when wee are babes in Chriſt, and weake in faith, he will not breake the bruiſed reed, nor quench the ſmoaking flax, and therefore is pleaſed to performe his promiſes ſpeedily, and to encourage vs in his ſeruice with the liberall wages of his rich and plentifull benefits; yet when wee are growne ſtrong in grace, and are endued with a great meaſure of faith, affiance, hope and patience, he will not lay light burthens vpon our able ſhoulders, nor exerciſe theſe gifts with his ſlighteſt tryals; but hee will prooue vs with great and dangerous tentations, and ſeeme to leaue vs in them without helpe and deliuerance for a long time together. And therefore, when this befalleth vs, we are not to be diſcomfited and diſcouraged, yea, rather we are to rejoyce in theſe tryals and afflictions, ſeeing they are ſignes of Gods greater loue towards vs, and that he hath vouchſafed vnto vs a greater meaſure of his gifts and graces; and comfortably to attend Gods good leaſure for our deliuerance, ſeeing we know that *the Lord delighteth in them that feare him, and attend vpon his mercy:* as the Pſalmiſt teacheth vs.

l.13.1.

.22.1,2.

77.8,9.

l.116.11.

l.119.123.

l.147.11.

§. Sect. 6.

The fift meanes is to conſider that God neuer failed to performe his promiſes, at leſt to thoſe that haue waited on him.

Fourthly, let vs conſider, that howſoeuer the Lord hath made his faithfull and beloued Seruants to waite long for the accompliſhment of his promiſes, yet at laſt he neuer failed to bee as good as his word. For though hee long delayed it, yet in the end hee gaue *Abraham* children; he made way for the returne of *Iacob* into his owne Country; hee aduanced *Ioſeph* aboue all his brethren; and deliuering *Dauid* from all his perſecutions, he ſet him vpon the throne of the Kingdome, and made him happily to weld the Royall Scepter. For ſo himſelfe ſpeaketh. *I waited patiently* (ſaith he) *for the Lord, and hee inclined vnto me, and heard my cry, he brought me alſo out of the horrible pit, out of the myrie clay, and ſet my feet vpon the rocke, and ordered my goings.* And thus the Lord ſuffered his promiſes to be long vnperformed vnto the people of Iſraell, whileſt they remayned in the Egyptian ſeruitude, but no ſooner the day came which hee had appointed, but they were preſently freed out of their cruell bondage. And after he had brought them into the promiſed Land, he tried and corrected them with many afflictions, and ſuffered them to be led captiue of their enemies, deferring their deliuerance out of theſe troubles, till hee had cauſed them to waite long, and had made tryall of their faith and patience, by abſenting himſelfe for a time, and with-holding from them his promiſed helpe. So the Church ſaith. *Therefore will I waite vpon the Lord, that hath hid his face from the houſe of* Iacob, *and I will looke for him.* And againe, *In that day ſhall men ſay, loe this is our God, wee haue waited for him, and he will ſaue vs; this is the Lord, we haue waited for him, we will rejoyce, and be joyfull in his ſaluation.* And in another place, *Wee, O Lord, haue waited for thee in the way of thy iudgements, the deſire of our ſoule is to thy Name, and to the remembrance of thee.* After which expectation they were not diſappointed of their hope, for when the ſeuenty yeares were expired, which was the appointed time of their deliuery, then maugre the malice, policy and power of all their enemies, they were graciouſly freed out of this their captiuity. And therefore ſeeing we haue ſuch aſſurance of the truth of Gods promiſes, and ſo manifold experience in others and in our ſelues, that his delays though they ſometimes cauſe doubting, yet they neuer bring vnto vs any danger; let vs by a liuely and conſtant faith lay hold vpon them, euen when they are long deferred, being aſſured that if with our Father *Abraham*, we tarry patiently, we ſhall at length with him enjoy the promiſe. And ſo ſhall we haue a teſtimony vnto our owne conſcience, that we are endued with a true and liuely faith, when as we doe not make haſte (as the Prophet ſpeaketh) but waite the Lords leiſure for the ac-

*Pſal.*101.1,2.

*Exod.*10.41.

Eſay 8.17.

Eſay 25.9.

*Chap.*26.8.

*Heb.*6.15.

Eſay 28.16.

com-accompliſhment of the promiſes. For theſe two goe together and admit of no ſeparation; but as faith cauſeth hope, being (as the Apoſtle ſaith) *The ground of things hoped for, and the euidence of things which are not ſeene*; ſo hope accompanieth and demonſtrateth faith, expecting the appointed time, when as the things beleeued ſhall be enjoyed. Whereas on the other ſide we bewray our incredulity, when we will not hopefully waite vpon God, for the accompliſhment of his promiſes, but couet in poſt haſte to haue our deſires ſatisfied; reſoluing that if God will not giue vs lawfull meanes of freedome from danger, or deliuer vs out of our afflictions when wee would haue him, that we will no longer attend his leiſure, but vſe ſuch meanes as are next hand, not waighing or regarding whether they be lawfull or vnlawfull, ſo they bee but likely to ſatisfie our deſires in the remoual of our croſſes. And of this haſte we haue an example in *Iehoram*, who profeſſeth in plain termes that he would not attend on the Lord any longer than pleaſed him, but wold vſe his own means for his deliuerance. And in many men who liue in theſe dayes, who will not waite on Gods leaſure for their recouery of health, but ſend to Witches and Wizards; nor for the repayring of their poore eſtates in the vſe of lawfull meanes; but fall either to oppreſſion and violence, or to fraud and deceitfull dealing.

Heb.11.1.

2.*Kings* 6.33.

§. *Sect.* 7.
The ſixth meanes is to conſider that the Lord deferreth to deliuer vs for the furthering of our ſpirituall good and ſaluation.

Fiftly, let vs conſider, that if the Lord deferreth to performe his promiſes for our deliuerance, he doth it not becauſe he is vnable or vnwilling to helpe vs, or becauſe hee taketh any delight in our miſeries and afflictions; but as he doth at the firſt inflict vpon vs theſe tryals and chaſtizements for our ſpirituall good and the furthering of our euerlaſting ſaluation; ſo he onely continueth them ſo long as is fit for the effecting and perfecting of theſe his gracious ends. As for example he afflicteth vs for our tryall, that his graces vouchſafed vnto vs may bee exerciſed and manifeſted to the glory of him that gaue them; and encreaſing of the happineſſe of thoſe that haue them; and therefore if after the renewing of our faith and ſerious and ſound repentance, our croſſes are continued, we may be aſſured that the Lord is pleaſed to vſe vs further as the inſtruments of his glory, and that hee is purpoſed by continuing the conflict to magnifie our victory, and to make our crowne much more glorious. Sometimes alſo hee afflicteth vs, that hereby our ſinnes and corruptions may bee mortified and ſubdued, and wee purged and purified by this fiery tryall: and therefore if after much praying and earneſt ſuing wee are not freed, we are to know that the droſſe of corruption is not yet ſufficiently conſumed, and we refined and purified, ſeeing the Lord continueth vs ſtill in this fiery furnace; and that the ſores of ſinne are not yet cured, nor the core of corruption yet drawne out, ſeeing our skilfull and louing Chyrurgeon doth ſtill cauſe theſe corraſiues to be applyed vnto vs. More eſpecially he vſeth theſe bitter medicines to wean vs from the loue of the World and worldly vanities, and therefore if after much loathing and complayning wee are ſtill compelled to taſte of them, we may hence conclude, that our loue and affection ſtill too much doteth on theſe earthly things, and that wee haue as yet a deſire to ſucke this hurtfull milke, and to returne vnto theſe poyſonous breſts, if the Lord did not ſtill annoint them with the Worme-wood & Gall of theſe temporary afflictions. So the Lord doth afflict vs, that his ſanctifying and ſauing graces may bee confirmed and encreaſed in vs: and therefore if they are ſtill continued vpon vs after we haue often ſued for help and deliuerance, let vs know that we haue not as yet profited by them as we ought, and that in infinite loue the Lord will not leaue vs, vntill hee haue brought vs to greater perfection. More eſpecially we are corrected by the Lord, that by his chaſtizements our faith, repentance and obedience might be encreaſed, and therefore if after earneſt ſuite we are not eaſed of them, we may aſſure our ſelues, that our faith yet needeth more exerciſe, and longer and greater experience of Gods loue, power & truth, in moderating our afflictions and ſupporting vs with the power of his might, that we may be able to beare them; and that wee haue not yet, as we ought, bewayled our former ſins, hated our preſent corruptions, nor firmely (as wee ſhould) reſolued to labour in the vſe of the meanes for the mortifying and ſubduing them; and for the time to come, to ſerue the Lord in holines and righteouſneſſe, with zeale, integrity and vprightneſſe of heart. Finally, the Lord bringeth vs into theſe dangerous ſtraights of trouble and miſery, that wee may flee vnto him by hearty prayer for helpe and deliuerance; and therefore if wee haue already prayed often, and are not yet heard according to our deſires; let vs perſwade our ſelues, that the Lord ſtoppeth not his eares to our ſuites, but ſeeing that we are cold and negligent in ſollicıting of them, hee doth by theſe ſeeming refuſals and temporary repulſes, but make vs the more feruent and earneſt in ſuing for his helpe; and in begging ſuch benefits and deliuerances, as are much endeared vnto vs by his momentany denials and our owne wants; as it notably appeareth in the example of the woman of Canaan, who receiued at Chriſts hands diuers ſore repulſes, not becauſe hee was purpoſed to deny her requeſt, (for ſo gracious was he, that he neuer gaue final repulſe to ſuch humble ſuiters in their lawfull deſires) but becauſe hee would haue her proſecute it with greater earneſtneſſe, to which purpoſe one

Math,15,22,2

Aug. in ſerm.

ſaith, that God in tribulation ſtirring vp the faith to aske, and himſelfe deferring to grant, doth not deny his ayde, but only intendeth and inlargeth our deſire. And therefore if being impatient of our croſſes we ſhould immoderately couet to haue them remoued before wee haue by them attained vnto theſe ends, wee doe in effect deſire that our corrections ſhould become (like thoſe of the Iſraelites) vaine and fruitleſſe. If we ſhould ſue to haue the playſters remoued, and the bitter potions taken away, before our ſores and ſickneſſe of ſinne be healed and cured, wee doe thereby deſire that the Lord would giue vs ouer as a deſperate cure, and leaue vs to rot and periſh in our diſeaſes and corruptions.

.1.30.

.Sect.8.
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Sixtly, let vs conſider that the Lord oftentimes commeth to our ayde, and ſaueth and deliuereth vs out of our troubles, when wee are brought into the greateſt extremities, and paſt all hope of recouering out of our miſeries, for then is he moſt glorified and his wiſdome magnified, when as we being brought vnto our wits end, and ſeeing no poſſible meanes of eſcaping out of our tribulations, he findeth an eaſie paſſage and egreſſe out of them; then is the Omnipotency of his power manifeſted, when he deliuereth vs out of ſuch euils as doe quell and ouerwhelme all humane ſtrength; then is the proweſſe and might of our General beſt knowne, when he ſupporteth vs in moſt terrible conflicts, and giueth vs victory ouer inuincible enemies, wee ſeeing no ſtrength in our ſelues to make reſiſtance. And finally, then principally we are occaſioned to extoll and prayſe our heauenly Chyrurgion and Phyſician, when as he cureth our incurable wounds, and recouereth vs out of our moſt deſperate diſeaſes. An example whereof wee haue in *Abraham*, whom God continued childleſſe (though he had made gracious promiſes vnto him of multiplying his ſeed) vntill he and his wife were ſo ſtricken in age, that there was no hope remayning: And yet *hee aboue hope, beleeuing vnder hope, that hee ſhould be the father of many Nations*, as the Apoſtle ſpeaketh, *And not weake in faith, neither conſidering his owne body, which was now dead, being almoſt an hundred yeare old, nor the deadneſſe of* Sarahs *wombe, but tarrying patiently, he did at length enioy the promiſe.* So he promiſed the people of Iſraell that hee would bring them out of Egypt, and giue them poſſeſſion of the Land of Promiſe; but this hee performeth not whileſt *Pharaoh* liued, who was their friend, when as in reaſon there might haue beene ſome likelihood of it, but when they were moſt endangered to the rage and malice of their tyrannicall enemies, and had no appearance of hope to bee freed out of that cruell bondage, or to ſhake that iron yoke from off their necke. And thus afterwards hee deliuered them from the captiuity of Babylon, not when they were in their chiefe floure and ſtrength, and able to make ſome ſhift for themſelues; but when their caſe was vtterly deſperate, the Lord freed them out of this miſery, plucking them (as the Prophet ſpeaketh) like *firebrands out of the fire.* So he ſaued *Dauid* when he ſeemed vnto himſelfe vtterly forſaken, and deliuered him out of the hands of *Saul*, not by keeping him farre off from danger, but when hauing enuironed him about with a ſtrong army, he was euen ready to ſeize vpon him. And thus our Sauiour being in the ſhip with his Diſciples, did ſeeme to neglect them in their greateſt danger, and did not awake out of ſleepe, nor ariſe to deliuer them, till the ſhip was couered with waues, and ready to ſinke. And afterwards hee ſuffered them to be toſſed with a tempeſt, & by his miraculous walking on the Sea to be aſtoniſhed with feare; and then being brought into the laſt extremity, and paſt hope of eſcaping out of danger, he giueth vnto them comfort, by aſſuring them of his preſence. Finally, hee would not preſerue *Lazarus* life by going vnto him in the time of his ſickneſſe, nor yet when he was newly dead and buried, but he purpoſely ſtayeth from him foure dayes at the leaſt, after his death, and then goeth and raiſeth him to life. Neither did he by his Angell deliuer *Peter* out of priſon preſently after he was apprehended, but the very night before that *Herod* intended to proceed to his execution, when as he was ſtrongly guarded betweene two Souldiers, bound with chaines, and had the Keepers beſides wayting before the priſon doore, euen then when all hope was paſt to naturall reaſon, he ſaued and deliuered him out of that imminent danger. And ſo to conclude this point with an example which is freſh in memory, the Lord ſaued vs from the Gunpowder Treaſon, not by diſcouering it when it was firſt plotted, but euen a few houres before it ſhould haue beene put in execution, when as in humane reaſon it was much more likely to haue been ſtill concealed, then to haue beene kept ſecret ſo long before, eſpecially conſidering that beſides thoſe who were actours in this Tragedie, they had ſo many lookers on, who were well acquainted with their courſes and proceedings. The which experience of Gods mercy and power in deliuering vs and others, out of moſt deſperate dangers, ſhould mooue vs ſtill to depend and waite patiently vpon God in all our troubles and afflictions, not onely when we haue any likelihood of helpe, but when we ſeeme paſt all hope of recouery, ſeeing euen then the Lord is as able and ready to ſaue and deliuer vs out of theſe miſeries; and will aſſuredly doe it in his good time, if it will ſtand with his owne glory, our ſpirituall good and the euer-

m.4.18.

4.19.

*Zach.*3.2.

*Pſal.*22.1.

1.*Sam.*23,26.

*Mark.*4.37,38.

Iohn 11.6.

laſting ſaluation of our bodies and ſoules. And therefore in our greateſt extremities, let this conſideration moue vs to wait vpon God, and rayſing and encouraging our dejected and fainting mindes, let vs ſay with the Pſalmiſt, *Why art thou caſt downe my ſoule, and vnquiet within me? Waite on God, for I will yet giue him thankes for the helpe of his preſence.*

Pſal.42.5.

§. Sect.9. The eighth meanes is to conſider, that God waiteth vpon vs to ſaue and deliuer vs in the fitteſt time.

Laſtly, if we would with patience wait the Lords leiſure when hee deferreth to helpe vs in affliction, let vs conſider, that God no leſſe waiteth vpon vs to doe vs good, than we to receiue it, expecting a conuenient time, when as hee may moſt fitly and ſeaſonably extend his mercy in our deliuerance, both for his owne glory, and the furthering of our ſaluation; according to that of the Prophet; *Yet therefore will the Lord waite, that he may haue mercy vpon you; and therefore he will be exalted, that hee may haue compaſſion vpon you.* The conſideration whereof ſhould moue vs, with patience to attend Gods leiſure for our freedome out of miſery; for if the Lord waite vpon vs to ſhew mercy, much more ſhould wee waite that wee may be partakers of it. If he be content to watch for the moſt conuenient time of deliuering vs out of trouble, and will not when it is come deferre his helpe (for who waiteth longer than he muſt needs, and who that is wiſe letteth paſſe his beſt opportunity of doing that good which he entendeth?) then how much more ſhould we watch and waite with patience and comfort till this ſeaſonable time come, when as it is beſt and fitteſt, that this promiſed mercy ſhould be emparted vnto vs. Furthermore, let vs conſider, that our greateſt and longeſt afflictions ſhall not be able to ſeparate vs from the infinite and euerlaſting loue of God, as the Apoſtle telleth vs; but as in loue hee began to correct vs, ſo in the ſame loue he continueth our chaſtiſements, that hee may by mortifying our ſinne preſerue vs from condemnation, and by perfecting his gifts and graces in vs, make vs fit for his euerlaſting Kingdome; being euer ready in his tender compaſſion to vphold and ſtrengthen vs in our greateſt conflicts, and to giue vs victory by deliuering vs from them, when as it ſhall be moſt ſeaſonable for our profit and beſt aduantage. Finally, let vs remember, that though our croſſes and afflictions in this World be exceeding grieuous and tedious, yet they are light and momentany in compariſon of thoſe intolerable tortures and euerlaſting torments of Hell fire, from which the Lord in his infinite goodneſſe hath ſaued vs; vſing for this purpoſe the afflictions and ſufferings of his deare Son, as the onely meritorious cauſe, and our afflictions who are the members of this body, as an inferiour, yet effectuall meanes of our freedome from theſe euils. And on the other ſide, let vs call to minde thoſe vnſpeakable and eternall ioyes which we ſhall come vnto by this rough and thorny way of afflictions; which can in no compariſon bee matched with our miſeries; *For the afflictions of this preſent world, are not worthy the glory which ſhall be reuealed,* ſeeing they being *light and momentany, doe cauſe vnto vs a farre moſt excellent and eternall waight of glory,* and being tolerable to him who beareth them vpon the ſhoulders of patience; and temporary, not out-laſting the vncertaine time of our ſhort (though longeſt) liues, doe bring vs vnto *an inheritance, immortall and vndefiled, and that fadeth not away, reſerued for vs in the Heauens,* and that not through our owne power, which would ſoone faile, and at euery encounter hazard our ſaluation, but through the omnipotent power of God, out of whoſe almighty hand none can pull vs. In which regard we haue juſt *cauſe of reioycing, though now for a ſeaſon (if need require) wee are in heauineſſe through manifold tentations, ſeeing the tryall of our faith, which is hereby exerciſed, being much more precious than gold that periſheth, ſhall be found vnto our prayſe, and honour and glory, at the appearing of Ieſus Chriſt,* as the Apoſtle ſpeaketh.

Eſay 30.18.

Rom.8.35.

1.Cor.11.32.

Rom.8.18.

2.Cor.4.17.

Verſe 6,7.

1.Pet.1.4.

Chap. XXXV.

Of certaine duties which wee are to performe for the ſtrengthening of our faith and patience, when God deferreth to deliuer vs out of our afflictions, and of our thanksgiuing when we are deliuered.

§. Sect.1. The firſt dutie is often to renew our repentance.

ANd theſe are the things whereon wee muſt meditate for the confirming of our faith, affiance, hope and patience, when God deferreth the accompliſhment of his promiſes, and doth not deliuer vs from our croſſes and afflictions; now wee are to entreate briefly of certaine duties to be performed of vs for the ſame purpoſe which reſpect action. And firſt wee ought carefully when God continueth vpon vs theſe croſſes and corrections, to renew oftentimes our repentance towardes God, and faith in Ieſus Chriſt. Vnto the former, namely the practice of renewed repentance in the time of our afflictions, the Scriptures euery where exhort vs. So the Lord by the Prophet ſtirreth vp the people in captiuity to the performance of this duty. *Turne vnto me, ſaith the Lord of hoſts, and I will turne vnto you, ſaith the Lord of hoſts.* And the Apoſtle *Iames* likewiſe perſwadeth vnto it, *Draw neere vnto God, and hee will draw neere vnto you, cleanſe your hands you ſinners, and purge your hearts yee wauering minded. Suffer afflictions, and ſorrow yee, and weepe; let your laughter be turned into mourning, and your ioy into heauineſſe.* Neither

Zach.1.3.

Iames 4.8,9.

ther are wee in time of affliction to performe this duty after an ordinary manner, but with great earneſtneſſe, vehemency, and with all the powers of our heart and ſoules, according to that of the Prophet; *Turne you vnto me with all your heart, with faſting, weeping and mourning; and rent your heart and not your clothes, and turne vnto the Lord your God.* Vnto which earneſt and ſound conuerſion the people of God exhort one another in the land of their captiuity. *Let vs* (ſay they) *ſearch and try our wayes, and turne againe to the Lord; Let vs lift vp our hearts with our hands vnto God in the Heauens.* And thus ſeriouſly haue the faithfull from time to time renewed their repentance, when they haue by the hand of God beene brought into trouble and extremity, as we may ſee in the example of the Iſraelites oppreſſed by the Philiſtimes, who humbled themſelues greatly, and wept ſo abundantly, that they are ſaid to haue drawne water (as with buckets out of a Well) and to haue powred it out before the Lord. So *Dauid* ſaith, that *he fainted in his mourning, and cauſed his bed euery night to ſwimme, and watered his couch with his teares.* And among the people of the Iewes being in that great danger through *Hamans* Conſpiracie, it is ſaid, that there was *great ſorrow and faſting, and weeping, and mourning, and many lay in ſackcloth and aſhes.* And in the time of their captiuity, the Prophet ſaith of the whole Church, that *ſhee wept continually in the night, that her teares did runne downe by her cheekes, hauing none to comfort her.* Which examples wee are to imitate when wee are in affliction, if we would haue our faith aſſured in Gods promiſes, when he deferreth to performe them; and our patience ſo confirmed that wee may endure and beare all croſſes with comfort and contentment. For if our new committed ſinnes, ſince the time of our firſt and generall repentance doe lie vpon our conſciences vnrepented of, defiling our bodies and ſoules with their guilt and filthineſſe; they will exceedingly weaken our aſſurance in Gods promiſes of helpe and deliuerance, and accordingly diſable our patience, when as faith and hope, the chiefe pillars vpon which it reſteth are taken from it.

Ioel.2.12,13.

Lam.3.41,42.

1.Sam.7.6.

Pſal.6.6.

Eſt.4.3.

Lament.1.2.

§. Sect.2.
That vnleſſe we performe this duty of repentance, wee can haue no aſſurance of helpe and deliuerance.

For without this renewed repentance we cannot with any good ground of reaſon waite vpon God for freedome, and deliuerance with aſſurance and expectance of his helpe. Firſt, becauſe the promiſes are made vnto thoſe onely who forſake their ſinnes by true repentance, according to that of *Azariah* the Prophet, *The Lord is with you, while yee be with him; and if yee ſeeke him, he will bee found of you; but if yee forſake him, hee will forſake you.* So the Prophet *Eſay*, *Seeke the Lord whileſt hee may be found, call yee vpon him whileſt hee is neere. Let the wicked forſake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord: and he will haue mercy vpon him, and to our God, for he is ready to forgiue.* And *Ezechiah* to the ſame purpoſe ſaith to the people: *If yee returne vnto the Lord, your brethren and your children, ſhall find mercy before them that led them captiues, and they ſhal returne vnto this land, for the Lord your God is gracious, and will not turne away his face from you, if yee conuert vnto him.* And the Apoſtle telleth vs, that *if wee iudge our ſelues, wee ſhall not be iudged of the Lord.* So that ſtill repentance is the condition of Gods promiſes, vpon the performance whereof they are likewiſe performed, according to that of *Azariah, Whoſoeuer returned in his affliction to the Lord God of Iſrael, and ſought him, he was found of them.* Eſpecially when as this duty is performed with all earneſtneſſe and ſerious heartineſſe, becauſe this hath a more ſpeciall promiſe from the Lord, ſpeaking after this manner by his Prophet, *Ye ſhall ſeeke me and finde me, becauſe yee ſhall ſeeke me with all your heart.* And conſequently, they who liue in their ſinnes without repentance, cannot apply vnto themſelues theſe promiſes, becauſe they doe not performe the condition, and ſo failing and faltring in their faith and hope, they eaſily fall into murmuring and impatiencie. Secondly, it is Gods maine end in correcting vs, to bring vs by his chaſtiſements vnto vnfained repentance, and therefore if impenitently we continue in our ſinnes, wee cannot waite vpon God for helpe and deliuerance, ſeeing ſo he ſhould be fruſtrate of of his principall end, but may juſtly expect that hee will double and redouble our afflictions, vntill according to his purpoſe hee hath brought vs vnto repentance and amendment; vnleſſe wee be in the number of thoſe whom hee giueth ouer as a deſperate cure, reſeruing them for euerlaſting and helliſh condemnation. So one ſaith, that God can this preſent day free and deliuer vs out of all our afflictions, but hee will not doe it till hee ſee vs purged and purified from our ſins, ſoundly conuerted from our euill wayes, and our repentance not onely begun, but well ſetled and throughly confirmed in vs. And as the gold-ſmith will not take his gold out of the furnace, vntill he ſee that it is well purified from the droſſe, becauſe this was the end why hee caſt it in; ſo the Lord will not deliuer vs out of this furnace of afflictions, vntill the droſſe of ſinne bee by our repentance purged away, becauſe this was the end that moued him to caſt vs into it. Thirdly wee muſt knowe and remember that our ſins are the cauſes of our afflictions, & therefore till they be taken away by vnfained repentance, wee can haue no hope of the remouall of our croſſes; for as the fire muſt

2.Chron.15.2.

Eſay 55.6,7.

2.Chron.30.9.

1.Cor.11.31.

2 Chron.15.4.

Ier.29.13.

Chryſoſt.ad Pop. Antioch.Homil. 4. de patientia.

needs burne vs which wee cary in our booſomes vnleſſe it bee caſt out, or extinguiſhed with water, becauſe it is an effect which inſeparably accompanieth its very eſſence and nature: ſo will this fire of ſinne continually ſcorch vs with the heate of puniſhment, ſeeing they cannot bee ſeuered aſunder, vnleſſe we do put out and extinguiſh them, by caſting vpon them the water and teares of vnfained repentance. Fourthly, ſin is the ſting of afflictions, which being pulled out they become harmeleſſe; but if it ſtill remaine in them, it will infuſe into them ſuch a tormenting & deadly poyſon, that the paine wil grow intolerable, & impoſſible to be endured with any patience. It doth exceedingly wound and weaken our faith, making vs to doubt of Gods loue towards vs, ſeeing we ſhew in our obedience ſo ſmall fruits of loue towards him; which wounds will not bee cured till ſinne the ſting that made them bee pulled out, and the ſores waſhed and bathed by vnfained repentance. And the guilt of ſinne is vnto the conſcience an intolerable burthen, which being added to the burthen of afflictions cannot poſſibly bee ſuſtained with humane ſtrength; and therefore it is no way able to beare them with patience, vnleſſe wee lighten our loade, caſting away ſinne that preſſeth downe, by turning vnto God in vnfained repentance. And then bearing no burthen of our owne impoſing, but that alone which God layeth vpon vs, wee ſhall eaſily ſuſtaine it with comfort and contentment, both becauſe it is light in waight, as the Apoſtle telleth vs, and alſo wee haue aſſured hope by Gods gracious promiſes, that within a ſhort time we ſhal be freed from it.

§. Sect. 3. The ſecond duty is often to renew our faith in Gods promiſes.

Secondly, hauing thus renewed our repentance, wee are in the next place to renew our faith, applying vnto our ſelues all the gracious promiſes of the Goſpell, made vnto repentant ſinners, eſpecially thoſe which concerne the free forgiueneſſe of ſinne, both in reſpect of the guilt and puniſhment, and our deliuerance out of all our afflictions and calamities in Gods due and appointed time, when as it will moſt ſtand with his glory and the euerlaſting good of our owne ſoules. Whereby our faith being renewed and ſtrengthened, we ſhall be the better enabled hopefully to expect the performance of Gods promiſes, although the things promiſed bee not ſubiect to ſight, and aboue the reach of naturall reaſon, for as the Apoſtle ſaith; *Faith is the ground of things which are hoped for, and the euidence of things which are not ſeene.* And although God tryeth vs with many delayes, yet wee will patiently attend his leiſure; for as the Prophet ſpeaketh, *He that beleeueth ſhal not make haſte*; becauſe he is aſſured by faith, that though hee haue not from God helpe and deliuerance, when he firſt deſireth it, yet he ſhall moſt aſſuredly obtaine it, when as it will tend to his greateſt benefit.

Heb.11.1.

Eſa.28.16.

§. Sect. 4. The third duty is true humility, whereby we meekely ſubmit our ſelues to Gods good pleaſure.

The third meanes whereby wee may bee enabled to waite vpon God, when he deferreth to accompliſh his promiſes, and to deliuer vs out of our troubles and afflictions, is to labour after true humilitie, whereby knowing and acknowledging our owne ignorance, which maketh vs vnable to diſcerne truely what is good or hurtfull for vs, wee doe wholly deny our ſelues and our owne wiſedome, and reſigne our ſelues ouer freely and wholy vnto God, to be ruled and ordered by him; as he thinketh good, whether it bee to liue in proſperity or affliction, plenty or pouerty, health or ſickneſſe, life or death, being perſwaded, that hee is infinite in wiſedome and knoweth what is beſt; infinite in power, and therefore able to bring it to paſſe maugre the malice and might of all oppoſers, and infinite alſo in loue and compaſſion; and therefore willing and ready to doe that which in his wiſdome he ſeeth to bee fitteſt for vs. And this ground of patience the Apoſtle propoundeth, where hee ſaith, that *the Lord knoweth to deliuer the godly out of tentation*, that is, he ſo knoweth, that hee alſo both can and will powerfully effect it. Vpon which foundation we muſt alſo build our patience and comfort, when as we continue long in trouble and affliction; and being perſwaded of Gods infinite wiſdome, power and loue, let vs reſigne our ſelues wholy to his good will and pleaſure, knowing that nothing euer miſcaried which was intruſted to his care and prouidence. And though our afflictions bee tedious and bitter to fleſh and bloud, yet let vs patiently endure that which hee in his wiſdome and goodneſſe is pleaſed to inflict, neither preſcribing vnto him the meaſure of our afflictions (for it is abſurd and ridiculous for the childe to make choice of his rod, and to appoint vnto his Father what number of ſtripes hee ſhall giue vnto him) nor the meanes by which wee would be deliuered, which are better knowne to God than vnto vs; nor finally, the time of our troubles, how long they ſhall laſt, and when wee would haue him to free vs from them. For ſo wee ſhall but fall into a dangerous premunire, and make forfeiture of our ſpirituall eſtate, by encroaching vpon Gods royall priuiledges and prerogatiues, ſeeing our office and dutie is onely to beare the croſſe, and it is Gods part to take it away. According to the ſaying of an ancient Father; to know (ſaith he) the time when our tribulation and afflictions are to be taken from vs, it belongeth to him who hath inflicted them, but to beare them meekly with thankſgiuing, it is the proper worke of our patience. And if we thus meekly ſubmit our ſelues to the will of

2.Pet.2.9.

Noſtri eſt crucem ferre, Dei verò auferre. Noſſe enim quando tribulationes auferri oporteat illius eſt qui eas permiſit inferri. Chryſ. in Math.3. homil.10.

of God, it will heereof come to paſſe, that both we ſhall beare our greateſt afflictions with greater comfort and contentment, than worldly men the leaſt defects of their earthly proſperity; & alſo that we ſhal much the ſooner bee freed from them, ſeeing our gracious Father will no longer ſmite and beate vs, when as hee ſeeth vs already throughly humbled, vnleſſe it be in the caſe of tryall, for the better manifeſtation of his graces in vs, that hereafter hee may crowne them with the greater glory.

§.*Sect.5.*
he fourth
ty is to truſt
God at all
mes,in the
reſence and
bſence of in-
riour means.
eb.13.15.

The fourth meanes, enabling vs to waite vpon God in trouble and affliction, is to worke our hearts vnto firme affiance in him in all eſtates and conditions, that we may ſay with Iob, *Though he kill me, yet will I truſt in him*, and that both in the preſence and abſence of inferiour meanes. For if in our croſſes and calamities, wee doe not as wee ought, looke vnto God, but reſt in the helpe of our worldly hopes and ſecondary cauſes; it is not poſſible to preſerue our patience, ſeeing they will through vnfaithfulneſſe betray vs when wee truſt in them; through impotencie and inſufficiency faile vs, when wee reſt vpon them; and when they haue pulled vs vp (as we were ſinking) to the top of the waters, and wee thinke our ſelues eſcaped out of the danger, they will let goe their hold for want of ſtrength, or wilfully thruſt vs backe againe into the gulfe of deſtruction: whereas if our whole affiance and confidence bee in the Lord and his promiſed helpe, wee ſhall bee well freed from the violence of paſſion, and neither bee much lifted vp with hope in the abundance of earthly helpes, becauſe we know, that if hee doe but blow vpon them, they doe preſently vaniſh; nor dejected with feare and deſpaire, when as they faile and forſake vs, becauſe we are aſſured, that God in whom we truſt, is able to deliuer vs without them, by his al-ſufficient power, or elſe can when hee pleaſeth prouide vs other meanes in their ſtead, which are more conuenient and better able to helpe vs. Let vs therefore in all our afflictions put our truſt in the Lord, ſaying with the Church when hee deferreth his helpe. *Be not terrible vnto mee, thou art my hope in the day of aduerſity.* And againe, *Giue vs helpe againſt trouble, for vaine is the helpe of man. For it is better* (as the Pſalmiſt ſpeaketh) *to truſt in the Lord, than to haue confidence in man: It is better to truſt in the Lord than to haue confidence in Princes, for bleſſed is the man who truſteth in the Lord, and whoſe hope the Lord is*; as the Prophet pronounceth him, bleſſed in reſpect of his preſent condition, ſeeing hee is aſſured in Gods good time of helpe and deliuerance, and in the meane time, of his gracious preſence and aſſiſtance, enabling him to beare with patience and comfort whatſoeuer he is pleaſed to lay vpon him; and bleſſed in reſpect of his future hopes, ſeeing he ſhall haue his patience, and humble waiting on the Lords leiſure, rewarded and crowned with euerlaſting happineſſe. Whereas contrariwiſe, *Curſed is the man who truſteth in man, and maketh fleſh his arme, and withdraweth his heart from the Lord*; becauſe hee ſhall but inherit the winde, and bee fruſtrated of his hope and confidence, leaning vpon ſuch weake reeds and broken ſtaues, as will moſt faile and deceiue, when as they are moſt reſted vpon. According to that lamentable complaint of the afflicted Church *Whileſt we waited for our vaine helpe, our eyes failed; and in our waiting wee looked for a Nation that could not ſaue vs.*

Ier.17.17.
Pſal.108 12.
Pſal.118.8.9.
Ier.17.7.
Ier.17.5.
Lam.4.17.

§.*Sect.6.*
The fifth duty is frequent and feruent prayer.

Laſtly, becauſe in our afflictions we are ſo weake and wayward, that we are impatient of any delay, therefore we are to haue often our recourſe vnto God by feruent and effectuall prayers, earneſtly crying and crauing for freedome & deliuerance in ſuch a time as the Lord ſeeth fitteſt for his owne glory and our ſpirituall good; and that in the meane time hee will giue vnto vs ſuch ſtrength and patience, and ſo inwardly refreſh vs with the ſweete feeling of his loue and comforts of his holy Spirit, that we may bee able to endure our afflictions, as long as he ſhall be pleaſed to continue them vpon vs; grounding theſe our prayers vpon his word and gracious promiſes, whereby hee hath aſſured vs, that hee will ſaue and deliuer vs, if wee call vpon him, when as it ſhall be moſt profitable for vs to receiue this mercy; and that in the meane while hee will ſo ſupport vs with the power of his might, that wee ſhall not faint in the day of tryall, nor bee ouerwhelmed with the waight of afflictions.

§.*Sect.7.*
That after our deliuerance wee muſt render vnto God prayſe and thankeſgiuing.

And thus haue I ſhewed how the Chriſtian is to cary and demeane himſelfe whileſt he is vnder the croſſe: Now in the laſt place, according to our order propounded in the beginning of this ſecond Booke, wee are briefly to declare what duety he is to performe, after that through Gods grace and mercifull aſſiſtance hee is freed from his afflictions. And this in a word is, out of a heart truely and vnfainedly thankfull to render vnto the Lord all glory, prayſe and thankſgiuing for his deliuerance out of theſe troubles. For this dutie the Lord himſelfe requireth of vs; *Call vpon mee in the day of trouble; ſo will I deliuer thee, and thou ſhalt glorifie me.* So the prophet Ieremy, *Sing vnto the Lord, prayſe yee the Lord, for he hath deliuered the ſoule of the poore from the hand of the wicked.* And the Pſalmiſt diuerſifying the ſeuerall miſeries, out of which the Lord deliuereth his people, doth take occaſion thereby to incite and ſtirre men vp to praiſe his holy name. *Let them therefore* (ſaith he)

Pſal.50.15.
Ier.20.13.
Heb.13.15.

con-

Pſa.107.22.23.32.

confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men; and let them offer the ſacrifice of prayſe, and declare his workes with reioycing. Let them exalt him in the congregation of the people, and prayſe him in the aſſembly of the Elders. And this duty the Lord highly prizeth, preferring it farre aboue all ſacrifices and burnt offerings.

Pſal.50.13.14.

According to that of the Pſalmiſt, *Will I eate the fleſh of buls? or drink the blood of goats? Offer vnto God prayſe, and pay thy vowes vnto the moſt high.* In regard whereof he profeſſeth, that he wil much rather performe it than the other, as being much more acceptable:

Pſal.69.30.31.

I will prayſe (ſaith he) *the name of God with a ſong, and magnifie him with thankſgiuing; for this ſhall pleaſe the Lord better than a young bullocke that hath hornes and hooſes.* Yea, this is the end which not onely God propoundeth of our deliuerances, that wee ſhould glorifie him, but which the faithfull alſo propound vnto themſelues in all their troubles, therefore eſpecially crauing helpe and ſuccour at Gods hands in their afflictions, that they may haue occaſion of thankſgiuing, and of lauding and magnifying his holy name for their deliuerance.

Pſal.9.13.14. & 106.47.

So *Dauid* prayeth, *Haue mercy vpon mee, O Lord, conſider my trouble which I ſuffer of them that hate me, thou that lifteſt me from the gates of death, that I may ſhew all thy prayſes within the gates of the daughter of Sion, and reioyce in thy ſaluation.* And elſe where, *Saue vs, O Lord our God, and gather vs from among the heathen, that we may prayſe thy holy name, and glory in thy prayſe.* And becauſe through their great corruption of nature the faithfull haue feared to forget ſo excellent a dutie after their deliuerance, (like vnto the leapers who being cleanſed, onely one of ten returned to giue thankes) therefore they haue beene ready to binde themſelues by ſolemne vow and promiſe to the performance of it;

Hoſ.14.3.

according to that of the Prophet, *Take away all iniquity, and receiue vs graciouſly, ſo will wee render the calues of our lippes.* And thus *Dauid* hauing bound himſelfe by vow to praiſe God for his deliuerance, after he was deliuered penned an excellent Pſalme of thankſgiuing, wherein hee performeth his vowes vnto God.

Pſal.116.3.12.13.14.17.

What ſhall I render (ſaith he) *vnto the Lord for all his benefits towards me? I will take the cup of ſaluation, and will call vpon the name of the Lord. I will pay my vowes vnto the Lord, euen now in the preſence of all his people. I will offer vnto thee a ſacrifice of prayſe, and will call vpon the name of the Lord.* And againe, *I will prayſe thee, becauſe thou haſt heard me, and haſt beene my deliuerance.*

Pſal.118.21. & 50.14.

The which vowes of thankeſgiuing, the Lord himſelfe requires, *Offer vnto God prayſe, and pay thy vowes vnto the moſt high.* And therefore ſeeing theſe thanks and prayſe are the maine end of our deliuerances, which both God and the faithfull do chiefly aime at, let vs carefully endeauour to attaine vnto it; for by the rule of reaſon the end is alwayes better than that which is deſtinated vnto it; and conſequently if wee muſt eſteeme our deliuerance it ſelfe, by which wee are freed from all our troubles; much more accompt are we to make of the prayſes of God, and our thankſgiuing after that we are eſcaped; ſeeing it is the end for which God deliuereth vs, and we deſire to bee deliuered. And as in the time of our affliction wee are diligent in prayer, and earneſt ſuiters vnto God for his helpe and aide; ſo hauing obtained it, let vs bee as forward and ready to returne vnto him thankes and prayſe for his mercy and goodneſſe. For otherwiſe wee ſhall diſcouer vnto God and our owne conſciences moſt ſhamefull ingratitude, in that being ſuch bare banke-rupts, that wee haue nothing to returne vnto God for all his benefits, we will not remaine thankfull debters; and hauing nothing elſe to render vnto him for all his mercies, wee will not ſo much as yeeld vnto him prayſe and thankes. Yea, wee ſhall plainly proue, that we are not in the number of Gods faithfull people, whoſe conſtant practice in all ages hath beene, to magnifie and glorifie the holy name of God, when they haue beene deliuered out of any afflictions, as it plainely appeareth in ſo many places of the ſacred Scriptures; that it is but loſt time to inſiſt vpon them.

§. Sect.8. What kinde of thankefulneſſe is to be offered vnto God for our deliuerance.

Now this thankfulneſſe whereby wee glorifie God, for his gracious deliuerance of vs out of trouble and affliction, is not to bee onely formall and externall, but is firſt and principally to bee ſeated in our minds and hearts, wherein wee are perpetually to retaine a gratefull remembrance of Gods mercy towards vs, with a reſolued purpoſe and intention in all things to glorifie his holy name, when as any occaſion is offered or may be taken by vs.

Mal.2.2.

For the Prophet *Malachie* threatneth a curſe againſt the Prieſts which was to fall vpon them, if they did *not conſider, or put it in their heart to giue glory vnto the Lord.* And the Apoſtle exhorteth vs in all things to intend and aime at Gods glory,

1.Cor.10.31.

Whether (ſaith he) *yee eat or drinke, or whatſoeuer yee doe, doe all to the glory of God.* But yet this thankfulneſſe is not wholly to be reſerued (as it were) in the cloſe priſon of our owne breſts, for ſo God ſhould loſe the glory, our neighbours a good example, and wee faile in the performance of our duty, but it is alſo to be profeſſed with our mouthes, and our profeſſion to be approued by our workes and actions. In our ſpeeches we are to declare what great things the Lord hath done for vs, to magnifie his mercies for our deliuerances out of trouble, and to praiſe his holy Name in Pſalmes, Hymnes and ſpirituall Songs, ſweetning the Muſique of the voice with the harmonious melody of our hearts. And becauſe the Lord is glorified, not onely in his prayſes, according to the ſaying in the *Pſalmes*, *Hee that ſacrificeth praiſe, doth glorifie me*; but alſo in all our holy communications, and in our religious, honeſt and ſauoury ſpeeches; therefore wee muſt acquaint our tongues with the Language of Canaan, and auoyding all corrupt and vnprofitable words, we muſt ſet a watch before the doore of our lips, and carefully take heed that our ſpeeches be ſo powdered with the ſalt of wiſdome and holineſſe, that they may not onely glorifie God, but alſo tend to the edification of thoſe that heare vs. Finally, becauſe thankfulneſſe profeſſed is not ſufficient, vnleſſe it alſo approued by our workes of godlineſſe and ſanctification; therefore wee muſt endeauour alſo that our *lights may ſo ſhine before men, that ſeeing our good workes, they may glorifie our Father in Heauen.* And to this end let vs take heed that we doe not dimme or dazle this light, by ouer-ſhadowing it with the black cloud of ſinne and wickedneſſe; but eſpecially let vs labour to mortifie thoſe corruptions, and to forſake thoſe ſinnes, which our owne conſciences doe condemne to bee the likelieſt cauſes of our late afflictions, leſt lying and liuing ſtill in our ſinnes, and impenitently going forward in our former euill courſes, we fall into a relapſe of Gods eſcaped judgements, and after our deliuerance from leſſer afflictions, haue (as our Sauiour ſpeaketh) ſome worſer puniſhment inflicted vpon vs. And withall let vs labour in the contrary workes of holineſſe and righteouſneſſe, endeauouring by our abundant fruits of an holy and ſanctified life, that our heauenly Father may be glorified; and ſo may we be aſſured that the Lord will for the time to come, either preſerue vs out of ſuch afflictions, as wee haue formerly ſuffered, or will inflict them onely for our triall, and the manifeſtation of his gifts and graces in vs; bringing vs as his moſt approoued Souldiers into this conflict of tentations, that wee may obtaine victory ouer all our ſpirituall enemies, and afterwards bee crowned with all glory and happineſſe in his heauenly Kingdome, which he grant vnto vs that hath dearely bought it for vs, Ieſus Chriſt the righteous, to whom with the Father, and the holy Spirit, be rendered of vs, and his whole Church, all honour and prayſe, power, majeſty and dominion both now and for euermore. *Amen.*

Col.3.16.
Pſal.50.23.
Col.4.6.
Epheſ.4.29.
Math.5.16.
Iohn 5.14.
Iohn 15.8.

FINIS.

THE CHRISTIAN WARFARE,

The Fourth and laſt Part.

CONTAYNING THE CONFLICT BETWEENE THE FLESH AND THE SPIRIT.

WHEREIN IS DESCRIBED THE
Nature of theſe Combatants, the malice and power of
the Fleſh and fleſhly Luſts, with the meanes
whereby wee may ſubdue and
ouercome them.

By I. DOWNAME Bachelar in Diuinitie, and
Preacher of GODS *Word.*

GAL. 5.17.
For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh, and theſe are contrary the one to the other, ſo that yee cannot doe the thing that yee would.

LONDON,
Printed by *William Stansby*, for *Philemon Stephens* and
Chriſtopher Meredith, at the Golden Lyon in *Pauls*
Church-yard, 1633.

In this Conflict two things are to be conſidered.

- 1. The Enemies and Combatants which are deſcribed
  - 1. By their names and natures, the
    - Fleſh,
    - Spirit.
    - Chap. 1. to 8.
  - 2. Their properties where is ſhewed that the fleſh is an enemy exceeding dangerous; the which appeareth first in reſpect
    - 1. Of its own nature becauſe it is very
      - Malicious, Chap.8.
        - In it ſelfe, § 1. to 5.
        - Vnto vs, § 5. to 13.
      - powerfull in reſpect both of its
        - ſtrength and that either
          - ſimply in it ſelfe, Chap.9. § 1,2.
          - compared with the Spirit, § 3.
        - Policy the which is conſidered either
          - 1. Generally where it is ſhewed that it is
            - great in it ſelfe, Chap.10. § 1.
            - pernicious to vs. § 2.
          - 2. Specially, where of the ſpeciall deceits which reſpect either
            - our perſons and ſtates, Chap.11,12,13.
            - Certaine duties required which are of two ſorts.
              - The first reſpect mortifying of our ſinnes, Chap.14,15.
              - The ſecond the practice of vertuous actions, by which it ſeeketh
                - 1. To hinder vs from practiſing them, Chap. 16.2.
                - 2. To diſturbe vs in them, Chap.17. § 1,2.
                - 3. To withdraw vs from them, Chap.17. § 3,4.
    - 2. Of diuers aduantages which it hath againſt vs, the which are two: the
      - 1. That it dwelleth in vs, Chap.18. § 1,2,3.
      - 2. That it is neuer weary in fighting againſt vs, § 4.
- 2. The fight betweene them, in which conſider two things,
  - 1. The Conflict it ſelfe where conſider
    - 1. That there is ſuch a Conflict in euery Chriſtian, Lib.2. Chap.1.
    - 2. The nature of it, where conſider thoſe things which are
      - more eſſentiall, as
        - 1. The cauſes of it which are
          - Efficient, Chap.2.
          - Formall, Chap.3.
        - 2. The manner of it in reſpect of
          - 1. The whole perſon regenerate, Chap.4.
          - 2. His ſeuerall faculties and parts, Chap.5,6.
      - leſſe eſſentiall, the which are three
        - 1. The effects of it the which are two
          - 1. That the man regenerate cannot with full conſent of will chuſe & commit any euill, Chap.7.§ 1,2.
          - 2. That hee cannot with full conſent of will chooſe and doe any good.
        - 2. The ſubiect in whom it is fought which is handled
          - 1. Negatiuely where is ſhewed that this fight is not in thoſe who are
            - 1. Perfectly regenerate, Chap. 8, § 1.
            - 2. Vnregenerate. Where of the differences betweene the combate that is in the vnregenerate & the regenerate, C.8,9.
          - 2. Affirmatiuely. Where is ſhewed that it is in all the regenerate, and the ſignes of it, Chap. 10 § 10,11,12.
        - 3. The euent and ſucceſſe of the fight.
  - 2. The meanes to obtaine victory vnto which two things are required
    - 1. A due preparatiō to the fight vnto which two things are required
      - 1. That we remember certaine reaſons which may encourage vs to the fight, Chap.19.
      - 2. The right vſe of certain means whereby we may be enabled to overcome: the which are two
        - 1. The putting on of the ſpirituall armour, Chap 20. § 1.
        - 2. The obſeruing of certaine rules which are of two ſorts,
          - 1. Tending to weaken the fleſh the which are two
            - 1. To withdraw all meanes by which it is ſtrengthened, Chap.10 § 3,4.
            - 2. To vſe all meanes by which it may bee weakened, Chap.21.22,23.
          - 2. Tending to the ſtrengthening of the ſpirit, the which are two
            - 1. To ſhunne the meanes whereby it is Weakened, Chap.24.
            - 2. To vſe the meanes whereby it is ſtrengthened, Chap.25.
    - 2. A valorous carriage of our ſelues in the Conflict.

THE CHRISTIAN WARFARE.

The fourth Part.

OF THE CONFLICT BETWEENE THE SPIRIT AND THE FLESH: WHEREIN is ſhewed what they are, and the dangerouſneſſe *of this Enemie the Fleſh, with the aduantages which it hath* againſt vs.

The firſt Booke.

CHAP. I.

An Introduction into the following Diſcourſe, wherein is ſhewed, that our Enemies in the Chriſtian warfare are many, mighty and dangerous, eſpecially our owne fleſh, with the luſts thereof.

§. Sect. I. That we are to expect no peace in this life, but to fight continually againſt the enemies of our ſaluation.

IT was the errour of the Apoſtles in the infancie of their faith, that being admitted Chriſts diſciples, they ſhould abound in earthly priuiledges; for as they imagined that their Lord and Maſter ſhould like a mighty Monarch rule in the World, tryumphing ouer all his own, and the Churches enemies, & raigning in all Majeſticall glory and Peacefull plentie: ſo they hoped that they, who for the preſent followed him in the ſtate of affliction, ſhould afterwards ſecurely reſt from all troubles & dangers, haue the chiefe preferments in his glorious Kingdome, and the largeſt ſhare in this worldly happineſſe. The like conceipt poſſeſſeth many at their firſt entrance into the profeſſion of Chriſtian Religion, who doe not with *Abraham* and the reſt of the Patriarches, *ſee and beleeue the promiſes afarre off*, but expecting preſent reward and wages for their ſeruices, imagine that now they haue for Gods ſake forſaken the pleaſures of ſin, they ſhall haue in liew thereof immunitie from dangers, and freedome from afflictions, fame and fauour among men for their well deſeruing, ſecure plenty, and proſperous peace in regard both of outward and inward enemies. And therefore being ſicke of the ſame

Heb. 11. 13.

a *Iob.* 18.36.
b & 16.33.
c *Act.* 14.22.
d *Math.* 10, 34.

diſeaſe, the like medicines are to bee vſed for their recouerie, which our Sauiour applied vnto his Apoſtles; namely they are to bee informed that [a] Chriſts *Kingdome is not of this world*, that [b] *in the world they ſhall haue afflictions*, and [c] *by many tribulations enter into the Kingdome of Heauen*; that [d] Chriſt came not to bring peace and ſecurity, but fire and ſword, warres and diſſenſions, not onely betweene ſtrangers and enemies, but alſo among neareſt kindred and deareſt friends. Which warres and garboiles though they doe not preſently appeare after our conuerſion vnto God, and deliuerance out of that Egyptian ſeruitude of ſinne and Sathan, leſt being diſcouraged with our rough entertainement in our firſt entrance into the Chriſtian warfare, wee ſhould returne into our thraldome, and redeeme a baſe and diſhonourable peace, at the deare price of helliſh bondage; yet are wee ſure to meete with theſe difficulties and dangers, before wee can bee full conquerours and enter into the poſſeſſion of the holy Land.

§. *Sect.* 2.
That we are daily aſſaulted with forraigne forces the world and the Diuell.

For no ſooner is the Chriſtian waged into Gods warfare, by receiuing the Preſſe-money of ſome ſauing graces, and taking vpon him the Colours of an outward profeſſion, wherby he is known to be a ſeruant and ſouldier of Ieſus Chriſt; but preſently, there ſetteth vpon him a world of enemies, ſometime aſſaulting him in the open field, by affliction and perſecution, and ſometime out of the ſecret ambuſhments of earthly proſperitie. Beſides with viſible forces of worldly foes, hee is continually encountred with principalities and powers, ſpirituall wickedneſſes in high places, and inuiſible enemies, euen innumerable legions of infernall ſpirits, and the mighty troupes of that helliſh armie.

Ephes. 6, 11.

§. *Sect.* 3.
That our outward enemies are not ſo dangerous, as our owne fleſh and fleſhly luſts.

But though theſe forraigne foes being mighty and malicious, are exceeding terrible to the Chriſtian ſouldiour; yet are they nothing ſo dangerous, as thoſe inbred enemies which wee nouriſh in our owne boſomes, who like ſecret traytors diſarme vs of our chiefe weapons and munition, when as wee are aſſaulted with thoſe profeſſed enemies, and lay vs open and naked to bee ſpoiled by their inuaſions, and wounded by their blowes. For ſo were wee in our creation (through Gods infinite goodneſſe) furniſhed with ſuch impenetrable Armour of innocencie and righteouſneſſe, that Sathan with all his helliſh army could not hurt vs; and therefore not being able to preuaile by force and violence, he entertained with our firſt parents a treacherous parley, wherein hee perſwaded them to put off their armes, and to entertaine into their ſoules a troupe of his tentations, which were no ſooner entred, but preſently they vanquiſhed all their forces, ranſackt their ſoules of all ſpirituall graces, and brought them into a miſerable ſubjection through his helliſh tyrannie. And that he might the better keepe them in perpetuall obedience, hee did not onely kill and ſpoile the natural inhabitants, Gods ſauing graces, but placed euen in the chiefe Caſtle of their ſoules, a ſtrong gariſon of carnall corruptions and fleſhly luſts, which ſhould reſerue them like a conquered Citie, for his owne vſe, and (as it were) open the gates vnto him and his tentations, when as he pleaſed to make an entrance.

§. *Sect.* 4.
That Sathan and the world could not hurt vs, were they not ayded by our owne fleſh.

And this was the fountaine of all our miſerie, and the chiefe cauſe and meanes of Sathans tyrannous ſoueraigntie, and of our baſe thraldome and ſlauerie; yea this is the cauſe why hee ſtill preuaileth and holdeth vs captiue to doe his will. For thoſe forraigne forces, led vnder the conduct of Sathan and the world, could neuer vanquiſh vs; vnleſſe the fleſh and the luſts thereof did betray vs into their hands; their wiſdome could not circumuent vs, vnleſſe theſe ſecret traytors gaue them continuall intelligence of all aduantages; their malice and power could not hurt vs, if they had not a ſtrong partie to aſſiſt them in our owne boſomes, who by their mutinous ſedition and ciuill warres, weaken vs and ſtrengthen them; neither could they euer conquer vs, if theſe inteſtine rebels did not open the gates and let in the troupes of their tentations. And therefore as I haue indeauoured to arme and ſtrengthen the weake Chriſtian againſt the forces of thoſe forraigne enemies, ſo it now remaineth, that I ſhould adde to the former, this laſt part of the Chriſtian warfare, deſcribing this conflict betweene the fleſh and the ſpirit; and teaching the Chriſtian with what aydes and ſupplies he muſt ſupport his weakeneſſe in theſe dangerous encounters, how he muſt keepe vnder theſe wicked traytours, and ſo carry himſelfe and manage his weapons, as that he may be aſſured to obtaine the victory.

Chap. II.

Of the fleſh and the diuers ſignifications of it, and what we are to vnderſtand by it in the following diſcourſe.

§. *Sect.* 1.
That there is in a chriſtian this fight betweene the fleſh and ſpirit.

Where firſt wee will ſpeake of the enemies which fight one againſt another in this Warfare, and then of their conflict. In the former wee will conſider firſt, what theſe enemies are, and then how dangerous and pernicious vnto vs if they bee not ſubdued and kept in ſubjection to them which fight on our ſide againſt them. The enemies which thus fight with one another are the *Fleſh* and the *Spirit*, with an innumerable armie of their motions and luſts. Both which, with all their forces dwel in euery true Chriſtian, making mutuall oppoſition, the one nilling what the other willeth, and hindring and deſtroying, that which the other furthereth and aduanceth. This plainely appeareth by the Scriptures, which both diſcouer this hoſtile diſſenſion & contrarie faction in the ſame man, & the oppoſition & conflict which ariſeth from their enmitie and cohabitation, their naturall diuiſion and locall vnion, So the Apoſtle ſpeaketh plainely of this conflict in all Chriſtians. *Gal.5.17. The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh, and theſe are contrarie one to another*; and particularly in himſelfe, where he thus complaineth, *But I ſee another law in my members, rebelling, or warring, againſt the law of my minde, and bringing me into captiuitie to the law of ſinne, which is in my members.* And againe, *I my ſelfe in my mind ſerue the law of God, but with my fleſh the law of ſinne.* And hence it is that the Apoſtle *Peter* exhorteth vs, to fight valiantly againſt theſe luſts, becauſe they doe continally make warre againſt vs. *Dearely beloued* (ſaith he) *I beſeech you as ſtrangers and pilgrimes, abſtaine from fleſhly luſts, which fight againſt the ſoule.* 1.Pet.2.11.

ph.3.6.
Gal.5.17.

[illegible]
pant.
om.7.25.

Pet.2.11.

§. Sect. 2.
The diuers ſignifications of the word fleſh, taken for things materially ſubſiſting.

Now that wee may like Chriſts faithfull ſouldiers, after a lawfull and laudable manner thus fight againſt them, wee muſt in the firſt place labour to know what they are, leaſt we miſtake our enemies for our friends; to which end wee are to vnderſtand that the fleſh is diuerſly taken in the ſcriptures: As (to omit many acceptations of it which are far off and nothing pertinent to our preſent purpoſe) ſometime it is taken for all mankinde; In which ſenſe it is ſaid, that *all* [a] *fleſh had corrupted his way vpon the Earth*, that is, all mankind; *that all fleſh is* [b] *graſſe*, that is, all mankinde is fraile and momentany, and that God would [c] poure out his ſpirit vpon all fleſh, that is, vpon men of all ſorts and conditions. Sometimes it is taken for the whole man, conſiſting of ſoule and body. And thus our Sauiour Chriſt is ſaid, to haue *beene put to death concerning the fleſh*, that is, his humane nature, his body being ſeuered from his ſoule, and his ſoule (in his preſent ſenſe and feeling) from his God, when as vpon the croſſe he bore his wrath for our ſinnes: and the Pſalmiſt, hauing ſaid, that he [d] *would not feare what fleſh could doe vnto him*, *Pſ.56.4.* expoundeth himſelfe in the eleuenth verſe; *In God* (ſaith he) *haue I put my truſt, I will not be affraid what man can doe vnto mee.* Sometimes it is taken for the body of man alone conſiſting of many members. And ſo the Apoſtle exhorteth vs to *cleanſe our ſelues from all filthineſſe of the fleſh, and of the ſpirit*; that is, body and ſoule; and the Pſalmiſt ſaith, that the enemies of the Church had cruelly giuen the *fleſh of Gods Saints to the beaſts of the Earth*, that is, the dead bodies of Gods ſeruants, which alſo as he ſaith in the ſame place, were giuen to be meate to the fowles of the Heauen. Sometime this word fleſh ſignifieth the whole nature of man, as it is borne in corruption and polluted with originall ſinne. And thus our Sauiour ſaith, that, *that which is borne of the fleſh, is fleſh*; that is, if the parents bee defiled with ſinne, then needs muſt the children bee polluted with their corruption; for a ſtinking fountaine cannot bring forth ſweet waters; and *who* (as *Iob* ſaith) *can bring a cleane thing out of filthineſſe?* And thus the Apoſtle ſaith, that *they who are in the fleſh*, that is, remaine in that corrupt and ſinfull condition in which they were borne, *cannot pleaſe God.* But in none of theſe ſenſes are wee to conceiue the fleſh to bee our enemie; for neither may we *Timon-like* be at enmity with mankinde; nor like mad-men make warre and offer violence againſt our owne perſons, nor ought wee with the Baalites and Papiſts to fight againſt our owne bodies; neither is there any warre in the naturall man borne in corruption, ſeeing he is wholly fleſh and vnder Sathans gouernment, who like the ſtrong man whileſt hee keepeth the houſe, poſſeſſeth all in peace; ſauing that now and then there is ſome ciuill diſſenſion and ſmal iarres betweene the will and conſcience, and one paſſion with another, which are quickly taken vp, as wee ſhall ſhew hereafter.

Gen.6.12.
Eſa.40.6.
Ioel 2.28.
1.Pet.3.18.
Pſal.56.4.
2.Cor.7.1.
Pſal.79.2.
Iohn 3.6.
Iob 14.4.
Rom.8.8.

§. Sect.3.
Diuers ſignifications of the word fleſh, taken for accidents and qualities.

But wee are further to conſider, that the fleſh is not onely thus ſubſtantially taken for things really and materially by themſelues ſubſiſting, but alſo for accidents and qualities; In which ſenſe it is taken two wayes in the Scriptures: Firſt for that qualitie of corruption, frailtie and infirmitie of the humane nature, which is not ſinne, but rather the effect and puniſhment which attendeth and waiteth vpon it; and in this ſenſe it is ſaid of the Iſraelits, that he turned away his wrath from them, *becauſe he remembred that they were but fleſh, and a winde that paſſeth away and commeth not againe.* Thus alſo it is ſaid that *fleſh and blood cannot inherit the Kingdome of God*, and what this fleſh and bloud is, hee expoundeth in the next words, *neither doth corruption inherite corruption.* And thus the Apoſtle ſaith, that *though hee walked in the fleſh*, yet *hee did not warre after the fleſh*, not with weake and carnall, but with ſtrong & mighty weapons, which were able to caſt downe all that oppoſed againſt them; and in this ſenſe (as I take it) are wee to vnderſtand the ſpeech of our Sauiour to his Apoſtles, *The Spirit indeed is willing, but the Fleſh is weake.* And in this ſignification the fleſh is not to be taken for a ma-

1.Cor.15.50.
2.Cor.10.2.3.4.
Mat.26.41.

malicious enemie, but rather a weake and feeble friend, which is not to bee oppoſed in hoſtile manner (as it were) with a ſword and ſpeare, but rather to bee ſtrengthned with the cordials of comfort, after that the corruption of ſinne, which is the cauſe thereof, by the phyſicke of the Word is purged away.

§. *Sect.* 4.
The fleſh taken for the corruption of nature.

Secondly, the fleſh is taken for the whole corruption of nature, or for that originall ſinne, whereby the whole nature of man, with all the powers and faculties of his ſoule and body are wholy defiled, the image of God vtterly defaced, and he quite diſabled vnto all good, and made prone vnto all manner of euill, the which as it is the child and off-ſpring of our firſt parents ſinne, ſo is it the mother add nurſe of all actuall tranſgreſſions, and of all our rebellion againſt God and his will. And this carnall corruption poſſeſſeth and ouer-ſpreadeth the whole man before regeneration, defiling and diſabling his body and ſoule, with all the members, parts, and faculties of them, raigning and ruling in him in his full ſtrength a as King & ſoueraigne, and making him obedient to the ſinfull luſts thereof; and after regeneration it ſtill remaineth and dwelleth in him, (although wounded and weakened) like a wicked enemie and falſe traytor, rebelling againſt the Spirit, and reſiſting the good motions thereof; and though it be depoſed from the regencie, and expelled (as it were) out of the heart of the kingdome, yet (like the curſed Cananites) it ſtill keepeth reſidence in the borders of the land, and after it is beaten out of the City doth ſtill dwell in the Suburbs, whence it much moleſteth the ſpirituall part, and is to the regenerate man a ſnare to intangle him, and a trap to catch him, *a ſcourge to his ſides, and a thorne in his eyes*, ſometime aſſaulting him by open violence, and ſometime indangering him by ſecret ambuſhments and hidden vnderminings. In which ſenſe the fleſh is taken either for the whole nature of man, as it commeth into the world corrupted & defiled with ſin, ſeeing he is nothing but a maſſe of corruption and a ſinke of all filthineſſe, till he be regenerate by the Spirit of God; or elſe for that part of a Chriſtian, which remaineth ſtill vnregenerate after his effectual calling and ſound conuerſion vnto God. In the former ſignification wee are to vnderſtand all thoſe places, where vnregenerate and wicked men are called fleſh, as where our Sauiour ſaith, that *that which is borne of the fleſh is fleſh*: and the Apoſtle *Paul*, that, *when wee were in the fleſh, the motions of ſin which were by the Law did worke in our members, to bring forth fruit vnto death*; and that *they who are in the fleſh cannot pleaſe God*. In the later wee are to vnderſtand it when it is applyed vnto the faithfull, who are but in part regenerate, to ſignifie the reliques of naturall corruption and the vicious qualitie of ſin, which doth ſtill dwell and remaine in them vnmortified and vnſubdued. So the Apoſtle complaineth, that there *was giuen him a pricke in the fleſh*, that *in his fleſh dwelled no good thing*, and that in *the fleſh hee ſerued the Law of ſinne*. And thus he would haue the inceſtuous perſon *deliuered to Sathan, for the deſtruction of the fleſh, that the ſpirit* (that is the regenerate man) *might be ſaued in the day of the Lord Ieſus*. But moſt plainely and diſtinctly doth he ſpeake of it, where hee ſaith, *that the fleſh luſteth againſt the ſpirit, and the ſpirit againſt fleſh, and that theſe are contrarie the one to the other*, bringing forth in the ſame man diuers and contrarie fruits, as hee there at large deſcribeth them.

Ioſ.23.13.
Ioh.3.6.
Rom.7.5.
Rom.8.8.
2.Cor.12.7.
Rom.7.18.25.
1.Cor.5.5.
Gal.5.17.

§. *Sect.* 5.
That the fleſh in this diſcourſe ſignifieth the part vnregenerate in a chriſtian, or the reliques of corruption remaining after ſanctification.

Now in this laſt ſenſe we are to take the word fleſh in the following diſcourſe, vnderſtanding thereby thoſe reliques of corruption, which after regeneration doe ſtill remaine in vs, the corrupt quality of ſinne adhering to all the parts and faculties of our ſoules and bodies, vnmortified and vncrucified, or that part of a Chriſtian which is vnregenerate and continually fighteth and ſtriueth againſt the ſpirit. And this is the malicious enemie that aſſiſteth Sathan and the world, to worke our vtter ouerthrow, vnto which the Scriptures haue giuen many names, whereby the nature and qualities thereof are implyed, that we may the better know it, and arme our ſelues to fight againſt it. For it is called *the* [a] *old man*, not onely becauſe in age and antiquitie, it almoſt matcheth humane nature; but rather to imply vnto vs, that like thoſe, who, by reaſon of their old age, haue had much experience, it is very ſubtle and politique, and ſo full of ſleights and ſtratagems, that if we be not exceeding wary and watchfull it will eaſily circumuent vs. It is called alſo the [b] *naturall man*, becauſe this corruption ouerſpreadeth the whole nature of all men who are vnregenerate; for howſoeuer in the firſt creation wee were good and free from ſinne, yet after the fall of our firſt parents, wee were ſo degenerate and infected in our natures with the poyſon of their corruption, that it is as naturall, familiar and eaſie to ſin and offend God, as for a man to eate, drinke and ſleepe, for a fiſh to ſwim, a bird to flie, or for a ſtone to deſcend downwards. It is called the *old Adam*, to leade vs vnto the fountaine from which it ſprung, that is, not God who made all things good, but our firſt Parents, who as they loſt the image of God by their fall and were wholy corrupted in their owne natures, ſo they deriued their corruption vnto all their poſterity, & hauing firſt defiled themſelues with this ſpirituall Leproſie did alſo infect therewithall that nu-

[a] Rom.6.6. Epheſ.4.22. Col.3.9.
[b] 1.Cor.2.14.

numerous off-ſpring which deſcended of them. It is called the [c] body, becauſe this corruption dwelleth in the bodie, and exerciſeth it ſelfe in it and by it, as by its inſtrument in the committing and perpetrating of all the workes of darkneſſe; and that we may the more clearely diſcerne what body the Apoſtle meaneth, he calleth it the [d] *body of ſinne*, and the [e] *body of the ſinnes of the fleſh*, becauſe the fleſh by the body committeth all manner of ſinne and wickedneſſe. It is called the [f] *body of death*, becauſe it is the cauſe of death and condemnation, in which ſenſe *Elizaus* his Diſciples ſaid, that death was in the pot, that is, deadly poyſonous hearbs, which would cauſe them to dye who had taſted of them. It is called alſo [g] *ſinne*, not onely becauſe it ſelfe is ſinne, but alſo the roote and fountaine of all other wickedneſſe; and *the* [h] *ſinne that dwelleth in vs*, becauſe like the ſtrong man it keepeth ſure poſſeſſion till a ſtronger commeth and diſpoſſeſſeth it, euen the Spirit of God dwelling in vs. It is called [i] *euill concupiſcence*, becauſe it filleth vs with ſinfull luſts, & maketh vs to ſtand in oppoſition againſt the will of God, deſiring and willing, that which hee nilleth and condemneth. It is called [k] **εὐπερίστατος ἁμαρτία**, *the ſinne which encloſeth or beſetteth vs about*, becauſe this helliſh Captaine with a whole armie of ſinfull luſts enuiron vs on euery ſide, ſo as wee cannot poſſibly of our ſelues eſcape out of their ambuſhments. Finally, it is called *the law of ſinne*, the [l] *law of the members*, and *the* [m] *law of death*;, becauſe it is the rule of all the naturall mans actions, guiding him into all wickedneſſe, the commander of all his parts and members, vnto whoſe injunctions they doe like ſubjects yeeld free and willing obedience, the which their ſeruice and ſubjection is in the end rewarded with euerlaſting death of body and ſoule.

Cor.9.17.
8.10.
m.6.6.
ol.2.11.
m.7.24.
m.7.8.11.
m.7.17.
m.1.13.14.
b.12.1.
m.7.23.
m.8.2.

CHAP. III.

What wee are to vnderſtand by the Spirit in this diſcourſe.

§. Sect. 1. That the word Spirit is diuerſly taken in the Scriptures.

ANd thus we haue ſhewed what the fleſh is, which is one of the champions in this ſpirituall combate: now wee are to conſider of the other, which is the Spirit; and that wee may the more diſtinctly know what it is, we muſt vnderſtand that the word *Spirit* is diuerſly taken in the Scriptures; and to omit many acceptations which are altogether impertinent to our preſent purpoſe, we may obſerue, that it is ſometimes taken generally, for all *ſpirituall and incorporeall ſubſtances*, and ſometimes more ſpecially for ſome one of them; And thus it ſometime ſignifieth the whole [a] *Dietie*, and ſometime euery one of the perſons, the *Father*, the [b] *Sonne*, in reſpect of his diuine nature, and the [c] *holy Ghoſt*, who hath this name of Spirit, after a vſuall and peculiar manner giuen vnto him. But howſoeuer God and euery of theſe holy and diuine perſons, doe fight in vs, and for vs againſt the fleſh ſeeing it is their grace that ſupporteth vs, and their ſtrength whereby wee ouercome; yet wee are not to vnderſtand by *Spirit* in the following diſcourſe this diuine nature, who being omnipotent none is able to reſiſt. Sometime it ſignifieth the [d] *ſoule of man*, euen as the fleſh is taken for the body; but theſe are not oppoſites and enemies but deare friends, who ſo entirely loue, that they feare nothing more than to be ſeparated and to part company. Sometime it ſignifieth that chiefe and excellent facultie of the ſoule called [e] *reaſon and vnderſtanding*; but neither can it here bee taken in this ſenſe; becauſe this ſpirit it ſelfe is corrupt and ſinfull, & this naturall reaſon and wiſedome is enmitie againſt God; and againſt this ſpirit whereof we ſpeake, which oppoſeth and fighteth againſt it, as againſt his chiefeſt enemie. Sometime it is taken for the vigour and efficacie of the vnderſtanding and reaſon it ſelfe, as where the Apoſtle exhorteth the Epheſians, *to be renued in the ſpirit of their mind*. Sometime by ſpirit wee vnderſtand the [f] gifts and graces of the ſpirit, as Faith, Loue, Hope, Ioy and the reſt; which being fruits of the Spirit, doe ſtand in oppoſition to the luſts of the fleſh, and in ſome ſort doe fight againſt them, they being contrarie the one to the other. Finally, the Spirit ſometime ſignifieth a new qualitie of holineſſe, created and wrought in all the elect by the Spirit of God, whereby all the powers and faculties of his ſoule and body are renewed according to the image of God, in wiſedome, holineſſe and righteouſneſſe; In which ſenſe we are to vnderſtand ~~it in~~ this place.

a Ioh.4.24.
b Ioh.6.63.
c 1.Ioh.5.6.7.
d Eccleſ.12.7. Act.7.59. 2.Cor.7.1.
e 1.Cor.2.11. Rom.12.2. Luk.1.47.
f Luke 1.15. Gal.3.2. Act.2.18.

§. Sect. 2. What wee are to vnderſtand by Spirit in the following diſcourſe. Epheſ.4.24. Col.3.10.

The Spirit then whereof wee intreat, is the new man, or the regenerate part of a Chriſtian which is nothing elſe but a created qualitie of wiſedome, holineſſe and righteouſnes, wherby we are in the whole man renewed vnto Gods image; which continually fighteth againſt, and in the end ouercommeth the fleſh with all the luſts thereof. And this is the other champion in the ſpirituall combate, which alſo is deſcribed vnto vs in the Scriptures by diuers names, that wee might the better conceiue of the nature thereof; For firſt it is called the *Spirit*, both to note the cauſe and authour of it, which is the Spirit of God; and to teach vs, that it is of a ſimple, pure and immortall nature, and moſt oppoſite to that which is carnall, earthly and ſenſuall. It is called the *new man*, in oppoſition to the old *Adam*, and that

Ioh.3.6. Rom.7.6.

Epheſ.4.22.
Col.3.10.
1.Cor.2.15.
Gal.6.1.
a *Ioh.3.3.*
1.Pet.1.23.
b *Rom.7.22.*
Eph.3.16.
c *1.Pet.3.4.*
d *2.Cor.5.17.*
Gal.6.15.
e *Rom.8.2.*
& 7.23.
f *Rom.8.2.14.*

that corruption of nature which was deriued immediatly from him, and to point out the difference betweene the fleſh and the ſpirit in reſpect of their cauſes; for the cauſe of the fleſh, was the old man, our firſt parent *Adam*, from whom it was propagated; the the cauſe of the other, was the new man or ſecond *Adam*, Chriſt Ieſus, who by his Spirit hath regenerated and begotten vs vnto God, making vs to become new creatures, renewed according to the image of God. It is called the *ſpirituall man* both to point out the cauſe from which it hath its being, euen the Spirit of God, which regenerateth and ſanctifieth vs, and alſo in reſpect that it ſelfe is the cauſe of many ſpirituall actions, and is wholly taken vp and exerciſed about ſpirituall and diuine objects; aboue all things ſeeking to bee inriched with God and ſauing graces, and to haue ſure title and iuſt claime to the Kingdome of heauen, which is the inheritance of the bleſſed Angels and holy Spirits. And finally to put a difference betweene him who is led by the ſpirit, and him who is meerely naturall and worldly (the one reſembling and imitating the old *Adam*, who was from *the earth, earthly*; the other the ſecond *Adam*, who was *from heauen, heauenly*; the one led by the ſenſe, and ſeeking onely things ſenſuall and carnall; the other ſoaring aloft, and minding thoſe things which are diuine and ſpirituall;) It is called the [a] *regenerate man*, to note, that wee haue it not by naturall propagation, but by ſpirituall regeneration and new birth; whereby being begotten by the word and ſpirit wee are borne vnto God. It is called the [b] *inner man*, and the [c] *hidden man of the heart*; becauſe it ſwayeth and ruleth principally in the ſoule, mind and heart, inlightaing the vnderſtanding and ſanctifying the will and affections, and ſo making them conformable to the Word and will of God; and cannot be diſcerned outwardly by the ſenſe, but onely when it ſheweth it ſelfe in the effects and fruits thereof. It is called a [a] *new creature*, becauſe it is no relique or remainder of that image of God, according to which we were at the firſt created, but a new work of Gods holy Spirt, by his ſole omnipotent power made of nothing, and not of any præexiſtent matter which it found in vs. Finally, it is called *the law of the ſpirit*, and *the law of the mind*; becauſe it is ingrauen and written in our hearts, ruling and gouerning vs, directing & inclining vs both in our ſoules & bodies vnto all holy obedience, and inciting vs to the performance of all Chriſtian duties, wherein this law of the Spirit differeth from the lawes of men, for although it bee the intention of lawgiuers to make men good; yet their lawes doe this onely thus far forth, as they giue notice vnto them what they ought to doe and leaue vndone; but the holy ſpirit dwelling in vs, doth not onely, by inlightning our vnderſtanding, teach vs what is our ducie, but alſo inclineth our hearts and affections vnto obedience, cauſing vs to put in practice the things wee know. And it is called *the Law of the ſpirit of life*; For as the naturall ſpirit or ſoule is the cauſe of our naturall life; ſo Gods holy ſpirit is the cauſe of the life of grace; according to the ſaying of our Sauiour: *It is the ſpirit which quickneth, and the words which I ſpeake vnto you are ſpirit and life.* The which ſpirit of life is originally in our Sauiour Chriſt, and from him deriued vnto vs who are vnited vnto him, and to no other. For as the naturall ſpirit extendeth vnto no member which hath not connexion with the head; ſo this holy Spirit of life is deriued vnto none who is not ioyned in communion with Chriſt our head, according to that 1.*Ioh.*4.13. *Hereby wee know that we dwell in him, and he in vs, becauſe he hath giuen vs of his ſpirit.*

Iohn 6.63.
1.Iohn 4.13.

§. Sect.3.
That this combate is not maintained betweene bare qualities only, but as they are backed by the holy Spirit, & Sathan the wicked ſpirit.

And thus haue I ſhewed what the fleſh and the ſpirit are, which are the combatants in this ſpirituall Warfare, the one being that *naturall corruption, and carnall concupiſcence*, in which wee are conceiued and borne, the other a *created of holineſſe*, whereby we are renewed vnto Gods image, which through the ſinne of *Adam* was defaced in him and his poſterity; and is continually preſerued, ſupported and ſtrengthned by the Spirit of God dwelling in vs from which alſo it had firſt its being. Neither are wee ſo to vnderſtand it, as though this combate were onely maintained by bare and naked qualities, of *renewed puritie*, and *old corruption*; but that they are alſo backed and vpheld by thoſe ſpirts which are the cauſes and the authours of them; namely the holy Spirit of God, the author of all ſanctity and purity; and the impure and wicked ſpirit Sathan, the authour of all ſinne and wickedneſſe. For whileſt men remaine in the ſtate of infidelity, the ſtrong man Sathan keepeth poſſeſſion and dwelleth in them, though not after a groſſe and ſenſible manner, as in demoniacks, yet inuiſibly and ſpiritually, ruling and reigning in them, and (as the Apoſtle ſpeaketh) *holding them captiue to doe his will.* In which his regiment and gouernement, hee imployeth the fleſh and our carnal concupiſcence as his deputie and chiefe inſtrument, to leade ſinfull men into all wickedneſſe, the which hee continually animateth, inrageth and ſtrengthneth vnto all euill. But when a *ſtronger than he commeth*, euen the good ſpirit of God, he caſteth him out, and taking poſſeſſion, dwelleth, raigneth and ruleth in our ſoules & bodies, creating in vs that quality of holineſſe and righteouſneſſe called the Spirit, which hee ſub-

2.Tim.2.26.

ſubſtituteth as his Vicegerent and chiefe Deputie in the regenerate man. And though he doth not quite expell the fleſh, Sathans Lieutenant out of vs, yet at the firſt entrance hee giueth him a mortall wound, of which hee neuer recouereth, and depoſeth him from his Vice-gerency, ſo that howſoeuer it ſtil dwelleth, yet it *reigneth not in our mortall bodies*, as in former times.

m.6.12.

Onely Gods Spirit ſuffereth this enemy to inhabite ſtill with vs, that by the oppoſition which it maketh, it might exerciſe the ſpirituall part in the Chriſtian Warfare, that hereby it might be made more vigilant and diligent, more ſtrong and actiue, and in the end obtayning victory might bee crowned with the greater glory. In which combate and conflict hee leaueth not the ſpirituall man to himſelfe, but continually ſendeth vnto him freſh aydes of renewed graces whereby he is inabled to ouercome. Euen as on the other ſide Sathan, the Prince of darkneſſe, though hee be thruſt out of his poſſeſſion and regency, yet hee leaueth and forſaketh not his wounded and weakned deputy the fleſh, but laboureth continually to recure his wound, miniſtreth vnto him new ſtrength, by his helliſh tentations and ſuggeſtions, and by breathing and infuſing into him the poyſon of enmity and malice againſt God and all goodneſſe, ſtirreth him vp to rebellion againſt his holy Spirit, and to make warre againſt that Garriſon of his graces which he hath placed in vs.

§.Sect.4.
The former
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So that not onely the quality of holineſſe, but the holy Spirit, not onely the gifts and graces of the Spirit, but the Holy Ghoſt himſelfe dwelleth and raigneth in the man regenerate, keeping ſtill poſſeſſion, after that Sathan is driuen out, and ſtrengthening the regenerate part againſt all the aſſaults of the fleſh, and the luſts thereof. The which may appeare by theſe reaſons, firſt, becauſe wee are called the *habitation of God, and the temples of the Holy Ghoſt*, which cannot be vnderſtood of his gifts and graces onely, which are improperly ſaid to dwell in Temples, ſeeing this belongeth rather to perſons than vnto things and qualities, but of the holy Spirit himſelfe.

Cor.3.16.
6.19.

Secondly, the Spirit of God, and not his gifts and graces onely, are the bond of the ſpirituall vnion which wee haue with Chriſt; for dwelling in Chriſt our Head, and in vs likewiſe who are his members, it maketh vs to become one myſticall body with Him, euen as the head and diuers members make one naturall body, being animated and quickned by the ſame ſoule. Thirdly, the actions which in the Scriptures are attributed to the Spirit dwelling in vs, cannot fitly be applyed to bare qualities, but properly belong to the Spirit it ſelfe. For this Spirit dwelling in vs, is ſaid to rule and gouerne vs, to guide, direct, teach and inſtruct vs, to ſanctifie and purifie vs, to conuince vs of ſin, and to repleniſh vs with all ſauing graces. Now the quality of holineſſe, and the authour by whom it is created; the graces themſelues, and he that infuſeth them and worketh them in vs are diuers. Fourthly, as Sathan keepeth his reſidence in wicked men, working them vnto all manner of ſinne, and holding them ſo captiue, that they doe his will, (for ſo the Apoſtle ſaith, that the *Epheſians walked in time paſt according to the Prince of the power of the ayre, the ſpirit that now worketh in the children of diſobedience, &c.*) So the Spirit of God comming and thruſting him out of poſſeſſion, dwelleth in vs, leading vs into all truth, repleniſhing vs with all grace, & enclining vs to all holy obedience, and to the performance of all good and Chriſtian duties.

Epheſ.2.2.

Laſtly, the Spirit dwelling in vs, and the new man are plainly diſtinguiſhed in the Scriptures. For ſo the Apoſtle ſaith; *yee are not in the fleſh, but in the ſpirit, if ſo be that the Spirit of God dwell in you, now if any man haue not the ſpirit of Chriſt* (that is the ſame holy Spirit which dwelleth in our Head and Sauiour Chriſt) *hee is none of his.*

Rom.8.9.

And elſe-where he prayeth, that God would grant vnto the *Epheſians*, according to *the riches of his grace, to be ſtrengthened with might by his ſpirit in the inner man.* By all which it appeareth that not onely the quality of holineſſe wrought in vs by the Spirit, and the ſauing graces thereof, but alſo the Spirit it ſelfe, dwelleth in vs aſſiſting and ſtrengthening vs in this Chriſtian Warfare againſt the Deuill and the Fleſh with the luſts thereof.

Epheſ.3.16.

§. Sect.5.
That the ſpirit
doth not dwell
in vs eſſential-
ly more than
in other crea-
tures.

Notwithſtanding, I doe not, nor dare affirme, that the Spirit of God dwelleth in vs eſſentially more than in any other creature, communicating his eſſence with vs, as an eſſentiall part of vs. For his nature and eſſence being moſt ſimple and indiuiſible, incomprehenſible, and omnipreſent, filling all places without repletion, and containing all, it ſelfe being infinite and contained of nothing, cannot be ſaid thus to dwell in man; for this were to deifie and make a God of him; much leſſe doe I ſay that the Spirit aſſumeth our nature, (as the ſecond perſon aſſumed *the nature* of Chriſt) to ſubſiſt in him by perſonall vnion and to become one with him and hee with vs, for thus alſo wee ſhould fall into the ſame errour of deifying man, and beſides, then the third perſon in Trinity ſhould bee incarnate as well as the ſecond. Yea, contrariwiſe wee are to know, that the Spirit is ſaid to be giuen vs in the ſame ſenſe, as hee is ſaid to be *ſent forth vnto vs: Becauſe yee are ſonnes, God hath ſent forth the Spirit of his Sonne into your hearts, crying Abba father.* Now by this phraſe of *ſending forth*; the Holy Ghoſt teacheth vs, that the Spirit is in one manner in Chriſt; *and in another manner in vs*; for hee is in him moſt

Gal.4.6.

moſt properly, ſubſtantially, and eſſentially, as being his ſpirit, coeſſentiall with him and co-eternall: in which reſpect the Apoſtle maketh him and the Spirit all one, 2.*Cor*.3.17. *The Lord is that ſpirit; and where the ſpirit of the Lord is there is liberty*, and *Col*.2.9. hee ſaith, *that in him dwelleth the fulneſſe of the God-head bodily*: but in vs not primarily, and originally, but as hee is ſent forth of Chriſt vnto vs, by whom wee haue ſpeciall right vnto him ſince his reſurrection, by vertue of his promiſe, *Iohn* 16.7. *If I goe not away, the Comforter will not come vnto you, but if I depart I will ſend him vnto you.* And by his mediation and interceſſion now ſitting at the right hand of his Father: according to that, *I will pray the Father, and hee will giue you another Comforter, that he may abide with you for euer.* So that the ſpirit is in Chriſt originally and aboue meaſure, euen the *fulneſſe of the ſpirit*, but in vs in that meaſure which we haue receiued from him, according to that of the Apoſtle, *Epheſ*.4.7. *Vnto euery one of vs is giuen grace, according to the meaſure of the gift of Chriſt*: and that of the Euangeliſt: *Iohn* 1.14. *The Word was made fleſh and dwelt among vs, full of grace and truth. v.16. and of his fulneſſe haue all we receiued, and grace for grace.* Finally, this oyle of the Spirit (like that of *Aarons*) was firſt powred vpon our Head Ieſus Chriſt, and from him deſcended to vs, as vpon the skirts of his cloathing, or rather members of his Body.

Col.2.9.

Iohn 16.7.

Iohn 14.16.

Epheſ.4.7.

Iohn 1.14.

Pſal.133.2.

§. *Sect*.6.
That the faithfull haue ſpeciall right to the very eſſence of the ſpirit, and that he dwelleth in them in reſpect of efficacie.

Furthermore although the Spirit of God doth not eſſentially dwell in vs more than in all other creatures; yet the Elect and faithfull haue right vnto him aboue all others, euen in reſpect of his eſſence and efficacy, becauſe he is ours by Gods free and gracious couenant, wherein he hath promiſed that he *will be our God, and we ſhall be his people*: now he is ours in his Sonne, and by his holy Spirit. So in many places the Lord promiſeth to giue vnto vs his holy Spirit, which is not onely to be vnderſtood of the gifts and graces of the ſpirit, but alſo of the vertue and efficacie of the ſpirit dwelling in vs, and effectually working theſe graces in our hearts; for ſo the Apoſtle ſaith, that *the loue of God is ſhed abroad in our hearts, by the Holy Ghoſt which is giuen vnto vs*; where he ſheweth, that by Gods gift we haue right, not onely to the graces of the Spirit, but euen after a ſpeciall manner to the Spirit himſelfe. Beſides where Chriſt is ſaid *to dwell in vs, and to be vnited vnto vs by his Spirit*, we are to vnderſtand, that the bond of this vnion, is not onely bare qualities, and gifts and graces of the Spirit, but euen the Spirit it ſelfe, which dwelling in Chriſt our Head eſſentially, is after an vnſpeakable and myſticall manner, yet really and truly, communicated vnto vs who are the members of his body. In which reſpects, though the Spirit of God in regard of his eſſence be alike preſent to all creatures, yet is hee not ſaid to be giuen vnto them, or to be their ſpirit, becauſe they haue no right vnto him by couenant as wee haue, nor any intereſt by Ieſus Chriſt, neither yet any efficacy, operation nor influence of ſauing grace from him, in all which hee is proper onely to the Elect. Moreouer, by vertue of this donation and right, the holy Spirit becomming ours, doth worke in vs after a ſpeciall and powerfull manner; hee is intimate, familiar and in neere acquaintance with vs, like inmates or co-inhabitants, comforting, directing, ruling, ſtrengthening, and cheriſhing vs. In which reſpect wee are ſaid to bee his [a] Houſes and Temples in which [b] he dwelleth. Whereas contrariwiſe Worldlings and Infidels, to all theſe purpoſes are meere ſtrangers vnto him, becauſe they receiue him not, but make their bodies habitations for vncleane ſpirits. For ſo our Sauiour ſaith, *that the World cannot receiue this Spirit of Truth, becauſe it ſeeth him not, neither knoweth him, but yee* (ſaith he to his Diſciples, and in them to all the faithfull) *know him, for hee dwelleth with you, and ſhall be in you.* Furthermore, this holy Spirit is giuen to the Elect and faithfull in a ſpeciall manner, not onely in the fruits and ſtreames of his graces, but alſo to be vnto them as the roote and fountaine from which they ſpring and flow, and the authour, worker, preſeruer and continuer of all grace and goodneſſe in them; according to that of our Sauiour. *Whoſoeuer drinketh of the water that I ſhall giue him, ſhall neuer thirſt, but the water that I ſhall giue him, ſhall bee in him a well of water, ſpringing vnto euerlaſting life.* And againe, *If any man thirſt let him come vnto mee and drinke; He that beleeueth on me (as the Scripture hath ſaid) out of his belly ſhall flow riuers of liuing water. But this*, (ſaith the Euangeliſt) *he ſpake of his ſpirit, which they that beleeue on him ſhould receiue: for the Holy Ghoſt was not yet giuen, becauſe that Ieſus was not yet glorified.* Now the ſtreames of Gods graces, and the euerlaſting ſpringing fountaine from which they flow are diuers, and to be diſtinguiſhed, the one being the cauſe and the other the effect, the one the tree the other the fruit. Finally, to conclude this point, although the Spirit dwelleth in vs, in reſpect of eſſence as in other creatures; yet he doth after an eſpeciall manner exerciſe his nature, and ſhew his preſence by his vertue and efficacy more in the faithfull than in the whole earth, in that he chooſeth them for his owne peculiar people, taketh full poſſeſſion of them as of his owne right, raigneth and ruleth in their hearts and conſciences, as in the chiefe ſeate of his Kingdome, vniteth them vnto Chriſt their Head, purgeth and purifieth them from their ſinne and corruption,

Eſay 59.21.

Eze.11.19. & 36.26.& 37.14

Rom.5.5.

[a] 1.*Cor*.3.16. & 6.19. 2.*Cor*.6.16.
[b] *Rom*.8.9,11. 1.*Cor*.3.16. 2.*Tim*.1.14.

Iohn 4.14.

Iohn 7.37,38.

tion, repleniſheth them with all ſanctifying and ſauing grace, defendeth, preſerueth, and ſtrengtheneth them from all enemies, and from the inundation of all dangers by his Almighty power and eſpeciall prouidence watching ouer them. And finally inlighteneth them in all truth, and guideth and directeth them in the way of holines and righteouſneſſe which leadeth to Gods Kingdome. And euen thus doth Sathan dwel in the children of vnbeliefe; not by communicating his eſſence vnto them; for then they ſhould be no more men but incarnate Deuils, but by taking full poſſeſſion of them as his owne vaſſals, by infuſing malice into their hearts, and all manner of corruption and ſinne into all the powers of their ſoules and bodies, by ſetting vp his Throne in them, and ruling them with his power according to his owne pleaſure, and making them to become his ſlaues to doe his will; finally by leading and guiding them into all manner of wickednes through his tentations and ſuggeſtions, vntill at laſt hee bringeth them together with himſelfe vnto condemnation and vtter deſtruction in the fire of Hell.

Tim.2.26,

Chap. IIII.

The erroneous conceit of the Papiſts, who by the fleſh vnderſtand the body, and the ſenſuall faculties onely.

§. Sect.1. That the Pa- ſts propound to vs a iend to fight inſt inſtead ur enemy.

HAuing ſhewed what our enemies in this ſpirituall Warfare are, we ſhould now proceed to diſcouer their nature and properties, were it not that theſe enemies were by the Deuill and the World diſguiſed: yea, quite hid from our ſight in ſecret ambuſhments; and our friends through their malice muſtered againſt vs, as though they were our enemies, that ſo whileſt wee bend all our forces againſt them who oppoſe vs in this ſeeming hoſtility, theſe may ſuddenly ſet vpon vs, and aſſault vs at vnawares, giuing vs deadly wounds when wee feare no danger. For the plotting and contriuing of which ſtratagem they vſe the vaſſals of Antichriſt, the Clergy of Rome as their Chieftaines and eſpeciall inſtruments, who hiding our true enemy, the corruption of nature, which hath ouerſpread all the powers and parts of our ſoules and bodies, vnder the cloſe couert of their cunning ſophiſtry, doe in ſtead thereof, offer to our view ſeeming foes of their owne fancying. For by the fleſh they would haue vs to vnderſtand (not the reliques of corruption which keepe their chiefe reſidence in the ſoule, minde, and will) but the body it ſelfe and the fleſh thereof; and at moſt the inferiour, bruite and ſenſitiue faculties of the ſoule; and by the ſpirit they vnderſtand the intellectuall faculties, the minde, reaſon and vnderſtanding, and ſo affirme this to be the fight betweene the fleſh and the ſpirit, when as the body and ſenſitiue parts doe rebell and ſtand in oppoſition againſt the vnderſtanding and reaſon, and contrariwiſe when theſe ſtriue to maintaine their Regency by keeping them vnder and ſubduing them to their Lawes and Orders. And although, being ſometime conuinced with the euidence of truth, they giue together with vs the ſame verdict, affirming that not the body it ſelfe is meant by the fleſh, but the corruption of it, that it is onely the inſtrument of the ſoule in wicked actions, and the ſoule it ſelfe the chiefe cauſe of ſinne, and that the minde, vnderſtanding and reaſon are poyſoned and tainted with naturall corruption; yet by and by they are ready againe to make voide their euidence and to reuerſe this ſentence, and relapſing into their old abſurdity, they either vnderſtand groſly by the fleſh the body alone, or when they pleaſe to deale more liberally with vs, they alſo grant that the inferiour parts of the ſoule, the animall and ſenſitiue faculties are thereby included and comprehended, and ſo imagining that therefore our regeneration is in the Scriptures ſaid to be imperfect, becauſe, howſoeuer the mind and vnderſtanding are truly and perfectly regenerate, yet the body remayneth in the ſtate of corruption, they here-hence conclude, that in the ſoule remayneth no part of this originall corruption, but onely in the body.

§. Sect.2. That the chief Doctors of the Papiſts by fleſh vnderſtand the body

All which doth euidently appeare, not only by their groſſe practice (for if they did not imagine that the body were the chiefe cauſe of all ſin, why doe they ſo miſerably and ſuperſtitiouſly afflict it, placing their mortification onely in a bodily exerciſe, and corporall puniſhments? and if they did not thinke that the ſoule and intellectuall faculties were pure and free from this corruption, why doe they ſo much magnifie and extoll it, aſcribing all our falls and faylings either to the body alone, or to the reaſon and minde only through the corruption & default thereof) But this alſo may appeare by their doctrine: For not to produce many teſtimonies out of a multitude of Authours, but onely to name two or three of the chiefe and moſt refined, *Thomas Aquinas* himſelfe howſoeuer ſometime hee agreeth with vs, holding that the fleſh is the [a] corruption of nature and originall ſinne, as appeareth in his readings vpon the *Romanes*, yet in other places he confoundeth the fleſh [b] and the body, and maketh the body of ſin and death, and the naturall body to be all one, although in theſe places, by body and fleſh he vnderſtandeth the vices and corruptions of them, as he expoundeth himſelfe in [c] other places. So likewiſe he holdeth that by the Spirit, part re-

[a] Aquin. in Rom.7.lect.4.

[b] Aquin. in Epheſ.5.lect.9.

[c] In Rom.7.lect.4.& cap.8. lect.2.

d *Ibidem.*

regenerate, or inner man, wee are to vnderſtand the d minde and reaſon, which as hee ſaith is called the inner man, becauſe that is ſaid to be man, which is principall and chiefe in him. And thus hee oppoſeth the fleſh and the heart, or the minde and reaſon; where ſpeaking of the Apoſtles e words; *I know that in me, that is in my fleſh there dwelleth no good thing*, hee ſaith, that this is not to be vnderſtood of his reaſon: for in me, that is, in my heart good dwelleth, according to that, *Epheſians* the third, where the Apoſtle ſaith, that *Chriſt himſelfe dwelleth in our hearts by faith.* So alſo *Lewis Granada*, a chiefe Doctor of their ſuperſtitious deuotion and mortification, joyning with the famous Heathen Philoſopher *Mercurius Triſmegiſtus*, inueigheth againſt the body, as though it alone were this corrupt fleſh, which is the authour and fountaine of all our ſin and euill. Vnleſſe (ſaith he) O ſonne thou hate thy body, thou canſt not loue thy ſelfe, for it is impoſſible ſeriouſly to intend both, vnto things mortall and diuine. But firſt of all of neceſſity thou muſt put off this garment which thou carrieſt about thee, being the couering of ignorance, the foundation of wickedneſſe, the bond of corruption, the darke vaile, the liuing death, the carcaſſe of the ſenſes, the moouing Sepulchre, the houſehold Thiefe, which hateth whileſt it flattereth, and enuieth whilſt it hateth, &c. which ſpeech of the heathen man he judgeth ſo full of light and truth, that for it alone hee well deſerued the name of *Mercurius Triſmegiſtus* the thrice great or excellent. And in the ſame Chapter hauing demanded, how it can poſſibly be, that any man can hate himſelfe, that is his owne body, vnto which naturally he is ſo obliged in the bond of friendſhip, that the Apoſtle ſaith, *No man yet euer hated his owne fleſh, but nouriſheth and cheriſheth it?* anſwereth, that this is an argument properly of fleſh and bloud; and that Gods Spirit and Grace, aske rather and with better reaſon, how can it poſſible be that they ſhould not hate it; For whereas the moſt pernicious enemies vnto man are, Hell, the Deuill, the World, the Fleſh and Sin, this laſt is the greateſt, but the next vnto it is our fleſh, which is the mother and ſeed of all ſin. Thus alſo *Bellarmine*, although in many places he ſpeaketh as much for vs in this queſtion as wee would haue him, yet hee commendeth whipping and tormenting of the body, as a worke ſatisfactory, tending to the mortifying of the fleſh, alleadging for it theſe abſurde and ridiculous reaſons; firſt the Apoſtles exāple, who ſaith, that *he did chaſtiſe his body* (for ſo the vulgar latine readeth it) *that ſo hee might bring it into ſubiection.* Where by body hee groſſely vnderſtandeth the very body of the Apoſtle (whereas it heere rather ſignifieth the body of ſinne and corruption, which elſe where he calleth the body of death) and by chaſtizing, whipping; whereas the word ὑπωπιάζω ſignifyeth to ſuppreſſe or keepe vnder. And although hee granteth the Apoſtle heere vſeth a borrowed ſpeech from thoſe who according to ancient cuſtome fought for a maſtery; and ſaith, that he did euill intreate and keepe vnder his body, like thoſe Champions who either with their fiſts, or with bags of ſand did beat and bruiſe their aduerſary till they were blacke and blue, yet hee ſaith (and onely ſaith it without any ſhewe of reaſon) that it is very probable that *Paul* vſed to whip his owne body, both becauſe the Greeke word ſignifieth ſo much (which is vtterly falſe) and becauſe this kind of puniſhment was vſuall among the ancients; which alſo wee muſt take vpon his word, ſeeing he neither alleadgeth, nor in trueth is able to alleadge any authoritie for it. His other arguments to commend whipping and afflicting of the body, are the Publicans ſmiting of his breaſt, whereby hee ſhewed the compunction of his heart in his humiliation and penitent confeſſion of his ſinnes; ſome teſtimonies of *Hierome* which ſpeake of faſting, ſackcloath and beating of the breaſt; Gods approouing and commaunding the paying of voluntary vowes, the which hee childiſhly reſtraineth to faſtings and other afflictions of the body, and among the reſt to whipping, though there be no colour for it in the place which hee alledgeth. And finally he produceth the example of *Iohn* the Baptiſt whoſe garment was Cammels hayre, his meate locuſts, his bed (as he ſaith, but proueth not) the ground, his houſe the deſart. All which reaſons and examples being farre vnfitting the wit of ſuch a ſubtill ſophiſter, and in trueth nothing to the purpoſe, I will paſſe ouer, ſuppoſing that the bare repeating of them is a ſufficient confutation, and that like abortiue birthes they will preſently dye, as ſoone as they come to light.

e *In Rom. 7. lect. 3.*

Epheſ. 3. 17.

De perfect. amoris Dei, cap. 5.

Epheſ. 5.

De pœnitent. lib. 4. c. 6. tom. 3.

1. Cor. 9. 27.

Rom. 7. 24.

Numb. 30.

§. Sect. 3.
That the Papiſts in their pureſt doctrine vnderſtand by the fleſh our bodies and the inferiour and ſenſitiue faculties only.

And thus do they (as it were in their dreame or dotage) by the fleſh vnderſtand the body alone, but when they are moſt awake, and in the beſt ſtrength of their memory and vnderſtanding, they do by the fleſh vnderſtand the inferiour parts of the ſoule, the ſenſitiue faculties, the appetite, and imagination, as they are corrupted, which alſo according to the doctrine of the laſt councell of *Trent*, they hold not to be ſinne but onely the puniſhment of it, though the Apoſtle maketh the fleſh, not onely to be the cauſe of al other ſinne, but alſo with a certaine emphaſis calleth it, *ſinne* it ſelfe. So on the other ſide by the ſpirit they vnderſtand the ſuperior part of the ſoule, the reaſon, vnderſtanding and will, which they magnifie and extoll, as though it were free in it ſelfe from all corruption, the cauſe of all good, and a profeſſed

Rom. 7. 17.

enemy to the fleſh, fighting againſt it continually with all the luſts thereof. And thus *Thomas Aquinas* ſaith, *that the fleſh is ſaid to fight againſt the ſpirit, in as much as the ſenſitiue appetite tendeth to the contrary of that which reaſon deſireth, according to that of the Apoſtle.* Gal. 5. *the fleſh luſteth againſt the ſpirit.* So *Lewis de Granada,* ſaith, that there are in our ſoule two principall parts, which of Diuines are called the ſuperiour & inferiour parts. And that in the ſuperiour (which is called the ſpirit and the minde) is the will and vnderſtanding which ruleth the will, and is (as it were) its eye and guide. In the inferiour is the ſenſitiue appetite with the imagination which alſo is the eye of the appetite of which it is moued; and theſe parts he maketh to be (as it were) two Commonwealthes in man, the one of beaſtes, the other of Angels. That hee calleth elſe where the fleſh, concupiſcence, ſenſualitie, or the ſenſitiue appetite, whence all the perturbations of the minde doe ariſe, as it is corrupt and made inordinate through ſinne. And in the ſame place hee compareth the ſuperiour part to a wife of ſo great beautie, nobilitie and wiſedome, as is poſſibly incident to that ſex, making the man happy who is married vnto her; and the inferiour part he compareth to a ſeruant, a witch and ſorcereſſe, vpon whoſe loue this man is ſo beſotted that putting away his wife, hee maketh himſelfe a prey to his ſlaue, &c.

Aquin.in Rom. 7.lect.3.

L.Granat. de perfect.amoris Dei cap.7.

Ducis peccator. lib.1.par.2.cap. 19.

§. Sect.4.
That the practice of Popiſh mortification plainly ſheweth that by the fleſh they vnderſtand the body onely, their mortification being nothing elſe but a bodily exerciſe,

And this is their pureſt conceit concerning the fleſh and the Spirit, which being wholly corrupt, how great is the corruption? For in their practice they manifeſtly ſhew that by the fleſh they vnderſtand the body, ſeeing for the mortification thereof they appoint onely bodily exerciſes, which tend to the vexing, tormenting and weakning thereof; as Penance, Pilgrimages, Watchings, Whippings, rough clothing, hard lodginng and ſuch like: ſuppoſing that they fight againſt the fleſh, when they make war againſt their own bodies by afflicting & puniſhing it. Wherein that I may not ſeeme to ſlander them, I will inſert an Hiſtory of Monkiſh mortification, as it is recorded by their famous Saint *Climacus* in his Booke called the Ladder of Paradiſe, and in the fifth ſtaffe of his Ladder. Which ſtory for the worthineſſe of it, is related by *Lewis* of *Granada*, in his Booke intitled the *Memoriall of a Chriſtian Life*, as a perfect patterne of mortification, and is moſt vnfaithfully tranſlated into Engliſh by one *Hopkins* a Prieſt, for the practice and exerciſe of the Engliſh Catholickes. And not to alter his methode though moſt confuſed, becauſe it is well enough ſorted and ſuited to the matter, nor to tire the reader with viewing ouer euery particular in that heape of traſh, briefely he telleth vs, that himſelfe comming into a much admired monaſtery, hee ſaw among the Monkes in their practice of penitence, ſuch wonderfull things, as the eye of the negligent hath not ſeene, the eare of the ſlothfull hath not heard, neither hath entred into the heart of the dull and ſluggiſh. To wit, ſuch things and wordes as might ouercome with violence euen God himſelfe, and ſuch faſhions and endeauours, as would ſpeedily encline him to ſhewe mercy. For (ſaith he) I ſawe ſome of the penitents ſtand abroad in the open ayre, watching there whole nights, vntil the morning, neuer mouing their feete out of the ſame place; and when they were grieuouſly vexed with drowſineſſe comming vpon them, they offered force to nature, and would not take any reſt, but reuiled themſelues, and with diſgraces and contumelies offered againſt their owne perſons, they rowſed vp their ſpirits. Others I ſawe ſtanding in prayer & hauing their handes bound behind their backes like malefactors, they inclined their pale faces towards the ground, crying out that they were vnworthy to look vnto heauen. Neither did they preſume in their orizons to ſay any thing to Almightie God, by reaſon of the fearefull doubting of their thoughts, and conſciences, but onely offered their ſilent ſoules and their mute mindes vnto God being full of darkeneſſe and deſperation. I ſaw others ſitting on the pauement couered with ſack-cloth & aſhes, which hid their faces betweene their knees, beating their foreheads againſt the earth. Others I ſaw who in reſpect of their habite, cogitations and actions ſeemed out of their wits, whoſe mindes were ſo ſtupified with exceſſiue ſorrowing, that they ſtood like copper images, compaſſed about with darkeneſſe, and made inſenſible (as it were) for all vitall actions. Others humbly deſired of God to be heere vexed and tormented, that there they might haue mercy; and many afflicted and caſt downe through a burthened conſcience, ſaide that it ſhould well ſatisfie them to be freed from hell torments, though they ſhould neuer attaine vnto the ioyes of Gods kingdome; and that it was ſufficient if they were freed from Gods great and terrible commination, and thoſe vnknown, hidden and helliſh paines, neither durſt they deſire to be deliuered from puniſhments altogether. In others I ſawe *Dauids* words effected indeed, men poſſeſſed with ſorrows, made crooked to the ende of their liues, going mournfully all their dayes, and caſting out noyſome ſmels out of the putrified parts of their bodies; who liued without all care of their fleſh, forgot to eat their bread, mingling their drinke with groanes, and their bread with aſhes. There you might ſee their burned tongues like wearied Dogges hanging out of their mouthes. Some among them tormented themſelues in the ſcorching heate

Memor.lib.2. in tract. de ſatisfact.cap.1.

of the Sunne; others contrariwiſe afflicted themſelues with extreame cold. Some taſting a little water that they might not be parched with thirſt, ſo contented themſelues without drinking more, others eating a ſmall bit of bread, would caſt away the reſt, affirming that they were vnworthy to feed on the meat which belonged to reaſonable men, becauſe they had carried thēſelues vnreaſonably like vnto beaſts. Some amongſt thē excited others, ſaying, let vs run brethren and not obey this filthy and wicked fleſh, but let vs kill it, as it hath firſt killed vs. And thus (ſaith he) theſe bleſſed Penitents behaued themſelues. Their knees, with their continuall praying, were growne hard; their eyes fayling and ouer-wearied, were ſunke deepe into their heads, the haire of their browes and eye-lids being falne away and loſt, their cheekes ſeemed burnt with the heate of their ſcalding teares, their faces ſo withered, pale and deformed that they differed not from dead men. Their breſts were made ſore with their blowes, and being blacke and blue with bruiſes, they did ſpit bloud. What vſe had they of any bed? What cared they for cleane and whole cloathing? All there were torne, filthy and full of lice. And in a word what is their affliction who are poſſeſſed with a Deuill, in compariſon of theſe? What the bitter vexation of thoſe who mourne for their departed friends? What their ſorrow who liue in baniſhment? What the puniſhments of cruell Parricides? Surely the paines and torments which all theſe vnwillingly ſuffer, are nothing being compared with their voluntary penance. And not content with puniſhments inflicted by themſelues, they would intreat their great Iudge and Gouernour of their Monaſtery, who was a very Angell amongſt men, that he would put irons and chaines about their necks and hands, and faſten their feet in the ſtocks, not ſuffering them to come out till they were to be buried. Yea, indeed they would not ſo much as haue any buriall. (Neither will I hide their wonderfull Charity towards God and the penitence of theſe bleſſed men.) For being to die and to become Citizens of that heauenly City, they would with earneſt prayers adjure their Abbot, that hee would not vouchſafe them humane buriall, but like brute creatures caſt them either into the riuers or into the open fields to be deuoured of beaſts; which ſometimes he alſo did being ouercome with their importunate requeſts. But what was the quality of their place and habitation? Surely it was very darke, vnhandſome, ſtinking, foule and filthy, ſo as it might fitly be called a priſon for condemned perſons, and the very ſight thereof might well bee a Miſtreſſe of perfect penitence and mourning. Yea, they were not contented with thoſe torments which could be inflicted by men; but (as he further ſaith) they deſired of God with many grones and great lamentation, that they might be taken away by the Deuill, or fall into ſome grieuous diſeaſes, or looſe their eyes, and ſo become a miſerable ſpectacle vnto all men, that ſo by theſe preſent paines they might eſcape future puniſhments. Now if we would know the fruit of all their labours, and what inward peace and ſecurity they had by theſe outward torments and vexation; this alſo in that worthy Story is made knowne vnto vs, namely, that as they paſſed their dolefull dayes in theſe ſelfe-deuiſed tortures and torments of body, ſo at the day of death they were no leſſe vexed with terrours of conſcience, affrighting feares, and dreadfull doubtings; as in truth what other can be expected from them who by their ſuperſtitious deuiſes haue robbed God of the glory of his free grace in our ſaluation, derogated from the al-ſufficiency of Chriſt Ieſus our alone Sauiour his merits and obedience, and in a great part arrogated the prayſe of the remiſſion of their ſinnes, and attaining vnto euerlaſting life, to their owne penance and ſatisfactions?

§. Sect. 5. That the Popiſh Doctors are iuſtly to be taxed for teaching the former doctrine: and the ſuperſtitious people for putting it in practice.

Now by this which hath beene ſaid it appeareth what the Church of *Rome* and her adherents conceiue and hold concerning the fleſh, in reſpect both of their doctrine and practice. Wherin they are juſtly to be taxed, firſt of vntruth and falſhood, in that they doe herein teach groſſe errours which are directly contrary to the whole courſe of Scriptures, as it ſhall (God willing) afterwards plainly appeare. Secondly, of damnable pride, and that firſt in this reſpect that they afflict and torture their bodies by their voluntary penance for meere oſtentation to be ſeene and prayſed of men, (for elſe to what end ſerue their going bare-foot on their Pilgrimages; and their Whipping of themſelues in the open ſtreets) of all which their torments, if any pittying them more than they doe themſelues, would haue them eaſed and freed; the beſt way were to follow the aduice of *Plato*, who ſeeing men take compaſſion on the proud Cynicke *Diogenes*, becauſe he voluntarily ſtood in a great ſtorme of raine, told them, that the onely way to rid him out of that miſery, was to withdraw themſelues, and to let none remayne to looke vpon him: for there would ſurely but few be carried about in this Pageant of Penance, if there were no Spectators who might encourage them with their applauſe. Secondly, their pride appeareth in the acting and ſuffering of this voluntary Penance in reſpect of the end, which is not ſo much to mortifie the fleſh, as to make ſatisfaction to Gods Iuſtice for their ſins, or to merit his fauour and the ioyes of Heauen; wherein as they derogate much from Gods mercy, and the al-ſufficient merits and ſatisfaction of Ieſus Chriſt, ſo alſo they manifeſt their helliſh pride, which will not ſuffer them wholly to deny themſelues, and aſcribe the glory of their iuſtification and ſaluation onely to Gods free grace and Chriſts ſufferings and obedience: but needs will they ſhare with them in the prayſe, in part at leaſt pay their owne debt, and giue ſomething towards the purchaſe of our heauenly inheritance. In which reſpect it may truely bee ſaid, that the leaner they make their bodies with penance and puniſhment, the more their hearts are fatned with pride and vaine-glory; and the more they ſubdue and keep vnder their fleſhly carkaſe, the more their minds are lifted vp with opinion of their merit and deſeruing. Thirdly wee may in this regard juſtly taxe them to bee thoſe imposters and deceiuers of whom the Apoſtle ſpeaketh, who ſeeke *to deceiue men of their heauenly reward*; ſeeing they *hold not the Head Chriſt*, but in part reſt vpon their owne ſuperſtitious deuices, being (as the Apoſtle there ſpeaketh,) *vainely puft vp in their fleſhly minds, and placing the chiefe of there Religion, in a voluntary humility, and worſhipping of Angels, in ſubiecting themſelues to humane ordinances after the commandements and doctrines of men; which things haue at the moſt but a ſhew of wiſedome, in wil-worſhip and humilitie, and not ſparing or puniſhing of the body.* Laſtly, herein wee may well charge them with groſſe hypocryſie, and falſe treachery, ſeeing they betray the poore Chriſtian who asketh their counſell and aduiſe in this ſpirituall warfare, whileſt they pretend his ſtrengthening and defence. For as they profeſſe Chriſt in ſhew, but oppoſe him in truth, being thoſe limmes of Antichriſt who make warre againſt him and his members; ſo they outwardly proclaime war againſt the world and the fleſh, when as in truth none are greater friends vnto them; for that the fleſh our true enemy may eſcape vntouched and vnhurt in the Chriſtian conflict, they diſguiſe and hide it, leſt it ſhould be knowne, and craftily ſubſtitute into the place thereof our bodies which are our friends to receiue deadly wounds and blowes by the ſword of mortification; and whileſt they afflict and perſecute them, as though they were the onely troublers of this our *Iſrael* they (as *Ieſabell Baalls* Prieſts) cheriſh and nouriſh the corruption of nature, the fleſh and the whole army of carnall luſts (as it were) at their proper charges giuing them meate and drink at their owne table.

Col.2.18.19. 20.22.23.

§. Sect.6. That our oppoſition againſt the Papiſts in this doctrine is very neceſſarie.

And thus haue I ſpent more paines and paper vpon this baſe ſubject than it deſerueth, and both by their doctrine and practice ſhewed what the Church of Rome and her fauorites thinke of the fleſh and of the meanes whereby it may bee mortified and ſubdued, partly that all might take heed of the bewitching cups of the whoore of Babylons fornications, ſeeing thoſe who haue drunke thereof, haue beene ſo intoxicated and made drunke with theſe inchanted potions, that like mad men and inraged bedlems they haue not onely wraſtled with God himſelfe, to ſpoyle him of his glory, murthered his holy Martyrs and cauſed the ſtreets to runne with riuers of their bloud, but alſo frantiquely haue offered violence to their owne perſons, grieuouſly tormented their owne bodies, and ſought to ſatiſfie their inſatiable cruelty, by drinking deepe draughts in their owne bloud. Partly alſo to preſerue all, who loue the truth from theſe ſuperſtitious cruelties in the practice of their mortification, ſeeing corrupted nature, and blinde ſuperſtition, with as ſtrong a ſtreame of violence, carrieth men headlong into theſe inhumane and vnnaturall practices againſt their owne perſons, as the pleaſures of the fleſh tranſport others who are licentious and prophane to the imbracing of them. The which wee may plainely ſee in the practice of the Baalitiſh prieſts, who with kniues lanched their owne bodies, and in the experience of all ages among the heathens and infidels, yea euen of our owne times, not only among the Sauadges & Barbarians, but aboue all others among the Papiſts who are all ready rather to tormẽt their bodies, than to croſſe their carnall wils; to torture the fleſh, rather than to ſubdue their fleſhly luſts; yea euen to mortifie with voluntary penance their naturall parts and members, rather than to labour in the crucifying of the old man, and to forſake any of their darling ſinnes. But eſpecially my maine drift herein is to diſcouer our true enemy that wee may diſcerne it from our friends, and to ſhew what in truth the fleſh is, that ſo wee may labour to ſubdue and mortifie it, ſeeing it is ready in craft and ſubtiltie to hide or diſguiſe it ſelfe, and to ſubſtitute another in its place, that ſo we may ſpend our ſtrength in vaine, and being ſpent and tyred in fighting againſt thoſe who are friends vnto vs, may bee the more eaſily ouercome at the firſt incounter of our ſpirituall enemies.

CHAP. V.

That the body and ſenſitiue faculties onely are not the fleſh proued by the Scriptures, and diuers reaſons.

§. Sect.1. That the body and ſenſitiue faculties only are not the fleſh proued by teſtimonies of the Scripture.

AND therefore hauing ſhewed what is the erroneous conceipt of the Papiſts concerning the fleſh, in the next place wee will confute it, and proue that by fleſh wee are to vnderſtand, not the body and inferiour and ſenſitiue faculties of the ſoule, nor yet onely the corruption of them both; but alſo the corruption of the whole man, and principally of the reaſon and will which they magnifie with ſo many prayſes. And this will appeare by the cleare euidence of the holy Sciptures, by ſtrong and demonſtratiue reaſons grounded vpon them, by the teſtimony of the Fathers, yea euen of the Aduerſaries themſelues. And firſt in the whole courſe and current of the Scriptures wee may obſerue that there is much more ſpoken of the ſinfull corruption of the ſoule, than of the body; and in the ſoule, not onely of the inferiour, ſenſitiue and animall faculties, but alſo of the ſuperiour and intellectuall, as of the corruption and deprauation of the minde, vnderſtanding, reaſon, wiſedome and will. The Apoſtle ioyneth them both together, 2. Cor. 7.1. *Hauing therefore* (ſaith he) *theſe promiſes* (*dearely beloued*) *let vs cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit, perfecting holineſſe in the feare of God.* Where he neceſſarily implyeth, that both in himſelfe, and in thoſe beloued Saints to whom he writeth, there was remaining corruption and filthineſſe of nature, which was to bee purged away, not onely in the body which here is ſignified by fleſh, but alſo in the ſoule, which is here vnderſtood by the Spirit. So *Ephe.* 2.3. *Among whom* (ſaith he) *alſo wee all had our conuerſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh and minde.* And *Rom.* 8.8. he telleth vs, that *they, who are in the fleſh cannot pleaſe God.* Where by *fleſh* wee cannot vnderſtand the *body* (for then the ſeruants of God could not pleaſe him in this life) but the corruprion of nature, with which our bodies and ſoules are defiled, till they be renewed and ſanctified by Gods Spirit. And thus *Chryſoſtome* expoundeth this place. *What then* (ſaith he) *ſhall we deſtroy our owne bodies, and ſo goe out of the fleſh that we may pleaſe God? Doeſt thou command vs to be murtherers, when as thou pretendeſt to draw vs vnto vertue? Yee ſee what abſurdities doe hence ariſe, if theſe things be ſimply and literally vnderſtood. But by fleſh here he meaneth not the body or bodily eſſence, but a worldly and carnall life addicted to wantonneſſe and voluptuous pleaſures, which make the whole man to become fleſh. For as they who are led by Gods ſpirit, haue alſo their bodies made ſpirituall, ſo they who are led by the fleſh and are addicted to carnall delights, they make their ſoules to become fleſhly and carnall, not by changing the eſſence and ſubſtance, but by ſpoyling it of true nobility. And this manner of ſpeaking is vſed in the Old Teſtament, where the fleſh ſignifieth that groſſe and earthly life, which is filthily intangled in all abſurd pleaſures. For God ſaith to* Noah, *my ſpirit ſhall not ſtay with theſe men becauſe they are fleſh. And yet* Noah *himſelfe was clothed and encompaſſed with the garment of fleſh; but this was not the fault that offended God, to be compaſſed with fleſh, becauſe this was the worke of nature, but in that they had made choyſe of a carnall and ſenſuall life.* And therefore *Paul* ſaith, *They who are in the fleſh cannot pleaſe God*; and alſo addeth; *But you are not in the fleſh but in the ſpirit, not vnderſtanding ſimply the ſubſtance of the fleſh, (for ſo they were in it to whom hee writeth) but ſuch a fleſh which is drawne and oppreſſed with luſts and paſſions. Euen as the like ſpeech of our Sauiour is to bee vnderſtood, but you are not of the world, not becauſe they had not their habitation in the world, But becauſe they were not defiled with worldly malitiouſneſſe.* And afterwards more fully expounding thoſe words; *You are not in the fleſh but in the ſpirit; What then* (ſaith he) *were they not in the fleſh? and did they go about without bodies? What ſenſe or reaſon were in ſuch a ſpeech? And therefore you ſee that he meaneth by fleſh, a fleſhly life.* And thus alſo *Ambroſe* expoundeth this place, *The Apoſtles* (ſaith hee) *by denying thoſe to be in the fleſh whom it is manifeſt to haue beene in the fleſh,* did not *condemne in them the ſubſtance of fleſh, but their ſinnes and ſinfull corruptions, that is, the workes of the fleſh.*

2.Cor.7.1.

*Epheſ.*2.3.

*Chryſoſt.in Rom8.Ser.*13.
*Rom.*8.8.

Ambroſ.de fide reſurrect.To.in3.

§. *Sect.*2.
Other teſtimonies to proue the former point.

And vnto theſe teſtimonies of Scripture many more might be added. As *Tit.* 1.15. *Vnto the pure all things are pure, but vnto them that are defiled and vnbeleeuing is nothing pure, but euen their minde and conſcience is defiled.* So the Apoſtle ſaith, that *the wiſedome or* [a] *minding of the fleſh is enmity againſt God*, and that the [b] *minde* as well as the *body* is *fleſhly*. And thus he exhorteth the Epheſians to bee *renewed in the ſpirit of their minds*, thereby implying that not onely the body and ſenſitiue faculties are naturally corrupted, but alſo the *minde*, the chiefe part of man, and hereof the *ſpirit*, that is, the prime vigour and chiefe faculty of the minde. For what needeth any renouation if there were not in them the taynture of their old corruption? So *Rom.* 12.2. *And be not conformed to this world, but be transformed by the renewing of your minde, that you may proue what is that good, that acceptable, and perfect will of God.* Whereby he implyeth that naturally they were corrupted, euen in the vnderſtanding part, and ignorant of the will of God, till they were renewed and inlightned by the Spirit of God, which renouation is not finiſhed at once, but by little and little, euen to the end of life; according to that 2. *Cor.* 4.16. *Though our outward man periſh, yet the inward man is renewed day by day.* Againe, where the Apoſtle prayeth vnto God that the *minds* of the faithfull might bee *renewed*, he plainely intimateth that they were by nature

[a] *Rom.*8.7. τὸ φρόνημα.
[b] *Col.*2.18. ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ,
[c] *Eph.*4.23.

*Rom.*12.2.

1.*Theſ*.5.23.

Eph.1.17.18.

Eph.4.18.

Eph.6.12.

ture corrupt and ſinfull. And thus he prayeth that the faitfull *Theſſalonians* might be *ſanctified wholly, and that their whole ſpirit, and ſoule and body might be preſerued blameleſſe vnto the comming of our Lord Ieſus Chriſt.* And that the *Epheſians* might haue *the ſpirit of wiſedome and reuelation in the knowledge of him, and that the eyes of their vnderſtanding being inlightened they might know what was the hope of their Calling, &c.* Of which prayers they had great neede, ſeeing as the Apoſtle teſtifieth of them, they together with the reſt of the Gentiles had *their vnderſtanding darkned being alienated from the life of God, through the ignorance which was in them, becauſe of the blindneſſe of their heart. Epheſ.* 4. 18. Finally the Apoſtle plainely determineth this queſtion, whereas hee ſaith that the enemies with whom wee wraſtle in this Chriſtian Warfare, are not fleſh and bloud, but ſpirituall wickedneſſes, euen the wicked ſpirit, the world and our owne corruption.

§. *Sect*.3. Reaſons to proue that the body only is not the fleſh. The firſt taken from the names that are giuen vnto it.

Omne peccatum caro dicitur. Ambroſ. in Epheſ. 2.

Ezech.18. 4.

Reaſon 2.

Gal.5.17. *Non hic carnem apellat corpus, alioquin quomodo concupiſcit, quandoquidem concupiſcentia non carnis eſt ſed animæ.* Chryſoſt. in Gal. 5.

Reaſon 3.

Gal.5.19.20.

Auguſt. de ciuit. Dei. lib.14. *cap*.2.

Vnto theſe teſtimonies of Scripture wee may adde many reaſons to proue, that by the fleſh wee are not onely to vnderſtand the body and the ſenſitiue falculties or the corruption of them both; but the ſinne and pollution which hath ouerſpread the whole man, ſoule and body. Firſt becauſe the names in the Scriptures which are giuen to the fleſh doe intimate thus much, for it is called the *old Adam* and the *old man*, which conſiſt as well of a reaſonable ſoule, as of a naturall body; It is called *ſinne*, according to that of *Ambroſe*; *All ſinne is called the fleſh*; and the ſoule ſinneth as well as the body, as the Prophet implyeth, where he ſaith, that *the ſoule that ſinneth ſhall dye*. It is called the *euill concupiſcence*, and the act of luſting belongeth to the ſoule and not to the body. It it called the *euill which encloſeth vs*, namely all the whole man, body and ſoule, and finally it is called the *law of ſin and law of death*, and lawes are giuen by the chiefe Commander & ſupreame ſoueraigne, which as all confeſſe, is not the body, but the ſoule, and herein the reaſon and vnderſtanding. Secondly, the actions which are attributed to the fleſh doe proue this; for it is ſaid to *couet, deſire, or luſt, Gal*. 5. 17. which is an act of the ſoule, & therefore *Chryſoſtome* concludeth that the Apoſtle meaneth not the body, but the ſoule, *for otherwiſe* (ſaith hee) *how can the fleſh be ſaid to luſt; ſeeing luſting belongeth not to the body but the ſoule, for the body is to be reckoned among thoſe things which are moued and not which moue, as being not an agent, but a patient.* Thirdly, the ſinnes which are attributed to the fleſh ſhew plainely that wee are thereby to vnderſtand the corruption of the ſoule, as well as of the body. So the Apoſtle reckoning vp diuers fruits of the fleſh, nameth not onely *adultery vncleaneſſe, murthers, drunkenneſſe* and ſuch like; But alſo *Idolatry, Witchcraft, Hereſie,* which are the ſinnes of ſoule and minde, and not properly and immediately of the body: And this *Auſtine* obſerued. *Who knoweth not* (ſaith hee) *that Idol-ſeruice, enmitie, contention, æmulation, ſtomaching, diſſenſion, hereſie, enuy are rather the vices of the mind than of the fleſh; ſeeing it may be that for idolatrie, or ſome errour of hereſie, a man may abſtaine from the pleaſures of the fleſh?* Where further it is to bee noted, that theſe workes of the fleſh, are not onely in the wicked and vnregenerate, but alſo in the godly and ſanctified in reſpect of their fleſh or part vnregenerate, for of ſuch the Apoſtle ſpeaketh, ſeeing they onely are exerciſed in the ſpirituall conflict, and they, and none but they, haue, the ſpirit in them luſting againſt the fleſh.

§. *Sect*.4. *Reaſon* 4. Originall corruption hath ouer ſpread the whole man body and ſoule.

1.*Cor*.2.14.

1.*cor*.13.9.21.

Gen.6.5. 2.*Cor*.3.5.

Fourthly the corruption of originall ſinne (which in the man regenerate is all one with the fleſh) hath ouerſpread not the body alone, but alſo the whole man, body and ſoule: for the image of God was thereby defaced which principally conſiſted in wiſedome, originall righteouſneſſe and holineſſe, and theſe were chiefly & immediately ſeated not in the body, but in the ſoule: and in this regard the whole man, the ſoule as well as the body, needed to be waſhed in the blood of Chriſt, and in the lauer of regeneration, becauſe all his powers and parts were defiled and corrupted. The which will better appeare if wee conſider of ſome particulars. For in the mind and vnderſtanding are ſeated, as in their proper place, the ſinnes of ignorance, not onely in the vnregenerate, according to that of the Apoſtle; *the natural man perceiueth not the things which are of the ſpirit of God, for they are fooliſhnes vnto him, neither can hee know them, becauſe they are ſpiritually diſcerned*; but alſo the reliques thereof remaine in the regenerate, for *wee know but in part, and we ſee but as through a glaſſe darkely*; in which regard Chriſt telleth *Peter* that fleſh and bloud had not reuealed vnto him that our Sauiour was the Sonne of God, meaning by fleſh and bloud, humane reaſon and vnderſtanding. And vnto this we may adde the ſinnes of infidelity and doubting; errours and hereſies. In the conſcience alſo there is ſtupidity and terrours, whereby it is either aſleepe, and obſerueth not our actions to approue that which is good, and to accuſe vs for euill, or being awakened doth with horrible fury purſue and terrifie vs admitting of no pacification. In the cogitation and imagination, vanity and much wickedneſſe, according to that *Gen*. 6. 5. Where it is ſaid, that *God ſaw that euery imagination of the thoughts of mans heart, were only euill continually.* Finally in the will remaineth much auerſneſſe to good, *Jer.17.10.*

Philip.2.12.
Bernard. de Aduentu domini. Serm.5.

good, and proneneſſe to euill, great rebellion and ſtubbornneſſe againſt God whereby we reſiſt his holy will in reſpect whereof the Prophet ſaith, that *the heart of man is wicked aboue all things*; and the Apoſtle telleth vs that in our wils there is no inclination vnto any thing which is good, vnleſſe God firſt worketh it in vs. By all which it appeareth, that by the fleſh wee are to vnderſtand the corruption of ſoule and body, according to that of *Bernard*; *As* (ſaith he) *the old Adam was ſpread ouer the whole man, and poſſeſſed him wholly; ſo now let Chriſt haue all who hath created all and redeemed all*, and will alſo glorifie all.

§. *Sect.5.*
Reaſon 5.
Becauſe the Body and Spirit are not enemies but louing friends.
Gal.5.17.

Eph.5.28.29.

Chryſoſt.in Gal.5.

Fiftly, the *Fleſh* and the *Spirit* are as the Apoſtle telleth vs; *contrarie one to the other*, and like mortall enemies in hoſtile manner they fight together ſeeking one anothers ruine and deſtruction; but ſuch enmitie is not betweene the ſoule and body, for then they would ſeeke one anothers ouerthrow, whereas contrariwiſe they mutually loue and cheriſh the one the other, and are much grieued when they muſt part aſunder. So the Apoſtle telleth vs, that *no man euer yet hated his owne fleſh, but nouriſheth it and cheriſheth it, euen as the Lord the Church*, and in this regard he willeth the the husband *to loue his wife, as his owne body*. And this argument *Chryſoſtome* vſeth. *Whereas* (ſaith he) *the Apoſtle telleth vs that the fleſh luſteth againſt the ſpirit, he ſpeaketh of a twofold knowledge, whereof the one is contrary to the other, to wit not the ſoule and body, but vertue and malicionſneſſe; for if they ſhould be ſo oppoſed, they would deſtroy, one another, as water fire, and light darkeneſſe, &c.* Now whereas the oppoſition and fight is not betweene the body and the ſoule, but the fleſh and the ſpirit, hereof it will clearely follow, that wee are not by fleſh to vnderſtand the ſubſtance of the body, but the quality of corruption in ſoule and body; for theſe enemies are of like nature, and therefore as by the ſpirit we vnderſtand not the ſubſtance or eſſence of the holy ſpirit, but a created quality of holineſſe and righteouſneſſe, in the whole man; ſo contrariwiſe wee are by the fleſh to vnderſtand not our bodily ſubſtance, but the ſinfull quality of corruption which hath defiled ſoule and body.

§. *Sect.6.*
The ſixt reaſon taken from the words of the Apoſtle.
Rom.7.18.

1.Cor.6.19.

Chryſoſt.in Gal.5.

Rom.8.8.

Sixtly, the Apoſtle ſaith, *that in him that is in his fleſh dwelleth no good thing*; where the fleſh cannot ſignifie the body as it is diſtinguiſhed from the ſoule; for ſo it is not true which the Apoſtle ſpeaketh, ſeeing his body was not onely the habitation of his ſoule, but alſo the Temple of the holy Ghoſt. Neither was it here the Apoſtles purpoſe to diſtinguiſh betweene his ſoule and his body, but betweene grace and naturall corruption which had ouerſpread the whole man, ſo farre forth as he remained vnregenerate; as contrariwiſe by ſpirit hee vnderſtandeth the whole man, as he is regenerate and ſanctified. And this is the reaſon why hee correcteth himſelfe ſaying *in mee, that is in my fleſh*, becauſe hee would not be injurious to Gods ſpirit dwelling in his body, which maketh him thus to explicate his ſpeech, of his fleſh or part vnregenerate, in which the holy ſpirit dwelleth not. So *Chryſoſtome* telleth vs that the Apoſtle calleth *Fleſh* not the naturall *body*, but the *depraued will*, as when hee ſaith, *you are not in the Fleſh but in the Spirit*; And againe, *thoſe who are in the fleſh cannot pleaſe God*. What then is the fleſh to bee deſtroyed? Why hee who ſpake theſe things, was not hee compaſſed with fleſh? &c. By fleſh therfore he meaneth earthly, ſluggiſh and retchleſſe thoughts. So that this is not the accuſation of the body, but the fault of the negligent ſoule.

§. *Sect.7.*
The ſeuenth Reaſon becauſe the body is not abſolutely euill, as the fleſh is.

Aug.de eccleſiaſt.dogmat. Cap.76.

Chryſoſt.in Rom.7.Serm. 13.

Hieron.ad Licinium.

Eightly, that which is called the fleſh, is in other places, called the euill concupiſcence, the euill which encloſeth vs, and the law of ſinne; but the body is not euill abſolutely, for it is the good creature of God as well as the ſoule; but reſpectiuely, as together with the ſoule it is tainted and defiled with corruption. So *Auſtine* telleth vs that *our fleſh that is our body is good, yea very good, as being the workmanſhip of our onely good God; and it is not euill as* Sethianus, Ophianus, *and* Patricianus *would haue it; nor the cauſe of euill as* Florianus *hath taught, nor yet compacted of euill and good, as* Manichæus *blaſphemeth, but whereas it is good by creation, it is at the choiſe of the minde made vnto vs either good or euill, not by the change of the ſubſtance, but by the wages of execution.* With whom *Chryſoſtome* agreeth, ſaying, that the *Apoſtle doth not call the fleſh* (that is the body) *ſinne, but it is the worke of God, which if we wiſely vſe it, is exceeding fit for the purſuing of vertue.* Neither is the body our enemy in this ſpirituall conflict, but our friend which aſſiſteth vs in in the fight, and taketh our part againſt the fleſh with the reſt of our ſpirituall enemies; namely as it is imploied by the ſoule, in praying, faſting, watching, hearing the word, holy conferences, giuing of almes and ſuch like religious and Chriſtian duties. So *Hierome* teſtifieth that this *life to mortall men is a place of Combate, here we fight that elſewhere wee may bee crowned, and no man can goe ſecurely among ſerpents, and ſcorpions. Wee are compaſſed about with great troupes of enemies; the whole world is full of them; the fraile fleſh which within a while will become duſt, fighteth alone againſt many, &c.* For as the body partaketh with the ſoule in the ſtate of corruption, ſo alſo in the ſtate of regeneration, the one being ſanctified as well as the other. For whereas the Apoſtle ſpeaking

1.Cor.6.11.
1.Cor.7.34.
2.Cor.7.1.
Hieron.in. Rom.8.
Chryſ.in.Ro.8.
Gal.5.22.

ing to the faithfull telleth them, that they were *waſhed and ſanctified*, he excludeth not their body but vnderſtandeth it of the whole perſon body and ſoule. And this he plainely teſtifieth, ſaying, that *the vnmarried woman careth for the things of the Lord, that ſhe may be holy, both in body & in ſpirit.* And therefore hee exhorteth the Corinthians to the waſhing and purging of the whole perſon. *Hauing* (ſaith he) *theſe gracious promiſes,* (dearely beloued) *let vs cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit, perfecting holineſſe in the feare of God.* So whereas hee affirmeth that our bodies are *temples of the holy Ghoſt*, he implyeth, that they are regenerate and ſanctified; for what communion can there be betweene light and darkneſſe, God and Belial, the holy Spirit, and a polluted cage of vncleane ſpirits? And therefore as our ſoules are not in this life perfectly regenerate, but haue remaining in them many reliques of corruptions, ſo our bodies are not quite without regeneration, but are in part waſhed and purged by Gods holy Spirit, that they may bee fit habitations for himſelfe to dwell in. To which purpoſe *Hierome* ſaith, that *the Apoſtle doth not prayſe the ſpirit, and diſpraiſe the fleſh, becauſe that is good and this is euill: Seeing himſelfe ſaith, that the Virgin careth for the things of the Lord, that ſhee may be holy in body & in ſpirit, and contrariwiſe doth accuſe the ſpirit, ſaying men corrupted in their minds, &c.* So *Chryſoſtome* ſaith, that *Chriſt hath deſtroyed the kingdome of ſinne, and hath made the fleſh more able and ſpirituall for all good duties, not by changing the ſubſtance of it, but by raiſing and inciting it hereunto. For as fire being ioyned with iron, doth make the iron like vnto the fire, though it remaine the ſame in its owne nature: ſo the fleſh of the faithfull, who are indued with the holy Ghoſt, is changed by vertue of the ſpirit, and being made ſpirituall and lofty is lifted vp on high together with the ſoule.* And as the body is thus in part ſanctified, ſo alſo the affections and inferiour faculties of the ſoule, as loue, hope, deſire, hatred, and the reſt, and are made ſeruiceable to the ſoule for holy and religious duties: and whereas whileſt wee were in the ſtate of vnbeliefe, they fought on the diuels ſide, and prouoked vs to the committing of all wickedneſſe, now they forſake his campe and take part with the armie of Ieſus Chriſt, inciting vs both in our ſoules and bodies, to the ready performance of all holy duties. And as the Apoſtle numbreth idolatry, witchcraft and hereſie which are more properly belonging to the ſuperiour to faculties of the ſoule among the workes of the fleſh: ſo contrariwiſe he reckoneth loue, ioy, and peace, among the workes of the ſpirit, which are affections belonging to the inferiour part.

§. *Sect.* 8.
The eight reaſon. Becauſe the faithfull are tempted to ſuch ſinnes as properly belong to the vnderſtanding and will.
*Iam.*1.14.

Laſtly, euen the faithfull and regenerate are tempted, not onely to ſinnes wherewith the inferiour faculties of the ſoule are delighted, as luſt, wantonneſſe, intemperance, and the like; but alſo vnto ſuch ſinnes as properly belong to the vnderſtanding and will, as errours, hereſies, infidelity, doubting of Gods mercy, truth, and prouidence; ſecurity, impenitency and hardneſſe of heart. Now of what are they thus tempted, but as the Apoſtle telleth vs, of their owne concupiſcence? and therefore this concupiſcence extendeth as well to the ſuperiour as the inferiour faculties of the ſoule. Yea not onely are they tempted but often are foyled by yeelding to the tentation; of which I need no other proofe, but that experience which euery Chriſtian may haue in himſelfe, if without partiality he will examine his owne conſcience: for who is ſo inlightned that doth not find in his minde much darkneſſe? who ſo ſanctified, that doth not acknowledge many errours whereby he hath beene ouertaken in his judgement; and much vanity in his cogitations? Who is ſo humbled and hath ſo denied himſelfe, that doth not feele in his will much peruerſeneſſe and rebellion againſt the will of God? Finally, who hath his remembrance ſo confirmed and ſtrengthned in grace, that doth not ſee his forgetfulneſſe of God and of holy duties? And who is ſo ſtrong in his faith, that doth not find many aſſaults of doubting and infidelitie? All which doth plainely proue that euen in the regenerate the reliques of carnall corruption doe remaine not onely in the inferiour and ſenſitiue faculties of the ſoule, but alſo in the ſuperiour and intellectuall.

CHAP. VI.

Teſtimonies of Fathers to proue that the body alone is not our enemy the fleſh.

§. *Sect.* 1.
Teſtimonies to proue that the body is not our ſinfull fleſh.
Auguſt.de ciuit Dei lib. 14. *cap.*3. *tit.*5, *col.*755.
*Auguſt.de ciuit. Dei lib.*14. *cap.* 5.*tit.*5.*col.* 758.

VNto theſe reaſons wee may adde diuers teſtimonies for the better clearing of this point. And firſt Saint *Auguſtine* telleth vs, that the *corruption of the body, which ouerburtheneth the ſoule, is not the cauſe of the firſt ſinne but the puniſhment. Neither doth the corruptible fleſh make the ſoule ſinfull, but the ſinful ſoule maketh the fleſh corruptible. From which corruption of the fleſh, although there ariſe many prouocations of vices and vicious deſires, yet not all the vices of a wicked life are to be imputed to the fleſh (that is the body) leaſt hereby wee acquite the Diuell of them, who hath no fleſh.* Againe, *he that magnifieth the nature of the ſoule, as though it were the chiefe goodneſſe, and accuſeth the nature the fleſh as euill, without doubt he doth car-*

Auguſt. pſal. 145.

Auguſt. de continent. cap. 8. Tit. 4. col. 998.

nally affect the ſoule, and after a fleſhly manner ſhun the fleſh, becauſe he ſo *iudgeth out of humane vanity, and not out of diuine truth.* So in another place, *the ſoule is not better than the body in merit but in nature; for the ſoule is ſinfull and ſtained with many corruptions of concupiſcence. But yet impure gold, is better than the moſt purified lead.* And elſewhere he ſaith; *The fleſh therefore is not euill if it want euill,* that is, *ſin wherewith man is corrupted, neither is he euill made, but doth euill, for in both parts, ſoule and body, he was made good of our good God, but he doth euill whereby he is made euill.* Now as by all theſe teſtimonies hee ſheweth what the fleſh is not, namely not the nature or ſubſtance of the body; ſo in many other places hee ſheweth what it is, namely the law of ſinne and corruption of nature, which hath ouerſpread and defiled the ſoule and body. To name one or two for all. In his booke of retractations, hee ſaith that the *Apoſtle by the names of fleſh and blood, vnderſtandeth the corruption of them both.* And againe, *the ſoule when as it affecteth thoſe things which are carnally good, is named the fleſh.* With him agreeth *Chryſoſtome*; for writing on the words of the Apoſtle, *they haue crucified the fleſh with the luſts of it,* he ſaith, that he *here calleth their euill deeds the fleſh, for if they ſhould haue crucified their bodies, how then could they haue liued?* And againe, *it is the manner of the Scriptures to call by the name of fleſh thoſe, who onely minde carnall things, and neuer thinke on that which is heauenly.* Thus alſo *Gregorie* ſaith, that the *Scriptures are accuſtomed to ſignifie by the names of fleſh and blood, the ſinnes of the fleſh.* And in another place; *It is written* (ſaith he) *that fleſh and blood cannot inherite the Kingdome of Heauen, and how then ſhall I beleeue that in truth the fleſh ſhall ariſe at the laſt day? I anſwere in the holy Scriptures the fleſh is ſometime taken according to nature, and ſometime according to fault and corruption; in the former ſenſe, this now is bone of my bone, and fleſh of my fleſh: and againe, the word was made fleſh. In the other ſenſe is to bee taken; my ſpirit ſhall not ſtriue in theſe men, becauſe they are fleſh, and the ſpeach of the Apoſtle, but you are not in the fleſh, but in the ſpirit; not that they were not in the fleſh, to whom the Apoſtle wrote, but becauſe they had ouercome the paſſions of their carnall deſires &c.* So *Hierome* on the eight of the *Romanes*, ſaith, *It is to be noted that the Apoſtle there accuſeth the workes of the fleſh and not the ſubſtance.* And thus alſo *Baſill* vnderſtandeth it; *for* (ſaith he) *he that is called the old man, ſignifieth together all ſinnes and defilements particularly, as it were, in his parts.* So *Theoderet*; *The Apoſtle calleth fleſh the inclination of the minde vnto thoſe things which are euill; and the ſpirit, grace which inhabiteth and guideth the minde vnto thoſe things which are good.* And againe; *it is manifeſt, that idolatry, witchcraft and ſuch like ſinnes, are not proper to the fleſh,* (that is the body) *but to the ſoule; and therefore he doth not accuſe the fleſh; but the wicked and ſlothfull cogitation.*

Carnis & Sanguinis nomine ipſam corruptionem carnis & ſanguinis intelligendus eſt apoſtolus nuncupaſſe.
Aug. retract. Lib. 2. cap 3.
Auguſt. de fide & Symb. c. 10.
Chryſoſt in Gal. 6.
Chry. in Gen. 6. Homil. 24.
Gregor. moral. lib. 3. c. 11.
Moral lib. 14. cap. 19.
Hieron. in Rom. 8.
Baſil. de baptiſ. lib. 1.
Theod. in Gal. 5. 17.
Ibidem.

§. Sect. 2. That Sathan hath aſſaulted not onely the body and affections, but the minde, and vnderſtanding.

And thus haue I ſhewed by the Scriptures and Fathers, that by the fleſh wee are not to vnderſtand the body and the ſenſitiue part of the ſoule alone, but the ſinfull corruption of our nature: and that this hath ouer-ſpread and infected not the fleſh or affections alone, but euen the minde and will. For Sathan hauing a deſire to conquer vs, and to hold vs for euer vnder his ſubjection, did not onely by aſſault, take in the body and ſenſitiue faculties (at it were) the outſconces, but hath alſo skaled and ſurpriſed the reaſon and vnderſtanding, which is the ſtrong tower and caſtle of our ſoule, through the ſtrength whereof he commandeth all the reſt. And hauing gotten poſſeſſion of it, hee hath placed in it a ſtrong garriſon of his helliſh armie, to keepe it for his vſe; knowing that if hee can hold the minde vnder his gouernment, he may by the helpe thereof keepe all the reſt. And this maketh him to vſe all his skill and diligence, in darkening and deluding the reaſon and vnderſtanding, and to this purpoſe hee doth ſometimes poſſeſſe it with a ſpirit of ſlumber by making it drunke with the intoxicating cuppes of ignorance and errour; ſometimes hee dazeleth and darkeneth it with the ſmoake and vapors of helliſh temptations, that it may ſee no more, nor in other manner, than he will haue it, and ſometime hee abuſeth and deceiueth it by caſting betweene the things preſented vnto it, and the eye of reaſon falſe colours; and then as a man looking through a greene glaſſe thinketh a chriſtall ſtreame and filthy puddle all alike, ſo the eye of our judgement being deluded, with Sathans falſe glaſſe or gloſſes which hee caſteth before it, can put no difference betweene right and wrong, good and euill.

§. Sect. 3. No part more corrupted than the mind and vnderſtanding.

And by reaſon of this the diuels diligence, and politique care, it commeth to paſſe that no part or facultie of man is more infected and corrupted with the poyſon of ſinne than the minde and vnderſtanding. It cannot be denied but that the minde and reaſon of man doe in their naturall endowments as farre exceede the body and ſenſitiue faculties, as the Sun in his chiefeſt brightneſſe doth the ſmalleſt and dimmeſt Starre; It is true alſo that by thoſe reliques of light, which remayne in the vnderſtanding a man is excellently guided in naturall, ciuil, and meere morall actions, and by vertue thereof is able to atchieue great and difficult matters: but as in phyſicall bodies the beſt ſubſtance hath the worſt corruption: ſo is it alſo true in Diuinitie, that the more excellent the faculties of the ſoule be, the worſe they be in the ſtate of corruption. For the reaſon and vnderſtanding in man is the chiefe rebell, which leadeth and ruleth the body and inferiour faculties (as it were) the baſer ſort of the common people : and therefore the more politique, eloquent and potent this rebel is, the more dangerous alſo and pernitious; ſeeing he holdeth the more powerfully al his ſubiects and inferiours in their emnity and oppoſition againſt their ſupreame ſoueraigne. And in this regard the ſoule is much more worthy blame than the body, and in the ſoule, the reaſon, minde and vnderſtanding than the will, becauſe it is the chiefe ring-leader in this rebellion, and the arch-traitor which giueth lawes and gouerneth all the reſt; for as the iudgement alloweth or diſalloweth, eſteemeth or vilifieth, ſo the will chuſeth or refuſeth, and the affection loueth or abhorreth. Euen as contrariwiſe the chief praiſe belongeth vnto it in our conuerſion vnto God, becauſe with it ſelfe it cauſeth all other parts which it commandeth to returne vnto him and to ſubmit themſelues in all obedience to his rule and gouernment, whereof it is that true repentance is called μετάνοια the changing of the mind, becauſe this being the firſt and principall act in our conuerſion doth giue denomination to all the reſt. And this chiefe faultineſſe of the ſoule in the ſtate of rebellion and corruption, as it appeareth by the former reaſons, ſo doth antiquity giue teſtimony vnto it. Thus *Chryſoſtome* ſaith, that the *ſoule here is more to bee blamed and accuſed than the body, becauſe the body deſigneth no euill without direction from the ſoule, but contrariwiſe the ſoule committeth much wickedneſſe without the vſe and aſſiſtance of the body.* So *Auſtine* ſaith that *the fleſh* (that is the body) *without the ſoule cannot couet. And although the cauſe of carnall concupiſcence bee not in the ſoule alone, yet much leſſe is it in the body alone. And therefore it ariſeth from both, to wit, from the ſoule becauſe no delight is felt without it, and alſo from the body, becauſe neither without it is there any ſenſe of carnall pleaſure.*

Chryſoſt. in Eph.2.Serm.6.

Aug. de Geneſi, ad literam, lib. 10.cap.12.

§. Sect. 4.
That the ſoule chiefly ſinneth, and in it the minde and vnderſtanding

But the chiefe faultineſſe of the ſoule will better apppeare, if wee conſider that in the acting of this ſinfull Tragedy, the ſoule, and in it, chiefly the minde and vnderſtanding, playeth the chiefeſt part; for it is the Grand Captaine in this ſinfull army which leadeth the body and inferiour faculties, and appointeth them to the accompliſhing of its particular deſignes : it is naturally the Deuils Steward, which receiuing immediatly inſtructions from this helliſh Maſter, doth appoint to euery inferiour part their taske as common ſeruants. It is the Deuils forge wherein hee firſt hammereth and faſhioneth his ſinfull temptations. It is the maſter workman in the ſhop of our ſinfull nature, which ſetteth on worke all the other parts as vnder Prentizes. For firſt the minde thinketh on miſchiefe, or entertaineth the Deuils temptations; then the judgement alloweth it, if not ſimply, yet in reſpect of ſome circumſtance; if not as an helliſh hooke, yet as it is couered with the baytes of worldly vanities, either eſteeming the ſin for it owne ſake, or at leaſt for the wages and reward, and ſo then the will chuſeth it, & the heart affecteth it, the concupiſcence deſireth it, and the body accompliſheth it. So that if the minde were bound to the good behauiour, and either would not thinke on wickedneſſe, or at leaſt would vilifie and contemne it, our peace with God, and our owne conſciences would be kept, and wee ſhould haue no ſinnefull ſeditions, and tumultuous vproares in the inferiour parts and members. In a word the minde and vnderſtanding is the ſpring head from which all the ſtreames of ſinne doe runne and flow; and therefore the diuell firſt poyſoneth and corrupteth it, that ſo it may taint and infect all the other parts, as wee may ſee in the example of our firſt parents whoſe iudgement he firſt corrupted, and then with eaſe infected their will and affections. Wherein he dealeth with vs as *Eliſha* with the *Aramites*; firſt blinding vs and then miſleading vs at his pleaſure. For whereas God in the little world of man hath appointed the reaſon and vnderſtanding, to be as the Sunne to giue light and directions vnto all the other parts and faculties, that ſo they may orderly exerciſe their functions and operations, Sathan knoweth right well, that if he can ecclypſe this light, by the oppoſition of changeable trifles, or vtterly darken it by the interpoſition of earthly vanities, there can thereupon nothing follow, but ſinfull diſorder and dangerous confuſion in all our actions. And thus the Apoſtle liuely deſcribing mans miſery and ſinne, firſt pointeth at this as the chiefe fountaine, that *there is none that vnderſtandeth nor ſeeketh after God,* & then that, *they are all gone out of the way and become vnprofitable.* And this is the cauſe why the kingdome of ſinne is called the *Kingdome of darkeneſſe*; and ſinfull luſtes are called *the luſtes of ignorance*; & ſinfull workes, *the workes of darkneſſe*; becauſe ignorance is the ſcepter of the diuels kingdome by which hee raigneth and ruleth in the children of diſobedience; all carnall luſtes ſpring from the blindneſſe of the minde; and the darkenes of ignorance is the vayle which hideth all wicked workes, not onely from others but alſo from their owne eyes who commit them, and ſo encourageth them to goe on in theſe ſinfull actions.

Rom.3.11,12.
Ephef.6.12.
Col.1,13.

1.Pet.1.14.
Rom.13.12.

§. Sect. 5.
That the ſoule is the chiefe actor of ſinne proued by teſtimonies.

And vnto this truth the ancients haue giuen their ſuffrage and teſtimony. *Chryſoſtome* ſaith; *that in euery ſinne, the ſoule firſt ſinneth,*

Chryſ. in Math. 7. Hom. 21.
Chryſ. in Rom. 7 Serm. 10.
Rom. 1, 28.
Ambroſ. in Rom. 7.
Fulgent. de myſter. mediat. ad Truſim. lib. 1.
Math. 15. 19.
Aug. queſt. ſuper Exod. lib. 2. c. 2.

ſinneth, and afterwards the fleſh, and vnleſſe the ſoule were firſt ouercome, the fleſh could neuer ſin. And expounding thoſe wordes of the Apoſtle, *when we were in the fleſh; that is* (ſaith he) *in euill actions or in a carnal life. Neither would he ſay, that before times they were in the fleſh, and that now they walked about without bodies, &c. Moreouer leaſt any man ſhould accuſe the body, he doth not ſay, which euill actions the members themſelues haue wrought and done, but which were wrought in our members, that he might ſhewe how that the firſt beginnings of wickednes were deriued elſewhere, namely from our thoughts working them, & not from the members which were driuen by their motion. For the ſoule holdeth the place of the Artizan or Muſician, and the fleſh of the inſtrument, giuing that kind of ſound or Muſique which the Muſician maketh it; and therefore it is not to be aſcribed to the fleſh if there bee diſcord in the Muſique, but rather to the ſoule by which it is ruled.* So writing on thoſe words of the Apoſtle, *that as the Gentiles did not like to retaine God in their knowledge, God gaue them ouer to a reprobate minde to doe thoſe things that are not conuenient:* he ſaith, that the Apoſtle hereby diſcouereth that our ſins doe not ariſe primarily from our bodies, as certaine Heretiques would haue it, but from the minde, to wit from the euill concupiſcence, as it were, from the fountaine from which all euils flow. For the minde being reprobate, all other parts are ſo too, as the Coachman being diſordered which driueth the Coach, all that is vnder his rule, muſt needs be diſordered and out of frame. So *Ambroſe* demanding, *what it is to be ſubiect vnto ſin,* anſwereth, *nothing elſe but to haue the body corrupted through the ſin of the ſoule; into which, ſin chuſeth it ſelfe to driue man as a captiue vnto it, that hee may doe its will.* And *Fulgentius* likewiſe ſaith, that *although ſin ſeemeth to be commited of a man corporally, yet it taketh its beginning from the heart; neither is any thing done outwardly, vnleſſe it be firſt inwardly concluded by the iudgement of the minde; the truth whereof truth it ſelfe hath ſhewed vs, ſaying, that out of the heart proceedeth euill thoughts, murthers, adulteries, &c.* So *Auguſtine* ſaith, *that not in the body or inferiour faculties, but in the will of man is the originall of all vices.*

§. Sect. 6.
That the body is but the ſeruant of the ſoule in acting ſinne.
Aug. in Pſal. 145. Serm. 27. tom. 10.
Chryſoſt. in Rom. 6. Ser. 12.
Ambroſ. de Pœniten. lib. 1. c. 14
Nihil peccant oculi ſi non oculis animus imperet, Seneca.

So likewiſe they teach, that the body is but the ſeruant of the ſoule which can or dare doe nothing but by the Maſters appointment. So *Auguſtine* ſaith, that *the fleſh is an obedient ſeruant to the ſoule: this ruleth, the other is ruled, the one commandeth, the other obeyeth.* In which *regard he would haue the Manachees derided, who imputed all ſin vnto the fleſh, the which hee would haue, to Gods glory, duely prayſed, and all the fault to be attributed to the will. Chryſoſtome* likewiſe compareth the body to armes and weapons, which are to be eſteemed according to their vſe. The Souldier vſeth them whileſt hee fighteth in defence of his Country; and the Thiefe againſt common friends who are of the ſame Countrey, the which is not the fault of the weapons, but of thoſe who abuſe them vnto euill: And ſo (ſaith hee) the body is either this or that, not in its owne nature, but by the predominant direction of the minde. And in another place, *the ſoule ſo vſeth the body, as the ſmith the hammer & the anuile, vpon which it forgeth and faſhioneth the Idols of all carnall corruption & filthines; & frameth the images of all pleaſures. Nor is the fleſh the prompter & teacher of ſin, nor the inuenter of all malicionſneſſe, or the framer and diſpoſer of the things which are done; but it is the ſhop of the ſoule, which worketh and accompliſheth in it and by it whatſoeuer it effecteth.* Thus alſo *Ambroſe* concludeth; *You ſee then, that the minde is the authour of our fault, and that the fleſh is innocent, ſauing that it is often the inſtrument of ſin.* Yea, euen the heathen man by the light of nature could diſcerne this truth; affirming *that our eyes offended not, if they were not ruled and commanded by an euill minde.*

§. Sect. 7.
That the ſoule only properly ſinneth.
Auguſt. de ciuit. Dei, lib. 14. c. 3.
Chryſ. in Math. 5. Hom. 17.
In Geneſ. 12. Hom. 32.
In 1. Cor. 6. Hom. 18.

Yea, ſo far is it off that our bodies ſhould be chiefly corrupted, and the principall authours of ſinne, that if wee ſpeake properly the ſoule onely ſinneth; and the corruption of the ſoule alone is ſinfull, and as for the corruption of the body it is rather the puniſhment of ſin than ſin it ſelfe. So *Auguſtine* ſaith, that *the corruption of the body which cloggeth the ſoule is not the cauſe of the firſt ſin but the puniſhment.* So *Chryſoſtome* ſpeaking of our Sauiours ſpeech concerning the cutting off the right hand, and pulling out the right eye; he ſaith, that he *intendeth not the diſturbing, much leſſe the deſtroying of the frame of the body. Farre be it from vs ſo to conceiue, for hee doth no where ſhew that there is any fault in the body, but euery where conuinceth the will of the euill; for not ſo much the eyes, as by the eyes, the minde and reaſon doe ſee; whereof it is that ſometimes the eyes doe not diſcerne thoſe who are preſent before them, the mind and cogitation being otherwiſe occupied.* And elſe-where hee plainly affirmeth, that *the peruerſe will is the cauſe of all euill.* And againe, *our mortall body is not the cauſe of ſin, but our wicked will is the root of all euill. For why did not* Abels *body make him vniuſt? And why doth not the want of bodies benefit the Deuill? Will you know the cauſe, becauſe the mortall body bringeth to men, not onely no detriment, but much profit and benefit.* And therefore hee concludeth, that it is the *worke of the Deuill to make fooliſh men rather to accuſe their body, God himſelfe or their Neighbour, than their corrupt minde, leſt finding the cauſe of their ſinning, they ſhould plucke vp the root of all their euils.*

§. Sect.8. That the body is not the fleſh proued by the teſtimonies of the aduerſaries themſelues, and firſt out of *Thomas Aquinas*.

And thus haue wee proued by teſtimonies of Scripture, Reaſons, and Fathers, that by fleſh in the ſpirituall conflict, wee are not to vnderſtand the body and inferiour faculties of the ſoule, or the corruption of them both, but the corruption of the whole man in euery part and faculty, and eſpecially in the minde, vnderſtanding and will which aboue all the reſt are chiefly tainted and defiled. Now let vs alſo produce the teſtimony of the Aduerſaries themſelues, who howſoeuer in their doctrine they commonly confound the body and the fleſh as being all one; and in their whole practice of mortification, doe bend all their ſtrength againſt the body to ſubdue and keepe it vnder, yea, euen to torment, conſume and deſtroy it, as though it were their mortall enemy; yet hauing ſometimes their eyes dazeled with the light of Truth, they acknowledge euen the ſame verity of Doctrine which wee teach and defend againſt them. Thus *Thomas Aquinas*, their great Schoole Doctour, extendeth the fleſh and corruption of nature to the whole man, the ſoule as well as the body; for writing on the words of the Apoſtle, *In me that is my fleſh, dwelleth no good thing*, hee ſaith, that *in man as hee is a ſinner dwelleth no good thing*, neither in his body nor minde. Now this is ſpoken by the Apoſtle of himſelfe, and that as he was in the ſtate of grace and regeneration as *Aquinas* a little before acknowledgeth, and therefore muſt neceſſarily bee referred to the part vnregenerate both ſoule and body.

Aquin. in Gal. 5.17.

And commenting on theſe words of the Apoſtle, *The fleſh luſteth againſt the ſpirit, hee ſaith, that heere is a doubt to bee cleered*; namely that, *ſeeing to luſt or couet, is an act proper to the ſoule; therfore, as it may ſeeme, it cannot agree with the fleſh: vnto which wee are to ſay with* Auguſtine, *that the fleſh is ſaid to couet or luſt, in regard that the ſoule doth luſt or deſire according to the fleſh; as the eye is ſaid to ſee, when as rather the ſoule ſeeth by the eye. And therefore the ſoule then luſteth by the fleſh, when as it deſireth thoſe things which are pleaſant according to the fleſh. But the ſoule luſteth or deſireth by it ſelfe, when as it is delighted in thoſe things which are according to the ſpirit, as workes of vertue and diuine contemplation. Yea, but if the fleſh luſteth by the ſpirit, how is it ſaid that it luſteth againſt it? namely, in this reſpect, as the concupiſcence of the fleſh, hindereth the concupiſcence of the ſpirit*. But this anſwere is not ſufficient; for if both kinds of concupiſcence come from the ſoule, the one immediately, the other mediately according to the fleſh, this maketh no contrariety betweene the ſpirit and the fleſh, as hee vnderſtands it, but onely in the ſame act of concupiſcence which is in the ſoule alone in reſpect of the diuers manner of luſting, the one kind by the body, the other by it ſelfe. And therefore this anſwere would better fit the objection and agree with *Auguſtines* ſpeech, That there is in the ſoule a double concupiſcence; the one in the part regenerate which is ſpirituall, the other in the part vnregenerate which is carnall, the which are directly contrary the one to the other. And thus hee might anſwere another objection which himſelfe maketh againſt his owne words; for whereas the Apoſtle ſaith, that *the ſpirit luſteth againſt the fleſh*, he objecteth, that if we here take the ſpirit for the holy Spirit, and grant that ſpirituall concupiſcence is onely againſt that which is euill, it will follow, that the fleſh or body againſt which the ſpirit luſteth is euill, which was the errour of the *Manichees*. To which hee anſwereth that the ſpirit luſteth not againſt the nature of the fleſh, but againſt its deſires onely as they extend to ſuperfluity. But this anſwere croſſeth his former ſpeech, whereby he affirmed that the fleſh or body had no concupiſcence at all, but that it was an act proper to the ſoule alone. And therefore the objection were better ſatisfied if wee ſay that there is not onely in the regenerate part of the ſoule, the concupiſcence of the ſpirit, but alſo the reliques of carnall concupiſcence in the part vnregenerate, which fight as contraries and enemies the one againſt the other. But as *Aquinas* affirmeth, that concupiſcence is onely an act of the ſoule, and conſequently euill and carnall concupiſcence, as well as holy and ſpirituall, wherein hee agreeth with vs; ſo alſo hee granteth in ſome places that the fleſh is the corruption of nature or originall ſinne, which is deriued vnto vs from our firſt Parents. So he ſaith, that the *carnality which importeth or ſignifieth the rebellion of the fleſh againſt the ſpirit, proceeded from the ſin of our firſt Parents, becauſe it belongeth to that fuell of corruption deriued from that ſin*. So hee expoundeth the *Law of the members to bee that fuell of ſinne and corruption which moueth vs to ſin, and is the puniſhment of the ſinne of our firſt Parents in vs who are their poſterity*. And yet more plainly ſpeaking of thoſe words of the Apoſtle. *But you are not in the fleſh, hee ſaith that it is euident that this is not to bee vnderſtood of the ſubſtance of the fleſh, ſeeing the Romanes were mortall men cloathed therewith, but hee taketh the fleſh for the vices and corruptions of the fleſh, according to that*, 1. Corinth. 6. 9. *Fleſh and bloud ſhall not inherit the Kingdome of God*. So that when hee ſaith, *yee are not in the fleſh, the meaning is, yee are not in the vices, and corruptions of the fleſh, liuing as it were according to the fleſh.*

Aquin. in Rom. 7. lect. 3. lect. 4.

Aquin. in Rom. 8. lect. 2.

§. Sect.9. Teſtimonies

But much more cleerely doth the arch-champion of the Papiſts, Cardinall *Bellarmine*

mine aſſent vnto this truth; *the fleſh* (ſaith he) *in the Scriptures almoſt euery where is oppoſed to the ſpirit or ſome thing elſe more high and heauenly. For it doth not ſignifie the ſubſtance of the fleſh, but the infirmitie or corruption, or humane and fleſhly cogitation; all which are to the ſame effect, ſeeing it ariſeth from our corruption, that a man will take vpon him to iudge of diuine matters after an humane ſenſe.* And in another place he ſaith, *that ſinne taken properly cannot be in the body but in the minde. For ſinne is vnrighteouſneſſe, and vnrighteouſneſſe truely ſo called, can there onely haue place where true righteouſneſſe hath its place. Now who euer hath placed righteouſneſſe, truely and properly taken, in the members of the body?* But why doth he affirme this truth? Surely to confirme an vntruth; for hence hee concludeth, that *whereas the Apoſtle ſaith, that concupiſcence is ſinne, and that it dwelleth in the fleſh and not in the minde, hereby hee plainly ſheweth, that it is not ſinne properly but figuratiuely.* But the Apoſtle ſpeaketh properly when hee calleth concupiſcence ſinne, neither doth *Bellarmines* argument prooue the contrary, ſeeing the Apoſtle doth not (like the Ieſuite) by fleſh vnderſtand the body but the vnregenerate part & the corruption of nature, which is as well (yea much more) in the ſoule as in the body; the which I haue fully prooued, and *Bellarmine* himſelfe will preſently confeſſe. For in another place hauing ſaid that *Auguſtine* by the name of concupiſcence vnderſtandeth the corruption of the inferiour part of the ſoule which rebelleth againſt the ſuperiour, hee preſently addeth; *But it muſt not be denied that the like ſin and corruption is to be found in the ſuperiour part; for euen this part of the ſoule alſo is prone to luſt after honours, vain-glory and other vanities, and although it be againſt our wils it doth ſometimes bring forth ſuch deſires. And therefore Saint* Paul, *numbreth among the luſts of the fleſh, not onely whoredome and drunkenneſſe, but idolatry, enmity, hereſie, as* Auguſtine *hath diligently obſerued,* Lib. 14. de Ciuit. Dei, cap. 2, 3, & 4. *Where hee ſheweth that the fleſh is ſometimes taken for the whole man, as he is without the grace of God after the fall of* Adam *and that he is ſaid to be carnall who liueth according to himſelfe and not according vnto God.* So elſewhere anſwering *Caluins* and *Beza* his objection, who ſay, that the fleſh in the ſeuenth of the *Romans*, is to be taken for the whole man, as hee is in the ſtate of corruption, becauſe Saint *Paul* numbreth the minde among the parts moſt corrupted, 1. *Tim.* 6. and commandeth vs to be *renued in the ſpirit of our minds*; to this hee anſwereth, that *in many places of the holy Scripture wee are without doubt by the fleſh to vnderſtand as well all the ſuperiour as the inferiour faculties corrupted with ſinne. Neither doe wee deny but that with this ſinne the mind alſo of man is corrupted, &c.* No maruell therefore if the workes of *Bellarmine* are not ſuffered to bee reade without ſpeciall licence nor ſcarce to bee found in common ſhops throughout Spaine and Italy, ſeeing in this and innumerable other points of Poperie he differeth from the moſt of their other Writers, and generally from the whole courſe of their practice, both in thoſe and all other places, as hath in this particular beene before ſufficiently proued.

out of *Bellarmine* to prooue the former point.

Bellar. de Sacramen. Eucharist. lib. 1. cap. 14.

Bellar. de amiſſ. gratie & ſtat. peccati, lib. 5. cap. 10.

De amiſ. gratie & ſtat peccat. lib. 5. cap. 15.

Bellar. de amiſſi gratie & ſtat. peccat, lib. 5. c. 7.

Ephes. 4. 23.

CHAP. VII.

Obiections of the Aduerſaries anſwered, whereby they indeauour to proue that the body and ſenſitiue faculties are the fleſh.

§. Sect. 1. The firſt Obiection, becauſe this our enemy is vſually called the fleſh.

NOw in the laſt place it remayneth that wee anſwere ſome Objections; whereby they endeuour to proue that by the fleſh wee are to vnderſtand our bodies and ſenſitiue faculties only with their corruption; and not the ſoule and ſuperiour faculties. And firſt they reaſon that this ſpirituall enemy of our ſaluation is the body and inferiour faculties of the ſoule, ſeeing it is vſually called by the name of fleſh and carnall concupiſcence. To which I anſwere that this manner of ſpeech is not proper but tropicall and figuratiue, and to be vnderſtood by a Metonymy of the ſubject for the adjunct or quality, fleſh for the fleſhly quality of corruption which hath defiled ſoule and body, the which is vſuall with the Hebrewes who in their ordinary phraſe, put the abſtract for the concrete, and the ſubject for the quality that belongeth vnto it; the which alſo the Greekes and Latines doe ſometimes imitate, as when they called a wicked fellow *κάθαρμα, Scelus.* But it may further be demanded why this ſpirituall enemy ſhould by this Metonymy bee called the *fleſh* rather than *ſin* and corruption, if it were not chiefly ſeated in the body. I anſwere that it is thus called to ſhew how deeply our nature is tainted and infected with the poyſon of ſinne, in that it is, (as it were) incorporated into our fleſh, and one of our eſſentiall parts turned, and (as it were) transformed into corruption, and it into them; ſo as there is nothing naturally remayning but euen a maſſe of corruption and lumpe of ſin. And ſecondly, to intimate vnto vs the dangerouſneſſe of this enemy, in that it is not onely domeſticall, dwelling in vs, but (after a ſort) eſſentiall and inherent, ſo as it is not poſſible to auoyde it, but wee muſt deny our ſelues, nor to kill it, vnleſſe we crucifie our owne fleſh, nor to vanquiſh and ſubdue it, vnles we ouercome our ſelues. Yea, but why is this corruption of nature called carnall and fleſhly, rather than animall and ſpirituall, if it were not ſeated in the body, rather than in the ſoule? I anſwer that this corruption hauing defiled both the ſpeciall parts of man the body, as well as the ſoule, it was indifferent by a Synecdoche to vnderſtand the whole corruption of nature, by the name of either part. But if this anſwer will not ſatisfie: but that they will further obiect; that the ſoule is the principall part and therefore the name or denomination ſhould follow it eſpecially if it bee chiefly tainted and corrupted, and the arch-authour of all ſinne: I anſwere that notwithſtanding all this, our enemy in this ſpirituall conflict is called the fleſh rather than the ſoule or ſpirit, to note vnto vs the great contrariety, and vnreconciliable enmity that are betweene the Combatants in this Warfare; for as oppoſite are theſe the one to the other as Light and Darkneſſe, Heauen and Hell, God and the Deuill, Good and Euill. And therefore to expreſſe this contrariety which is betweene them, names were choſen which were moſt extremely oppoſite: and it is not called after the ſoule, becauſe there is ſome agreement betweene the ſoule and the body, and ſome reſemblance between the ſpirit and the ſoule, but after the body, which being the groſſeſt and moſt earthy part of man is moſt oppoſite and different to the ſpirit which is the pureſt part of the minde and reaſon.

Ephes.4.23.

§. Sect.2. Other reaſons why the corruption of nature is called the fleſh.

And vnto theſe diuers other reaſons may be added. For firſt this corruption of nature is called the fleſh, becauſe the body is the inſtrument of the ſoule to execute & put in practice the luſts and deſires of ſinfull concupiſcence, according to that, *Rom.6.13. Neither yeeld yee your members as inſtruments of vnrighteouſneſſe vnto ſin:* And the ſoule luſteth by the body; whereof it is, that the ſin of euill concupiſcence is attributed to the body as the inſtrument, though the mind be the chiefe agent, euen as the eye is ſaid to ſee, when as the ſoule rather ſeeth by the eye, and the ſword is ſaid to kill, when as it is the man rather that killeth with the ſword. Secondly, becauſe the ſinfull corruption of our natures doth diſcouer and manifeſt it ſelfe rather by the outward actions of the body and concupiſcence of the fleſh, than by the ſecret cogitations and deſires of the mind and will. For whileſt this poyſon lurketh in the mind and will, it is ſecret and hidden alwayes to others, and oftentimes euen to our ſelues; but then it commeth to be knowne, when as it ſwelleth in our carnall concupiſcence, and breaketh out in the ſores of wicked actions. And as it fareth in the naturall birth, ſo in this helliſh brood of ſinne, after that the Deuill, or our corrupt fleſh, haue caſt into the minde the curſed ſeed of ſin, the concupiſcence warmeth, faſhioneth and nouriſheth it, and ſo though in the firſt conception it was vnknowne euen to the parents themſelues that bred it, in the further growth thereof by luſt, and in the birth by the outward action, it is made manifeſt, both to them and others. Whereof it is that the Holy Ghoſt calleth this ſin and corruption *concupiſcence of the fleſh*, not becauſe it gaue vnto it the firſt being in nature, but did onely firſt diſcouer it, & (as it were) brought it forth into the World. Thirdly, becauſe the baits and allurements wherewith the Deuill and the World intice vs to ſinne, are offered moſt vſually vnto our minds and vnderſtandings by the mediation of the body and the outward ſenſes, as riches, honours, & voluptuous pleaſures; for theſe obiects being tendred to the ſenſes, they preſent them to the vnderſtanding and will, which approue and chuſe them, not caring to ſwallow the hooke of ſin, ſo they may feed on the bewitching bait. But what is the cauſe hereof? Not for that the ſenſes and carnall concupiſcence doe firſt infect the ſuperiour faculties, but becauſe being already corrupted they are ready to entertain al ſuch wicked motions. And as inferiour ſeruants, doe not, nor dare not, perſwade their Soueraignes to ſuch ſinfull actions as are contrary to their liking and odious vnto them, as thoſe who are royally munificent and bountifull, to baſe bribing and vnconſcionable pilling of their people; thoſe who are chaſte and temperate to wantonnes and exceſſe; but onely vnto ſuch vices as they are by nature ſomewhat inclinable to: ſo is it in this little Kingdome and Commonwealth of man; for the vnderſtanding and reaſon are firſt corrupted and falne from that integrity, ſpirituall wiſdome and excellency in which they were created, wherewith they were inlightned with the knowledge of God and of ſpirituall and heauenly things in which originally they tooke all their delight and ſweet contentment, and now being blinded with ignorance, and not able to diſcerne or relliſh theſe diuine delicates, they ceaſe to liue this ſpirituall life and can take no pleaſure in heauenly things; and therefore giue themſelues ouer to all ſenſuality, and willingly entertaine all corrupt motions of the fleſh, which by the mediation of the body and carnall appetite may conueigh vnto them any earthly delight. And thus the ſoule is ſaid to luſt by the fleſh, when as it deſireth thoſe things which are delightfull and pleaſant according to the fleſh; euen as contrariwiſe the concupiſcence of the ſoule, in its created purity, was, when it delighted it ſelfe in thoſe things which were ſpirituall and heauenly. To which the ſpeech of *Auguſtine* fitteth well, *What* (ſaith hee) *is it to walke according to the fleſh? Nothing elſe but when we conſent to carnall luſt. And what is it to walk according to the ſpirit? It is to be ſo aſ-*

Rom.6.13.

Quid eſt ſecundum carnem ambulare? carnalibus concupiſcentijs conſentire, &c. Aug. Serm.7. Tom.10.

ſiſted with Gods holy Spirit in our mindes, as that wee doe not obey this fleſhly concupiſcence.

§. *Sect.* 3. Another reaſon why this our ſpirituall enemy is called the fleſh.

Anima verò cum carnalia bona adhuc appetit caro nominatur, Aug. de fide & Sym. cap. 10.

Fourthly, the whole corrupt man body and ſoule is called fleſh, becauſe the ſoule as well as the body being giuen ouer to all ſenſualitie, doth only deſire and joy in fleſhly delights and the vain pleaſures of ſin, whereof it fitly hath its name from the objects and actions about which it is wholly exerciſed. And this reaſon *Aug.* giueth, *the ſoule* (ſaith he) *is therfore called fleſh, becauſe it onely deſireth thoſe things which are carnally good.* Yea will ſome ſay, but there remayne yet in corrupted nature ſome reliques of diuine light, and ſome ſparkes of created wiſdome, which condemne fleſhly pleaſures, and oppoſe againſt carnall and ſenſuall luſts: I anſwere that there are indeed euen in meere naturall men, ſome conflicts betweene their reaſon and affections, their conſcience and concupiſcence, but ſeeing that commonly the iſſue of this skirmiſh is the victory of the luſts and paſſions, and the baſe yeelding of the minde and reaſon, to ſubject themſelues to their Lawes in the members, and to agree to the carnall concluſion of theſe inferiour parts, they are fitly with the ſenſuall faculties intituled with the ſame denomination of *fleſh, ſinfull concupiſcence*, and the reſt. Fiftly, the corruption of nature, as well in the ſoule as the body, is called fleſh, becauſe by the fleſh and carnall ſeed in our generation ſin is propagated vnto the whole man, ſoule and body. And finally becauſe the ſoule, reaſon and vnderſtanding, forgetting their created excellency, ſupremacy and authority ouer the other inferiour parts, doe baſely ſubject themſelues to become ſeruants and ſlaues vnto the fleſh, for the contemptible wages of ſinfull pleaſure. And whereas they were made to rule the body, now they ſpend all their ſtudy and paines in doing ſeruice vnto it, in pampering of the belly and decking and adorning of the backe, and in deuiſing all meanes for the pleaſing of the fleſhly appetite, and ſatisfying of the luſt and carnal concupiſcence. And therefore juſtly with their rule and gouernment, they looſe alſo the honour of their Titles, and whereas whileſt they remayned Lords and Kings, they gaue names to the body and inferior parts, which were called after them reaſonable and ſpirituall; now becomming their ſeruants they looſe their owne names, and are called after their Lords and Maſters whom they haue choſen to ſerue, *fleſhly* and *carnall*. And this reaſon *Auguſtine* giueth, *As the ſpirit* (ſaith he) *ſeruing the fleſh is not vnfitly called fleſhly; ſo the fleſh ſeruing the ſpirit, is fitly called ſpirituall; not becauſe it is turned into ſpirit, but becauſe by an admirable facilitie and readineſſe to obey, it is ſubiected to the gouernment and rule of the ſpirit.*

Aug. de Ciuit. Dei, lib. 13. c. 20.

§. *Sect.* 4. The ſecond obiection grounded on 1. *Cor.* 9. 27.

The ſecond reaſon objected is grounded vpon the Apoſtles words, 1. *Cor.* 9. 27. *But I keepe vnder*, (or as the vulgar Latine hath it) *chaſtiſe my body, leſt by any meanes when I haue preached to others I my ſelfe ſhould be a caſt-away.* Where the Apoſtle maketh the body (as they thinke) the enemy againſt which hee fighteth, and the chiefe object of mortification. To which I anſwere firſt, that we doe not deny, but that the body is corrupted, as well as the ſoule, and that ſin holdeth part of his reſidence euen in our earthly members; in which regard this naturall corruption is to be ſubdued euen in the body, by thoſe exerciſes of mortification which the Scriptures haue preſcribed, as faſtings, watchings, laborious exerciſes in the duties of Chriſtianity and of our ſpirituall callings. And to this he exhorteth vs, *Col.* 3. 5. *Mortifie therefore your members which are vpon the earth; whereby hee meaneth* thoſe ſinnes which dwel in our earthly members, to wit, *fornication, vncleanneſſe, inordinate affection, euill concupiſcence*, as hee expoundeth himſelfe in the next words. But all this doth not exempt the ſoule, from being the ſeat alſo of naturall corruption; yea, euen the chiefe Palace where ſinne dwelleth. Secondly, I anſwere that by body in this place is not meant the ſubſtance of the fleſh, but the whole corrupt man, or part vnregenerate both ſoule and body; In which ſenſe the Apoſtle elſe-where calleth himſelfe *carnall*, extending this fleſhly corruption to his whole perſon; euen as by members we are to vnderſtand thoſe ſpeciall ſins which dwell in the members, as the Apoſtle in that place of the *Colloſſians* explaineth it. And thus he calleth this [a] body of ſin, the *law of ſin which was in his members*, and *the body of death*, and ſaith, that *the old man is* [b] *crucified with Chriſt, that the body of ſin might be deſtroyed*, and that *in Chriſt wee are circumciſed with Circumciſion made without hands, in putting off the body of the ſins of the fleſh.* And finally, that [c] *if Chriſt be in vs* (namely by his ſpirit) *the body is dead becauſe of ſin, but the ſpirit is life becauſe of righteouſneſſe*; where by death of the body wee are to vnderſtand the mortification of the fleſh in reſpect of ſinne; as appeareth by the Antitheſis, whereby we are to vnderſtand the quickening of the inner man to newneſſe and holineſſe of life.

Rom. 7. 23.

Col. 3. 5.

Rom. 7. 14.

[a] *Rom.* 7. 23, 24.

[b] *Rom.* 6. 6.

[c] *Col.* 2. 11, 6.

[d] *Rom.* 8. 10.

§. *Sect.* 5. The third obiection grounded on the Apoſtles words, *Rom.* 12. 6.

Thirdly, they object the words of the Apoſtle *Rom.* 12. 6. *Let not ſin raigne in your mortall body*; from whence they conclude that the ſeate of ſinne is in the body and not in the ſoule and reaſon. To which the anſwere is eaſie; namely that by the name of body, here wee are not ſimply to vnderſtand the body alone, but by a Synecdoche of the part for the whole, the perſon of man conſiſting of ſoule and body. And this is vſuall in the Scriptures by one part to ſignifie the whole perſon, and as by the body to include the ſoule, ſo in other places, by the ſoule to include the body. As, *the ſoule that ſinneth ſhall die*, and *all the ſoules that came with* Iacob, *into Egypt, which came out of his loynes were threeſcore and ſixe*. And thus *Ambroſe* expoundeth this place. The *Apoſtle* (ſaith hee) *calling it mortall body, vnderſtandeth the whole man, becauſe they who obey ſinne are called mortall. For the ſoule* (ſaith he) *that ſinneth ſhall die, that is the whole man, for none ſhall bee iudged without their bodies*. And that the Apoſtle by naming the body did not exclude the ſoule, it appeareth in the next words, *that you ſhould obey it in the luſts thereof*; whereby he ſheweth that ſinne is not onely in the body, but firſt and principally in the powers and faculties of the ſoule.

Ezech. 18.4.
Gen.46.26.

Mortale ergo corpus dicens totum hominem ſignificauit. Ambroſ. in hunc locum.

§. *Sect.*6. The fourth Obiection is that the cheiſe poyſon of corruption is to be diſcerned in the ſenſitiue faculties.

Fourthly it is obiected, that the chieſe poyſon of corruption is in the ſenſitiue and inferiour faculties, ſeeing experience teacheth vs that the mind, reaſon and vnderſtanding, is infected by them, and ſo blinded and miſled by paſſion and carnall concupiſcence, that men giue themſelues ouer to all ſenſualitie and become like vnto bruit beaſts. To which I anſwere, that indeede the poyſon of ſinne hath exceedingly tainted the concupiſcence, appetite, affections and all the ſenſitiue faculties, and that they being infected doe infuſe their poyſon into the ſuperiour faculties, and like filthy ſinkes of ſin doe ſend vp noyſome ſents into the vpper parts, the minde and reaſon; for the obiects moue the ſenſes, and the ſenſes the will and vnderſtanding; and it is true, that in this little common-wealth of man, the luſts and paſſions like rebbels riſe againſt reaſon their King and Soueraigne. Finally we deny not but that the minde is drawne to thinke on that euill which the heart affecteth, and is corrupted by giuing way to theſe ſinfull luſts, and by plotting and deuiſing the meanes whereby they may bee ſatisfied: but yet all this proueth not that the fountaine of corruption is in the body and ſenſitiue parts, for the poyſon is firſt ſent from the minde to the heart, which being infected and corrupted returnes it backe againe to the minde: euen as the liuer ſendeth groſſe blacke blood to the ſpleene, which regurgitating and ouerflowing, ſends it backe againe to the liuer, and ſo the fountaine of blood being corrupted, it corrupteth the whole body. Neither doth this inteſtine rebellion ariſe firſt from the inferiour and ſubiect parts; but from the ſinfull corruption of their ſuperiours, whereby they are miſgouerned, either through looſe negligence, or deſperate malitiouſneſſe; for why doth the heart affect that which is euill, but becauſe the minde eſteemeth it, the iudgement approueth it, and the will chooſeth it, if not ſimply, yet as it is baited with ſome worldly profit, preferment or voluptuous pleaſure. But it may be further vrged, that there are many who haue great knowledge & deep iudgments, that notwithſtanding are much corrupted in their hearts, paſſions and affections. To which I anſwere, that though they haue ſome knowledge, yet not ſauing knowledge, and though they haue great illumination, yet no ſpirituall wiſedome and prudence, to apply this light after an holy manner to particular actions. For this Chriſtian prudence in doing any thing, firſt propoundeth the end of the action which moueth vs to vndertake it, and then firſt it rightly counſelleth, ſecondly rightly deliberateth and iudgeth of the counſell; and laſtly rightly and conſtantly commaundeth that which is counſelled and determined. Now the naturall man though hee hath wit to counſell, yet no true iudgement and conſideration to approue of that which is beſt; but like *Abſalon* heareth diuers counſels, and in concluſion chuſeth the worſt. And therefore the Apoſtle prayeth for the *Coloſſians*, not onely that they might bee *filled with the knowledge of Gods will*, but alſo, *with all wiſedome and ſpirituall vnderſtanding, that they might walke worthy of the Lord, &c.*

Col.1.9, 10.

§. *Sect.*7. The fift Obiection is that there are certaine ſinnes proper to the body and ſenſitiue faculties.

Laſtly it is obiected that whoredome, ſurfetting and drunkenneſſe, proceed from the body and ſenſuall appetite and are ſinnes proper vnto them, and therefore the minde and reaſon is not alwayes the chiefe authour and fountaine of ſinne. To which I anſwere that though theſe actions of eating, drinking luſting and committing vncleanneſſe, are immediately from the ſenſuall concupiſcence and the body, yet the corruption and ſinfulneſſe of theſe actions is from the minde and reaſon. Either becauſe it bridleth not the appetite, or pricketh it forward to exceſſe, becauſe it taketh delight in theſe voluptuous pleaſures: for not the body it ſelfe, but the ſoule by the body taketh pleaſure in eating, drinking and ſatisfying of the luſts. Neither are theſe actions in themſelues ſins, but the immoderation and exceſſe, or the miſapplying of them to wrong obiects, as we may ſee in luſt it ſelfe, which in its owne nature is not euill, for then it could in no caſe be lawfull, but when a man luſteth after ſtrange fleſh. So *Chryſoſtome* ſaith, *that the body luſteth & deſireth but, neither fornication nor adulterie, but commixtion; the body coueteth, yet not dainties but meate, not drunkenneſſe but drinke*. And elſewhere; *the body* (ſaith he) *is made to doe this or that, not out of its owne nature, but out of the ouerruling iudgement of the minde. The eye indeed when as it curiouſly beholdeth anothers beauty becommeth an inſtrument of vnrighteouſneſſe, but not out of its naturall action* (*for*

Corpus concupiſcit, at neque fornicationem nec adulterium ſed ſimpliciter commixtionem, &c. Chryſoſt. in Eph.3. Serm.6.

Chryſoſt. in *Rom.*6. Ser. 11.

the naturall office thereof is to ſee and not to ſee euilly) but out of the cogitation infuſing malitiouſneſſe. Whereas if it were thereby reſtrained as with a bridle, it would become an inſtrument of righteouſneſſe. And the ſame is to be ſaid of the tongue, hands and all other members. And in another place; *Thou wilt* (ſaith hee) *obiect, that the body draweth thee into fornication. To which I anſwere, not the body but the incontinency of the mind,&c.*

CHAP. VIII.

That the fleſh is a moſt dangerous enemy. Firſt becauſe it is exceeding malitious.

§. *Sect.* 1. That through the fleſh alone wee are expoſed to all danger.

BY this which hath beene ſaid it appeareth ſufficiently what our enemy is; and now in the next place we are to conſider that it is not an enemy to bee contemned, but exceeding dangerous and pernitious; for howſoeuer it may ſeeme at the firſt ſight to bee weake and of ſmall ſtrength yet is it the mightieſt and chiefeſt Captaine vnder the prince of darkeneſſe, by whoſe aide and aſſiſtance he getteth the victory, and without whoſe helpe he could do nothing. For though he ſhould aſſault vs with a huge army of his temptations, and haue his ſtrength reenforced, and euen twiſe doubled with the aides of all our worldly enemies, yet they could neuer preuaile againſt vs, but ſhould bee ſure of a ſhamefull ouerthrow, vnleſſe theſe inbred enemies did betray vs into their hands, and ſecretly open the gates of our ſoule to let in the troupes of their temptations. The which is apparent in the example of our Sauiour Chriſt, who being free from the inward corruption of the fleſh, was not at all endangered with the outward temptations of the Diuell. And whereas the helliſh ſparkes of his ſuggeſtions fall into our corrupt hearts (as it were) into tinder or gunpowder, by which they are nouriſhed and much encreaſed in their ſtrength and violence: they did no more worke vpon our bleſſed Sauiour, whoſe pure nature was no iot tainted with carnall corruption, than a weake dart that lighteth vpon an impenetrable armour, or a ſmall ſparke of fire that ſhould fall into a Sea of water. Needs then muſt the fleſh be a dangerous enemy, ſeeing all danger is by and through it: needs muſt it aboue all be moſt pernitious, ſeeing it expoſes vs to all miſchiefe, and nothing without it were able to hurt vs. The which ſhould perſwade vs to bend all our ſtrength againſt it, ſeeing if we ſubdue our carnall corruptions, wee ſhall eaſily put to flight the Diuell and the world; whereas in vaine ſhall wee fight and ſtriue againſt theſe forraigne forces, if wee doe not firſt kill and crucifie theſe ſecret traytors, for no more buſie can wee bee in building forts and bulworkes to ſtrengthen vs againſt their ſtrong aſſaults, than they will be in raſing and ruinating them, that they may giue an eaſie entrance to theſe outward enemies. And this was the practice of the Apoſtle *Paul,* who did not beate the ayre and ſpend his ſtrength in vaine by fighting againſt a ſhadowe or phantaſie, but like a politique ſouldier diſcouers and ſingles out his moſt dangerous enemy, euen *this body of corruption* which dwelled in him; and though hee could not quite kill or thruſt him out into perpetuall baniſhment, yet hee employes all his ſtrength to ſubdue & keepe him vnder, and vſes him like a baſe bondſlaue beating him blacke and blew, and giuing him daily deadly wounds, that ſo he might neuer gather ſtrength, nor bee able to ſtand out in rebellion againſt the part regenerate.

1.Cor.9.17.

§. *Sect.* 2. That in the fleſh dwelleth nothing that is good.

But the dangerouſneſſe of this enemy will the better appeare, if we conſider both how dangerous it is in reſpect of its owne owne nature, and in regard alſo of diuers aduantages which it hath againſt vs in the conflict. The dangerouſneſſe of it in reſpect of its owne nature will appeare, if we conſider that as on the ſide it is moſt malitious; ſo on the other very mighty and powerfull. The wicked malitiouſneſſe of it may be conſidered both in it ſelfe and in its owne nature, and as it is exerciſed towards vs, that is, the true Chriſtian, or the part regenerate. For the former; the fleſh is ſo wicked and malitious, that no good thing remaineth in in it, for ſo the Apoſtle plainely confeſſeth *I know that in mee, that is in my fleſh, dwelleth no good thing.* From which abſence of all good, one of the ancients giueth the notation of the latine name. *Thou fleſh* (ſaith he) *art naked and vtterly deſtitute of all vertues*, and art therefore called fleſh from thy wanting, becauſe thou art naked of all that is good. In which reſpect the fleſh is much worſe than the Diuell himſelfe; for though he be *wicked*, yea *that wicked one*, by a kind of eminency, yet is there in him ſome relation and reſpects of good, namely as hee is the creature of God, and in reſpect of his eſſence and ſubſtance, as alſo his gifts of wiſedome, power, ſwiftneſſe, &c. being conſidered in their owne nature, and not in regard of his abuſe. But in the corrupt fleſh there is nothing but a lumpe and maſſe of ſinne, not any part of Gods workmanſhip, an vtter abſence of all good gifts, and nothing but folly, ignorance, dulneſſe, impotency and whatſoeuer may bee called by the name of euill; for as it is deſtitute of all good, ſo is it euill in all relations: for as the fleſh is all euill, ſo all euill is in the fleſh, and from the fleſh is all euill. In which reſpect wee

Rom.7.18.

Tu caro cunctis virtutibus denudata es, ideoq́ diceris caro à carendo, quia cares omni bono. Ideot. in orthodoxogr. de conflict. carn. & animæ.c.1.

wee may truely ſay that the fleſh is vnto this euill of malitiouſneſſe, *ſubiectum adæquatum*, a ſubject equally extended vnto it, for there is no part or power of the fleſh which is not wicked and ſinnefull, nor any wickedneſſe of ſin which is not to be found in this center of wickedneſſe. For firſt the fleſh is wholly wicked and malitious. The [a] *wiſedome* of it is *enmity againſt God.* The [b] vnderſtanding of it a dungeon of ignorance; the [c] *imaginations onely euill and that continually*, the [d] will ſtubburne and peruerſe, ſtanding out alwayes in an vtter oppoſition and obſtinate rebellion to the will of God. And if the ſuperiour faculties of the fleſh bee nothing elſe but a ſinke of ſinne, what can wee expect, but that the inferiour parts muſt in their degree bee ſutable in corruption? And therefore as the Apoſtle ſpeaketh of ſinfull men, ſo may wee ſpeake of the fountaine and authour of all their ſinne; *the eyes of it are full of adultery, the throate an open ſepulcher, the tongue of it vſed to deceit, the poyſon of aſpes is vnder its lippes, the mouth of it is full of curſing bitterneſſe, the feete ſwit to ſhed blood; deſtruction and miſery are in its way, the way of peace it hath not knowne, neither hath it the feare of God before its eyes.*

[a] Rom.8.7.
[b] Rom.3.18.& Eph.4.18.
[c] Gen 6.5. Ier.13.23.
[d] Eph 4.19. 2 Tim.2.26.

Rom.3.18.19.

§.Sect.3.
That all manner of euill is in the fleſh.

Secondly, as the fleſh is wholly euill, ſo all manner of euill is in the fleſh. For it is the common ſewer in which all filth and loathſome poyſon of ſinne meeteth: and in a full ſource runneth together; it is the Diuels ſtorehouſe of wickedneſſe, and his armory in which hee layeth vp all the weapons of impietie; It is the Sea of ſinne from which all wickedneſſe floweth, and into which it floweth backe againe. In a word it is the fruitfull wombe into which the diuel caſting the ſeeds and ſpawnes of his helliſh temptations, they receiue warmth, nouriſhment, growth, and in the end life and the perfect ſhape of all kinds of ſin. For there is not any ſinne whatſoeuer though neuer ſo monſtrous and abhominable, but hath its being in this wicked fleſh; if not appearing, yet at leaſt ſecretly lurking in this filthy dungeon, if not in the full groweth, yet at leaſt in their ſeeds and chiefe principles. There lyeth hid impious Atheiſme, filthy prophanneſſe, abominable idolatry, palpable ignorance, curſed infidelity, damnable hypocriſie, hatefull, pride, bold preſumption, fearefull deſperation, wicked treaſons, horrible murthers, beaſtly inceſts, adulteries, thefts, couetouſneſſe, ambition, crueltie, falſehood deceit, with a huge ſwarme of innumerable other ſinfull abhominations. And though theſe vices and corruptions doe not alwayes burſt out into the ſores of outward actions; yet (like dangerous impoſtumes) they lye hidden within the body of this fleſh; though they are not alwayes exerciſed in their functions and operations, they being ſubdued with Gods ſanctifying ſpirit in the faithfull, and with his reſtrayning grace in the vnregenerate, yet theſe curſed habites and hidden faculties doe ſtill remaine, euen in the regenerate in ſome degree, although in part mortified and weakened, and in their full ſtrength in wicked men. And as the egge hath in it potentially all the parts of the bird, and onely needeth to haue the damme to ſit and houer ouer it, vntill by her warmth it may bee hatched: ſo the fleſh containeth in it all manner of wickedneſſe, and if the filthy ſpirit, like an vgly toade, houer ouer it, and (as it were) warme it with the heate of his helliſh temptations, there will bee hatched the killing cockatrices of all ſinne, if the ſpirit of God doe not cruſh them in the ſhell. Neither is this the ſtate of ſome alone, but euen of all mankinde, ſo farre forth as they are vnregenerate, whereof it is that what *David* had ſpoken of ſome ſpeciall and notorious ſinners of his times, the Apoſtle in the third Chapter of the Epiſtle to the *Romanes*, extendeth it to all mankind, being conſidered in the ſtate of corruption.

Rom.3.19.20.

§.Sect.4.
That the fleſh is the author of all wickedneſſe.

Laſtly as the fleſh is all euill, and all euill in the fleſh, ſo it is alſo a fruitfull mother of all wickedneſſe, and a filthy ſinke from which ariſe the noyſome ſents of ſinne, and that poyſonous fountaine from which doe flow the ſtreames of all euill. And this our Sauiour noteth whereas he ſaith, that *which commeth out of a man* (namely from the inner fountaine of a fleſhly heart) *defileth him.* So the Apoſtle *Iames* maketh this carnall luſt the mother, as the Diuell is the father of all ſinne and wickedneſſe: for receiuing the ſeeds of Sathans tentations (as it were) into a fruitfull wombe, it firſt conceiueth, and then bringeth forth ſinne, and ſo ſinne when it is finiſhed bringeth forth death. And the Apoſtle *Paul* telleth vs what curſed fruits doe ſpring from this roote of bitterneſſe, namely Adulterie, Idolatrie; Witchcraft, Hatred, Hereſie, murther and many other horrible abominations. Neither in truth can it otherwiſe bee; *for who* (as *Iob* ſaith) *can bring a cleane thing out of an vncleane?* Or what can wee expect from an euill tree but euill fruits? as our Sauiour hath taught vs. And ſeeing the fleſh is a Sea of wickedneſſe, and a fountaine poyſoned in the very head, there can nothing flow from it but corrupted ſtreames. And therefore as the Lord gaue nine commandements to dry vp (as it were) theſe ſtreames of wickedneſſe, ſo he gaue the tenth to damme vp the well head, for in vaine it is to ſtop the current, if the fountaine it ſelfe be euer ſpringing.

Mark.7.18.
Iam.1.14.15.
Matth.7.18.
Gal.5.19.20.
Iob.24.4.
Matth.7.18.

§.Sect.5.
That the fleſh is a more mallitious enemy vnto vs, than the deuill or the world.

And thus it appeareth how euill and malicious this wicked enemie the fleſh is in its owne nature; now let vs conſider how it ſtandeth affected towards vs: in which reſpect

ſpect wee are to know that it marcheth (if not exceedeth) the world, yea the Diuell himſelfe in miſchiefe and maliciouſneſſe; for howſoeuer it diſguiſeth it ſelfe vnder the vizard of friendſhip and (courtier-like) maketh ſemblance of all loue, yet is it in deadly hatred with the ſpirituall man, continually diſturbeth his peace, vndermineth his ſafety, and is ſtill plotting his ruine and deſtruction. Neither is it poſſible to conceiue a more bitter oppoſition in all things, than betweene the fleſh and the ſpirit; for what the ſpirit vndertaketh, the fleſh croſſeth, what that furthereth this hindereth, and at all times and vpon all occaſions the one nilleth what the other willeth. In which reſpect it may truely bee ſaid, that theſe two cannot reigne and flouriſh in the ſame man at once; for the proſperity of the one, is the ruine of the other, the kindling of fleſhly luſts is the quenching of the ſpirituall, the nouriſhing of carnall concupiſcence after earthly things, is the choaking of ſpirituall concupiſcence after that which is diuine and heauenly; and the feeding and fatning of the one, is the pinching and ſtaruing of the other, according to that of the Pſalmiſt, *hee ſatisfied their carnall deſires, but withall hee ſent leanneſſe into their ſoules*; for the pampering of theſe luſts bring the ſoule into a deſperate conſumption; and the ſatisfying of them taketh away all appetite after ſpirituall nouriſhment. From which mortall and malicious oppoſition, wee may plainely gather, that there is no peace to bee expected, no not any intermiſſion or ſurceaſing of this warre, vnleſſe one of the combatants bee killed and deſtroyed; for as fire and water being put together, neuer ceaſe ſtriuing and fighting, till either the fire bee extinguiſhed, or the water conſumed; ſo is it in this ſpirituall conflict betweene theſe vnreconcileable enemies. The which ſhould adde much to our Chriſtian reſolution, and make vs couragiouſly to aſſault this enemy with carefull diligence, renewed ſpirits and redoubled ſtrength, ſeeing there cannot bee ſo much as a truce, much leſſe a ſecure peace betweene vs, nor any meanes to preſerue the life of the ſpirituall man, vnleſſe wee kill and crucifie this malicious enemie.

Pſal.106,15.

§. *Sect.6.* That the fleſh is moſt malitious vnto vs becauſe it is the author of all ſinne.

But this maliciouſnes of the fleſh wil better appeare, if wee conſider the effects and fruits that it bringeth forth againſt vs: which may either bee referred to our ſinne or to our puniſhment. The former appeareth by that which hath beene ſaid, for it is this ſinfull fleſh which worketh in vs all manner of euil concupiſcence, and from the inward corruption of the heart proceed euill thoughts, murthers, adulteries, fornications, thefts, falſe witneſſe, blaſphemies as our Sauiour teacheth vs. And ſo farre off is the Law of God from ſtopping this floud of wickednes, that it ſwelleth ſo much the higher, and by the oppoſition of Gods will taketh occaſion of greater rebellion, breaking downe all the bounds and bankes that ſhould ſtay and keepe it in. And as a wilde beaſt or curſt ban-dogge groweth more fierce and inraged when as they are reſiſted, or when they are curbed in and tyed vp: So this ſauadge fleſh and ſinfull corruption take occaſion by the knowledge of the law the more to tranſgreſſe it, and the more that they are checked and reſtrained, the more violent they grow in their wicked outrage. And this the Apoſtle teſtifieth out of his owne experience; *But ſinne* (ſaith he, that is, the ſinfull fleſh) *taking occaſion by the commandement, wrought in me all manner of concupiſcence; for without the law ſinne was dead.* Now ſinne is the greateſt euill that can bee imagined, as being oppoſite to God the ſupreame goodneſſe, neither is death, puniſhment, hell, condemnation, nor the Diuell himſelfe, ſo abſolutely euill, nor ſo extreamely contrarie to Gods glorious Majeſtie. In which regard the fleſh which is that *ſinning ſinne* as the Apoſtle calleth it, and deepe feſtered and euer running ſore which ſendeth forth this filth of corruption, is chiefely to bee hated of thoſe who loue God, as being the principall prouoker of rebellion againſt our ſupreame ſoueraigne, the bellowes which inflame vs with the fire of concupiſcence, the cauſe which maketh vs ſo often to offend our gracious God, the thiefe which robbeth vs of all ſauing graces, the wall of ſeparation betweene vs and heauenly happineſſe, and that arch-enemy which would often euery day thruſt vs into Hell, and the gulph of deſtruction, if wee were not ſupported by Gods grace and holy Spirit.

Rom.7.8.

§. *Sect.7.* That the fleſh is the cauſe of the deprauing of our nature and the defacing of Gods image in vs.

And as it is the cauſe of all euill of ſinne, ſo conſequently of the euill of puniſhment: for this is the running and fretting Leproſie which hath monſtrouſly defiled the whole man; and defaced that glorious image of God in which we were created, turning our ſpirituall wiſdome, into folly and ignorance, and our created holineſſe and righteouſneſſe into all injuſtice and helliſh impietie. Yea this fleſh & fleſhly luſts do not onely deface the image of God, but euen the image of a man, whileſt they take away from him his reaſon and vnderſtanding, and ſo all difference betweene him and a beaſt; for through the ſinfull concupiſcence of the corrupt fleſh, man turning away from his Creator to the creatures, looſeth not onely the image of God, but euen the image of himſelfe; and hath the image of the creatures imprinted vpon him. And hereof it is that man, Gods moſt excellent workmanſhip, is ſo monſtrouſly deformed, and ſo horribly abaſed, that hee is become in his naturall condition vile and vgly in the ſight of God and his holy Angels; yea euen a terrour and ſhame to himſelfe, if once the Lord open his eyes and giue him a ſight of his naked deformities. As we may ſee in the example of *Adam*, who being made the moſt beautifull and glorious of the creatures, was ſo miſhapen and deformed with theſe ſinfull luſts, that he could not indure the ſight of himſelfe, but as he did run into the buſhes to hide his deformites from the eyes of God, ſo if it had bin poſſible hee would haue hid himſelfe from himſelfe and therefore for want of a better couering, made him breeches of Fig-leaues to couer his nakedneſſe. Thus alſo *Iob*, when by the light of Gods preſence he came to a ſight of his owne corruptions, he was vile and baſe in his owne eyes, *abhorred himſelfe, and repented of his ſinnes in duſt and aſhes*. So that nothing maketh vs more vile and baſe than the fleſh and carnall luſts, euen as contrariwiſe nothing more intituleth vs to honour and dignity, than to bee cleanſed from this naturall filth, and to bee adorned with holineſſe, whereof it is that the Apoſtle matcheth theſe two together; for hauing exhorted vs to purge our ſelues from the ſinne of vncleanneſſe, he wiſheth vs in the next place to poſſeſſe our veſſels in ſanctification and honour.

Iob.42.6.

1.Theſ.4.3.4.

§. Sect.8.
The the fleſh bringeth vs into a moſt baſe condition.

But this will better appeare, if we further conſider into what a baſe condition we are brought, if the fleſh and the luſts thereof doe get the dominion ouer vs. For whereas there is no eſtate ſo vile and abject as the eſtate of a bondſlaue, becauſe hee is in all things ſubject to the command of his maſter, there being no place left vnto expoſtulation, nor ſo much as any liberty to demand a reaſon; nor no bondage comparable to the bondage of Sathan and our owne ſinfull luſts, becauſe there is no maſters ſo vnjuſt and cruell, the fleſh ſubjecteth vs to this miſerable thraldome. For if Sathan command theſe abject vaſſals, they muſt obey, though it directly tend to the diſhonour of God, the hurt of their neighbours, and the vtter deſtruction of their owne bodies and ſoules. And in the like or greater ſlauerie they are to their owne ſinfull luſts. If vnjuſt anger prouoke them to reuenge, they muſt kill and ſlay; if filthy luſt impoſe vpon them neuer ſo hard a taske, they muſt vndertake it, though it bee to the ruine of their ſtates, the ſtayning of their fame, yea the hazard of their liues, and damnation of their ſoules. If couetouſneſſe command the compaſſing of ſome wealth, they muſt make no queſtion of right or wrong; of hurting other men or their owne perſons. If ambition would haue them to aſpire to preferment, they muſt not ſticke to tread all vnder foote that ſtand in the way, they muſt lye and diſſemble, ſweare and forſweare, and climbe vp the craggie rocke of honour with intolerable toyle, though they are in danger by falling to breake their neckes, either when they are in the midway, or when they be come to the top of their hopes. If voluptuouſneſſe and ſenſualitie will haue their appetite ſatisfied, they muſt toyle and moyle and indure many dayes labour for an houres delight. In a word, they who are in ſubjection to the ſinfull fleſh, are aboue all men in the world in the greateſt ſlauerie, being like vnto *Cham*, who was a ſeruant of ſeruants, not ſo much in reſpect of outward ſubjection, as in that they are embondaged to their owne carnall luſts; for as there is no ſeruant or ſlaue ſo baſe and vile, ſo there is no tyrant in the world ſo proud and cruell.

§. Sect.9.
That whilſt we liue in the fleſh we cannot pleaſe God.
Rom.8.8.

A third fruit and effect which ſpringeth and proceedeth from this ſinfull fleſh is, that whileſt we liue in it, and it in vs, we cannot pleaſe God, nor doe any thing which is acceptable in his ſight. So the Apoſtle plainely telleth vs, that they *who are in the fleſh cannot pleaſe God*; and the reaſon hereof is cleare and euident, becauſe to bee in the fleſh, is to bee the ſeruant of ſinne and the vaſſall of Sathan, and to doe nothing but what they like and command; and therefore ſeeing nothing in the world can bee imagined, ſo oppoſite and contrarie vnto God as they, nor any thing ſo odious and abominable in his ſight; and ſeeing their friends bee Gods enemies, and thoſe things which pleaſe them be moſt diſpleaſing in the ſight of God, needs muſt all thoſe actions which are done in the fleſh be odious vnto him and make the agents obnoxious to his wrath. Now what a miſerable condition is this, into which man is brought by his ſinfull fleſh, that both his perſon and all his actions his words, workes and ſecret cogitations ſhould bee vtterly miſliked and diſallowed of him who is the ſupreame King and judge of Heauen and Earth, who hath all power in his hand to reward infinitely thoſe whom hee liketh and alloweth, and to puniſh in like proportion, thoſe whom hee diſalloweth and miſliketh.

§. Sect.10.
The fleſh ſetteth man at enmitie againſt God.
Rom.8.7.

Fourthly the fleſh nouriſheth perpetuall enmity betweene God and the carnall man, for ſo the Apoſtle ſaith that the *wiſedome of the fleſh*, or *the carnall minde, is enmity againſt God*; for the fleſh and carnall luſts are in great league and amitie with the Diuell and the world, and they all three vnite all their forces to fight againſt God and all his friends; and howſoeuer they are often vanquiſhed by his almighty power, yet like malicious enemies they ſtand continually againſt him in open rebellion, rather to teſtifie their malice and hatred, than out of any hope of preuailing againſt him. And therefore they who will bee friends vnto theſe fleſhly luſts, the wicked world and the arch-traytor Sathan, muſt needs hereby make them-

themſelues enemies vnto God, according to that of the Apoſtle, *Know yee not that the amitie of the world is enmity with God, and whoſoeuer will bee a friend of the world, is the enemie of God.* And againe, *if any man loue the world, the loue of the Father is not in him*; and the reaſon which he rendreth is this, becauſe the world and the fleſh with the ſinful luſts thereof are combined together, for (ſaith he) *all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father but is of the World.* For this carnall luſting after earthly things, breeds a neglect and loathing of things ſpirituall and euen of God himſelfe: for their appetite being filled and glutted with the ſweet poyſon of fleſhly delights, they haue no taſt nor relliſh of thoſe heauenly excellencies, and they who haue their ſenſes filled with the ſeeing of worldly pleaſures, haue their ſpirituall ſenſe ſo dulled and deaded, that they cannot ſmell Gods odoriferous ſweetneſſe in his Word and holy ordinances. But as the Beetle chuſeth rather to bee in the dung than among the ſweeteſt flowers, and the filthy hogge is more delighted with routing in the dunghil, than to walke about in the moſt pleaſant garden: ſo thoſe who are carnally minded are beſt pleaſed, when as by any meanes they may ſatisfie their ſenſuall and fleſhly appetite, and take no pleaſure in ſpirituall or heauenly things; yea ſo contrarie and oppoſite are they vnto God in all goodneſſe, and ſuch enmity there is betweene them, that nothing giueth vnto them greater diſtaſte and diſcontentment. And as theſe fleſhly luſts enrage men againſt God; ſo alſo doe they prouoke Gods wrath againſt them; and therefore the Apoſtle ſaith, that whileſt they had their conuerſation in the luſts of the fleſh, fulfilling the deſires thereof, they were alſo the children of wrath, and in that reſpect in danger daily to bee conſumed with the fire of his diſpleaſure. Now what a fearefull condition is this, to bee at enmitie, mortall oppoſition and in hoſtile termes againſt God himſelfe? For as the Apoſtle ſaith, *doe we prouoke God vnto anger? Are wee ſtronger than he?* Can it bee well with the earthen pitcher when it daſheth its ſelfe againſt the ſtrong Rocke? Or can the ſeely Mouſe eſcape deſtruction when hee prouoketh and encountreth the fierce Lyon? And how much more may they bee aſſured of vtter ruine and deſtruction who are at enmity with God himſelfe, who is not onely able to arme all the creatures againſt them, but with a word of his mouth to caſt them iuto Hell?

Iam. 4. 4.
1. Joh. 2. 16.
Eph. 2. 3.
1. Cor. 10. 22.

§. Sect. 11. That the fleſh is the cauſe of all our puniſhments.

Finally, as the fleſh is the cauſe of all ſin, ſo alſo of all puniſhment; & therfore (becauſe it were infinite to ſtand vpon the particular euils and miſchiefes which this malicious enemy cauſes vnto vs,) looke how many plagues and puniſhments are inflicted vpon mankinde, either in ſtate or name, ſoule or body, and impute them all to the fleſh, as the fountaine of theſe bitter waters from which they ſpring and flow. And yet all theſe being put together are not comparable to thoſe fearefull puniſhments which it cauſeth to carnall men in the life to come. For it excludeth them out of Gods Kingdome and cutteth off all hope of hauing any part in the heauenly inheritance. For they that are in the fleſh, are vnregenetate and vnſanctified, and *without holineſſe they can neuer ſee God*; and out of this heauenly City are excluded, *dogges and ſorcerers, and whoremongers, and murtherers, and idolaters, and whoſoeuer loueth and maketh a lye.* And more plainly, the Apoſtle hauing reckoned vp the fruits of the fleſh, directly affirmeth, that *they who do ſuch things, ſhall not inherite the kingdome of God.* And laſtly the maliciouſneſſe of this wicked enemy and the ſinfull luſts thereof herein appeareth, in that nothing will ſatisfie them but our death and deſtruction. For they are thoſe mortall weapons which kill and murther vs, and the edge and point of them is not onely directed againſt the body, but againſt our ſoules, which are much more precious. And this argument the Apoſtle vſeth to perſwade vs to ſhunne and auoide them; *Dearely beloued* (ſaith he) *I beſeech you as ſtrangers & pilgrims, abſtaine from fleſhly luſts, which warre againſt the ſoule.* The end of which warre is not onely to get the victory, and to keepe vs in ſubiection, but to caſt all that are conquered into the priſon of hell, and to plunge them into euerlaſting condemnation of body and ſoule. So the Apoſtle ſaith, *that when wee were in the fleſh, the motions of ſinnes which were by the Law did worke in our members to bring forth fruit vnto death*; and that *to bee carnally minded is death*: and yet more plainely, that if *wee liue after the fleſh we ſhall die*; and that *hee who ſoweth to the fleſh ſhall of the fleſh reape corruption*, whereby is meant eternall death and deſtruction, as appeareth by the antitheſis following; *but hee that ſoweth to the ſpirit, ſhall of the ſpirit reape life euerlaſting.* And the Apoſtle *Peter* likewiſe telleth vs, that the *Lord reſerueth the vniuſt vnto the day of iudgement to be puniſhed, but chiefely them that walke after the fleſh in the luſt of vncleanneſſe.*

Heb. 12. 14.
Apo. 22. 15.
Gal. 5. 21.
1. Pet. 2. 11.
Rom. 7. 5.
Rom. 8. 6. 13.
Gal. 6. 8.
2. Pet. 2. 10.

§. Sect. 12. That the malice of the fleſh is the more dangerous, becauſe it is masked vnder the colour of friendſhip.

Now this maliciouſneſſe of the fleſh is ſo much the more dangerous, becauſe it is maſqued and diſguiſed vnder the colour and couerture of the neereſt friendſhip; for whileſt in outward ſhew it ſeemeth a neerer friend, than a Kinſman or deareſt brother, and like another ſelfe appeareth moſt carefull of aduancing our preſent and future good, it doth moſt maliciouſly vndermine our ſafety, & betrayeth vs into the hands of our profeſſed enemies; neither can Satan and the World be more ready to beſiege and aſſault vs with the forces and troupes of their temptations, than the fleſh to yeeld vs into their hands by giuing free entrance to theſe aſſailants. Yea it doth not onely open the gates of our ſoules to let in theſe mortall enemies, but being entred, it joyneth with them, aſſiſteth theſe helliſh forces with a ſtrong army of carnall luſts, and fighteth againſt our ſoules, robbing and ranſacking them of all ſpirituall graces, and wounding them euen to the death with the wounds of ſin, if they were not recured with the precious Balſum of Chriſts bloud. So that we haue juſt cauſe to complaine with our Sauiour, that it is not a ſtranger or profeſſed enemy, but a wicked Diſciple and falſe *Iudas* that continually followeth vs; waiting all opportunities wherby he may betray vs; & *that he who eateth bread with vs hath lift vp his heele againſt vs.* And as *Dauid* complaineth of *Achitophel. It is not a profeſſed foe that doth vs this miſchiefe, but it is thou, a man, mine equall, my guide and mine acquaintance, our councellour and companion that walketh with vs to the houſe of God.* It is one who was borne and bred, liueth and dieth, eateth, drinketh, ſleepeth, walketh and talketh with vs, which notwithſtanding watcheth all occaſions of bringing vs to deſtruction; for like Tinder receiuing the ſparkes of Sathans temptations it nouriſheth and encreaſeth them, till at length our ſoules be inflamed with a world of wickedneſſe. Whereby it appeareth that the fleſh with the luſts thereof are enemies aboue all others moſt dangerous and pernicious; for being ſecret Traytours they are much more malicious than profeſſed enemies, malice and hatred being of ſuch a nature, that the more they are ſmothered and concealed, the more they are inwardly increaſed and inraged. They haue alſo the fitteſt opportunities to worke our ouerthrow in that lying and liuing with vs, they can eaſily take the beſt aduantages, and then ſet vpon vs when as wee are moſt weake or ſecure, and leaſt prouided to make reſiſtance. Moreouer being ſecret Traytours they are ſo much the more able to doe vs miſchiefe, becauſe ſuſpecting no hurt from them, wee doe not arme our ſelues againſt them, nor fortifie our ſoules againſt their aſſaults; whereof it commeth to paſſe that we are often ouercome and led captiue vnto ſin, before we diſcouered the enemy, or did diſcerne that we were encountred. Finally, they fight with vs not by marching againſt vs in the open field, but out of ſecret ambuſhments, when wee feare no danger, and ſo oftentimes put vs to flight, before we haue any time to recollect and marſhall in order the forces of our mind, or to make any head againſt their fury. Now what can bee more dangerous than to haue alwayes in our company ſuch a treacherous *Iudas*, who is ſtill plotting the fitteſt meanes whereby hee may betray vs into the power of our enemies? To haue alwayes with vs ſuch a flattering, falſe *Ioab*, who when hee performeth all complements of kindneſſe, doth but watch his opportunity to ſtab and kill vs; to bee beſieged with mighty enemies, and to haue within the wals of our City ſecret Traytours, who are ſtill ready to open the gates to let them in, and being entred to joyne with them, that ſo together they may worke our ouerthrow?

Iohn 13.18.
Pſal.55.13,14.

§. Sect.13.
How wee may defeat the malicious treaſons of the fleſh,

But it is not enough to know our danger, vnleſſe we alſo be acquainted with the means how we may preuent it. And therefore let vs inquire how we may auoid theſe pernicious Treaſons and eſcape the perill of theſe ſecret ambuſhments. And firſt taking notice that the fleſh, whileſt it profeſſeth friendſhip and offereth vnto vs much profit and many delights, is our mortall enemy, and a ſly Traytour which taketh part with the chiefe enemies of our ſaluation, wee muſt hearken to the Prophets counſell in another caſe. *Truſt yee not in a friend, put yee not confidence in a guide, keepe the doores of thy mouth from her that lyeth in thy boſome*, and alwayes haue it in jealouſie, then moſt ſuſpecting it, when as it offereth to ſatisfie our deſires. And when it commendeth vnto vs the vanities of the World, promiſing that in the fruition of them wee ſhall haue great contentment, let vs beware of ſecret treachery, and againe and againe looke vnder theſe baites to ſee if there be not hidden vnder them the hooke of ſinne, and curiouſly ſearch if theſe booties are not purpoſely ſet out, to make vs fall into Sathans ambuſhments, that ſo hee may ouercome and lead vs captiue to doe his will. For who would giue any credit to ſuch a falſe Traytour, as hath before his eyes brought ſo many to vtter ruine, yea, which we know by manifold experience, hath many hundred times betrayed vs to the Deuill and the World, when as it hath tendred vnto vs the faireſt promiſes and pretences. Secondly, ſeeing we know it to be a trayterous enemy we muſt diſarme and weaken, captiue & hold it in ſubjection, that ſo though it haue euer a malicious will to hurt vs, yet being diſabled, it may not haue any power to rebell againſt vs. Thirdly, wee muſt keepe a narrow watch ouer it and ouer our ſelues, that it doth not take vs at any aduantage, and often looke to our ſenſes, as it were the gates of our ſoules, that they be not by our fleſh and carnall corruption vnbarred and left open to entertaine the forces of our ſpirituall enemies. And becauſe our vigilance is not ſufficient to preuent the plots and practices of this ſubtile Traytour, let vs often

Micah.7.5.

often intreat, by our moſt feruent prayers, the *keeper of Iſrael who neuer ſlumbreth nor ſleepeth*, that hee will watch ouer vs, and by his holy Spirit diſcouer and defeat theſe treacherous enemies.

Chap. IX.

That the fleſh is an enemy exceeding powerfull and mighty.

§. Sect. 1. That the fleſh is to the vnregenerate a mighty King, & to the regenerate a powerfull Tyrant.

WE haue ſhewed that the fleſh is a moſt malicious enemy, ſo that it wanteth no will to bring vs to deſtruction: And now it remayneth that wee ſhew how mighty and powerfull it is in effecting that which it deſireth and luſteth. The which will appeare if we conſider the mighty power and ſubtile policy of theſe malicious enemies. Their power appeareth both in regard of their ſtrength and number. For the firſt, if wee looke vpon the fleſh in its full ſtrength, as it is in a man vnregenerate, and is not ſubdued nor hath the vigour thereof abated by Gods Spirit, wee ſhall finde that it raigneth as a mighty Monarch in the little World of man, holding euery faculty, power and part both of ſoule and body in ſubjection. The which the Apoſtle plainly intimateth, where he exhorteth thoſe whom Chriſt by his Spirit hath regenerated and freed from this regiment, not to let ſin raigne in their mortall bodies, that they ſhould obey it in the luſts thereof. Yea, it raigneth not onely as a King and abſolute Soueraigne; but as a Lord or Tyrant who hauing conquered mankind doth hold them in ſubjection as miſerable captiues and bond-ſlaues, ſelling them ouer to the committing of all actuall tranſgreſſions, for the baſe price of earthly vanities. The which the Apoſtle intimateth in theſe words; *but I am carnall, ſold vnder ſinne.* Whereby he ſignifieth that the fleſh dealt with him like a proud and cruell Tyrant, ſeaſing vpon him, like one who had bought a ſlaue in the market, and forcibly compelling him to doe his will. The which if the Apoſtle might truly ſpeake of himſelfe though hee were regenerate, in reſpect of that part which remayned vnſanctified, then how much more may it be verified of thoſe who remayne in the ſtate of corruption and vnregenerate, who are wholly vnder the dominion of ſin? Now if we would ſee with what power and vnreſiſtable force, this cruell Tyrant did rule in all the ſonnes of men, whileſt they remayned in the ſtate of corruption, hereby it will appeare in that they were ſo vtterly vnable to free themſelues out of this thraldome, that they neuer durſt nor could attempt their liberty, becauſe their wils were no leſſe captiuated, than their other parts and faculties, and it was their chiefe delight to liue in this ſlauery. Neither were any outward helpes auaileable, becauſe being poſſeſſed and ruled by this legion of wicked luſts, like the Demoniake in the Goſpell nothing would containe them nor reſtraine their fury, but they brake eaſily all thoſe Chaines, Giues, and Fetters wherewith they were bound, being (like mad men) a like harmefull both to themſelues and others. For neither would Gods loue and many benefits allure them and contain them in obedience, nor his wrath and fearefull judgements terrifie and reſtrain them from ſinne. Neither the Law of God, contayning ſo many gracious promiſes to them who obeyed it, and ſo many terrible threatnings againſt them that tranſgreſſed it, both of temporary plagues and euerlaſting puniſhments; nor the execution of theſe dreadfull judgements in the puniſhment of the whole World by an vniuerſall deluge; of Sodome and Gomorrah with fire and brimſtone, with many other Cities and Countries which haue beene made examples of Gods wrath againſt ſinne; beſides the experience of innumerable particular perſons, and euen of themſelues, viſited by the hand of God in a fearefull manner, were all ſufficient and ſtrong enough to curbe and keepe vnder theſe ſinfull paſſions and corrupt luſts, nor to ſubdue and thruſt out of his regency this powerfull Tyrant the fleſh; till Chriſt Ieſus himſelfe came who is the wiſdome and power of his Father, and conquered him on his Croſſe, triumphing glorioully ouer him together with the reſt of our ſpirituall enemies; and vntill hee apply the vertue of this victory vnto vs, and by his powerfull Spirit, which is infinitely ſtronger than all men and Angels, doe vanquiſh this mighty Tyrant, giue him a deadly wound of which hee continually languiſheth, and depoſing him from his regency, doe ſet vp in our hearts the gracious and glorious Kingdome of our bleſſed Sauiour. So that we may conclude this point with the ſaying of *Cyrill. The voluptuous luſts of the fleſh without doubt are of mighty power, by which the minds of men are wholly diuerted from all honeſtie and goodneſſe.*

Rom.6.12.

Rom.7.14.

Mar.5.

In Johan. lib.3. cap.34.

§. Sect. 2. Of the ſtrength of the fleſh being conſidered in its ſelfe.

But leſt thoſe who are regenerate ſhould contemne this enemy, as being weake and impotent, becauſe it is in part mortified and the ſtrength thereof abated by vertue of Gods Spirit dwelling in them; let vs in the next place know, that though it be not in them ſo puiſſant and powerfull as in thoſe who remayne in their naturall corruption, yet it is exceeding ſtrong and mighty, whether wee conſider it ſimply in it ſelfe, as it worketh and rebelleth in thoſe who are ſanctified, or compare it with the ſpirituall and regenerate part. The former is notably ſet downe by the Apoſtle in his owne perſon, in the ſeuenth Chapter of the Epiſtle to the Romanes,

manes, where hee ſheweth that this corrupt
and ſinfull fleſh is ſo farre off from any conformity
to the Law, that taking occaſion by
the commandement, it wrought in him all
manner of concupiſcence, and ſo abuſed the
Law which was purpoſely giuen to reſtrain
him from ſinne, and to ſubdue and mortifie
his corruptions, as a means to giue ſtrength,
life and vigour vnto it; Whereby the Law
Verſe 8. *which was ordained to life, became to be vnto*
death. Further ſhewing the power of his
fleſhly corruption hee ſaith, that *it tooke occaſion*
Verſe 9. *by the commandement to deceiue and*
ſlay him, working death vnto him by that
Verſe 10. *which is good*; that it *ouercame him and like a*
Verſe 11. *ſlaue ſold him vnder ſinne*, that it made *him*
to doe that which hee allowed not, to omit the
Verſe 12. *good which hee affected, and commit the euill*
which he hated; that though he were delighted
in the Law of God and deſired to obey it, yet
Verſe 13. *euill was preſent with him*. That though hee
Verſe 14. conſtantly reſolued to ſerue God, yet the
fleſh like a ſtrong rebell making warre againſt
him, did often foyle and ouercome
him, and carried him *into captiuitie to the*
Verſe 24. *law of ſinne*. Yea, of ſuch force and might
did this holy Apoſtle find the fleſh in him,
that it forced him to cry out; *wretched man*
that I am, who ſhall deliuer me from the body
Gal. 5.17. *of this death*. So elſewhere hee telleth vs,
that the fleſh is not ſo ſubdued, but that it
continually maketh warre againſt the part
regenerate; and ſtandeth in ſuch ſtrong oppoſition
againſt it, that the *godly cannot doe*
1. Pet. 2.11. *the good they would*. With whom the Apoſtle
Peter agreeing telleth vs, that the *fleſhly luſts*
doe fight againſt our ſoules. Finally, as it hindreth
vs oftentimes from yeelding any obedience
to the law, and enforceth vs to tranſgreſſe
it; ſo when wee doe performe any duties
which it requireth, it ſo defileth and ſtaineth
them, that wee haue juſt cauſe to acknowledge
with the Prophet that our *beſt*
Eſay 64.6. *righteouſneſſe is but like a polluted cloth*. Now
this ſtrength of the fleſh vnleſſe it be wounded,
ſubdued and kept vnder by Gods Spirit,
is alwayes in it full vigour, yea in daily
growth, notwithſtanding all naturall means
which can be vſed. For the decay of nature
it ſelfe doth not make it decay, but euen in
ſickneſſe it retaineth health and vigour,
and when through olde age the body is
weak and decrepite, it continueth firme and
ſtrong.

§. Sect. 3. That the fleſh is mighty being conſidered comparatiuely with the ſpirit.

So alſo if we compare it with the ſpirituall
part, the fleſh is much greater and ſtronger;
and therefore would eaſily ouercome it and
quench all Gods graces in vs, if God ſhould
leaue vs to our ſelues to be ſupported and defended
by the ſtrength which wee haue receiued,
and not continually ſend vs new
ſupplyes, and vphold vs with the power of
his owne ſpirit. For the Apoſtle telleth vs,
that in this life we haue receiued but the *firſt*
Rom. 8.23. *fruits of the ſpirit*, which is but an handfull
in compariſon of the harueſt, the whole crop
of grace being reſerued, till we ſhall receiue
with it the fulneſſe of glory. And in regard
that the fleſh in quantity did ſo much exceed
the ſpirit, he ſticketh not to ſay, that the *Corinthians*
though *ſanctified in Chriſt Ieſus*
1. Cor. 1.2. *and called to be Saints*, were *carnall and but*
Chap. 3.1.3. *babes in Chriſt*; yea, hauing himſelfe receiued
ſuch a great meaſure of grace, hee notwithſtanding
in the ſight and ſenſe of his
great corruption acknowledgeth that hee
Rom. 7.14. was *carnall and ſold vnder ſinne*. Hereof it is
that Diuines compare the fleſh to the great
Gyant *Goliah*, and the ſpirit to little *Dauid*;
and not vnfitly, for as *Dauid* was farre
vnequall to the mighty Gyant, and therefore
preuayled not againſt him by his owne
ſtrength, but by the power of God aſſiſting
him, in whoſe name he came againſt him; ſo
by the ſame meanes only the ſpirit getteth
victory ouer the fleſh, God giuing it
ſtrength to ouercome becauſe it fighteth his
owne battailes.

§. Sect. 4. Of the multitude of our fleſhly luſts,

Finally, vnto the ſtrength of our enemy
wee may adde their multitude, for though
they be one in name, to note that they are all
of the like ſinfull nature, and as one combined
in malice to worke our deſtruction; ſo
are they many in number, euen whole legions
of vnlawfull luſts, which continually
multiply themſelues, by begetting a new offſpring
after the old are killed and ſubdued.
Whereof it is that the Apoſtle *Peter* willeth
vs, to abſtaine from fleſhly luſts, which fight
againſt the ſoule, ſpeaking plurally of them
as being many, euen a whole army which
maketh warre againſt vs.

§. Sect. 5. That the power of our enemies ſhould make vs to ſhake off all ſecuritie.

The conſideration whereof ſhould moue
vs to ſhake of all ſecurity, ariſing from contempt
of our enemies, and ſeeing they are ſo
mighty in ſtrength, and many in number, let
vs vſe ſo much the more care, diligence, and
vigilance to defend our ſelues againſt their
fury, buckling vnto vs the whole armour of
God, and vſing all means both for the weakning
of our enemies, and the nouriſhing and
ſtrengthening of Gods graces in vs. Eſpecially
let vs call vpon God, the *Lord of hoaſts*,
deſiring him by our feruent Prayers, that he
will by his Spirit abate the power of the
fleſh and the ſinfull luſts thereof, and re-inforce
and ſtrengthen the army of his ſpirituall
graces in vs, by ſending to them daily
new aydes and freſh ſupplyes, that ſo in the
end we may obtaine the victory.

§. Sect. 6. That the might of our enemies ſhold not diſcourage vs from the fight, but make vs more couragious.

Neither ſhould the power of theſe ſpirituall
enemies daunt and diſcourage vs, and
ſo make vs cowardly to flie, or yeeld our
ſelues as ſlaues vnto them; becauſe being ſo
much too ſtrong for vs, there is no hope of
withſtanding their fury or obtayning victory.
But let vs ſtill remember that wee
fight the Lords battailes, and therefore hee

being on our ſide, wee are ſure (if wee will but fight) to obtaine the victory in the end. Let vs remember that our Grand Captaine *Ieſus Chriſt* hath by his death ouercome ſinne, and led it captiue vpon his Croſſe, triumphing glorioully ouer it together with the reſt of our ſpirituall enemies, ſo as none of them ſhall bee able to hurt vs. With which meditation the Apoſtle comforted and incouraged himſelfe in his tedious conflict with the fleſh; for hauing pitifully complayned and cryed out; *Wretched man that I am who ſhall deliuer mee from the body of this death?* Hee preſently addeth; *I thanke God through Ieſus Christ our Lord*; By whom alone hee had obtained ſtrength, whereby hee was able to ſtand in the fight, and was aſſured in the end to get the victory. Yea, let vs call to minde that hee by his Spirit hath applyed vnto vs the vertue of his death, whereby hee hath giuen vnto our fleſh ſuch a deadly wound, that it ſhall neuer recouer of it, but languiſh in a continuall conſumption, vntill by our death it bee fully aboliſhed. And therefore when wee like weake and white-liuered Souldiers are tyred in the fight, let vs flie to the ſtandard, and fight vnder the ſhield of Chriſt our Sauiour, who is our true *Eleazar* (the comfort of God) and ſo mighty and omnipotent, that hee is able to vanquiſh and ouercome all our enemies alone; onely hee would haue vs to fight with him in the battaile, that ſo wee might alſo accompany him in his glorious triumph. Let vs remember that though our ſpirituall part bee but the firſt fruits, yet it is an earneſt of the whole harueſt; though it be but ſmall in quantitie, yet it is full of vertue and vigour, the God of Life giuing life vnto it, and like a little quinteſcence, which is ſtronger in operation, by that vertue which it receiueth from the fire of Gods Spirit, than a great quantitie of common waters. Whereas contrariwiſe the fleſh, though it be much greater and ſtronger, yet being deputed to mortification and hauing receiued a fatall blow, of which it daily languiſheth and decayeth; it is a Gyant in deed in ſtrength and bigneſſe, but yet ſuch an one as being in a deadly conſumption, pineth away by little and little till it be wholy aboliſhed. And on the other ſide though the ſpirit bee as a childe in age and ſtature, yet it is in a continuall growth vntill it come to mans eſtate and a perfect age in Ieſus Chriſt.

Rom.7.

CHAP. X.

Of the policy of the Fleſh; and that it is more dangerous and pernicious than its power and ſtrength.

§. Sect. 1.
That the policy of the fleſh is in its nature exceeding pernicious.

IT now remayneth in the next place, hauing ſeene the power of the Fleſh, that we alſo conſider of the policy of this enemy. The which as it is great in it ſelfe, ſo alſo moſt dangerous and pernicious vnto vs. For howſoeuer the ſtrength of the fleſh be very great, yet the policy thereof doth farre exceed it; for being not a profeſſed enemy, but a ſecret Traytour, it is more exerciſed in cunning vndermining of our ſafety with ſubtle ſleights and politique ſtratagems, than in aſſaulting vs after an open & hoſtile manner with ſtrength and violence. Hence it is that the Lord telleth vs by the Prophet, *that the heart* (whereby hee vnderſtandeth the ſoule of man, or that part of the ſoule which remayneth vnregenerate) *is deceitfull aboue all things, and ſo deſperately wicked in this depth of fraude, that none can know it but the Lord*, who is omniſcient, and knoweth all things. For howſoeuer Sathan the olde Serpent in reſpect of his naturall abilities and long experience, may be more cunning and politique in himſelfe, yet his deceit is not ſo great, in abuſing and wronging vs, as is the deceit of our owne fleſh. For this being a part of our ſelues, yea, of euery power, faculty and member of our ſoules and bodies, it is of the priuy counſell of all our thoughts, and knowing our moſt hidden imaginations and ſecret intentions, it can take aduantage of them to worke our owne ouerthrow; where as Sathan being ignorant of them, cannot by all his craft and ſubtilty ſo much endamage vs. And in this reſpect Sathan cannot deceiue vs, vnleſſe our owne fleſh aſſiſting him doe firſt deceiue vs, whereof it is that our Sauiour, being pure from all fleſhly corruption, and moſt free from this carnall guile, could not poſſibly be deceiued with Sathans policies and moſt ſubtle ſtratagems. Whereas on the other ſide our owne fleſh can eaſily abuſe and coozen vs, though it haue no helpe at all from the arch-enemy of our ſaluation. And hereof it is that the fleſh in the Scriptures is called *the olde man*, to note vnto vs, that as men in this age, grow by their long experience very politike, and vnleſſe they bee ſanctified with Gods grace and holy Spirit, very ſubtill, crafty and full of fraude, ſo the fleſh exceedeth and aboundeth in fraude and treachery.

Ier.17.10.

§. Sect. 2.
Of the ſtrength of the fleſh being conſidered in it ſelfe.

Now this fraude and policy of the fleſh, as it is moſt malicious in it ſelfe, ſo it is moſt pernicious vnto vs. The former appeareth in that it taketh part with Sathan, the wicked one, against God himſelfe the chiefe goodneſſe;

8.7.

7.11.

ich.7.5.

ou.28,26.

m.8.6.

m.7,11.

17.10.

4,23.

eb.3.12,13.

neſſe; for ſo the Apoſtle telleth vs, *that the wiſdome of the fleſh is emnity againſt God.* And that this policy is moſt pernicious vnto vs, it is manifeſt, firſt becauſe it often preuaileth, and much deceiueth vs; as the Apoſtle out of his owne experience complaineth, *Rom.7.11. Sinne taking occaſion by the commandement deceiued mee.* In which regard that may juſtly bee ſaid vnto vs which the Prophet ſpeaketh in another caſe, *Truſt yee not in a friend, put yee not confidence in a guide, keepe the doores of thy mouth from her that lyeth in thy boſome.* For ſo often and commonly are wee hereby deceiued and abuſed, that we haue juſt cauſe to ſubſcribe to the Wiſe mans ſaying: *Hee that truſteth in his owne heart is a foole.* Secondly, the perniciouſneſſe of this policy vnto vs hereby appeareth, in that it tendeth vnto no leſſe hurt than our death and vtter deſtruction; for ſo the Apoſtle telleth vs, *that the wiſdome of the fleſh is death*, and therefore he joyneth theſe two together, that *ſinne*, or his ſinfull corruption *deceiued and ſlue him*; becauſe it was ſuch a deceit as brought death and deſtruction, vnleſſe he had beene redeemed and freed from it by the precious death of Ieſus Chriſt. Finally, the danger of this carnall policy and deceipt is ſo much the greater, becauſe it is ſo ſubtill and ſecret, ſo deepe and diſguiſed, that it can hardly be diſcerned and found out; according to that of the Prophet *Ieremy, The heart is deceitfull aboue all things and deſperately wicked, who can know it?* So that our longeſt line cannot ſound the bottome of this gulph; our quickeſt and moſt piercing ſight cannot diſcouer the multitude and ſtrength of theſe ſubtle enemies, becauſe they diſplay not their colours in the open field, but lie hidden in ſecret ambuſhments: yea, they mingle themſelues amongſt our owne forces, and diſguiſe themſelues in our owne coats and habits. They make ſhew of ſimplicity and ſincerity, when as there is nothing but craft and deceipt: and theſe dangerous bogs ſeeme outwardly faire greene fields and firme ground, but hauing with this outward ſhew inuited vs to them, wee are ready to ſinke, and to bee ſwallowed vp and periſh, when wee reſt vpon them. In which regard it behoueth vs to follow the Wiſe mans aduice: *Pro.4.23. Keepe thy heart with all diligence.* And the exhortation of the Apoſtle: *Take heede brethren leſt there be in any of you an euill heart of vnbeliefe in departing from the liuing God. But exhort one another dayly, whileſt it is called to day leſt any of you bee hardened through the deceitfulneſſe of ſinne.* For how hard is it to ouercome thoſe enemies, which are ſo hardly diſcouered? and to fruſtrate and preuent thoſe deceits which cannot without great difficultie be ſo much as diſcerned?

§.Sect.3.

That the policie of the fleſh ſhould make vs more watchfull and vigilant.

But let this difficultie in ſounding of the depth of this helliſh policy, and in ſearching out thoſe deceipts which lye lurking in theſe darke corners, onely make vs more vigilant and diligent to diſcouer them but not daunt and diſcourage vs, or make vs leſſe confident & couragious in fighting this ſpirituall conflict; for be the fleſh neuer ſo politique and euen inſpired with all the ſubtiltie of the Deuill, yet haue wee a wiſdome to direct vs in compariſon whereof all this depth of craft & cunning is but childiſh folly. And though there be in our corrupt nature ſuch a maze of deceit, that we cannot enter into it, or being entred cannot tel how to get out; and though it be ſuch a darke dungeon of ſubtilty, that by the light of our owne wiſedome and vnderſtanding wee cannot ſee into it; yet the Lord hath giuen vnto vs his Word to be our line, which if we follow we ſhall find euery creeke and corner, turning and winding of this Labyrinth of wickedneſſe; and to be a light ſhining in the darkeſt places, which is able to diſpell this *Cymerian* darkneſſe, and to diſcouer cleerely all theſe ſubtilties and crafty policies, teaching vs alſo the way to preuent and defeat them, ſo as wee ſhall not be in danger of theſe ſecret ambuſhments. So the Apoſtle telleth vs, that the Word *of God is quicke and powerfull, and ſharper than any two-edged ſword; piercing euen to the diuiding a ſunder of ſoule and ſpirit, and of the ioynts and marrow, and is a diſcerner of the thoughts and intents of the heart.* And therefore as the darkeſt dungeon where all things are hidden and vnſeene, becommeth as light as any other place, if there be made an open paſſage, for the Sun-beames to ſhine into it, ſo as all the filth and ſluttiſh corners are manifeſt to euery beholder, which before by reaſon of the darkneſſe none could diſcerne: ſo this dungeon and depth of carnall policy hideth all things, and is it ſelfe hidden from our ſight, ſo long as we bring vnto it no other light than our darke vnderſtanding; but if once the beames of Gods ſhining Truth, and the bright rayes of his holy Word doe inlighten vs, wee ſhall eaſily diſcerne theſe deepe and darke deceits, and diſcouer all the ſecret filthineſſe and abominable wickednes which lyeth lurking in theſe ſecret corners. So that if wee will make choiſe of Gods Word to bee *a lampe to our feet and a light vnto our paths*; wee ſhall eaſily auoid thoſe ſecret ſnares which lie in our way, and eſcape thoſe ſubtile ſtratagems and dangerous ambuſhments, which the fleſh hath purpoſely laid to inſnare and circumuent vs. If we will often and ſeriouſly ſtudy in this holy booke, we ſhall find all the ſlights and ſubtilties of thoſe ſpirituall enemies layed open, together with the meanes how wee may defeat them. But withall, becauſe the fleſh doth continually caſt fogs and miſts before our eyes, that we may not diſcerne this light, and like ſome

2.Pet.1.19.

Heb.4.13.

Pſal.119.105.

kinds of fiſh doth purpoſely muddy theſe cleere waters, that ſo it may the better glide away and not be diſcouered; we muſt continually deſire the Lord to open our eyes, that wee may ſee the wonderfull things of his Law, and that he will by the light of his holy Spirit ſo illuminate our minds, and diſpell theſe fogs and miſts which the fleſh daily raiſeth, that wee may ſee all its deepe policies, and dangerous ſubtilties, and haue ſuch a meaſure of ſpirituall wiſedome and vnderſtanding, that wee may be able to preuent and eſcape them.

*Pſal.*119.18.

Chap. XI.

Of certaine particular deceits of the fleſh reſpecting our perſons.

§. *Sect.*1. The firſt deceit that wee are nothing ſo euill as in truth we are.

But come wee from the generall to ſome particulars, which as they are moſt common and ordinary, ſo alſo moſt dangerous & pernicious, for more eaſily might I number the haires of a mans head, or the ſtars of Heauen, yea, the graſſe in a large field, or ſtones vpon the Sea ſhore, than all the deceits of our corrupt fleſh. Beſides my late worthy aſſiſtant in the worke of my Miniſtery, that excellent light of Gods Church, which (ah) too ſoone did ſet vnto vs, that hee might for euer glorioully ſhine in Heauen, hath in his Booke of *the deceitfulneſſe of the Heart* ſo ſweetly and diuinely diſcourſed on this ſubject, that hee hath eaſed mee of this labour. Yet this diſcourſe ſo neceſſarily requiring that I ſhould ſay ſome thing of this argument, as that it will ſeeme maymed if it goe without it, I wil a little inſiſt vpon it, and for our more orderly proceeding I will referre theſe deceits of the fleſh to two principall heads. The firſt ſuch as reſpect our perſons and ſtates, the other ſuch as concerne certaine duties which God requireth of vs. For the former, it is a common and moſt pernicious policy of the fleſh to perſwade vs, that we are nothing ſo euill, corrupt and wicked as in truth we are. To the entertayning of which conceit we are the more eaſily induced by reaſon of ignorance and blindneſſe of minde, pride & ſelfe-loue which naturally raigne and rule in vs. For though wee be wholy, from the crowne of the head to the ſole of the foote, defiled with ſinne, and thereby vtterly diſabled vnto any good duty; yet we ſee that the moſt haue an opinion of their owne worth and excellency; For many boaſt themſelues in the goodneſſe of their natures, as though therein they might be accepted, not only of men, but alſo of God himſelfe; many vaunt of their pure naturals and, workes of congruity, which before grace receiued they are able to performe in the ſtrength of their naturall abilities; many doe reſt in their owne ciuill juſtice and honeſty as though it were ſufficient to juſtifie them in Gods ſight, many bleſſe themſelues in their legal righteouſneſſe, as though thereby they could merit Heauen with ſome ſmall helpe; and finally, many with the Angel of the Church of Laodicea doe thinke themſelues rich and ſo increaſed in goods, that they ſtand in need of nothing; when as in truth they are wretched and miſerable, poore, blinde and naked. But let vs take heed of this policy as being moſt dangerous and pernicious, ſeeing it maketh men reſt in themſelues and vpon the weake reed of their owne righteouſneſſe to their vtter perdition, and keepeth them from flying vnto Chriſt, and from hungring after his righteouſneſſe by which alone wee are juſtified and ſaued. And as it keepeth vs from imbracing Chriſt by faith, ſo alſo it hindreth our repentance, and nouriſheth in vs carnall ſecurity and hardneſſe of heart: for wee muſt firſt ſee our ſins before we can euer bewayle or turne from them, and whileſt we haue any opinion of our owne good natures, or our legall righteouſneſſe, wee can neuer as wee ſhould bewayle our ſinfull corruptions, nor carefully vſe any meanes to be purged from them.

Maſter *Daniel Dike.*

*Apoc.*3.17.

§. *Sect.*2. The meanes to defeat the former policy.

Whereby it appeareth that no policy is more pernicious if it preuayle againſt vs, ſeeing it ſpoyleth vs of our Sauiour Chriſt, and of all the gracious promiſes of life and ſaluation contained in the Goſpell, which are all made on the condition of faith approued to be liuely and juſtifying by the fruits thereof in vnfained repentance. The which ſhould moue vs to vſe all our care and indeuour that we may defeat it: to which purpoſe we muſt not looke vpon our ſelues as wee appeare in the twilight, or rather in the darke night of naturall knowledge, nor yet through the falſe ſpectacles of pride and ſelfe-loue, which will hide and diſguiſe our vices and corruptions, and make them to ſhew themſelues in vertues colours; but we muſt looke vpon our ſelues in the glaſſe of the Law, and try our thoughts and words, our workes and our wayes by the rule of Gods Word, and ſo ſhall wee plainly diſcouer our blemiſhes and defilements, yea, our monſtrous deformities and vgly corruptions, with the auerſenes of our wils to all good, and the peruerſeneſſe and crookednes of our hearts and affections. For there ſhall wee ſee that our vnderſtandings are ſo blinded that though they be wiſe vnto euill, yet to doe good they haue no knowledge; that our judgements are wholy corrupted, miſtaking euill for good, and good for euill, right for wrong, and wrong for right, truth for falſhood, and falſhood for truth; that our imaginations are euill and that continually; that our conſciences are either ſeared through ſecuritie, or affrighted

*Ephes.*4.18. *Ier.*4.22.

frighted with terrours and horrours through deſpaire, and either accuſing when they ſhould excuſe, or excuſing when they ſhould accuſe; that our memories are ſlippery to retaine any good thing, and retentiue like braſſe or yron in keeping and preſeruing ſinfull and wicked impreſſions; that our wills ſtand in open rebellion againſt God; nilling what he willeth, and willing what he nilleth. That our hearts are alienate to all goodneſſe and cleaue faſt to all worldly and ſinnefull vanities; that our affections are wholly corrupted and diſordered, and all the members of our bodies the ready inſtruments of ſinne. There ſhall wee finde that by reaſon of this corruption wee are not able to thinke a good thought, nor ſo much as will that which is good, that we are altogether vnprofitable ſeruants, yea rather the ſlaues of ſinne and Sathan, the children of wrath, and not onely ſicke but euen ſtarke dead in our ſinnes; that wee haue not onely in vs vtter barrenneſſe of all good, but the ſeedes of all wickedneſſe, lurking and lying hid, which ſproute fourth vpon all occaſions, when as they receiue any warmth and moyſture from the temptations of Sathan and the world; yea would of themſelues daily come to growth and ripeneſſe if they were not continually nipped and reſtrained by the common grace of Gods Spirit. Finally that the black-moore may as eaſily change his blackeneſſe, and the leopard his ſpots, as wee our ſinnefull condition into a better eſtate; yea that in ſtead of making any ſatisfaction by paying the old ſcore, we are ready to encreaſe our debt by adding new ſinnes vnto the olde, and ſo plunge our ſelues into more fearefull condemnation. And thus may we defeate this pollicy of the fleſh and comming vnto a true ſight of our owne naturall vileneſſe, wee may abhorre our ſelues and repent in duſt and aſhes, and renouncing our owne righteouſneſſe, may hunger after the all-ſufficient righteouſneſſe of Chriſt, and applying it vnto vs by a liuely faith may find it effectuall for our juſtification and ſaluation.

cor.3.5.
hil.2.13.
ph.2.1,3.
er.13.23.
ob 42.6.

§. Sect. 3.
The ſecond pollicie that the good things in vs are much better than in truth they are.

Secondly as the fleſh perſwadeth vs that wee are nothing ſo ill as wee are in reſpect of our ſinfull condition, ſo that the good things which we ſeeme to haue are farre better and of much greater excellency than in truth they are; and as there it lookes vpon our faults and vices through the thicke fogge of ignorance which maketh them to bee ſcarce viſible and diſcernable; ſo when it beholdeth any appearance of good in vs it putteth on the ſpectacles of pride and ſelfe-loue, which make them ſeeme to bee farre greater than they are in deede, euery moale-hill a great mountaine, and euery ſmall ſtarre as large as the Sunne it ſelfe. Thus it magnifieth to a meere worldly man the goodneſſe of his nature, as though this alone without any further helpe would bring him to Heauen; and maketh him beleeue that his common guifts are ſpeciall endowments, that Gods reſtrayning grace in him, is ſanctifying and ſauing grace, and his moderated and blunted vices and corruptions to bee ſingular vertues and great perfections. Thus it perſwadeth the proud juſticiarie to reſt in his inhærent righteouſneſſe and legall obedience for his juſtification and ſaluation. And to this end it bleareth his eyes ſo as hee cannot ſee any wants and imperfections in it, and worketh in him a conceipt, that it is moſt perfect both in the parts and degrees, when as there is nothing but defects and corruptions. Thus it made the young man in the Goſpell to boaſt that hee had done all commaunded in the Law, when he had tranſgreſſed all; and to aske after a greater taske, *what lacke I yet*, when as his worke was not ſo much as begunne, and as yet hee had done nothing. Thus it made the proud Phariſie to bragge of his legall righteouſneſſe euen vnto God himſelfe, and to reſt in his paying of ſmall tithes, minte, commine and anniſe, as though hee had done the waightie things of the Law. Finally thus it perſwadeth the ſincere profeſſor to ouer weene his guifts, and to magnifie aboue meaſure the graces which he hath receiued. It maketh him beleeue that his little mite is a rich treaſury, and his ſmall graine of muſterſeed, and firſt degrees of faith, to bee already a great tree; that he is good wheate able to indure the fanne or the blaſts of any temptations, whereas if Chriſt prayed not for him, that his faith might not faile, hee would when Sathan ſhould ſift him, prooue but light corne, if not very chaffe. Finally that hee is ſo ſtrong in Chriſt, that hee can willingly ſuffer Martyrdome for his name ſake, and with *Peter* to preſume that though all the world ſhould forſake him, yet hee would not; when as the voyce of a poore damoſell will make him ſtart backe, and the ſmalleſt loſſe of goods or impeachment to his credit, will eaſily moue him to abiure his profeſſion. The iſſue of which deceipt is moſt dangerous if by Gods grace it be not preuented, for the maine end at which our deceitfull fleſh herein aymeth is either to puffe vs vp ſo in pride, that wee forget God the ſole author of our guifts, and ſpoyle him of his prayſe, by arrogating it vnto our ſelues; and that wee grow inſolent in reſpect of men, contemning thoſe who in our falſe conceipt come ſhort of vs; or ſecondly that wee reſt contented with that meaſure of grace which wee haue, as being abundantly ſufficient; and neuer vſe any meanes, whereby our imperfect and defectiue graces may be encreaſed and grow to greater perfection.

Mat.19.20.

Luk 18. 11. & 23.23.

§. Sect. 4.

Now if wee ſhould ſtand in the day of

The meanes to defeate the former pollicie.
1.Pet.5.5.

temptation, and not bee ouertaken with this deceipt of the fleſh; the beſt way is firſt, *that, wee decke our ſelues with humility*, as the Apoſtle exhorteth: remembring that the way to obtaine more grace at the hands of our heauenly father, is to bemoane our ſmall meaſure, to bee emptie in our owne conceipt, and to hunger and thirſt after more, *for hee reſiſteth the proude, but giueth his grace to the humble, hee filleth the hungry with good things, but ſendeth the rich empty away*; neither doeth hee euer raiſe and build the goodly pallace of his grace and vertue, but where hee hath firſt laid the foundation of humilitie. And therefore let vs not (as the Apoſtle exhorteth vs) *thinke of our ſelues more highly than wee ought to thinke, but thinke ſoberly, according as God hath dealt to euery man, the meaſure of faith.* Secondly, let vs caſt away thoſe falſe ſpectacles of pride and ſelfe-loue, which make our ſmall guifts to ſeeme ſo great, and examine our graces by the neuer-deceiuing light of Gods word. And there we ſhall plainely ſee how farre we come ſhort of that perfection which God requireth, what a little pittance it is wee haue in compariſon of that which wee want, and how our ſmall meaſure is blotted and ſtained with the fleſh and the tainte of our corruptions. Thirdly, let vs not commend our graces to the eye of our deluded judgements, as ſhop-keepers doe their courſe wares, by ſetting courſer by them; or by ſetting in our ſight the example of others who come ſhort of vs; but let vs compare our little ſparkes of grace with thoſe bright flames which haue ſhon in the Patriarches, Prophets and Apoſtles, yea in our Sauiour Chriſt himſelfe, and ſo wee ſhall not bee proude of our progreſſe, but aſhamed rather of our ſmall proficiencie; and with the Apoſtle *forgetting thoſe things which are behind, and reaching forth to thoſe things which are before, wee ſhall preſſe towards the marke, for the price of the high calling of God, in Chriſt Ieſus.*

Luk.1.53.
Rom.12.3.
Phil.3.13.

Chap. XII.

Of the fleſhes policies reſpecting our eſtates.

§. Sect. 1.
The firſt pollicie reſpecting our eſtate is to perſwade the faithfull that they are hated of God becauſe they are afflicted.

And theſe were the chiefe deceipts of our fleſh reſpecting our perſons. Now concerning our eſtate it vſeth a wicked policie whereby all men are exceedingly abuſed and deluded, which is to draw vs vnto a falſe judgement concerning our eſtate, as either to thinke our ſelues miſerable when wee are in the way to happineſſe, or happy when wee are in the way to perdition. Concerning the former it is commonly vſed by the fleſh towards the children of God when they are in the ſtate of affliction either of body or minde. For when pouerty pincheth them, or reproaches are caſt vpon them, or ſickneſſe ſeazeth on their bodies, or griefes vpon their mindes; when they are caſt downe in the ſight of their ſinnes, and are terrified in their conſciences with the apprehenſion of Gods diſpleaſure, then the fleſh is ready to perſwade them that theſe are ſignes of Gods wrath and of their reprobation and damnation. But concerning this policy I ſhall not neede heere to ſay much, ſeeing I haue ſufficiently armed the Chriſtian againſt it in the firſt and third part of this Chriſtian warfare, where I haue proued that this is the falſe judgement of the fleſh and quite contrary to the Scriptures, which teach vs that afflictions, either of body or minde are vnto vs markes of Gods loue and ſignes of our adoption, when as wee make a right vſe of them, and are by theſe fatherly chaſtiſements reformed and amended.

§. Sect. 2.
The ſecond pollicie is to perſwade vs that we are in an happy condition when our ſtate is moſt miſerable.

But the contrary vnto this, as it is much more dangerous, ſo alſo much more frequent and common; namely for the fleſh to perſwade vs that we are in an happy and bleſſed condition, when as in trueth wee are in the very iawes of eternall death and condemnation. And thus the fleſh abuſeth either thoſe, who being in the boſome of the Church are profeſſed worldlings, or ſuch as in their profeſſion and conuerſation do make ſome ſhew of Chriſtianitie. Concerning the former; how many are there that beare the name of Chriſtians, who are ſlaues to the world and their owne luſts, and the very bondſlaues of the Diuell, making no conſcience of their wayes, but giuen ouer to all liſcentiouſneſſe, and to commit all manner of ſinne with greedineſſe? & yet are deluded by the Diuell and their owne corruption, with this conceipt, that they are in Gods fauour, and that they among other ſhall be ſaued. How many are there that liue in ignorance and infidelitie, and worſhip no other God but the idoll of riches, pleaſures and worldly glory; that make no conſcience of ſwearing, forſwearing, blaſpheming, of prophaning Gods Sabbaths, vnjuſt anger, furious reuenge, malice, enuy, cruelty, oppreſſion, whoredome, drunkenneſſe, fraude and all manner of outragious wickedneſſe: and yet are deceiued by their owne corrupt fleſh, perſwading them that God will neuer call them to an account for any of theſe things, but either not obſerueth them, or will ſoone forget them; or if at all hee doe remember them, yet hee will not at all lay theſe things to their charge if they profeſſe themſelues Chriſtians, and haue time euen at their laſt houre to call for mercy?

§. Sect. 3.
Outward priuiledges no

Now the chiefe arguments which the fleſh vſeth to delude men with this falſe judge-

…e teſtimo-
…s that we
…e in Gods
…

judgement are two. Firſt becauſe they are Chriſtians by profeſſion and not Turkes, Iewes or Infidels, and members of the true Church who haue their part in thoſe royall priuiledges, the Word, Sacraments and Prayers in the aſſemblies. But let ſuch know that all theſe priuiledges will no more benefit them, than they did the rebellious Iewes, who hauing theſe prerogatiues long before them, were vtterly rejected for their rebellion and diſobedience, that it will doe them no more good to pretend the name of Chriſt or his Church, than it did them to cry out, *the Temple of the Lord the Temple of the Lord*, or to boaſt of their circumciſion, ſacrifices and legall ceremonies. Let them remember that; *not the hearers of the law, but the doers thereof are iuſtified*; and that theſe who *are onely hearers and not doers of the word doe but deceiue themſelues.* Let them call to minde, that he who was priuiledged to come to the wedding feaſt of the Kings Sonne, but was found there without his wedding garment, was haled from thence and caſt into vtter darkneſſe where is weeping and gnaſhing of teeth; that though the tares are ſuffered to grow with the good corne in the ſame field euen vntill harueſt, yet then they ſhall bee pulled vp, gathered into bundles and caſt into the fire. And that though the goates and ſheepe be ſuffered here to graze together, yet the time ſhall come when they ſhall bee ſeuered, and the goates being ſet on the left hand ſhall heare that dreadfull ſentence: *Depart from me ye accurſed into hell fire prepared for the diuell and his Angels.* Let them knowne that by all theſe outward ptiuiledges the which they haue ſo much abuſed, they ſhall haue their puniſhments haſtened and encreaſed; For *iudgement muſt beginne at Gods owne houſe*, and *hee will plague the Citie where his name is called vpon.* If our King be ſo juſt and vertuous that hee will ſeuerely puniſh wickedneſſe in the common-wealth, how much more in thoſe who are in his owne family? If the iealous husband hateth filthineſſe in ſtrangers, how much more in his own ſpouſe or children? Aud if the husbandman will ſcarce ſuffer a brier or thiſtle grow in the fallow field, how much more will hee pull them vp when as they grow among his corne and in ſuch grounds as he hath beſt tilled and moſt carefully manured? If the Bridegrome can abide no loathſome annoyance in any corner of the houſe, how much leſſe will he endure it in his bridall chamber? Yea let ſtrangers ſpeed how they can, the Lord will not ſuffer himſelfe, to bee diſhonoured by thoſe who profeſſe themſelues to be his ſeruants, but as they cauſe his name to bee blaſphemed by their ſinnes, ſo he will cauſe it to bee glorified in their puniſhments. Let the weeds in the woods grow till they wither with age, yet they ſhall bee pulled vp if they bee found in the garden wherein God delighteth. And if *Sodom* and *Gomorrah* ſhall not ſcape vnpuniſhed, then *Corazin* and *Bethſaida* ſhall fall into a much more fearefull condemnation, who hearing Chriſts heauenly Sermons and ſeeing his miracles, continued in their ſinnes without repentance. And the Apoſtle telleth vs that, *the Earth which drinketh in the raine that commeth oft vpon it; and yet bringeth forth nothing but thornes and briars, is aboue all other ſoyles reiected, and is nigh vnto curſing, whoſe end is to be burned.*

…er.7.4.12.
…1.22.
…11.13.
…13.30.
…31.41.
…4.17.
…25.29.
Mat.11.21.
Heb.6.7.8.

§. Sect.4.
That worldly proſperitie is no ſure ſigne of Gods loue or our happy condition.

The ſecond argument which the fleſh vſeth to perſwade carnall worldlings that they are in an happy condition and in the loue of God is, becauſe they abound in earthly proſperitie and with many temporall bleſſings, which they eſteeme as ſo many teſtimonies of Gods loue and ſignes of their owne ſaluation. And ſurely it cannot bee denied but that theſe things are good in their owne nature, as being the gifts of our good God, which he giueth as rewards of vertue and the temporary wages to thoſe who ſerue him; but yet they are not abſolutely and ſimply good, but, in reſpect of their vſe, of an indifferent nature, good to the good, and euill to thoſe who abuſe them vnto euil. And therefore as the children of God who haue a right vſe of theſe temporall bleſſings, when they vſe them as inſtruments of their bounty and beneficence, to the glory of God and the good of their fellow ſeruants, may eſteeme them as pledges of Gods loue and earneſt-pennies of their ſaluation; ſo carnall worldlings who abuſe them to pride, forgetfulneſſe of God, prophaneneſſe, wantonneſſe, oppreſſion, cruelty and all manner of ſin, haue juſt cauſe to thinke, that they are gifts giuen them in Gods wrath, that they may be ſnares to entangle them to their deeper condemnation, according to that of the *Pſalmiſt*, *let their table become a ſnare before them, and that which ſhould haue beene for their welfare let it become a trappe.* Againe the Scriptures teach vs that wee cannot by theſe outward things judge either of *Gods loue or hatred* towards vs, ſeeing all *theſe things come alike to all, and there is one euent, to the righteous and to the wicked,* or if there bee any difference it is commonly in this, that the wicked flouriſh in all worldly iollitie, when as the godly are afflicted with many miſeries; as it is notably obſerued and at full deſcribed both by *Iob*, *Dauid* and *Ieremie*. Thus wee ſee *Abell* murthered, and *Caine* waxing great and building Cities, *Pharaoh* and the *Egyptians* raigning as Lords and tyrants, and the poore *Iſraelites* making bricke, beaten and miſuſed; *Nebuchadnezer* like a great Monarch ruling ouer Nations, and the people of God ſubdued and led into mi-

Pſal.69.22.
Eccle.9.1.2.
Iob.21.6.7.8.
Pſa.73.1.2.&c.
Ier.12.1.

miſerable captiuitie. And the experience of our owne times teacheth vs, that wee cannot conclude, that we are in Gods fauour and in the ſtate of ſaluation, becauſe wee thriue in the world and haue good ſucceſſe in all our endeauours, ſeeing by this reaſon wee might inferre that the great Magot, the Turke, Perſian and many other Infidels and Pagans were better beloued of God than Chriſtian Princes; and among Chriſtians many prophane and carnall men, than the ſincere louers of Gods truth; becauſe they more abound in theſe worldly bleſſings. But of this point I ſhall neede to ſay little here, ſeeing I haue written ſo much of this argument in my ſecond part of this Chriſtian Warfare.

§.Sect.5. **That a ciuill life is no ſure ſigne that we are in the ſtate of grace and ſaluation.**

And thus the fleſh abuſeth thoſe who are profeſſed worldlings: Neither doth it deale leſſe deceitfully with thoſe that make ſome ſhew of religion; the which are of two ſorts, ciuill iuſticiaries and temporarie hypocrits. Concerning the former, it perſwadeth them, that they are in good eſtate becauſe they liue ciuilly and vnblameably among their neighbours in reſpect of notorious crimes which are puniſhable by the lawes of men; and maketh them to bleſſe themſelues becauſe they are no murtherers, adulterers, drunkards, theeues periured perſons, and couenant breakers; but contrariwiſe deale honeſtly with all men, keepe their word, pay euery one their due, and ſometimes alſo giue an almes to thoſe that are in want and miſery. And becauſe in reſpect of their dutie towards God, they are of that religion which the Prince is of, and the Law requireth, and are no recuſants, but come to the Church with the reſt of their neighbours, and there heare diuine ſeruice, and the word preached, and receiue the Sacrament as oft as the law injoyneth. Though in the meane time they are vtterly ignorant of the true God, his perſons, nature and attributes, of Ieſus Chriſt and his natures and offices, and the great worke of redemption, and in a word of all the principles of true religion. And though they make no conſcience of performing any duties of the firſt table (as of Prayer, hearing the Word, receiuing the Sacrament, ſanctifying the Sabbath) in ſpirit and in truth; as God requireth, but onely formally for cuſtome and faſhion ſake, yet their corrupt fleſh maketh them beleeue, that God will accept of their good meaning and ſupeſtitious deuotion, and will be well ſatisfied with their bodily exerciſe and lip-labours, though their hearts bee farre from him; yea though in the very time of his ſeruice they ſet vp idols in their hearts, and haue all their cogitations wholly taken vp with their pleaſures, profits and other vanities of the world. But that wee may not be ouertaken with this deceit, let vs know and remember, that God will not accept of vs, vnleſſe with *Dauid* wee *haue reſpect vnto all his commandements*, and make conſcience of performing as well, (yea principally) the duties of the firſt table, as of the ſecond; that the feare of God and his true religion *is the head and firſt beginning of ſauing wiſedome*; and that it is but a counterfeit and carnall righteouſneſſe, ſuch as was in the heathens, which doth not ſpring from the roote of piety, that wee cannot haue a liuely faith without ſauing knowledge, nor doe any good workes without faith; that *without faith wee cannot pleaſe God*, and *whatſoeuer we doe without it, is ſinne*. That if our iuſtice ariſe not from godlineſſe, it is but meerely morall ciuilitie, and if our loue of our brethren ſpring not from the cleere fountaine of Gods loue, then it ſtreameth from the filthy puddle of ſelfe-loue. Let vs know that God will bee worſhipped, not after the commandements of men, but after his owne reuealed will, and that whoſoeuer ſerue God principally becauſe the Princes law requireth it, and not becauſe God commandeth it, hee worſhippeth his King aboue his God. *That bodily exerciſe profiteth nothing*, and that the Lord will bee *worſhipped in ſpirit and truth*; that God regardeth not formall ſeruice which riſeth rather from cuſtome than conſcience, and that the religion of the ſoule, is the ſoule of religion, without which it is but a dead carkaſe. That God can indure no riuals in his ſeruice, nor no halting betweene Iehouah and Baal, God and the world; hee cannot abide a double or diuided heart, but hee will either haue all, or leaue all to the Diuell and the world; and finally that our good meaning will bee no currant payment in the day of accompt, ſeeing it hath not Gods image and ſtampe vpon it, but is coyned in the forge of our owne braine, and hath on it the print of our owne inuentions, which the Lord eſteemeth no better than high treaſon againſt his royall crowne and dignitie.

*Pſal.*119.6.

*Pſal.*111.10.

*Heb.*11.4.
*Rom.*14.23.

1.*Tim.*4.8.
*Ioh.*4.24.

§.Sect.6. **That a bare profeſſion of the true religion is not ſufficient for ſaluation.**

And thus the fleſh deceiueth ciuill iuſticiaries: the like deceit it vſeth towards hypocrites, with whom it dealeth diuerſly according to their kindes. For either they are groſſe hypocrites, who though they make a great ſhew of religion, yet their liues are ſo euill and ſcandalous, that their hypocriſie is detected and manifeſt, not onely vnto others, but alſo to their owne hearts and conſciences; or more cunning and ſubtle, who by their outward profeſſion & ſeeming conformitie to the law, deceiue not onely other men, but themſelues alſo. Concerning the former; the fleſh deceiueth them with a vaine conceipt that the bare profeſſion of the true religion is ſufficient for their ſaluation without all practice and obedience, that it is inough to ſay that they haue faith, though they bee vtterly barren of all good Workes; to cry, *Lord, Lord,* though they neglect the will of our heauenly Father; that they be hearers of the word, though they be not doers of it; and that they profeſſe that they know God, though in their workes they deny him, *being abominable, diſobedient, and to euery good worke reprobate.* But this is ſo contrary to the whole courſe of the Scriptures, that who ſo is but a little conuerſant in them, may plainely ſee, yea palpably feele this deceipt, neither is it poſſible, that any ſhould bee deluded with it, but thoſe whom the god of this world hath blinded, and for want of *loue to the truth are giuen vp of God to be ſeduced with ſtrong deluſions, and to beleeue lies.* For there we ſhall plainly ſee, that theſe conceits are croſſed and contradicted in direct and expreſſe tearmes; namely that not the *hearers but the doers of the word are iuſtified*; that if we *heare and doe not, wee doe but deceiue our ſelues*: that they *onely are bleſſed who heare the word and keepe it*; *that not euery one who ſaith Lord, Lord, ſhall enter into the Kingdome of Heauen; but hee that doth the will of our Father which is in Heauen*; that it will nought auaile vs to boaſt of our faith, if it doe not appeare in the fruits of good workes, ſeeing ſuch a faith, as is without workes, is but a dead carkaſe, without life or ſoule, and therefore cannot juſtifie nor ſaue vs. So the Lord ſharpely reprehendeth and condemneth wicked men, for making profeſſion of his religion: *Vnto the wicked, ſaith God, What haſt thou to doe to declare my ſtatutes, or that thou ſhouldeſt take my couenant in thy mouth; ſeeing thou hateſt inſtruction, and caſteſt my words behinde thee? &c.* And then concludeth: *Now conſider this yee that forg[illegible] God, leſt I teare you in pieces and there bee none to deliuer.* So the Prophet *Ieremie. Behold yee truſt in lying words that cannot profit. Will yee ſteale, murther, and commit adulterie, and ſweare falſly, and burne incenſe vnto Baal, and walke after other gods that yee know not, and come and ſtand before mee in this houſe which is called by my name, and ſay, we are deliuered to doe all theſe abominations?*

Ti.1.16.
2.Theſ.2.11.
m.2.13.
m.1.22.
h.13.17.
k.11.28.
Mat.7.21.
m.2.14.17.
16.
Pſal.50.16.22.
Ier.7.8.9.

§.Sect.7.
The fleſhes deceipt in perſwading men to reſt in externall ceremonies.

But if this deceipt bee too groſſe, as hauing nothing to colour or countenance it but the ſlight thin vayle of a bare profeſſion, then it will perſwad vs to place all religion about externall rites and ceremonies, and to thinke that wee haue done inough, if wee bee ſtrict in the obſeruation of them, although in the meane time we make no conſcience of many Morall duties, and vtterly neglect the waighty things of the Law. So the Phariſes of old placed all their religion in ſome legall rites and humane traditions, in externall waſhings, ſacrifices, and tything mynte, cummine and anniſe, and neglected the duties of children to their parents, the pure and ſincere ſeruice of God, and the *waighty points of the Law, iudgement, mercy and faith.* And the Apoſtle telleth vs of ſome in his times, who placed all their religion in the obſeruation of *dayes, Sabbaths, Holydayes, and new Moones, and in their obſeruance of certaine ordinances, as touch not, taſt not, handle not, all which did periſh with the vſing.* And wherein doth in theſe dayes the religion of the Papiſts chiefely conſiſt, but in the obſeruation of ſuch holidayes, waſhings, purifications, faſtings from certaine meates, at certaine times, and in vſe of their rites and ceremonies which they preferre before, and preſſe more than many Morall duties or the eſſentiall parts of Gods ſeruice, with which they will much more eaſily diſpence, than with their traditions and ſuperſtitious inuentions? With which deceipt if the fleſh preuaile not, it is readie to thruſt vs into the contrary extreame, and to place all religion in the oppoſing of theſe ſuperſtitious ceremonies, and to ſpend all our time which ſhould be ſpent in attaining vnto the knowledge and practice of true godlineſſe in declaiming againſt will-worſhip and humane traditions. As though it were enough to be free from ſuperſtition, though wee be deſtitute alſo of all true religion, to oppoſe againſt falſe worſhip, though wee doe not practice that which is true to bee zealous againſt ceremonies, and to be keycold in imbracing the ſubſtance, truth, faith, mercy, judgement, brotherly kindneſſe and the reſt.

Mat.23.
Col.2.16,21.

§.Sect.8.
The meanes to defeate the former policy.

But that wee may not be ouertaken with this deceit, nor bee perſwaded to ſpend the ſtrength of our deuotion about ceremonies and things of ſmall moment, let vs know that there is no leſſe order and due proportion, than juſtice and judgement in the commandements of God, the Lord requiring that thoſe things which are chiefe and principall in their owne nature ſhould haue the firſt and chiefe place in our obedience. So the Morall duties are to bee preferred before ceremoniall; and among them, our dutie to God before our dutie to our brethren; the duties of greateſt importance, before the meane, and the meane before the leaſt. Which order who ſo tranſpoſe, and will preferre the duties towards men before their dutie vnto God, and the ceremonies before the ſubſtance; ſuch mens religion is hypocriticall and odious in Gods ſight. Hence is it that the Lord condemneth the Sabbaths, New Moones, ſacrifices, and ſolemne aſſemblies of the Iewes, becauſe they did put all their religion in them, and neglected judgement, mercy, relieuing the oppreſſed, and judging the fatherleſſe. Thus he condemneth their faſts and the afflicting of their ſoules by theſe bodily exerciſes, be-

Eſa.1.11.12.13.
Eſa.58.5.

cauſe they were ioyned with ſtrife & debate, oppreſſion and crueltie, yea ſo odious is this ceremoniall ſeruice being ſeuered from the more waighty and ſubſtantiall, that the Lord profeſſeth, that *he that killeth an Oxe, is as if hee ſlue a man, hee that ſacrificeth a Lambe, as he that cutteth off a Dogges necke, hee that offereth an oblation, as hee that offereth Swines blood, hee that burneth incenſe as if hee bleſſed an Idoll.* So he profeſſeth, *I will haue mercie and not ſacrifice,* not becauſe he ſimply reiected ſacrifices, which himſelfe had commanded, but when they were ſeuered from mercy, or preferred before it. And ſaith that hee *ſpake not vnto their Fathers, nor commanded them in the day that hee brought them out of the land of Egypt, concernings burnt offering or ſacrifices; but this thing* (ſaith he) *commanded I them, ſaying, obey my voyce, and I will be your God, and yee ſhall bee my people: and walke yee in all the wayes that I haue commanded you that it may bee well vnto you.* Implying hereby, that as theſe maine Morall duties were firſt commanded, ſo alſo they ſhould be firſt and chiefely practiſed. Finally, the Apoſtle telleth vs that *true religion* conſiſteth not in outward rites, ſignes and ſacraments, but in the truth and ſincerity of the heart; *Circumciſion* (ſaith hee) *verily profiteth, if thou be a keeper of the Law, but if thou bee a breaker of the Law thy circumciſion is made vncircumciſion. For hee is not a Iew which is one outwardly, neither is that circumciſion which is outward in the fleſh. But hee is a Iew which is one inwardly, and circumciſion is that of the heart, in the ſpirit and not in the letter whoſe prayſe is of not of men, but of God.*

Eſa.66.3.

Hoſ.6.6.

Ier.7.22,23.

Rom.2.25.28.

Chap. XIII.

Of the pollicies of the fleſh towards temporary beleeuers.

§. *Sect.* 1. That the fleſh in a ſubtill ſort deceiueth Temporaries.

ANd thus the fleſh deceiueth the groſſer kinde of hypocrites: But when men haue receiued ſuch a meaſure of illightening, that theſe darke fogges and miſtes of ignorance are ſomewhat diſpelled, and haue their ſleepie conſciences ſomewhat awakened, ſo that they are able and ready to tell them that all which is formerly ſpoken of, will bee to little purpoſe, if they make no further progreſſe in the wayes of God; Then the fleſh vſeth more refined and ſubtill pollicies, and condemning as much as any others carnall Goſpellers, ciuill iuſticiaries and groſſe hypocrites, it perſwadeth them to be like *Agryppa* almoſt, (and but almoſt) Chriſtians; and to reſt in ſome ſhadowes and meere counterfaits of ſauing graces and Chriſtian obedience, which are ſo like vnto them, that vnleſſe they bee brought to the all-diſcouering light of Gods word, and diligently examined by this touchſtone of truth, they can hardly bee diſcerned, I will not ſay by others (which is meerely impoſſible) but euen by thoſe that haue them. And this is the eſtate of temporarie beleeuers in, whom there is almoſt nothing wanting which is in ſound Chriſtians but ſinceritie and truth. For they are allowed by their ſinnefull fleſh to bee as like Chriſtians as poſſibly may be, ſo they be not ſo indeed; and to runne before many true beleeuers in outward duties, and euen to knocke at Heauen gates, ſo that they will there reſt but for a time and neuer enter. They haue knowledge often times in farre greater meaſure than many of Gods deare children; ſome ſhewes and ſemblances of true faith, repentance, obedience, and that in ſuch a degree, that in outward appearance many true Chriſtians come far ſhort of them. And therefore ſeeing aboue all deceipts this is moſt deceitfull, we are to bend all our care and ſtudy that wee may diſcouer and defeate it.

§. *Sect.* 2. That we muſt labour to haue all ſpirituall graces in ſincerity and truth and firſt our knowledge.

To which purpoſe wee muſt not onely labour to haue all ſauing graces, and to bee enabled vnto the performance of all Chriſtian duties; but alſo aſſurance that they are in vs and done by vs in ſinceritie and truth. And to this purpoſe wee are often to examine and waigh them in the ballance of the ſanctuary, and to obſerue the infallible markes and ſignes, whereby our true graces and vertuous actions may bee diſcerned, not onely from vices and groſſe corruptions, but alſo from theſe neere counterfaits and ſhadowes of them, which are in ſubtill hypocrites and temporary beleeeuers. For here wee ſhall find that though the knowledge of temporaries bee in reſpect of the meaſure very great, yet it faileth in the qualitie and effects; for it is barely learned by hearing and reading, and not taught by the ſpirituall annoynting, whereof the Apoſtle ſpeaketh which the faithfull onely receiue: it is much in ſpeculation and theorie; and little in practice, ſpirituall power, feeling and repentance; and they know the things of God appertaining to ſaluation, as a man knoweth a ſtrange land by reading, which he neuer trauailed; whereby hee is enabled to diſcourſe of it, and of the fruites and benefits contained in it, though hee neuer taſted them, nor hath any hope euer to enjoy them; whereas the true beleeuer, though he be in his pilgrimage, yet knoweth Heauen and heauenly things, as his owne countrey, and the bleſſings contained in it, of which hee hath already taſted and had feeling experience, and is aſſured after a while when he hath finiſhed his iourney to haue the full fruition of them. And hereof it is that the knowledge of the Hypocrite bring-

1.*Ioh*.2.20.

bringeth ſmall ioy and comfort with it, and though it exceed in meaſure, yet it cheareth not the heart, like the leaſt knowledge of a ſound Chriſtian; euen as the knowledge of the Lawyer in the euidences of a mans lands may be greater than the owners: but yet hee cannot read them with like comfort, becauſe he hath no right vnto them.

§. Sect. 3.
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So alſo Hypocrites and temporaries haue faith whereby they not onely know and beleeue the whole Word of God and the promiſes of the Goſpell to be true, but alſo giue their aſſent vnto them, yea, make ſome kind of application of them vnto themſelues; And yet there are diuers eſſentiall differences betweene this faith of Hypocrites and of true Beleeuers. For firſt they differ in their cauſes, the one being wrought by the Miniſtery of the Goſpell made effectuall by the inward co-operation of Gods Spirit; the other by Sathan and carnall corruption, abuſing and miſ-applying of theſe promiſes in Chriſt. Secondly, in their grounds; for a liuely faith is grounded vpon Gods reuealed Truth, but the faith of Hypocrites vpon no other groũd than the falſe ſuggeſtions of Sathan, vnwarranted conceits, carnall ſecurity and fond preſumption, which cauſe the Hypocrite to apply vnto himſelfe the mercies of God, and merits of Chriſt, and the ſweet promiſes of the Goſpel when as he is in no ſort qualified and fitted according to the word to receiue or haue any intereſt in them. For before we can beleeue with a true faith, wee muſt be humbled in the ſight and ſenſe of our ſinnes, we muſt deny our ſelues and become vile in our owne eyes, and haue an hungring and thirſting after Chriſt and his righteouſneſſe, and an high valuation and eſteeme of them aboue all things in the World, all which are wanting in the faith of Hypocrites. Thirdly, true faith is ioyned with vnfained loue of God, for he that is aſſured that much is forgiuen him, hee loueth much, not only God himſelfe but his Neighbours, yea euen his enemies for Gods ſake, and thoſe aboue all the reſt in whom he diſcerneth the Image of God moſt cleerely ſhining: But the faith of Hypocrites being alwayes accompanied with ſelfe-loue, maketh a man to value himſelfe aboue all things, yea aboue God himſelf the chiefe goodnes. Fourthly, where there is true faith there is alwayes a ſore combat and conflict betweene the fleſh and the ſpirit, betweene faith purifying the heart, and vnbeliefe labouring to retaine the pleaſures of ſin and all our inbred corruptions which are pleaſing or profitable, but the faith of Hypocrites is ſtill quiet & peaceable, becauſe it is nothing but carnall preſumption, which being corrupt & ſinfull, agreeth wel with other corruptions neither doth Sathan moue, or as much as in him lyeth ſuffer it to be moued by any queſtions, becauſe hee would poſſeſſe all things in peace, and not haue his Kingdome diuided in it ſelfe. Secondly, true faith is the inſtrument of a mutuall donation, for as it receiueth Chriſt who is giuen vs of God, ſo it offereth and conſecrateth our bodies and ſoules vnto Chriſt who by the gift of God hath as much right vnto vs as we vnto him: But the faith of Hypocrites would haue part in Chriſt and all his benefits, but Chriſt muſt haue no part in them, or if any at all, he muſt be contented with their tongue onely, whereas the World and the Deuill muſt haue their hearts. Secondly, truth faith is not eaſily daunted or diſmayed, but commonly ſhineth moſt cleerely in the darke night of afflictions, and manifeſteth it ſelf in its chiefe ſtrength, when carnall reaſon will miniſter no comfort: but the faith of Hypocrites reſteth onely vpon the prop of worldly proſperity which being pulled away ſinketh and faileth; and whileſt this faire greene blade, which ſpringeth out of the ſtony ground, is moyſtened with the dew of temporall benefits, it ſprouteth vp and flouriſheth; but no ſooner doth the Sun of affliction and perſecution ariſe but preſently it withereth and fadeth. Laſtly, true faith is alwayes a liuing and fruitfull faith, and is continually exerciſed in good workes and Chriſtian duties, and in loue and obedience towards God: but the faith of Hypocrites is dead, barren and fruitleſſe, or if it beare any fruits at all, yet haue they no reſpect to God, but are done out of pride or ſelfe-loue, for feare of puniſhments or hope of rewards. But more of this afterwards.

§. Sect. 4.
The difference betweene true and falſe repentance.

Thus alſo the Hypocrite hath ſome kinde of repentance, the which the fleſh commendeth vnto him as agreeing well enough with it ſelfe, and that to this end that he may content himſelfe with it and neuer labour after ſound repentance. Which deceit that wee may preuent we are to learne and obſerue the many differences betweene this counterfeit and falſe repentance, and that which is ſound and ſincere. For true repentance ſpringeth from a liuely faith aſſuring vs of Gods loue, which cauſeth vs to bewayle our ſinnes, becauſe by them we haue diſpleaſed our gracious God, who ſo loueth vs, and whom wee ſo loue: but the ſorrow of Hypocrites riſeth from infidelity and ſelfe-loue, which maketh vs mourne becauſe by our ſins we haue made our ſelues obnoxious to puniſhments. Godly ſorrow ariſeth from a true hatred of ſinne, which being odious vnto vs as an vgly Serpent, or grieuous as an heauy burthen, doth cauſe vs to ſorrow and mourne becauſe wee cannot bee rid of it, nor ſhake it off; but worldly ſorrow from our loue of ſin, becauſe wee are loath to leaue it, and yet muſt needs for feare of further puniſhment. Godly ſorrow driueth the ſinner to God with *Dauid*, and maketh him to humble himſelfe, ac-

know-

Zach. 12.10.
Luke 15.18.

knowledge his ſin and aske pardon: But the ſorrow of Hypocrites driueth men from God, and maketh them to deny their ſin, or to excuſe and mince it. Godly ſorrow worketh a change and alteration to amendment of life; but the Hypocrite though he hangeth downe his head like a bul-ruſh for a day, and blubbereth his cheekes with teares, yet either he leaueth not his ſin at all, or onely as hee leaueth and putteth off his clothes with a purpoſe to reſume & put them on the next day. Godly ſorrow doth chiefly reſpect the ſin, whereby the Chriſtian hath offended God, but the ſorrow of Hypocrites looketh chiefly to the puniſhment wherby they haue diſpleaſed themſelues. Finally, the ſorrow of the faithfull is conſtant and continuall from the firſt day of conuerſion to the end of their liues; but the ſorrow of Hypocrites is but by flaſhes and ſpurts, and commonly ceaſeth when they are freed from their ſmart and paine.

§. *Sect.* 5.
The differences betweene the obedience of the faithfull and of Hypocrites.

The like differences alſo wee may obſerue in the other part of repentance which is amendment of life and new obedience. For the obedience of the faithfull ſpringeth from their faith and loue of God: but the obedience of Hypocrites from ſelfe-loue and carnall reſpects. The faithfull propound vnto all their good workes the glory of God as their chiefe end: but the Hypocrite propoundeth to himſelfe chiefly his owne good and that in worldly and carnal reſpects. The true Beleeuer performeth totall obedience in reſpect of the ſubject, with all the powers and parts of his ſoule and body: but the Hypocrite contenteth himſelfe with bodily exerciſe, which is without the power of godlineſſe, and doth not worſhip God in ſpirit and truth, nor with a willing and chearefull heart, but inuerting the Apoſtles ſpeech he may ſay, *the euill which I loue, that doe I not, but the good which I hate that doe I.* So alſo the faithfull Chriſtian performeth totall obedience in reſpect of the object, and hauing *regard vnto all Gods Commandements,* he fleeth from all ſin and embraceth all holy duties: yea, aboue all ſins, hee hateth thoſe moſt which cleaue faſteſt vnto him, and laboureth moſt to bring his heart to the loue of thoſe duties to which naturally he is moſt backward. But the Hypocrite ſeeming to make conſcience of one Table neglecteth the other, or if hee forſaketh many ſins and doth many duties; yet he hath ſome darling ſinnes which *hee holdeth as ſweet vnder his tongue,* which hee will by no meanes part with, and ſome duties there are ſo contrary to his corrupt nature, that there is no arguments that can be vſed which can moue him to practiſe them. Finally, the obedience of the faithfull is conſtant and permanent, and the longer it continueth, the more it groweth and increaſeth: but the obedience of Hypocrites is vnconſtant and by fits onely and flaſhes; and commonly like a naughty jade he is moſt free and forward in the beginning of the journey, but quite tired before he come neere vnto the end.

Rom. 7.

Pſal. 119.6.

Iob 20.12.

§. *Sect.* 6.
The fleſhes deceit in mouing vs to leaue off from doing good duties that w may auoyde Hypocriſie.

And thus wee may defeat the policies of the fleſh, whereby it draweth vs to hypocriſie. Wherewith if it cannot preuayle with vs, it will labour to draw vs into the contrary extreame; and becauſe Hypocriſie is odious vnto vs, it will moue vs more to diſguiſe and hide our profeſſion of Religion, to refraine from all good ſpeeches, which might glorifie God, and edifie our Brethren, to conforme our ſelues to their faſhions which beare vs company in outward ſhew, though in heart we be farre vnlike them, and to neglect all good actions and holy duties, as Meditation, Faſting, Prayer, giuing of Almes, or to doe them in great ſecrecie, and (as it were) by ſtealth, for feare leſt men taking notice of them, ſhould thinke vs too glorious in our outward ſhew, and condemne vs of Hypocriſie. The which conceit ſo ouerſwayeth with diuers who are otherwiſe good Chriſtians, that they are aſhamed and ready to bluſh, when they are taken at vnawares in doing religious duties; as though they were guilty of ſome great fault. And ſo much the rather becauſe the moſt godly Chriſtians, hauing the reliques of Hypocriſie, as of all other ſinnes remayning in them, are guilty to themſelues of this corruption, as finding it often to preuayle with them, & therefore labour with ſo much the more diligence to auoide all ſemblance and appearance of it. With which deceit that we may not be ouertaken, let vs conſider, that wee ought not ſo to auoid the ſhew of Hypocriſie, as that wee doe in truth ſhun Chriſtian apology and profeſſion, whereby God is to be glorified, and our Neighbours edified: that we fall into the ſin of hypocriſie indeed, whileſt we thus labour to flie the appearance of it; for it is Hypocriſie to ſeeme that wee are not, and diſguiſing and diſſembling our religious and honeſt hearts vnder the outward ſhew of a carnall conuerſation, to appeare Worldlings, when in truth we are ſincere, though weake, Chriſtians; as *Iacob* though to a better end, tooke vpon him the habit of *Eſau*, whoſe prophaneneſſe hee hated. Let vs know that wee diſhonour God, when wee hide and diſſemble his gifts and graces in vs, and wrong our Neighbours who might walke in our light, if we did not couer it (as it were) vnder a buſhell; & that they in ſome degree are aſhamed of Chriſt and his Truth who dare not before Worldlings, either profeſſe it in their words, or practiſe it in their workes. Let vs remember that our Sauiour requireth not onely that we ſhould haue the *light* of holineſſe in our ſelues, but that we ſhould alſo, *let it ſhine before*

Math. 5.8.

before men, that they ſeeing our good workes, may glorifie our Father which is in Heauen; onely he condemneth theſe outward ſhewes of good workes when as thereby we doe not ſeeke Gods glory, but our owne. And the Apoſtle chargeth Chriſtians to haue *their conuerſation honeſt among the Gentiles, that whereas they ſpake againſt them as euill doers, they might by their good workes, which they ſhould behold, glorifie God in the day of viſitation.* That *Dauid* profeſſed his loue to Gods Commandements *before Princes, and was not aſhamed*; and that *Daniel* would not ſmother for a few dayes his practicall profeſſion of religious duties, though it were to the extreme hazard of his life. Let vs conſider that one ſpeciall dutie of Chriſtianity which we owe vnto our Neighbours is, that we ſhine before them by our holy example, which is required in the ſixt Commandement, as a meanes of preſeruing the life of their ſoules, and therefore that we are guilty of ſpirituall murther if we neglect it. Finally, ſeeing carnall Worldlings are not aſhamed to profeſſe their ſeruice and allegeance to their maſter Sathan, but with all boldnes vtter blaſphemous oathes, ribald words and rotten ſpeeches which corrupt the hearers, and audaciouſly performe all ſinfull actions, which are without the compaſſe of mens law, not caring who heare or ſee them; let it be our ſhame, to be aſhamed of the ſeruice of our great Lord and Maſter, who is ſo infinitely good in himſelfe and gracious towards vs; but let vs with all confidence and courage performe all holy Chriſtian duties which we owe vnto him, though we liue in the middeſt of *an adulterous and ſinfull generation*: leſt being aſhamed before ſuch *of Chriſt and his words, hee be aſhamed of vs, when hee commeth in the glory of his Father with his holy Angels.*

Pet.2.12.

ſal.119.46.

Marke 8,38.

Chap. XIV.

Of the policies of the fleſh in alluring and perſwading vs to ſinne.

§. Sect.1.
The firſt policy to perſwade vs that ſinne is no ſinne.

WE haue ſpoken briefly of the deceits of the fleſh which reſpect our perſons and eſtates; and now wee are to ſpeake of the other which concerne certaine duties which God requireth, the which are of two ſorts, the firſt reſpect the withſtanding, ſubduing and mortifying of our ſins; the other the exerciſe and practice of vertuous actions. Concerning ſin, God requireth two things of vs; the firſt that we ſhould not commit or fal into it; the ſecond that being falne we ſhould not ſecurely liue and lie in it, but riſe out of it by vnfained repentance. Againſt both which the fleſh oppoſeth, vſing many policies and deceits firſt to draw vs to the committing of ſin, and hauing committed it to continue in it without repentance. To the former purpoſe it vſeth diuers deceits. As firſt it putteth vpon the foule face of ſin a faire Vizard, and dreſſeth this filthy Strumpet in the habit of vertue; it adorneth it with borrowed ornaments, and beautifieth it with falſe colours; intitling wicked vices, with vertuous names, as though it would commend nothing vnto vs, but what God himſelfe commandeth. Thus that wee may imbrace and liue in it, the fleſh graceth ſuperſtition with the name of deuotion, doubting and infidelity, with the name of humility, ſecurity and preſumption, it calleth faith and affiance in God; Choller and vnjuſt anger, zeale for Gods glory; luſt it tearmeth loue, drunkenneſſe good fellowſhip, prodigality, bounty and munificence, and baſe niggardlineſſe and couetouſneſſe, good husbandry and frugality.

And hauing thus marſhalled and ranged theſe foule vices in the ranke of vertues, and beautified them with theſe falſe and borrowed colours, it doth further authorize them by teſtimonies of Scriptures, and not onely offereth them to our choice as things indifferent, or tolerable, but preſſeth them vpon vs as profitable and neceſſary. Which policy of the fleſh if wee would defeat, wee muſt firſt labour to be illightened with the knowledge of Gods Truth, and with the inward illumination of his Spirit, that ſo wee may diſcerne betweene vertue and vice, good and euill, which are eaſily confounded and miſtaken the one for the other in the darke night of ignorance, and through the naturall blindnes of our minds. Secondly, we muſt not take nor imbrace any thing ſuddenly and raſhly, which Sathan or our own corrupt fleſh commendeth vnto vs, but examine and try all things by the light of Gods Word, and the touch-ſtone of truth, which will plainly diſcouer vnto vs what is to be imbraced, and what auoyded, what to be treaſured vp in our hearts as pure gold and good treaſure, and what to bee rejected as droſſe and baſe metall. Finally, we muſt labour to purge our hearts from pride and ſelf-loue, which aboue all other things corrupt our judgements, making thoſe things to ſeeme louely which wee loue, and worthy our choice becauſe wee haue choſen them: And contrariwiſe wee muſt adorne our ſelues with humility denying our owne wils and carnall luſts, and make the will of God reuealed in the Scriptures to be the rule of our wils and the guide of our affections.

§. Sect.2.
The ſecond policy to tell

In the ſecond place, if the fleſh cannot perſwade vs that our ſins are no ſins, but rather vertues, then it will intice vs to commit vs that the ſin is but ſmall which it perſwadeth vs to commit.

them vnder this colour, that they are but ſmall ſins, telling vs, that wee cannot bee Saints on earth and pure from all ſinne, but muſt of neceſſity be ſubject to many infirmities and frailties; that in many things wee ſin all, and that there is no man ſo juſt on earth that ſinneth not; that the righteous fall ſeuen times a day, and therefore that it is too much preciſeneſſe to ſtand ſo ſtrictly on euery trifle; and finally, that the beſt of Gods children which euer liued haue had their imperfections, as *Abraham* his lie, *Ioſeph* his vaine oath, *Moſes* his vnbeliefe, *Peter* his diſſimulation, &c. and that theſe are ſo veniall in their owne nature, that eithe God will not puniſh them at all, or but very lightly. For the defeating of which deceit let vs know, that the leaſt ſin that is, in it owne nature, offendeth the infinite Majeſty of God, prouoketh his fierce wrath, ſubjecteth vs to the curſe of the Law, and maketh vs lyable, to eternall death and condemnation. For the guilt of ſin is to be meaſured, not onely by the act, but alſo by the object, and therefore ſeeing the object is the infinite Majeſty of God who is offended by the leaſt ſinne, it becommeth, after a ſort, of infinite guilt, and ſo deſerueth infinite puniſhment. The which anſwerably ſhould be inflicted vpon him who leaſt offendeth, if Chriſt by bearing his ſmall, as well his great ſins in his body vpon the Croſſe, had not freed him from it. And therefore let vs thinke no ſinne ſmall which prouoketh God vnto anger and offendeth his infinite Majeſtie; let vs thinke no ſinne in it owne nature ſleight and veniall, which plungeth a man into euerlaſting death and condemnation, and which can no otherwiſe be purged away and pardoned, but by the precious bloud of Ieſus Chriſt.

Gal.3.10.

Secondly, let vs know that there are no ſinnes ſmall vnto them who thinke them ſo; for ſin is not to meaſured ſo much by the matter and act of it, as by the forme and malicionſneſſe of it; in which reſpect willing entertainment giuen to any ſinne, maketh it become wilfull, and preſuming that wee may liue in it becauſe it is but a little one, maketh it to be a ſinne of preſumption, and ſo exceeding great and worthy of the greateſt puniſhment; as we ſee in the example of him, who would needs gather ſticks on the Sabbath, becauſe hee preſumed that this was a ſmal and tolerable breach of Gods Commandement. To this purpoſe tendeth the ſpeech of our Sauiour, that he *who neglecteth and breaketh the leaſt of Gods Commandements, and teacheth men ſo, hee ſhall be the leaſt* (that is none at all) *in the kingdome of Heauen.*

Leuit.24.10.

Math.5.19.

Thirdly, euen our leaſt ſinnes, if God ſhould let vs feele the weight of them, would be an intolerable burthen, and ſo ſting our conſciences, that wee ſhould neuer reſt, as the experience of many afflicted in minde doth painely manifeſt; and therefore let vs thinke no ſinne light which with the weight thereof, if it ſhould lie vpon vs, would cruſh and preſſe vs into Hell.

Fourthly, let vs know that there is no leſſe danger in ſmall ſinnes than in thoſe which are great and haynous, firſt becauſe as theſe exceed them in their qualitie or quantity, ſo they exceed theſe in number, as being common and ordinary. Now as the ſhip will be ſunke as well by many ſmall holes, if they be not ſtopped, as at a great leake; and may be ouerburthened and periſh as well by a multitude of ſmall pibbles, as by a few Milſtones: ſo may our ſoules ſinke and periſh if they be ſurcharged with a multitude of leſſer ſins, as well as with hainous ſins being rarely committed. Secondly, becauſe ſmall ſins are commonly accompanied with impenitency, ſecurity and hardneſſe of heart; and men not regarding them, doe like and liue in them without deſire of amendment; whereas thoſe which are hainous, making deepe wounds and gaſhes in the heart and conſcience, doe cauſe men to bee more ſenſible of them, and more earneſt in looking after the cure; as wee may ſee in the example of the Phariſes and Publicans. Now our other ſins though neuer ſo damnable, yet will not condemne vs, if they be not joyned with impenitency, and contrariwiſe the moſt veniall ſin will proue vnpardonable, if we liue and die in it without repentance. Whereof it is that our Sauiour telleth the Phariſes, that Publicanes and ſinners ſhould goe to Heauen before them. For as ſmall ſparkes of fire lighting in combuſtible matter, will if they be not quenched, burne a whole Citie, and contrariwiſe a great flame doth little hurt if it be ſpeedily put out; ſo if the leaſt ſparkes of ſin be nouriſhed with the oyle of ſecurity, it will proue dangerous and damnable, whereas, though it bee a great flame of wickedneſſe, it will not doe that hurt, if we ſoone extinguiſh and quench it with the teares of repentance. Laſtly, let vs know that the allurements which the fleſh vſeth to make vs liue in ſmal ſinnes without repentance are vaine and friuolous. For if we doe not deſire & indeauonr to be Saints on earth, we ſhall neuer become Saints in Heauen; if we doe not labour to ſhake off daily our imperfections, and to grow vnto more perfection in this life, we ſhall neuer attaine vnto it in the life to come; if wee doe not ſeeke to be *pure in heart*, we ſhall neuer bee bleſſed in the Viſion of God. If we be not preciſe and conſcionable in flying the leaſt ſins, we ſhall ſurely become ſecure and preſumptuous. Moreouer, let vs remember that the leaſt ſins are not frailties and infirmities, if we liue in

Math.5.8.

them ſecurely and wilfully; as contrariwiſe the greateſt may deſerue this name if wee commit them ſuddenly, and riſe out of them ſpeedily. Euen as a man may be ſaid to fall through weakneſſe and infirmity into a deep gulfe, when as ſlipping at vnawares hee vſeth all his indeuour to recouer himſelfe; and on the other ſide it is not weakneſſe but wilfulneſſe, if hee fall but into a ſhallow ditch, if hee will not labour to get out againe, but lyeth grouelling in the water vntill he be drowned. Let vs know, that though in *many things wee ſinne all*, yet they who belong to God doe not make a trade of wilfull ſinning, and being ſometime ouertaken they are not at reſt till they haue riſen againe by vnfained repentance; and though there be none ſo juſt who ſinneth not, yet all who will be ſaued, muſt be ſo juſt as not to ſuffer it to raigne in them. And finally, that though the beſt of the Saints, Patriarches and Apoſtles had their infirmities, yet none of them could euer be found that nouriſhed, defended and continued in them wittingly and willingly, after their judgements haue beene rightly informed and their conſciences conuinced. And therefore the examples of their ſlips will not countenance our wilfull ſinnes, no not our leaſt infirmities; yea, rather it wil make vs the more vnexcuſable, if ſeeing them fall (as it were) before vs, we doe not looke the better to our footing.

mes 3.2.

§. Sect. 3. The third po- …y to tell vs …t if we com- …it leſſer ſins, …y will pre- …e vs from …ance.

Thirdly, the fleſh dealeth moſt deceitfully with vs, whileſt it perſwadeth and inticeth vs to entertaine ſome ſmaller and leſſer ſins, promiſing that it will reſt contented with them, and craue no more; and ſo theſe leſſer ſinnes ſhall ſerue as preſeruatiues to keepe vs from thoſe which are great and hainous; and theſe ſmall allowances, being giuen to theſe ſauage beaſts, our ſenſuall and vnruly luſts, ſhall keepe them in quiet, which if they bee too much reſtrained and famiſhed will with violence breake all bonds, and with outragious cruelty vtterly deſtroy vs. And thus it perſwadeth vs, that if we wil let the world haue quiet poſſeſſion of ſome little corner of our hearts, God ſhall for his ſhare haue all the reſt, that if we will vſe ſmall oathes, as ornaments to our ſpeech, it will neuer moue vs to diſhonour God by outragious blaſphemies; that if we will at leaſt in ſome companies, either to pleaſe them or aduantage our ſelues, diſſemble our Religion, and be ſeemingly conformable to their example; we may ſtill be as zealous in our hearts as euer wee were, and neuer be in danger of relapſing to worldlineſſe and prophaneſſe. That if wee will not be ouer-ſtrict in ſanctifying Gods Sabbaths, wee ſhall be the more conſtant in ordinary duties: that if we will vſe wanton dalliance, and giue our tongues liberty to vtter obſcene and ribbald ſpeeches, our fleſh will reſt contented and neuer moue vs to commit filthineſſe in act: that if wee will vſe deceit, vſury and oppreſſion for a time till wee haue gotten ſome competency of eſtate, we ſhall leaue theſe vnlawfull courſes, when as we are not preſſed vnto them by any neceſſity. Whereby it groſly abuſeth vs, and from one degree of ſinne draweth vs vnto another, vſing leſſer ſinnes as ſtrong cords to draw on greater, as the ſmall point of the piercer which maketh way for all the reſt, and the Deuils Pioners to ſmooth the paſſage, that he may eaſily bring againſt vs the greateſt Ordinance. For who ſeeth not by daily experience that thoſe who make the World ſharer with God, doe in the end giue it poſſeſſion of the whole; that thoſe who ſweare vainly in their ordinary communication, within a while make no conſcience of forſwearing and blaſphemy; that diſſimulation in Religion bringeth to abnegation and apoſtacy. That neglect of holy duties ends commonly in open profanation; that filthy words draw many on to filthy actions, and that when once men haue giuen way to vnlawfull courſes for the getting of ſome ſmall competency, they will much more continue in them for the obtayning of abundance. Neither in truth is any other thing reaſonably to be expected. For doe we think that we can driue away Beggars from our doores by vſing euery day to caſt them ſcraps, or that they will be weary of crauing till they ſee vs to be weary of giuing? Can we quench the fire of our concupiſcence by caſting Oyle vpon it? Or ſatisfie our dropſie deſires by giuing them a little? Is it a ſafe way to let little Theeues which are of the ſame company lodge in our Houſes, to keepe out great ones and preſerue our goods? Is it the beſt meanes to ſet fire on the Kitchin, that the reſt of the houſe may be preſerued from burning? And will it not rather creepe from thence to the Hall, Parlour and the reſt of the building? Finally, is it held good policy to giue our enemy leaue, to make ſome ſmall breaches in our wals, whereby he may enter and ſurprize vs; to ſuffer him to haue ſome competent allowance and quiet poſſeſſion in ſome corners of our Cities, and not rather to keepe him aloofe, and vtterly to ſtarue and famiſh him, ſo as he may haue no ſtrength to aſſault and indanger vs? Againe, let vs know that there being no other argument to reſtraine vs from ſinne, but Gods Commandement, when we haue broken our bounds, by giuing way to leſſer ſins, we are ready to grow looſe & diſſolute, for he that in one thing neglecteth Gods Commandement, hath as great reaſon to neglect it in another. That we quench the Spirit by theſe voluntary ſins, & by polluting his lodging do make him weary of it, and (if wee doe not cleanſe it by vnfained repentance) vtterly abandon it and ſo leaue the full poſſeſſion to Sathan and our owne luſts. Let vs conſider that we cannot ſatisfie our liquorous luſts by giuing them a taſte of ſin, which is ſo ſweet to their pallet, but ſhall hereby make them much more greedy and eager; and that wee may better ſtand firmely on the hill top, than when wee haue begun running, to ſtay our ſelues till we come to the bottome. Finally, let vs remember, that no man who hath had any ſhew of goodneſſe, doth at once become out-ragiouſly wicked, but by degrees, one ſin drawing him on to another, & the leſſer to the greater, till at laſt many particular acts bring men to a cuſtom, & oftẽ vſe grow to an habit.

§. *Sect.* 4. The fourth policy is to perſwade vs that wee are in no danger of falling into ſome ſinnes.

Fourthly, the fleſh oftentimes deceiues vs by bringing vs into careles ſecurity, whilſt it maketh vs beleeue, that there is no danger of falling into ſome ſins; for when it cannot perſwade vs that ſin is no ſin, or if any at all, yet ſo ſmall and venial that we may liue in them without perill to our ſoules, or hazard of our ſaluation; then it is ready to ſuggeſt, that there is no cauſe why we ſhould feare falling into many ſins, becauſe they are ſo haynous and monſtrous, and we not onely in our natures are ſo auerſe vnto them, but alſo haue receiued ſuch a meaſure of grace & ſtrength, that no allurements can draw vs to them. Thus when the Prophet told *Hazaell* what horrible outrages he ſhould commit, he was ſo blinded with this deceit of the fleſh, that he would not beleeue it, but cryed out vnto him, *What is thy ſeruant a Dogge, that I ſhould doe ſuch things?* And when our Sauiour told *Peter*, that he ſhould deny and abiure him, conſulting onely with his fleſh, he was ready to preſume vpon his own ſtrength, and rather doubted of his Maſters truth, than of his owne courage and fidelity. Now by this deceit we are made retchleſſe and ſecure, and keepe no watch ouer our ſelues, becauſe we feare no aſſault of ſuch enemies, whereby it commeth to paſſe that wee are ſupprised at vnawares, and carried captiue of ſin becauſe we neuer expected, and therefore neuer armed our ſelues againſt ſuch mighty enemies; as wee may ſee in the example of *Dauid* who hauing long made conſcience of ſmall infirmities and ſeriouſly repented euen for his ſecret ſlips and leaſt ſins, neuer feared falling into adultery & murder, & ſo was the more eaſily ouercome, becauſe he neglected his watch and ſuſpected no danger. And thus *Lot* hauing beene preſerued pure from the filthineſſe of *Sodome*, was ouertaken by inceſt, when hauing no other company with him but his owne daughters hee grew ſecure and feared nothing. For the defeating of which policy let vs conſider that; whileſt we liue in this World, we are but in part regenerate, and that in our fleſh, as there dwelleth no good thing, ſo contrariwiſe, there lie ſecretly lurking the ſeeds of al ſins, which are ready continually to ſprout and ſhoot forth, when they are watred and warmed with Sathans temptations, if they be not nipped and reſtrained by the ſanctifying grace of Gods holy Spirit; that our hearts ſo farre forth as they are vnregnerate, are a ſinke of ſinne and a ſea and gulfe of wickedneſſe, wherein the Deuill caſting the ſpawne of his temptations, begetteth vgly monſters of all ſorts both ſmall and great. And that as our bodies when they are at the pureſt, haue in them ſufficient matter for all manner of diſeaſes; ſo our ſoules being much more corrupted are aptly diſpoſed to any ſin. Secondly, knowing and remembring that through this corruption we are prone to all ſin, let this humble vs in the ſight of our frailty and weakneſſe, and cauſe vs with more earneſtneſſe to craue Gods aſſiſtance and denying our ſelues to reſt on his ſtrength, which alone is able to preſerue vs from falling. Thirdly, let this moue vs to ſhake off all carnall ſecurity and preſumption of our owne graces, and to keep continually a narrow watch ouer our harts, that wee bee not at vnawares ouer-taken through the deceitfulneſſe of ſin. Let it make vs to worke out our ſaluation with feare and trembling, as the Apoſtle exhorteth, and whileſt we thinke we ſtand take heed of falling. Let vs be perſwaded hereby to labour and endeuour daily to *purge our ſelues from all filthineſſe of the fleſh and ſpirit, and finiſh our ſanctification in the feare of God.* Finally, let vs remember that the *man is bleſſed that feareth alwayes*: But as for thoſe who harden their hearts through ſecurity and preſumption; they are of all others moſt ready to fall into all euill and miſchiefe.

2.*Kings* 8.13.

Phil. 2.12.

1.*Cor.* 10.12.

2.*Cor.* 7.1.

Prou. 28.14.

§. *Sect.* 5. The fift policie is to perſwade vs that we may ſafely vſe the means and occaſions of ſin.

A fifth pollicy which the fleſh vſeth to draw vs vnto ſinne, is to perſwade vs, that we may ſafely vſe the meanes and occaſions of ſinne, and yet be preſerued from the ſinne it ſelfe. And thus *Lot* was allured to drinke exceſſiuely, neuer ſuſpecting his falling into that brutiſh drunkenneſſe, and much leſſe that abhominable inceſt with his owne daughters. Thus *Dauid* ſecurely liued in idleneſſe and wantonneſſe, neuer thinking, that theſe would be the meanes to bring him to whoredome. Thus *Salomon* gaue his ſtrength vnto women, and defiled himſelfe with vnlawfull luſts, neuer imagining that this corporall whoredome would be the occaſion and meanes to make him commit alſo ſpirituall whoredome with Idols & ſtrange Gods. Thus *Iehoſaphat* lincked himſelfe with wicked *Ahab* by marrying his daughter, and yet ſuppoſed that he ſhould no way bee tainted with his impieties; and *Peter* preſumed that hee ſhould bee conſtant in his loue to his maſter, and the profeſſion of the truth; and yet conſorteth himſelfe with the high Prieſts ſeruants. And thus in our times many thinke that they may be ſafely preſent at the Maſſe & idolatrous ſeruice, yea themſelues haue about them many meanes and occaſions of idolatry, and yet not fall into the ſinne it ſelfe; many thinke they may ordinarily ſweare and yet neuer commit the ſinne of periury; that they may nouriſh couetouſneſſe, and yet neuer commit theft, fraude, oppreſſion or any vnjuſtice; that they may drinke, pamper the belly and vſe all manner of wanton dalliance, and yet bee farre enough off from fornication and adultery. Now that wee may not bee abuſed with this deceipt, let vs conſider, that where the Lord forbiddeth any ſinne, there he alſo forbiddeth the occaſions and meanes thereof becauſe thoſe who doe not carefully auoide theſe, they cannot poſſibly eſcape the other. That they who goe in the way, will (though they neuer thinke of it) come thereby to the towne or place to which it leadeth. That if wee alwayes walke vpon the yce or ſlipperie places, we ſhall euer bee in danger of falling, and often fall though we be neuer ſo wary; and therefore the Pſalmiſt pronounceth him *bleſſed, who hath not walked in the way of ſinners*. That as they who vſe ſurfetting and drunkeneſſe, yea drinke dangerous poyſons, cannot looke to enjoy their health, becauſe they vſe the meanes which bring men ordinarily to ſickneſſe and death; ſo they who vſe the meanes of falling into ſinne which is the ſickneſſe of their ſoules, cannot looke to enjoy the life of grace, but will quickly fall into ſpirituall diſeaſes which in the end will bring them to vtter deſtruction. Finally, that they who vſe the meanes and occaſions of euill, doe deſperatly runne into temptations preſuming of their owne ſtrength, and ſo are giuen ouer of God; and being abandoned of his aſſiſtance, muſt needs fall and come to ruine; for *hee that loueth danger ſhall periſh therein.*

Pſal.1.1.

ccl.3.26.

§. Sect.6. The ſixt policie to draw vs by degrees to commit haynous ſins.

Sixtly, the fleſh oftentimes deceiueth vs, by drawing and intycing vs by degrees to the committing of thoſe ſinnes which are moſt great and haynous, as firſt to looke and caſt wanton glances, then to luſt, then to conſent to the committing of the fact, then to plot and deuiſe of the meanes, how it may be effected, then to the act it ſelfe, and laſtly to the often reiterating of the ſame ſin. Thus firſt it defileth the heart with couetouſneſſe, then cauſeth it to bee diſcontented with our ſtate and portion, then to couet other mens goods, and finally to deuiſe and put in practice the meanes whereby they may bee gotten from them, as fraude, deceipt, extortion, oppreſſion and ſuch like vnlawfull courſes. And thus it draweth vs into all kinds of wickedneſſe, by alluring vs to keepe company with thoſe that loue and liue in it; then for carnall and by-reſpects to wincke at and tolerate their ſinnes whoſe perſons we affect; then to thinke them light and veniall; then for company ſake to commit them, leſt wee would bee thought more preciſe and ſcrupulous than the reſt of our conſorts; and finally to defend our wickedneſſe, yea to boaſt and bragge of it, as though it were ſome vertuous action and much for our credit to liue in it. And thus it bringeth vs to the higheſt ſtep of the ladder of wickedneſſe, vnto which it could neuer haue mounted vs, vnleſſe it had caried vs by theſe degrees, and maketh vs embrace the moſt haynous ſins, as it were, our choyſeſt friends, which before we tooke for our greateſt enemies, and therefore hated and auoided them, by bringing vs firſt acquainted with all the alies, friends and attendants which waite vpon them. For the preuenting of which deceit our beſt courſe is to keepe a narrow watch ouer our ſelues that wee be not thus ouertaken; ſpecially ouer our owne hearts, that we may withſtand the firſt motions vnto ſinne and euen cruſh it in the ſhell that it may neuer come to be hatched. Secondly, to take notice of our leaſt ſinnes, that wee may not ſecurely liue in them, but hauing fallen may recouer our ſelues by vnfained repentance. And laſtly that ſeeing our ſelues are too too retchleſſe and ſecure, wee doe often and vnfainedly deſire the Lord to watch ouer vs, and by his ſpirit to waken our conſciences that they may admoniſh vs of the euill which we are ready to fall into, and ſo preuent the committing of it, or accuſe vs being fallen that we may ariſe againe by repentance, and afterwards bee made more carefull of our wayes.

§. Sect.7. The ſeuenth policie is to draw vs from things indifferent to ſinne.

A ſeuenth pollicy of the fleſh is, to draw vs from that which is indifferent and in its owne nature lawfull, vnto that which is vnlawfull and ſinnefull; for whereas things indifferent are not ſimply good, but onely in their right and moderate vſe, the fleſh allureth vs to abuſe them through immoderation and exceſſe, whereby they become ſinfull and euill. Thus becauſe the creatures are good in their owne nature: and the bleſſings of God vnto vs if they be ſanctified by the word and prayer, and bee vſed ſoberly for the better fitting and enabling vs to Gods ſeruice, and for the performance of all religious and Chriſtian duties, the fleſh allureth vs to loue them exceſſiuely more than the Creator himſelfe, and than all ſauing graces and heauenly happineſſe; and ſo chiefly to value, affect and ſeeke them and to place all our happineſſe in the fruition of them. Thus becauſe riches, honours and pleaſures, are in their owne nature good, it perſwadeth vs to loue them exceſſiuely, to ſet our hearts vpon them and ſeeke them more diligently than the Kingdome of God and his righteouſneſſe, and ſo through our abuſe to make them become vnto vs ſhamefull Idols with which wee commit ſpirituall whoredome. Thus becauſe recreations are lawfull, if we vſe them lawfully, ſeaſonably, and with moderation, that ſo wee may bee the better enabled for the duties of Gods ſeruice, it allureth vs to abuſe them through exceſſe, and to ſpend all, or the chiefe part of our time in them, whereby of recreations they become occupations, which take vs wholly vp, and ſhoulder and thruſt out all Chriſtian duties of our callings with all religious duties of Gods ſeruice; or to vſe them vnſeaſonably on the Lords day, which ſhould bee conſecrated as holy vnto him, and be wholy ſpent in diuine duties and religious exerciſes. So becauſe meates and drinkes are lawfull and of an indifferent nature, the fleſh draweth vs to abuſe them by intemperance and exceſſe, ſurfetting and drunkenneſſe, and ſo to become groſſe Epicures who make their belly their God. Becauſe apparrell is neceſſary to keepe vs warme and hide our nakedneſſe, the fleſh perſwadeth vpon this ground to exceſſiue brauery, and ſtrange attyers: becauſe ſleepe is warrantable in the moderate vſe of it, it allureth vs to immoderate ſloth and ſluggiſhneſſe, which conſumeth our precious time, and ſo dulleth the ſpirits, that we are made vnfit for any good duties. And finally becauſe honeſt mirth is commendable, it prouoketh vs ſecurely to embrace carnall delights, and paſſing all bounds of ſobriety, to turne our mirth into madneſſe, to the diſhonour of God, the diſcredit of our profeſſion and the wounding of our owne conſciences. And thus the fleſh ſpurreth vs on in the vſe of theſe things indifferent, and neuer ſuffereth vs to reſt, vntill we haue wholly paſſed the bounds which God hath ſet vs, & haue turned our Chriſtian and lawfull libertie into vnchriſtian and lawleſſe licentiouſneſſe. The which deceipt is ſo much the more dangerous, becauſe it inticeth vs to the embracing of thoſe things, vnto which wee are naturally carried and hurried with our carnall deſires, and ſinfull appetites; as alſo becauſe the things wherein wee offend, are in their owne nature lawfull and the good bleſſings of God, which maketh vs ſecurely to vſe them, neuer ſuſpecting any danger. Now if we would not be ouertaken with this pollicy, wee muſt keepe a vigilant watch ouer our ſelues in the vſe of things indifferent, that our libertie doe not turne to libertiniſme. Let vs conſider not onely what is lawfull, but alſo what is expedient in reſpect of time, place, perſons and other circumſtances, which not being obſerued, things lawfull in themſelues become vnlawfull vnto vs through our abuſe; that they who will alwayes doe the vttermoſt that they may, will often do that which they ſhould not; and they who will preſumptuouſly walke vpon the brinke of the riuer, will ſometimes ſlip in and bee in danger to bee drowned; that theſe things which are not abſolutely good, but of an indifferent nature, are vnto vs according as we vſe them, good to thoſe which vſe them well, and euill to thoſe who abuſe them vnto ſinne; that we are naturally exceeding inclinable to this abuſe, if wee bee not very watchfull and wary; and finally that thoſe things which are not ſimply good, but as they are confined within their bounds and meaſure, their cautions and conditions, become euill and vnlawfull, when theſe limits are exceeded and theſe cautions not obſerued.

¶.*Sect.* 3. The eighth policie is to perſwad vs to ſin by the examples of the Saints,

Finally the fleſh perſwadeth vs to ſinne, by propoſing vnto vs the example of the Saints; and that either inticing vs to embrace ſinne generally, becauſe all of them generally haue ſinned, or elſe alluring vs vnto particular ſinnes, by propounding vnto vs particular examples; and (as it were) ſpeciall patrons for euery kind of wickedneſſe. As for example *Noah* and *Lot* for drunkenneſſe, *Dauid* for whoredome and murther; *Ieremy* and *Ionah* for murmuring and impatiency, *Peter* for denying of Chriſt and diſſembling of our profeſſion. For the defeating of which deceipt let vs conſider that the vertues of theſe men and not their vices are propounded vnto vs for imitation; yea that their ſinnes are ſet before vs, that ſeeing their falls we ſhould be more watchfull and warie, or being fallen wee ſhould not deſpaire, but bee encouraged to riſe with them by vnfained repentance. Finally let vs know, that without this repentance wee can haue no comfort by their example; and that if we do ſoundly repent with them, it will cauſe in vs many a deepe ſigh and dolefull groane, and ſo we ſhall finde much more bitterneſſe in our ſorrow, than wee haue done ſweeteneſſe in our ſinne; and that where as the delight was vaine and momentanie, the griefe will be great and permanent. And therefore looke not vpon *Dauid* ſporting himſelfe in his vnlawfull luſts, but behold him afterwards when hee is bowed and goeth crooked vnder the waight of his ſinne, complaining as a man affrighted with the terrors of conſcience and rejected of God, making teares his food, and watering his couch with them. Looke not vpon *Peter* ſauing himſelfe by forſwearing his maſter, but behold him afterwards weeping bitterly. Finally looke not vpon the Church delighting her ſelfe with her louers, and with that ſpirituall whoredome committed with them; but liſten vnto her pitifull lamentations, when being led into captiuity, ſhee is grieuouſly afflicted for her ſinnes.

*Pſal.*38.6.& 6.6.

Chap. XV.

Of the pollicies which the fleſh vſeth to hinder our repentance.

§.Sect.1. The firſt pollicie is to perſwade vs that our common ſinnes are no ſinnes, and our haynous ſins ſmall and veniall.

WEe haue ſpoken of ſome ſpeciall and notable deceipts which the fleſh vſeth to allure vs to the committing of ſinne; and now we are briefly to conſider of ſome other which it vſeth, to make vs being fallen to continue in our ſinnes without repentance. The firſt whereof is to blinde or hoodwinke the eyes of our vnderſtandings, and to corrupt and delude our judgements, that wee may thinke our common ſinnes to bee no ſinnes, and our great and haynous ones to bee ſmall and veniall: with which deceipt wee are the more eaſily abuſed if wee thriue and proſper in our euill courſes, and haue not our eyes cleared by the ſharpe waters of afflictions. For when God ſuffereth vs to goe on in our euill wayes without checke, wee either thinke that hee approueth, or not much miſliketh them; or elſe continue ſecurely in them and neuer call them to examination. For the defeating of which pollicy the beſt meanes are firſt, diligent ſtudying and meditating in the booke of God, which is that al-ſufficient light whereby wee may diſcouer theſe workes of darkeneſſe, and that moſt vpright judge, which not onely adjudgeth what is good and euill, but alſo in what meaſure and degree. Secondly, that we often pray vnto God that our eyes may be annointed with the eye-ſalue of his grace and holy Spirit, that being cured of their naturall blindneſſe, they may be able to diſcerne betweene euill and good, darkeneſſe and light. Finally, that wee doe not liue in carnall ſecurity, but often examine our workes and wayes by the rule and ſquare of Gods word, and eſpecially thoſe wherein wee thriue and proſper, and ſo wee ſhall perceiue plainely which are juſt and ſtraight, and which are crooked, and alſo in what meaſure and degree.

§.Sect.2. The ſecond pollicie is to extenuate and couer our ſins with vaine excuſes, as firſt corruption of nature.

Secondly, if it cannot perſwade vs that our ſins are no ſinnes, then it will extenuate and couer them with vaine excuſes, & make them ſo little, light, and veniall, that as it will make vs beleeue, wee may without danger continue in them. And firſt it pretendeth corruption of nature and humaine frailtie, which is ſo great in all men, that doe what they can, they muſt needs be guiltie of many ſinnes. But in this wee may vanquiſh our fleſh with its owne weapon, for we ſhould not giue willing entertainement vnto any ſinne, becauſe through our infirmitie, and the ſtrength of naturall corruption, many will thruſt in vpon vs whether we wil or no; but rather wee ſhould therefore fight the more couragiouſly againſt theſe enemies, becauſe they are ſo inſtant to preſſe vpon vs. Yea in truth this ſhould double our repentance, ſeeing there doth not onely ſome ſtreames of wickedneſſe flow from vs, but alſo we haue the fountaine in our ſelues; eſpecially conſidering wee were not thus by creation, but through our owne default, whereby we haue defaced Gods image, and brought our ſelues into this ſtate of corruption.

§.Sect.3. Secondly the fleſh teacheth vs to pretend cuſtome.

Secondly men excuſe themſelues for liuing impenitently in their ſinnes, by pretending cuſtome, which hath taken ſuch faſt hold vpon them, that they can by no meanes ſhake it off. Thus the ſwearer pretendeth, that hee would willingly leaue vaine and blaſphemous oathes, but that he is ſo inured vnto them, that hee often ſweareth at vnawares. Thus the voluptuous man ſaith, that he would be content to leaue his carnall delights, as drinking, gaming, rioting, whoring, but that hee hath ſo accuſtomed himſelfe vnto them, that he cannot forſake nor giue them ouer. But let ſuch know that it is high time for them to come out of their ſins by repentance, ſeeing they haue brought themſelues into a moſt miſerable and fearefull condition; for ſinne is turned into another nature, and by pleading cuſtome holdeth them in ſubjection (as it were) by vertue of a Law. And Sathan who through their naturall corruption held them in the vileſt and baſeſt ſlauerie, hath his poſſeſſion confirmed by their cuſtomable ſeruice of him in their actuall tranſgreſſions, and now the ſtrong man holdeth the houſe with ſome ſhew of right, hauing ſo long poſſeſſed it that he can pleade preſcription. Of theſe men I would demand if euer they meane to come out of their ſinnes by vnfained repentance or no. If not what appearance of hope is there but that they muſt be eternally miſerable in the fire of Hell. But if they doe, as all will pretend, why doe they it not preſently? For if cuſtome be too ſtrong for them already, how much more vnreſiſtable will it bee, when it is more & more confirmed by much practice and continuance? But I am ſo fettered in ſinne by an ill cuſtome, that I cannot ſhake it off. Yet know that though it be hard, yet vpon the neceſſity of thy ſaluation it muſt bee done; and therefore in ſtead of breaking theſe cords with a *Sampſon*-like reſolution, let not time and vſe double them and make them ſtronger. Yea rather vntwiſt them by little and little, if thou canſt not at once breake them; and by a contrary cuſtome of piety and righteouſneſſe, diſuſe thee from thy ſinnes by degrees, indeauouring firſt to ſet thy heart at liberty. For if the heart being deliuered out of the bondage of ſinne, begin now to hate it, then neither will the tongue delight to ſpeake it, nor the hand to act it. And therefore pretend not cuſtome, ſeeing it is not this, but our malicious wils, that imbrace it and our hearts that affect it, which make vs continue in our ſinne without repentance, neither can cuſtome hold vs vnto any thing which is in our owne power to alter, if our wils with any reſolution doe breake a way from it. For tell me thou who pretendeſt this excuſe; if this cuſtome ſhould bee puniſhed in euery particular act with ſome forfeiture, whereby thy eſtate would bee impoueriſhed, or ſome puniſhment inflicted on thy body, which would bring vnto thee more damage and ſmart, than thy ſinne doth pleaſure and delight; wouldeſt thou not leaue thy ſinne and hate it, if not for it ſelfe, yet for the penalty ſake inflicted on thee for it? And wilt thou not regard thy precious ſoule as well as thy corruptible body; and be as carefull to auoide eternall damnation, as well as ſome worldly loſſe? Finally know, that it will proue but a miſerable excuſe at the day of judgement, when God and our owne conſciences ſhall accuſe vs for our ſinnes, to ſay that wee committed and could not leaue them, becauſe we were accuſtomed vnto them; and all one, as if the man-ſlayer ſhould excuſe his murther, by telling the judge that he could doe no otherwiſe, becauſe hee had for a long time beene accuſtomed thereto, by killing of many other: Or as if the thiefe ſhould excuſe his theft by ſaying, that he could not chooſe but doe it, becauſe his hands for a long time haue beene inured to ſtealing. And therefore let vs not continue in ſinne becauſe wee haue ſinned, thinking that we can bee excuſed by pleading cuſtome, but becauſe wee haue long and often committed theſe ſinnes, let vs be ſo much more earneſt in the exerciſe of repentance. For as the Apoſtle telleth vs, *Chriſt hath ſuffered in the fleſh, that we ſhould no longer liue the reſt of our time in the fleſh to the luſts of men, but to the will of God. For the time paſt of our life may ſuffice vs, to haue wrought the will of Gentiles, when we walked in laſciuiouſneſſe, luſts, exceſſe of wine, reuellings, banquettings and abhominable idolatries.* So the Apoſtle *Paul* exhorteth vs, that as wee *haue yeelded our members ſeruants to vncleaneſſe and to iniquitie, vnto iniquitie; ſo now we ſhould yeeld our members ſeruants to righteouſneſſe, vnto holineſſe.*

1.Pet.4.2.3.

Rom.6.19.

§. Sect.4
The third deceipt is to pretend pouertie.

Thirdly the fleſh deceiueth vs, by pretending the pouerty and neceſſity of our eſtate as a ſufficient cauſe, and reaſonable excuſe, why we ſhould continue in our ſins; and maketh vs beleeue, that though we neglect all meanes of knowledge, faith, and all ſauing grace, and all duties of Gods ſeruice, we may be diſpenſed with becauſe our whole time is little inough to bee imployed for the obtaining of worldly neceſſaries; yea that wee may vſe wicked and vnlawfull meanes, for the ſupplying of our wants, as all manner of fraud and deceitfull dealing in our trades and occupations, which is no better than theft it ſelfe in the ſight of God. But let vs know that though we be neuer ſo poore, this is no excuſe why wee ſhould neglect any religious duty, or commit any ſinne, For one thing is neceſſary and happy are wee, if with *Mary* we quit our ſelues of worldly incumbrances, and chooſe the better part. That if we bee poore in earthly things, wee haue greater cauſe to labour after ſauing graces & heauenly treaſures, which alone without the other are all-ſufficient to make vs rich. That when we haue carked & cared, toyled and moyled to prouide earthly things, yet all is in vaine except Gods bleſſing be vpon our labours; and we cannot expect it either by neglecting holy duties which he hath commanded, or by committing ſuch ſinnes as he hath forbidden and condemned. That we haue Gods gracious promiſe of earthly neceſſaries, if we firſt and chiefely ſeeke his Kingdome and righteouſneſſe: That pouerty, if we vſe it well, is no hinderance to grace in this life nor glory in the life to come; as we ſee in the example of the Diſciples, yea Chriſt himſelfe, who being moſt poore in worldly things, were moſt rich in ſpirituall and heauenly treaſures. Finally let vs know, that if we ſerue and ſeeke the Lord, he will take care for vs, and not ſuffer vs to want any thing which is good, and that they of all others are beſt prouided for, who haue his prouidence to watch ouer them. Or though wee ſhould be pinched in reſpect of earthly things, yet it is much better with *Lazarus* to goe poore to Heauen, than with *Diues* hauing abundance, to be caſt into Hell.

*Pſal.*127.1.

*Mat.*6.33.

*Pſal.*34.10.

§. Sect.5.
The fourth policie is to pretend a neceſſitie of liuing in our ſins by reaſon of our calling.

A like conceipt vnto this is, when as the fleſh perſwadeth vs that wee may neglect good duties, or commit and liue in diuers ſinnes becauſe we liue in ſuch callings as doe force vs to take theſe courſes, without which we could not maintaine our charge. Thus it perſwadeth ſhop-keepers, that they ſhould not bee able to liue in their trades, if they ſhould not vſe lying and deceipt; and other tradeſ-men as Cookes, Taylors, Shoomakers, Vintners, Butchers, Cariers, and ſuch like, that they may be diſpenſed with, though they neglect the ſeruice of God, and labour in the workes of their calling on the Lords Sabbaths, becauſe otherwiſe they ſhould looſe their cuſtome, together with thoſe gaines, by which they are inabled to maintaine themſelues and theirs. Yea and thus it perſwadeth others to liue in vnlawfull callings, becauſe they haue no other meanes, as Players and Playmakers, gameſters, and thoſe who keepe gaming houſes, and ſuch like. But let the former know that no particular calling ſhould withdraw vs from performing the duties which belong to the generall calling of a Chriſtian; that they ſhall in the end find thoſe gaines the greateſt loſſes, when to keepe a market for our body and ſtate, wee neglect the ſpirituall market of our ſoules, and the meanes whereby wee might attaine vnto the riches of ſauing graces and heauenly happineſſe. That thoſe who ſeeke to compaſſe riches by vnlawfull meanes, they either faile of their end, and ſo labour in vaine, or together with them get a curſe, which will make them moulder and conſume away: or if they continue, will bring to the poſſeſſers but ſmall comfort, when they muſt leaue their riches behinde them and carry their ſinne with them before their judge. Let them know that no man in any lawfull calling is brought into ſuch ſteights, but that if there bee prudence, prouidence and wiſe forecaſt ioyned with it, he may finde ſome time and opportunity for the ſeruice of God and the feeding of his ſoule: and though he doe not vſe the meanes of thriuing in his calling as others doe, who ſo earneſtly follow their worldly buſineſſe that they neglect all holy duties; yet may they expect from God vpon their weaker indeauours a greater bleſſing, which may make their ſtate become as fat and in as good liking, as thoſe children were in their bodies who fed onely vpon pulſe and water: Dan.1.15. or though God ſeeth it good to ſcant them in wordly things, yet they ſhall enjoy the little they haue with aboundant comfort, ſeeing they are vnto them little pledges of Gods great loue, and in the meane time haue their bodily wants exceedingly recompenced with the peace of a good conſcience, the joy in the holy Ghoſt, and the ſpirituall riches of all ſauing graces. As for thoſe whoſe callings are vnlawfull, their beſt courſe were to exchange them for thoſe that are lawfull, ſeeing they haue no better excuſe of their liuing in them, becauſe they haue no other meanes to maintaine themſelues, than Harlots, Theeues and Pickpurſes, who are alike ready to alleadge, that therefore they vſe theſe courſes, becauſe they haue no other meanes whereby they may liue. For better it were for them not to liue at all, than to liue in ſinne to the diſhonour of God and hurt of their brethren; better it were that their bodies ſhould pine and famiſh in this world, than that their bodies and ſoules ſhould eternally bee tormented in the fire of Hell.

§. Sect.6. The fift policy of the fleſh perſwading vs to continue in our ſinnes, in regard of the corruption of the times.

Fiftly the fleſh deceiueth vs, whileſt it perſwadeth vs to continue in our ſins without repentance, by alleadging that the times wherein we liue, and the perſons among we dwell, are ſo euill and wholy corrupted with ſinne, that there is a neceſſitie laide vpon vs of conforming our courſes to the example of others; ſeeing if wee purge our ſelues from the ſinnes which commonly raigne, and make conſcience of thoſe vices which others commit; wee ſhall not onely expoſe our ſelues to the ſcorne and obloquie of all that obſerue vs, as being more ſtrict and preciſe in our courſes than wee neede, but alſo (as the Prophet ſpeaketh) make *our ſelues a* Eſa.59.15. *common prey*. For the defeating of which deceipt, let vs know that wee muſt bee of the *little flocke* of Chriſt, Luk 12.32. if euer wee meane to be in their number, vnto whom his *Fathers pleaſure is to giue a Kingdome*; that wee muſt *not follow a multitude in doing euill*, Exod.23.2. vnleſſe wee thinke alſo to bee partakers in their puniſhments; that wee muſt not *faſhion our ſelues to the example of the world*, Rom.12.2. if we would not periſh with it, but muſt bee *transformed by the renewing of our minds*, Ioh.15.19. and bee ſeuered from the world and culled out of it, if wee would be in the number of Chriſts Diſciples, or become true members and ſubjects of his kingdome. That it is better to goe into Heauen alone, than to goe into Hell and haue all the world to beare vs company. Let vs remember that wee muſt through *good report and euill report*, 2.Cor.6.8. goe on in our Chriſtian courſe, with the bleſſed Apoſtle, if we euer meane to accompany him in Heauen. That it is no great matter to ſuffer a ſcoffe for Chriſt, who hath for our ſakes ſuffered the bitter death of the croſſe; that we muſt not refuſe to be the ſheepe of Chriſt, nor alter our nature to a woluiſh condition, becauſe we would not be iniured by wolues and goates, vnleſſe we would with them be ſet at Chriſts left hand and heare that dreadfull ſentence of condemnation denounced Mat.25. againſt vs. That wee ſhall in the end ouercome by ſuffering, and receiue a crowne of our patience, which without all compariſon will exceede our paines. Let vs further conſider that no man is carleſſe of the health of his body, becauſe the ayre is infected, and the country full of contagious ſickneſſes, but doth ſo much the more carefully vſe all good preſeruatiues to keepe him from theſe Epedemicall diſeaſes, and the like care wee would haue of our ſoules, if we loued them as well as wee doe our bodies. In regard whereof the Apoſtle vſeth this as an argument to make vs more watchfull and diligent, *in redeeming the time, becauſe the dayes* Eph.5.16. *are euill*. Finally let vs know that neither time nor place in which we liue, will excuſe vs before God, if wee liue in our ſinnes, ſeeing as the beſt time or place will not priuiledge vs from falling into ſinne no not Paradiſe it ſelfe, and the ſociety of the Angels, as we ſee in *Adam*; ſo neither will thoſe times and places which moſt abound with euill, poyſon vs with the contagion of ſinne, if we haue about vs the preſeruatiue of a good conſcience, and haue ſincere and vpright hearts, which make vs with *Enoch* in the middeſt of worldly diſtractions to *walke* Gen.5.

with our God. Yea rather when we are on all ſides compaſſed about with wicked men, the heate and zeale of our godlineſſe (as it were by an antiperiſtaſis) will be intended and increaſed. As we ſee in the example of *Noah*, who continued juſt, when all the world were wicked. Of *Abraham*, who was vpright in his wayes among the wicked Cananites; of *Lot*, whoſe ſoule was righteous, though hee liued among the filthy Sodomites; of *Ioſeph* and *Moſes* in the Court of *Pharaoh*, *Dauid* in the Court of *Saul*, and of *Nehemiah*, *Daniel*, the three children, and many others, who feared and ſerued the Lord, though they liued, yea bore office in the Court of the Kings of Babylon.

Gen.6.9.

§. Sect.7. The ſixt policy of the fleſh in perſwading vs to continue in our ſins becauſe God is mercifull.

A ſixt pollicy which the fleſh vſeth, to perſwade vs to continue in our ſinnes without repentance is to tell vs of Gods mercy, which is ſo endleſſe and infinite, that notwithſtanding we goe on in our owne courſes yet we ſhall be ſaued. With which that we may not be ouertaken, let vs conſider; that it is an horrible abuſe of Gods mercy, when we take occaſion thereby to continue in ſins, which in the Scriptures is offered vnto vs as the maine argument whereby we are inuited vnto repentance. So the Pſalmiſt ſaith that *there is mercy with the Lord that hee may be feared*; and the Apoſtle telleth vs, that the *riches of Gods goodneſſe, his patience and long-ſuffering doe inuite vs to repentance.* It is a notable motiue to perſwade a rebell to yeeld & ſubmit himſelfe to his Prince, becauſe he is gracious and mercifull, but if any will goe out or continue in his rebellion vpon this ground, his preſumption alone would make him worthy to bee hanged, becauſe the grace and goodneſſe of his Prince ſhould worke in him loue and obedience, and make him loath and euen aſhamed to offend and diſpleaſe ſo gracious a ſoueraigne. Secondly, let vs know that howſoeuer Gods mercy in itſelfe is infinite and incomprehenſible, yet in reſpect of the object and exerciſe of it, it is limitted by his truth, which appropriateth it only to repentant ſinners, becauſe ſuch onely doe lay hold of it, and apply it vnto themſelues by a liuely faith; without which application, the mercy of God can doe vs no more good, than a ſoueraigne ſalue can cure a wound, which is caſt behind the doore and neuer applyed vnto it. Laſtly, let vs know, that as God is infinite in mercy, ſo alſo in juſtice, yea in truth theſe are all one in God, his mercy being a juſt mercy, and his juſtice a mercifull juſtice, onely they ſeeme to differ in reſpect of the obiect, and his diuers manner of exerciſing them towards his creatures. In which regard notwithſtanding it may truely be ſaid, that hee is *iuſt in iuſtifying a ſinner*, becauſe beleeuing in Chriſt his ſins are ſatisfied for by his merits and obedience; and that he is mercifull towards the wicked in bearing with them ſo long, and affording vnto them ſo many meanes to bring them to repentance. But if theſe meanes bee contemned, then the acceptable time and day of ſaluation being paſt, there is no more place for mercy, but onely for juſtice; in the manifeſtation whereof towards the wicked and reprobate, God is no leſſe glorified, than in the declaring of his mercy and trueth towards the faithfull and Elect. Neither muſt wee thinke it any diſparagement to Gods mercy, that it is not effectuall for the ſaluation of all, ſeeing the fault is in themſelues who deſpiſe it; neither is the infiniteneſſe thereof at all limited or ſhadowed, becauſe it is not extended to thoſe who reject it, no more than the mercy of the Prince is ecclypſed, who ſendeth his pardon to a malefactour with this condition, that hee ſhall haue the benefit of it, if hee will receiue and pleade it; and for the time preſent bee ſorry for his fault, and for the time to come endeauour to amend; and yet afterwards hangeth the offender, when hee refuſeth to receiue it, and withall profeſſeth his reſolution to continue in his wicked courſes. Beſides the infiniteneſſe of Gods mercy is not onely manifeſt by the number which he forgiueth, but alſo by the quality and greatneſſe of the debt which hee pardoneth and remitteth. In which regard the infinite grace and goodneſſe of God would cleerely ſhine in the ſaluation of one ſinner though there were no more than he, becauſe hee forgiueth the infinite guilt and puniſhment of his ſin, whereby he hath offended his infinite Majeſtie.

Pſal.130.4.

Rom.2.4.

Rom.3.26.

§. Sect.8. The ſeuenth pollicie of the fleſh in perſwading vs to deferre our repentance.

Laſtly, if the fleſh cannot draw vs to a reſolution of liuing in our ſins without repentance; then it allureth vs to deferre it from time to time, becauſe it will neuer be too late to performe this duty though it were delayed to the laſt houre of our liues; which deceit that we may defeat, let vs know, that this is a like abuſe of Gods infinite mercy and goodneſſe, when as by our preſumption we make it ſerue as a reaſon to continue vs in our ſins, which ſhould be the chiefeſt motiue to haſten our repentance. Secondly, let vs conſider that wee haue no aſſurance of our liues for the ſpace of one houre, nor that wee ſhall haue power to repent, if wee deſpiſe Gods preſent grace though our liues ſhould be prolonged for many yeares. Thirdly, that without repentance there can bee no ſaluation, which being the chiefe thing, deſerueth our firſt and beſt endeuours; and what folly is it to ſeeke firſt for vaine and momentany trifles and to defer this greateſt and moſt important buſineſſe to our laſt and vncertain times ſeeing if we be preuented by death there is no hope, but that we ſhall goe vnto hell? Fourthly, let vs know that the longer we defer our repentance, the more hard and difficult ſhall we find it to be done, for if wee cannot ſhake off our ſinnes, when like ſtrangers they are firſt entertained, much leſſe ſhall we be able to doe it, when they are of familiar acquaintance, yea, by long cuſtome habituall, and (as it were) turned into a ſecond nature. Finally, let vs remember that this late repentance is commonly falſe and counterfait, not ſpringing out of faith and the loue of God, but out of ſelfe-loue and feare of approching judgements. The which lamentable experience maketh too manifeſt, ſeeing few among many hundreds performe that which they promiſed, when the hand of God correcting them is pulled backe, but after their recouery out of thoſe ſickneſſes which they thought mortall, returne to their former courſes, yea, become more worldly and wicked than euer they were before. But of this ſubject I haue largely intreated in the firſt part of this Chriſtian Warfare, and therefore will content my ſelfe heere to haue ſo briefly touched it.

CHAP. XVI.

Of the policies of the fleſh which it vſeth to hinder vs from performing holy duties, and vertuous actions.

§. Sect. 1.
Of the firſt po-
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g our minds
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WE haue heard of ſome notable deceits which the fleſh vſeth to draw vs vnto ſin, and being falne to make vs lie in it without repentance: now let vs conſider ſome chiefe policies which it vſeth about holy duties and vertuous actions. And theſe are of three ſorts; the firſt it vſeth to hinder vs from embracing and practiſing them. The ſecond to diſturbe and interrupt vs in them. The third to alienate our hearts and withdraw vs from them. For the firſt, it vſeth many deceits to keepe vs from embracing vertue, & bringing forth the fruits of new obedience. As firſt of all, when wee haue ſome inclination to embrace vertue and to practiſe Chriſtian duties in the generall, it cunningly indeuoureth to dazle the eyes of our minde, and to corrupt our judgements, that wee may miſtake vertue for vice, and good for euill. To which end it either mooueth vs to judge of them according to common errour, and the falſe opinion of worldly men, who by ſelfe-loue are eaſily brought to condemne that as naught, which is moſt contrary to their carnall appetite; or elſe it diſguiſeth vertues beauty with the foule and vgly vizard of vice and ſin, or ſo beſprinkleth and beſmeareth them with the blacke colours of falſe imputations, that we are ready to abhorre and reject them at the firſt view, without any further tryall or examination. Thus it brandeth a Chriſtian conuerſation with the name of a melancholicke or Monkiſh life, deuotion with the name of ſuperſtition, and a conſcionable care to approue our hearts and all our wayes vnto God it tearmeth nice ſcrupuloſity, and needleſſe, yea, peeuiſh preciſeneſſe. Thus a religious care to ſanctifie the Sabbath, it calleth Iudaiſme; zeale, fury and madneſſe, or at beſt raſhneſſe and indiſcretion; humility it tearmeth baſeneſſe, magnanimity pride, bounty lauiſhneſſe, frugality niggardlineſſe, meekneſſe cowardize, and Chriſtian courage and fortitude it intitleth with the name of deſperate and audacious boldneſſe. Now the meanes to preſerue vs from being ouertaken with this deceit, is to pull off theſe deformed Vizards, and to behold vertue and all Chriſtian duties, in their owne natiue beauty by the neuer deceiuing Light of Gods Word. And not to liſten to the falſe opinion of the World and the fleſh, which make light darkneſſe, and ſweet ſower, but to examine by the Scriptures what God approueth, and what hee diſliketh and condemneth. To which purpoſe wee muſt daily exerciſe our ſelues in the ſtudy and meditation of Gods Word, which will ſo enlighten, rectifie and informe our judgements, that wee ſhall neuer be deceiued by thoſe foggy and falſe miſts, which the Deuill, the World or our owne corrupt Fleſh, doe caſt before them.

§. Sect. 2.
The ſecond
policy in al-
ledging diffi-
culties that
are in Chri-
ſtian duties.

A ſecond deceit which the fleſh vſeth, to diſcourage vs from ſeeking after vertue, and endeuouring to practiſe Chriſtian duties, is to perſwade vs, that the houſe of vertue is ſcituated on ſo high an hill, that wee ſhall be out of breath and quite tyred before wee can clime vnto it; and that there is ſo much difficulty and ſo many diſcouragements in a Chriſtian life, that it would be but in vaine to enter into it, it being impoſſible that we ſhould goe forward, and that better it were not to giue the on-ſet, than in the firſt skirmiſh to be foyled, and forced to make a ſhamefull retraite. To this end it is ready to tell vs, that wee muſt leaue all our delights, which ſo much content vs, and exerciſe our ſelues in ſuch duties as are quite againſt the haire, and through the contrariety which is betweene them and our nature, ſo diſpleaſant and diſtaſtfull to our appetite, that wee ſhall not liue one merry day after we haue taken vpon vs this mopiſh and melancholicke profeſſion. Yea, and for the better countenancing of this deceit, it is ready to abuſe Gods infallible truth, and to ſet before vs the afflictions of the Saints, their mournings and lamentations, their pouerty and reproches, impriſonments, baniſhments and cruell death, aſſuring vs (as the truth is) that if we follow them in the ſame courſes we ſhall meete with the ſame croſſes, ſeeing it is expreſly ſaid, *That all who will liue godly in Chriſt Ieſus muſt ſuffer perſecution.* Now
that

2.Tim.3.12.

that we may be armed againſt this ſubtill incounter, let vs know, that the chiefe ſtrength of it lyeth in laying open and amplifying the diſcouragements which might hinder vs in our Chriſtian courſe, and in the concealing and hiding of thoſe helpes and comforts which might bee encouragements to our good proceedings. For though the worke of repentance be vnto vs hard and difficult, yet ſeeing it is not onely an act done by vs, but chiefly and principally a grace and gift of God, who is ready to beſtow it freely vpon all who deſire to haue it, and doe endeauour to embrace and practiſe it, the difficulty ſhould bring with it no diſcouragement, ſeeing God is al-ſufficient to effect his owne worke, and by the power of his Word and Spirit, to make that eaſie and delightfull which is naturally impoſſible and vnpleaſant. Againe, let vs know that in repentance there is a change not onely of our actions, but alſo of our hearts and minds, whereby it commeth to paſſe, that thoſe ſinfull delights which were formerly moſt ſweet to our carnall appetites, are now moſt bitter and loathſome to the part regenerate; and thoſe godly and religious exerciſes which were to the fleſh and naturall man moſt diſtaſtfull and tedious, are now to the man regenerate moſt pleaſant and comfortable; as wee may ſee in *Dauid* who eſteemed Gods Word and holy Ordinances *aboue all manner of riches*, and found them ſweeter to his taſte *than the hony or the hony combe*; and in *Iob* who profeſſeth, that he eſteemed the *Word of God much more than his neceſſary food.* And therefore though new obedience be irkſome and painfull to thoſe who are vnregenerate, yet not to thoſe who are ſanctified, changed and renewed in the ſpirit of their mindes. Euen as wee ſee thoſe paines and ſerious ſtudies which were ſo tedious and contrary to our diſpoſition whileſt we were children, are ſweet and delightful when we are come to years of diſcretion. Furthermore let vs conſider that though it be a moſt toyleſome labour vnto vs to run in the Chriſtian race being conſidered in our ſelues, becauſe we are ſtiffe and benummed, and ſore & lame in al our joynts through the fetters and bolts of ſinne which haue long hanged vpon vs, yet being ſtrengthened by the ſpirit, and being made partakers of this ſpirituall anoynting, we are made able, nimble and actiue to run in the wayes of God, according to that of the Spouſe, *Draw mee, and I will runne after thee*, and of the Prophet; *I will runne the way of thy Commandements when thou ſhalt inlarge my heart*; and that alſo of the Apoſtle; *I can doe all things through Chriſt which ſtrengtheneth me.* Finally, let vs know, that as wee haue in the way of Chriſtianity many croſſes, ſo alſo many comforts; as for example, for the preſent wee looſe the applauſe of Worldlings, and lie open to obloquy and reproach; but for recompence we haue the approbation of God and our owne conſciences; wee haue warres with men, but peace with God; wee looſe carnall rejoycing in the pleaſures of ſin, but in ſtead thereof we haue ſpirituall rejoycing in the aſſurance of Gods loue, the remiſſion of our ſins, and the ſaluation of our ſoules; wee are ſtripped of worldly wealth, but we are inriched with ſpirituall treaſures, Gods ſanctifying gifts and graces, and gloriouſly decked both with inward ſincerity and the rich roabes of an holy conuerſation; wee forgoe carnal ſecurity which within a while would bring vs into horrour and deſpaire in the ſight of our ſins, and that horrible vengeance which is due vnto them; but we haue in exchange ſpirituall ſecurity, whereby we quietly reſt vpon Gods promiſes and prouidence in the midſt of all dangers, and can with *Dauid* walke through the vale of the ſhadow of death, and yet feare no euil. And thus our worldly loſſes are euen in this life infinitely recompenced with our ſpirituall gaines, and how much more when we come to the fruition of our future and heauenly hopes, for if we *ſuffer with Chriſt wee ſhall raigne with him, and theſe preſent ſufferings, are not worthy to be compared with the glory which ſhall be reuealed in vs; for they are light and momentary; but they ſhall cauſe vnto vs a farre moſt excellent and an eternall waight of glory.* And therefore let vs not ſo remember the croſſe, as that we forget the Crowne, nor ſo looke to the fouleneſſe of the way, as that wee doe not regard the gloriouſneſſe of our Palace vnto which we are trauelling; but let vs conſider that by Mount *Caluarie* wee ſhall come vnto Mount *Sion*, the City of the Saints, and that by our *many tribulations we ſhall enter into the Kingdome of Heauen.* And ſo ſhall we with *Moſes*, preferre *afflictions with the people of God, before the enioying of ſinfull pleaſures which laſt but for a ſeaſon, and eſteeme the reproach of Chriſt greater riches than the treaſures of this worldly Egypt, hauing reſpect to the recompence of reward.* Yea, ſo ſhall wee be like vnto Ieſus Chriſt, the *authour and finiſher of our faith, who for the ioy that was ſet before him, endured the croſſe, deſpiſing the ſhame, and is now ſet down at the right hand of the throne of God,* where we alſo ſhall ſit with him if wee follow his example.

Pſal.19.& 119.
Iob 23.12.
*Cant.*1.4.
*Pſal.*119.32.
*Phil.*4.13.
*Pſal.*23.4.
2.*Tim.*2.12.
*Rom.*8.18.
2.*Cor.*4.17.
Acts 14.22.
*Heb.*11.25,26.
*Heb.*12.2.

§.*Sect.*3.
The third policy is to perſwade vs to deferre the doing of holy and Chriſtians duties.

But if the fleſh cannot perſwade vs vtterly to neglect good duties, becauſe wee diſcerne that they are neceſſary for our ſaluation, then it will mooue vs to deferre them for a time, telling vs that hereafter they will be more ſeaſonable, and that we alſo ſhall haue better leiſure to performe them. For the defeating of which policy let vs know, that there is no time alike ſeaſonable for the exerciſe of a godly life vnto the time preſent; For whileſt

it

ſal.95.7.
Cor.6.2.

it is called to day, and the Lord calleth vpon vs to performe holy duties, it is the acceptable time and day of ſaluation which being once paſt, will neuer returne againe. That thoſe duties which are firſt in excellency, ſhould be firſt alſo in time, and that no wiſe man putteth off matters of greateſt waight, but giueth them priority and precedency both in reſpect of time and place. Let vs remember that our liues are ſhort and momentany, and that it were but all too little, though they ſhould be wholy ſpent in Gods ſeruice; and that this ſhort time is ſo vncertaine, that wee haue no aſſurance of liuing another day or houre, in regard whereof it is great madneſſe to put off thoſe duties, for the doing whereof we chiefly came into the World, and vpon the performance of which our ſaluation dependeth, and to preferre before them trifles, which for the preſent are of ſmall value and will not profit vs any whit at the day of death and judgement. That wee cannot by our owne naturall ſtrength doe any good duty, but as we are aſſiſted by Gods Spirit, & that if we from day to day quench the good motions thereof and will not open, when hee knocketh ſo hard and often at the doore of our hearts, wee ſhall moue him to depart from vs and leaue vs to our impenitency, ſecurity and hardneſſe of heart. Finally, let vs know, that if it be now troubleſome and tedious to performe holy duties and vertuous actions, how much more will it be ſo, when our vices are growne habituall, and by long cuſtome are turned into another nature. Furthermore whereas the fleſh pretendeth many occaſions of preſent diſtraction and multitude of buſineſſe, and telleth vs, that we may more conueniently performe Chriſtian duties, and betake our ſelues to a godly life, when theſe troubles are a little ouer; as for example, that wee may better ſerue God, when as wee haue ſetled our worldly eſtate, and are freed from diſtractions which for want hereof, doe now diſturbe vs; when wee haue gotten ſuch a ſumme of money, ſuch a Farme or Lordſhip, attained to ſuch honour and preferment, or haue had the fruition of this or that pleaſure vpon which wee haue ſet our hearts; let vs know that all theſe are but friuolous excuſes, like vnto theirs who being inuited to the mariage Supper of the Kings Sonne refuſed to come, which will in no caſe be accepted of God as ſufficient when he calleth vs to account, ſeeing they only diſcouer our doting loue on worldly vanities and our vtter neglect of ſpirituall and heauenly things. Let vs conſider that it is a great indignity, to conſecrate vnto the World our chiefe ſtrength and prime ſeruice, and to deſtinate vnto God the after-leauings, of which alſo wee are vncertaine, whether wee ſhall performe them or no; that it is great folly and want of judgement to prouide, firſt temporary neceſſaries, yea, ſuperfluities for our bodies, and leaue to a ſecond vncertaine care the eternall ſaluation of our ſoules. That we haue no aſſurance to liue till wee haue attained earthly things, and afterwards to prouide for heauenly; and therefore if wee thinke Heauen better than Earth and thoſe euerlaſting joyes, better than theſe momentany trifles, it were our wiſdome to preferre and ſeeke them in the firſt place, ſeeing wee cannot be aſſured of them both; and leauing off with *Martha* to be incumbred with worldly buſineſſe, to chooſe with *Mary* the better part. For though many things might be conuenient and worth our ſeeking, if we had a leaſe of life, and leiſure enough to looke after them, yet this one thing is neceſſary, that by feating and ſeruing the Lord, (which was the mayne end for which wee came into the World) we may glorifie him, and ſo gather aſſurance of our owne ſaluation.

Math.22.

Luke 10.41.

§.*Sect.* 4.
The fourth policy of the fleſh in mouing vs to reſt in faire promiſes and faint purpoſes.

Fourthly when as the fleſh cannot intice vs to vſe meere delayes, and doe juſt nothing; then it will perſwade vs to reſt in that which is as good as nothing, namely, faire promiſes and faint and falſe purpoſes and reſolutions, that wee will become new men out of hand: Eſpecially if wee haue our deſire in ſome things which we preſently hope for, as deliuerance from ſome affliction, freedome from ſome danger, or recouery from ſome ſickneſſe. But when wee haue gone thus far there it maketh vs to ſtay, by offering vnto vs, if wee will continue in our old courſes ſome acceſſe of worldly wealth, or the fruition of ſinfull pleaſures; and hauing preuailed ſo much with vs, it ſtayeth not here, but maketh vs ſoone after more carnall and wicked, more ſlothfull and negligent in performance of all duties than euer wee were before. With which deceit if wee would not be ouertaken; let vs know, that it were better not to promiſe at all, than hauing promiſed not to performe and pay, for what is this but to mocke God who will not be mocked? What is it but to dally and to play childes play with him, ſeeking to pleaſe him with complementall promiſes and faire words? That the Lord is not pleaſed by our making vowes and promiſes, if wee doe not alſo pay them, ſeeing we doe hereby but multiply our ſinnes, adding to our former euill courſes couenant-breaking and falſifying of our promiſes, euen with God himſelfe. Finally, that we doe but quench the good motions of the Spirit, when as we doe not nouriſh and cheriſh thoſe good purpoſes and reſolutions which hee ſuggeſteth vnto vs; but ſuffer our ſelues to be carried away by the contary motions of our ſinfull corruption. And therefore the Pſalmiſt biddeth vs *vow and pay vnto the Lord our God*; the which the Prophet *Eſay*

Pſal.76.11.
Prou.20.25.
Eſay 19.21.

maketh a note of the faithfull, and the contrary by the Wiſe man is ſaid to be a property of a foole. *When* (ſaith he) *thou voweſt a vow vnto God, deferre not to pay it, for hee hath no pleaſure in fooles, pay that which thou haſt vowed.*

Eccleſ.5.4.

§. Sect.5. The fift policy is to withdraw vs from more excellent duties by occaſion of doing of ſome leſſer good.

But if it cannot by all the former deuiſes and deceits perſwade vs to neglect ſuch duties as are truly good, then will it by the occaſion of doing ſome leſſer good, withdraw vs from that which is greater and more excellent, in which regard that good which is of a meane and inferiour nature becommeth vnto vs euill, becauſe it is abuſed by our fleſh to ſhoulder and thruſt out that which is of greater worth and waight. And thus it perſwadeth men to reade the Scriptures at home on the Lords Day, and in the meane time to neglect the publique aſſemblies, the miniſtery of the Word and Prayer with the Congregation; yea, ſometime to pray priuately in the Church, or to read ſome good Booke, that ſo they may neglect to joyne with the reſt of Gods people with vnanimity and vniformitie in the publique ſeruice of God. Thus it moueth men to preferre the outward reſt of the Sabbath before the workes of neceſſitie or mercy, which God requireth as ſpeciall parts of the ſanctification it; as helping the diſtreſſed, viſiting the ſicke, indeauouring to preuent ſome great and imminent danger, either to our Neighbours or our ſelues; the which was the ſin of the Hypocriticall Phariſes which our Sauiour ſo ſharply reprehendeth; teaching them and vs, that the Lord preferred *mercy before ſacrifice*; and ſuch was *Martha* her ſinne in neglecting Chriſts Sermon, the food of her ſoule, that ſhe might miniſter vnto him food for his body. For the preuenting of which deceit, we muſt labour to haue our judgements rightly informed out of Gods Word, not onely in the knowledge of that which is good, and to be embraced of vs, but alſo in what degree of goodneſſe euery Chriſtian duty is, that euery thing in due order may bee eſteemed, choſen and practiſed by vs; the higheſt degrees before the meane, and the meane before that which is inferiour vnto it: the duties which we owe vnto God in the ſame ranke and degree, before thoſe which wee owe to our Neighbour; the end, duty and ſeruice it ſelfe, before the meanes whereby wee are enabled thereunto. As for example, the obedience and ſeaſonable practice of the things we know, before hearing & reading, which are the meanes of knowledge, when as of neceſſity the one muſt giue place to the other. And the loue and true ſeruice of God, before the loue which we owe to our Neighbours, when as they will not ſtand together. And finally honeſt recreations which are the meanes whereby we may be the better fitted for the workes of our callings, muſt giue place vnto the duties themſelues, which they inable vs vnto.

Math 9.13.

Luke 10.40.

Deut.13.1,2.

§. Sect.6. The ſixt policy is to mooue vs to performe good duties vnſeaſonably.

Like vnto this is an other deceit of the fleſh, whereby it moueth vs to do that good which we reſolue to doe, vnſeaſonably, and to our great hinderance in our courſe of godlines: as when, to diſtract vs in prayer, it putteth into our minds good meditations and profitable inſtructions, which wee haue formerly heard and learned; or, to hinder vs from hearing the Word, it cauſeth vs to thinke of ſome dutie or worke of mercy which is not pertinent to the preſent purpoſe; or, to keepe vs from ſanctifying the Sabbath, and conſecrating it wholy, as an holy reſt vnto God, it moueth vs to thinke vpon the duties of our particular callings and of prouiding for our Children and Families. Now the meanes to fruſtrate this policy is wiſely to diſcerne it, and to obſerue & ſet a watch ouer our hearts, that they may ſeriouſly and onely intend the well performing of thoſe duties about which we are employed, that ſo wee may doe them with all our might: for as the Prouerbe is, *He that hunteth after two Hares at once ſhall catch neither*; and as nature intendeth not many things at once, ſo neither doth grace; becauſe the vertue and powers either of body or minde, being diſtracted by diuers objects, doe (like the Riuer diuided into many ſtreames) but weakly performe their functions and operations, and being vnited, are much more ſtrong and actiue.

§. Sect.7. The ſeuenth policy is to moue vs to neglect ſome preſent good, vpon pretence of doing ſome greater good afterwards.

And not vnlike to the former is that other deceit whereby it moueth vs to neglect the doing of ſome preſent good vpon the pretence of doing ſome other and greater good afterwards, whereby it not onely defeateth our preſent good purpoſe, but commonly doth alſo withdraw vs from doing that future good for the performance whereof the other was neglected. And thus when we are purpoſed to pray vnto God, it perſwadeth vs to delayes, vnder this colour that wee may afterwards performe this duty more effectually when wee are not ſo dull and heauy, ſo troubled with diſtractions, nor ſo aſſaulted with temptations. And thus generally it diſſwadeth vs from performing any ſeruice vnto God, pretending that wee may haue afterwards better meanes and fitter opportunity, and ſo may do it in ſuch a manner as may be more acceptable vnto God. And thus alſo it moueth vs to neglect the workes of mercy all our life long, pretending that we may doe them much more amply and liberally by our laſt will, which taketh not effect till after death. For the defeating of which policy let vs know, that wee cannot performe ſeruice vnto God till he calleth and enableth vs by his Spirit thereunto, and that we are called when the Lord offers meanes and opportunitie; which if we neglect, wee know not whether hee will afterwards honour vs ſo much as to appoint vs to theſe holy ſeruices which wee haue careleſly and cauſleſly omitted. Let vs remember, that the time preſent is ours, and therefore at our pleaſure to bee vſed for all good purpoſes; but the time to come is out of our reach, and we know not whether we ſhall catch hold of it yea or no. That it is better to doe a certaine good, though not ſo great and excellent, than to neglect it, in hope of doing that which is vncertaine, though in it owne nature more eminent and commendable. Finally, conſider, that if we vſe well the time preſent for doing God that ſeruice which we are able, hee will with the inlarging of our deſires, inlarge alſo our meanes and opportunity of doing greater good in the time to come.

CHAP. XVII.

Of the policies which the fleſh vſeth to interrupt vs in the doing of good duties, and to alienate our hearts from them.

§. Sect. 1. How the Fleſh interpoſeth when we are exerciſed in doing good duties.

AND thus the fleſh hindereth vs from the performance of all good duties. In the performance of them it dealeth alſo no leſſe deceitfully, and that either to interrupt and diſtract vs, that wee may doe them onely formally and to no purpoſe, or elſe ſo to corrupt and poyſon our beſt graces and moſt vertuous actions, that they may become vnprofitable, yea, hurtfull vnto vs. For the former, when we endeauour to ſeeke the Lord in his holy Ordinances, and ſet our ſelues to performe the pious duties of his ſeruice, if it cannot by the former deceipts wholy hinder vs from doing of them, it will (like *Dauids* falſe friend) accompany vs to the Houſe of God, as though it likewiſe were delighted in theſe holy exerciſes; but to no other end, than that it may fruſtrate and defeat our holy deſires. For when we labour to heare Gods Word, to call vpon his Name, or ſing his prayſes, *this ſinne that hangeth on vs and preſſeth vs downe*, doth either make vs dull and drowſie, lumpiſh and heauy, ſo that wee cannot attend theſe holy exerciſes with any chearefulneſſe and alacrity of ſpirit, but offer vnto God dead and carrion-like Sacrifices, which hauing no heart nor life in them are loathſome vnto him: or elſe it worketh our minds to ſome carnall prejudice or diſlike of our teachers, or of ſome paſſages in his Sermon, whereby we are affected with choler and ſpleene towards him; or to thinke meanly and baſely of him in reſpect of ſome naturall infirmities or defects; or elſe becauſe of the mediocrity of his gifts: or it hangeth ſo heauily on vs that it maketh vs weary of theſe holy exerciſes before they be halfe ended. Or if none of theſe, yet it will neuer faile to diſtract our mindes with worldly cogitations & wandring thoughts, ſo as we cannot intend theſe religious duties, but performe them with the lips, eares, and outward man; but not with the heart; in ſhew and ceremony, but not in ſpirit and truth. And thus the fleſh like *Iudas* waiteth vpon vs that it may betray vs; it goeth with vs into Gods market, that it may hinder vs from buying any ſpirituall merchandize; it thruſteth in with vs into Gods armory, when as we go to furniſh our ſelues with ſpirituall weapons, that it may make vs neglect them and leaue them behind vs, or elſe ſo weaken vs that we cannot carry them with vs; it will like *Huſhai* force kindneſſe vpon vs, and by no perſwaſion wil ſtay behind vs; but it is to this end that by cunning policy it may fruſtrate our enterpriſes, & ſo betray vs into the hands of our enemies. For the defeating of which policy our beſt courſe is, to leaue behind our chiefe corruptions by renewing of our repentance, before we come to performe theſe holy exerciſes, and keepe vnder thoſe which we carry with vs, watching ouer them with all diligence, that they doe not diſtract nor hinder vs. To which end we muſt come vnto theſe holy duties with due preparation, and being come wee muſt meditate on Gods glorious preſence before whom we ſtand, we muſt with all diligence looke to our hearts, becauſe the Lord chiefly requireth them in all duties of his ſeruice; wee muſt thinke of the excellency, waight and fruit of theſe Religious exerciſes, that our hearts being inflamed with the loue of them, we may performe them with all cheerefulneſſe and delight. And finally, wee muſt continually craue the aſſiſtance of Gods gracious Spirit, that thereby wee may be in ſome good meaſure enabled to performe them ſo, as that they may be acceptable to God, and profitable for our owne ſaluation.

Heb.12.1.

§. Sect. 2. How the Fleſh corrupteth & poyſoneth our beſt duties.

Thus alſo when we haue in the regenerate part an earneſt deſire to embrace vertue, and to be inriched with ſauing graces, like a cunning Sorcereſſe it laboureth to infect them with the poyſon of corruption, and like a ſubtile Merchant it ſophiſticates theſe pure wares, and intermingleth with them the baſe refuſe of ſinfull vices, that they with the other may become vendible. Thus if wee bee deuout and earneſt in Religion, it ſeeketh to taint vs with wil-worſhip and ſuperſtition; if wee excell in knowledge, it laboureth to puffe vs vp with ſelfe-conceit, to contemne plaine truth, and curiouſly to affect nice and vnprofitable ſpeculations, and to deſpiſe others in compariſon of our ſelues whom wee thinke doe come ſhort of our meaſure. With our faith it intermingleth preſumption and carnall ſecurity; with our loue, luſt and jealouſie; with our zeale, raſhneſſe and corrupt anger; with our humility baſeneſſe; with our courage audaciouſneſſe; with our conſtancy, pertinacy and obſtinate inflexibleneſſe; and finally with all our graces and excellent vertues, pride and vaine glory, whereby wee ouer-weene them, or arrogate the prayſe of them; or magnifie our ſelues before others who haue not attained to our pitch and proportion. And thus this cunning Coyner embaſes the pure metall of grace and vertue, by mixing with it the Copper or rather droſſe of carnall corruptions, ſetting notwithſtanding vpon it vertues ſtampe and ſuperſcription, that ſo it may goe for currant with vs; and by mingling theſe poyſons with our wholeſome food, doth make it become vnto vs mortall and pernicious. For preuenting of which deceit we are often to examine our vertues, and to try if they bee not tainted and infected with the contagion of the next extremes, let vs often bring them to the touchſtone of Gods Truth, which is onely ſufficient to make vs diſcerne the differences betweene the pure gold of Gods graces, and the baſe metals of our owne corruptions; and let vs continually deſire the helpe of Gods holy Spirit, which is that heauenly fire, that can part and ſeuer the ſolid ſubſtance from the droſſe, purifying the one, and conſuming the other, and the pure gold from other baſe metals of any kind.

§. Sect. 3.
How the Fleſh perſwadeth vs to abate of our zeale, and to intermit vertuous actions for a while.

The third and laſt kind of policies which the fleſh vſeth are thoſe, whereby it ſeeketh to alienate our hearts and affections from imbracing and practiſing of holy vertues and Chriſtian actions. And firſt of all, if it cannot perſwade vs wholy to forſake them, and at once to deſiſt from the exerciſe of them, then it will allure vs to abate our feruour and zeale in piety; to intermit all vertuous actions for a little while, and not to fall altogether, but in ſome degrees from our former ſincerity, either pretending that if we goe more ſlowly, we ſhall goe more ſurely, or that we are more zealous than needs, ſeeing with farre leſſe ſtrictneſſe in our courſes we may attaine vnto happineſſe; or elſe though vpon ſome occaſions wee ſlaken our pace in the wayes of godlineſſe for a while, we may hereafter make more ſpeed and eaſily recouer and redeeme our loſt time, by our future diligence. With which deceit that we may not be ouertaken, let vs conſider that there is no ſtanding ſtill in the Chriſtian courſe, ſeeing he who doth not daily goe forward in it will queſtionleſſe goe backward; and what then can become of them who are in the way of declination and backſliding? That if we giue way to our ſpiritual enemies for a time, and be perſwaded to lay aſide our Chriſtian armour, they will giue vnto vs deadly wounds before we ſhall be able to put it on againe, and that wee may much more eaſily keepe them out of the gates of our City, than driue them backe when they are once entred. Let vs know that if we ſlacken our hold, wee ſhall hardly recouer it in our fall; and that we may be as deſperately endangered by a lingring conſumption of grace and goodneſſe, as by a feuer of Apoſtaſie. Let vs remember that if our heate come once to luke-warmeneſſe, it will within a while turne to key-coldneſſe; and that if the Deuill & our owne corruption can but a little while diſacquaint our hearts from God and his wayes, they will not leaue till they haue made them meere ſtrangers, if they haue a little looſened them from him they will with much more eaſe pul them quite aſunder. And therefore let vs carefully watch ouer our ſelues, that there be no declination in grace nor the leaſt backſliding from our former ſincerity, but *forgetting that which is behind, let vs reach vnto thoſe things which are before, and preſſe hard towards the marke, for the price of the high calling of God in Chriſt Ieſus*. For if we ſlacken our pace in the waies of godlineſſe, and ſit ſtill, though but a little while, we ſhall grow ſo ſtiffe and ſore, that wee ſhall haue little deſire to goe on in our journey. And by our negligence wee ſhall looſe our ſweet communion with God, the light of his countenance, the ſenſe of his loue, and joy and comfort of his Spirit, which are our chiefe encouragements that make vs goe on in the way of godlineſſe. Of the liuely feeling whereof when wee are depriued, we ſhall either diſconſolately ſit downe and looſe our Crowne, or faintly proceed with much weakneſſe and wearineſſe.

*Phil.*3.13,14.

§. Sect. 4.
How the fleſh perſwadeth vs to reſt in that which we haue already done or ſuffered.

Another deceipt like vnto this, whereby the fleſh allureth vs to deſiſt from vertuous actions, is to make vs to reſt in that which wee haue already either done or ſuffered, as being aboundantly ſufficient for our ſaluation. Which that wee may defeate, let vs conſider, that though it were true, yet it is of no force to make vs leaue off or intermit our vertuous actions. For what ingratitude and groſſe negligence were this in a ſeruant, who hauing done a little worke would loyter and ſurceaſe his paines, becauſe hee is aſſured that his Lord is ſo bountifull, that he would not hold backe any part of his wages? And how much more in vs ſeeing the riches of our reward is ſo ineſtimable and permanent, that wee haue juſt cauſe to thinke our whole life, which is but ſhort and momentanie to bee too too little (though wee could attaine to the age of *Methuſelah*) if it were ſoly imployed in glorifying our gracious God by our faithfull ſeruice, which if wee doe not, but content our ſelues onely with that which ſtandeth vpon the neceſſitie of our ſaluation we plainely ſhew, that all we haue done is but falſe and counterfeit obedience, ſeeing it did ſpring and flow only from fooliſh ſelfe-loue, and not from the ſincere loue of God. Fooliſh I ſay becauſe it ſhall ſurely bee fruſtrate of its end, or though it ſhould not, yet of that meaſure of glory which thoſe who are wiſe will labour after: for according to that meaſure of grace we haue receiued, and obedience which we haue performed, we ſhall haue our portion and proportion in that heauenly happineſſe. But bee it that thou art not ſo ambitious of bleſſedneſſe, but that the leaſt part and loweſt place will well content thee, conſider in the next place, that in this life wee are neuer ſo rich in grace & the fruits of obedience, that wee may now giue ouer and ſpend vpon the ſtocke, vnleſſe wee meane to be bankerupts in goodneſſe; for if there bee not a growth there will bee a decreaſe, if not a progreſſe, then a regreſſe in the wayes of godlineſſe, and when wee neglect the ſeruice of God, then doe wee begin to ſerue the Diuell, the world and our owne fleſh. Beſides, true ſauing grace is not like the Moone ſometime in the full and ſometime in the waine, but like the light of the morning which ſtill increaſeth till it be perfect day; It is alwayes in the growth vntill wee come vnto a perfect age in Chriſt, which perfection we ſhall not attaine vnto till wee haue layed downe theſe bodies of fleſh. And that which a while groweth and then ſtandeth at a ſtay, was but a falſe conception, and like an Embrio in the wombe, which though it may delude a woman with a deceiuing hope, yet this ioy will bring bitter ſorrow without all comfort in the end. Againe conſider, that all Gods promiſes are made to thoſe alone who continue conſtant in their faith and obedience to the end. *Hee that indureth to the end ſhall be ſaued*; and *be faithfull vnto the death and I will giue thee the crowne of life*; and to *him that ouercommeth I will grant to ſit with mee in my throne &c. And as the tree falleth ſo ſhall it lye.* And therefore our former graces and good workes ſhould not make vs ſlothfull & ſluggiſh for the time to come, but much more painefull and diligent in imbracing and practiſing them, ſeeing if we now deſiſt we ſhall ſurely looſe all our former labour. Finally what ſouldiour will thus fooliſhly reaſon; I haue fought long and indured many brunts in the battell, and now I will take my eaſe, becauſe I haue almoſt obtained the victory? What traueller will ſit downe in the middeſt of his iourney, becauſe hee hath gone farre and taken much paines, ſeeing all his labour is loſt if he come not to the end? And who running in a race wil giue ouer before he come to the goale, excuſing himſelfe that hee hath runne well in the beginning, becauſe hee is ſure to looſe the garland with all his former paines? Yea rather becauſe they haue begunne wel they wil continue till by their conſtant labours they haue obtained their reward. And therefore let vs not bee leſſe wiſe or induſtrious for the aſſured gayning of heauenly and euerlaſting happineſſe, than wee are for the momentany and vncertaine poſſeſſion of earthly trifles; but after wee haue done much good, let vs ſtill hold on to doe more, *for bleſſed is the ſeruant* (not who hath done well in former times but) *who when his maſter commeth ſhall be found ſo doing.*

Pro.4.18.

Phil.1.6.

Mat.24.13.

Apoc.2.10. & 3.21.

Eccleſ.11.3.

Mat.24.46.

CHAP. XVIII.

Of certaine aduantages which the fleſh hath againſt vs, in the ſpirituall Conflict.

§. Sect.1. **That this enemy the fleſh hath great aduantages againſt vs; becauſe it dwelleth within vs.**

HAuing diſcouered the dangerouſneſſe of this enemie the fleſh in its owne nature, it now followeth according to our order propounded, that wee further conſider that this perill is much intended and increaſed, in reſpect of diuers aduantages which it hath againſt vs in the ſpirituall Conflict. And theſe are principally two; the firſt is, that this enemy is not farre off, whereby wee might haue leyſure and opportunitie of fitting and preparing our ſelues againſt the Conflict, before he could approach vnto vs, but dwelleth with vs, yea in vs. Hee is not onely neere at hand, and (as it were) in the Suburbs, cloſe vnto the gate of our ſoules, but lodgeth euen within the walles of the Citie, not in the out-parts and backe lanes, but keepeth ſtrong poſſeſſion in the chiefe forts and caſtles of our minds and wils, our hearts and affections, where our chiefe ſtrength and treaſure lyeth. *And* (as one ſaith) *wee beare our ſnare with vs, and carry our enemy about vs whitherſoeuer wee goe.* The which danger is much aggrauated in that he doth not profeſſe his enmity, but is in outward ſhew a familiar friend who eateth, drinketh and ſleepeth with vs; it maketh ſhew of loue, but indeede mortally hateth vs, it is like an helper, but is in truth our greateſt Aduerſarie, and like *Sanballat* and *Tobiah* it offereth his paines in building the wals of our Citie, which may repulſe forraigne forces, when as it intendeth nothing but our ruine and to betray vs into the power of outward enemies. For no ſooner doth Sathan and the world beſiege and aſſault vs with their tentations, but preſently it ioyneth with them, and being acquainted with all our counſailes, it reuealeth vnto them our ſecrets, euen our hidden thoughts and vnknowne deſires; and like a wicked *Dalilah*, hauing by treacherous flattery vndermined vs, it diſcouereth to theſe curſed Philiſtims where our chiefe ſtrength lyeth. Yea it ſecretly openeth the gates of our hearts, and not onely letteth in

Ipſi geſtamus laqueum noſtrum, nobiſcum circumferimus inimicum Bernard. de Quadrageſ. ſerm.5.

Hic eſt qui manus noſtras proprio cingulo alligat, & baculo noſtro nos cadit. Bernard.ibid.

Grande quidem periculum eſt & gravis lucta aduerſus domeſticum hoſtem &c. Bernard.de Quadri.ſerm. 5.

*Luk.*4.13.

in all their forces, but as ſoone as they are entred, ioyneth with them, and laying violent hands on the ſpirituall man, it laboureth all it may to captiuate and deſtroy him. And therefore the wilie red Dragon neuer maketh warre againſt vs, vntill he bee aſſured firſt of theſe inbred trayters and carnall aydes; And as one ſaith, *it is his policie to binde vs alwayes with our owne girdle, and to ouercome and beate vs with our owne ſtaffe.* Yea not onely doth the fleſh dwell and coinhabite with vs, but it alſo adhereth and inſeparably cleaueth vnto vs, as being a part, and the greater part of our ſelues. Whereby the dangerouſneſſe of this enemy appeareth, for the warre which it maketh againſt the new aud ſpirituall man, is not onely ciuill and domeſticall (which notwithſtanding is much more perilous and terrible than that which is forraigne) but without any metaphor, properly, and truely inteſtine, and (as it were) in our own bowels. Beſides this combate betweene them is fought in a place of great diſaduantage, namely this world where the worſer part hath many friends and ſtrong aydes, euen Millions of wicked men and whole legions of Diuels, and contrariwiſe the better part hath few friends and many enemies. *Great ſurely* (ſaith one) *is the danger, and the conflict ſore and grieuous againſt an enemie ſo domeſticke, eſpecially ſeeing wee are ſtrangers and hee a Citizen; hee inhabiteth his owne countrey, and we here are exiles and ſtrangers.* Yea in truth this warre is more inteſtine than that which was betweene *Rebecca* her twins. For not onely doth here one perſon fight againſt another, nor (as ſome would haue it) the body againſt the ſoule of the ſame man, nor yet one faculty alone againſt another of a different nature, the ſenſitiue againſt the reaſonable, and the will and affections againſt the judgement and conſcience; but alſo the ſelfe ſame faculties againſt themſelues, reaſon againſt reaſon, will againſt will, the ſame affection againſt the ſame, loue againſt loue, feare againſt feare, and hope againſt hope. In which reſpect this fight with our fleſh is much more dangerous than our fight with Sathan himſelfe; for though hee bee ſometime yea often neere vs, yet not alwayes, and when he is neereſt hee is not alike neere as our owne fleſh, which adhereth to euery part and faculty of body and ſoule. Though he caſteth into our hearts and minds the fiery darts of his tentations, yet if wee catch them vpon, and quench them with the ſhield of faith they will not hurt vs. Yea though he buckle and cloſe with vs, yet if the Spirit of God dwelling in vs reſiſt this foule ſpirit, he will flie away at leſt for a ſeaſon, and we ſhall be rid of his noyſome company: but our fleſh and carnall corruptions inſeparably cleaue vnto vs, and though they be neuer ſo often ouercome, by faſting, prayer, watchings and ſuch like ſpirituall exerciſes, yet as long as we liue, we cannot be quite rid of them, nor wholy ſnbdue them, and annihilate their ſtrength, but after they ſeeme to bee withered they will againe flouriſh, after they are weakened they will recouer ſtrength, after they ſeeme to languiſh with age, they will regaine their youthfull vigour; yea when in outward ſhew they appeare mortified and quite dead, they will againe reuiue and ſtanding ſtoutly in their ſtrength they will re-enforce the fight againſt vs.

§. Sect.2. That the dangerouſneſſe of this enemie is much increaſed by reaſon of this cohabitation.

From whence it may plainely appeare, how exceeding dangerous the fleſh with the luſts thereof are vnto vs, ſeeing they are enemies not onely ſtrong and ſubtile, but alwayes hard at hand, not onely beſieging and beſetting vs, but euen dwelling with and in vs. Whereby they haue no ſmall aduantage againſt vs, for neuer leauing but adhering and cleauing vnto vs in all places and at all times, they are ready to watch all occaſions and to take all opportunities of doing vs miſchiefe, laying trappes and ſnares for vs in all our enterpriſes. For doe we vndertake the performance of holy & religious duties? Why then they dogge and follow vs to the exerciſes, and diſtract vs with worldly cogitations and wandring thoughts, and oppreſſe our minds with dulneſſe, drowſineſſe and carnall wearineſſe. Are wee imployed in the duties of our callings? They will make vs negligent and lazie, and carry vs away with carnall pleaſures, or ſo wholy and earneſtly intent on them, that we ſhall ſpare no time for Gods ſeruice nor for the inriching of our ſoules with ſpirituall treaſures. Doe we eate and drinke to relieue and ſuſtaine our bodies? They are ready to make our *tables ſnares*, turning ſufficiencie into ſuperfluitie, and neceſſary foode into exceſſe and belly-cheare, ſurfetting and drunkenneſſe, whereby the ſoule and ſpirits are ſo oppreſſed, that they are vtterly vnfit for any Chriſtian duties. Doe we intend to refreſh our ſelues with honeſt recreations? They do attend and waite on vs, mouing vs to conſume a great part of our time in them, which ſhould be allotted to better exerciſes, and euen to ſpend our ſtrength and ſpirits in the immoderate vſe of them, wherby in ſtead of being refreſhed and cheared, wee are diſabled and made vtterly vnfit for the duties of Chriſtianitie and of onr callings, and are ſo wholy taken vp in the meanes, that wee neglect the maine ends for which wee vſe them. Yea doe wee after our labours betake our ſelues to our reſt? When wee locke our chamber doores, wee cannot ſhut out theſe enemies, but whether wee will or no, they will be our bed-fellowes, and are alwayes ready at our lying downe to diſtract vs from any good meditations or ſerious examination of what wee haue done or omitted the day paſt, to fill our minds with vaine dreames and wicked imaginations, and to oppreſſe nature, in ſtead of refreſhing it, whileſt wee giue our ſelues to too much dowſineſſe. And thus theſe cowards ſticke not to ſtrike vs euen when we are downe, and if wee ſtand vpon our watch and guard when wee are waking, to giue vs deadly wounds when wee are aſleepe, neuer ſuſpecting any danger.

§. Sect. 3. The meanes of preuenting the former danger, is to ſtand vpon our guard and to pray the Lord to watch ouer vs.

1.Tim.4.5.

Now if wee would bee ſecured againſt that dangerous aduantage which the fleſh hath againſt vs, the beſt way is, not to bee ſecure, but continually to ſtand vpon our guard, and as the Apoſtle exhorteth *Timothy, to watch in all things*, that wee bee not circumuented by this enemy, who is alwayes preſent with vs to take all opportunities of working our deſtruction. For who walking among ſnares or ſcorpions would not carefully looke to euery ſtep? What man carrying a ſerpent in his boſome will not vſe his beſt heedfulneſſe to preſerue himſelfe from ſtinging? Who being among the thickeſt of knowne theeues, will not looke to his purſe, and haue alwayes an eye to his choyſeſt iewels, that he be not robbed by them? What Citizens hauing their mighty and malicious enemies, not onely beſieging them in the ſuburbs, but euen entred into the Citie, and alwayes ready in armes to ſurprize them, will lye ſnorting in ſecuritie and not carefully ſtand vpon their watch and guard? Yea, who hauing a cruell and malicious enemy lodging in his owne heart, and alwayes ready to pry into all his thoughts, words, and actions that he may take all opportunities to circumuent and hurt him, would not be moued hereby to hearken vnto the Wiſemans counſel, and *keepe his heart with all diligence*, that ſo hee might defeate this enemy, and bee preſerued from euill in the middeſt of theſe dangers? And yet this is not inough if wee goe no further; for wee muſt not onely *watch*, but *pray* alſo, if wee would bee freed from theſe tentations. Neither is our care and prouidence ſufficient to keepe vs in the middeſt of theſe dangers, ſeeing if wee ſometime bee awake, wee bee at other times aſleepe; if now wee keepe a narrow watch, ſoone after we will be ſecure and retchleſſe, and therefore wee muſt pray the keeper *of Iſrael; who neither ſlumbreth nor ſleepeth*, to watch ouer vs and to preſerue vs from theſe perilous and peſtilent enemies, and of him wee muſt beg with *Dauid*, not onely that hee will ſet a watch before our mouthes and keepe the doore of our lips, but alſo ouer our works and wayes, yea euen the ſecret thoughts of our hearts, that they may not bee tainted and corrupted, ſubdued and led captiue vnto ſinne by this ſinnefull fleſh, which adhereth vnto vs and dwelleth in vs.

Pro.4.23.

Pſal.121.4.

Pſal.141.3.

§. Sect. 4. The ſecond aduantage which the fleſh hath is that it is indefatigable and neuer wearied.

The ſecond aduantage which the fleſh hath againſt vs, is that whereas we are faint and ſoone wearied in this ſpirituall conflict, the fleſh vſing herein a naturall motion, is altogether indefatigable and neuer wearied; whereof it is that it is ſo impudently importunate, that though it hath many repulſes yet it will take no deniall, though in the conflict it bee often beaten backe and put to flight; yet it will neuer quite leaue the field; but vnite its ſcattered forces, and receiuing new aydes and encouragements from the Diuel and the World, it will afreſh aſſault vs and renew the fight; herein reſembling an hunger-ſtarued dogge who will by no meanes leaue the houſe where he hath often beene relieued, but no ſooner is beaten out of one doore, than he re-entreth into another. So one ſaith, *that the fleſh rageth with furious ſtrength, and neuer reſteth from the warre; the ſucceſſe whereof is very doubtfull, for ſometime the fleſh is ſubdued by the ſpirit, and ſometime againe the ſpirit vnwillingly followeth the fleſh, and although it deſireth that which is better, yet it doth that which it hateth, &c. For the fleſh is ruled by no words, it is broken and weakened with no labours, nor yet bowed or ſoftned with any length of time; but alwayes with blind eyes haſteneth againſt our liues and (like him poſſeſſed with the legion) it luſteth to bee on the ſteepe mountaines and craggy rockes; and if ſometime it bee forced for a while to giue place to the feare of God, painefull labours, and diuine oracles, yet againe like a plant bended downe by the hands of the gardiner, it returneth to its peruerſe faultineſſe.* Yea oftentimes the more theſe fleſhly luſts are reſiſted, the more enraged and violent for the time they grow, and the meanes and medicines which God hath appointed to cure them make the diſeaſe but the more deſperate. An example whereof wee haue in thoſe heathen Princes of which the Pſalmiſt ſpeaketh, who when Chriſt by his word and ſpirit would raigne ouer them, vnite all their forces and rebell againſt him ſaying, *let vs breake his bonds in ſunder, and caſt away his cords from vs.* So the Apoſtle confeſſeth, that the more he charged the Law vpon his ſinnefull luſts, the more they rebelled, and tooke occaſion by the Commandement to worke in him all manner of concupiſcence. Wherein theſe lawleſſe luſts may be fitly likned vnto lime which is kindled and inflamed by water, wherewith all other fires are quenched, and do reſemble their Lord and leader the Diuel, who the more hee is croſſed of his ends, the more he rageth; and are fitly by the Prophet compared to a raging Sea, which the more the tide and current is croſſed and oppoſed by the winde, the more tempeſtuous it waxeth,

Nazianzen. de anima ſua calamitate. pag. 934.

Pſal.2.3.

Rom.7.8.

1.Pet.5.8.9.

Eſa.57.20.

waxeth, ſwallowing and deuouring all that is in the way, with his loftie waues and ſurging billowes.

§. Sect. 5. Of the means to fruſtrate the former aduantages.

Now if wee would not haue theſe aduantages which the fleſh hath againſt vs pernitious to our ſoules, let vs labour that as it is neuer weary in fighting againſt vs, ſo we alſo may not be weary and faint in this conflict; but let vs with vndaunted courage, not only ſuſtaine the aſſaults of this enemy, but alſo prouoke and ſet vpon him with all his ſinfull luſts, that wee may mortifie and ſubdue them, though wee cannot wholy expell them and driue them out. For if our ſinfull fleſh be neuer weary in running ſuch courſes as will bring vs to deſtruction, let vs bee neuer weary in ſtopping and oppoſing it, and contrariwiſe in running the Chriſtian race which will bring vs to ſaluation. If it be neuer weary of tripping at our heeles, that wee may fall, and in clinging vnto vs as a heauy burthen, that it may ſlacken our pace, ſtay vs in our courſe, and ſo make vs looſe our crowne; let vs neuer be weary in looking warily to our footing that we may not ſlip nor ſlide, or being fallen that wee may ſpeedily riſe againe by vnfained repentance, nor yet let vs thinke any paines too much that wee may ſhake off this waight of corruption, and this ſinne that doth ſo eaſily beſet vs, that wee may runne *with patience the race that is ſet before vs.* Heb.12,1. To which end let vs firſt conſider, that if we will take this paines, wee ſhall in the end bee aſſured of victory; the which may well put courage into vs, and make vs hold out in this conflict, for if the fleſh is not wearied in this fight after many wounds and foyles, though in the end it bee ſure of a ſhamefull ouerthrow, much leſſe let vs faint who are aſſured in the end to obtaine a ioyfull victory. 1.Cor.15,58. Secondly, let vs meditate on the riches of the crowne; and of the gloriousneſſe of the tryumph, which wee ſhall enioy after wee haue ſuffered a little while the paines of this ſpirituall warfare; and when we are weary in running the Chriſtian race, let vs comfort and refreſh our ſelues by hauing continually in our eye the goale and garland, imitating and *looking vnto Ieſus the authour and finiſher of our Faith, who for the ioy that was ſet before him deſpiſed all the toyle and trouble which hee found in the way.* Heb.12,2. And finally let vs being weake and faint in our ſelues, pray continually vnto God for the aſſiſtance of his holy Spirit to ſtrengthen vs in this conflict, and to renew and repaire our wearied, fainting and decayed graces, that ſo receiuing new life, vigour and ſtrength from him, we may thereby be enabled to hold out vnto the end; let vs when wee are tyred craue this holy annoynting which will ſo ſupple and ſoften our ſtiffe ioynts and weary limmes, that wee ſhall bee able to continue in the Chriſtian race, till being come to the goale wee ſhall obtaine the garland. Neither let this diſcourage vs, that the more ſharply vve deale vvith the fleſh, the more it is inraged; for it is but like the fury of an enemy, who hath receiued a mortall wound, vvhich if for the preſent it bee reſiſted, the blaze of the choller quickly goeth out, and fainting in his ſtrength hee will fall at our feet. It is but like the reluctation and reſiſtance of a baſe minded ſlaue, who by a few and ſmall ſtrips, is ſo inraged that hee is ready to catch his maſter by the throate; but if he be throughly hampred and ſoundly beaten, hee will fall downe at his feete and beare what ſtripes he pleaſeth to giue him without reſiſtance. And therefore let vs make this vſe of the rage of the fleſh, to be moued thereby to vnite our forces and redouble our blowes, and then though it make neuer ſo many gallant brauadoes, it will quickly yeeld and wee ſhall bee ſure of an happy victory.

The end of the firſt Booke.

THE CHRISTIAN WARFARE.

The fourth Part.

INTREATING OF THE CONFLICT IT SELFE, BETWEENE THE FLESH and the SPIRIT, and of the meanes whereby wee may get the victorie.

The ſecond Booke.

CHAP. I.

That there is a combate in euery true Christian betweene the Fleſh and the Spirit.

§.Sect.1. Teſtimonies f Scripture o proue that there is this nflict in erie man that is rege- nerate.

NOw hauing ſhewed the nature of our enemie, how dangerous hee is, and how wee may bee armed and prepared to withſtand his aſſaults and obtaine the victory: we are to intreate of the combate and conflict it ſelfe. And firſt we will ſhew, that there is in the faithfull ſuch a combate and conflict indeede and truth, although worldly and carnall men who neuer found it in themſelues are ready to think it to be but a meere conceit. The which will appeare by plaine teſtimonies of Scripture, for the Apoſtle telleth vs, that *the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and that theſe are contrary the one to the other, ſo that wee cannot doe the things we would.* Where by fleſh and ſpirit (as I haue proued) we cannot vnderſtand the body and ſoule, but the part regenerate and vnregenerate, the corruption of nature and the qualitie of holineſſe in euery faculty and power of them both. So in his owne example he ſheweth the practicke and experience of this truth in the ſeuenth chapter of the *Romanes*, for he profeſſeth that he *could not doe the good he would, nor leaue vndone the euill hee would not, that hee was delighted in the law of God in the inner man,* but at the ſame time found another *law in his members rebelling and making warre againſt the law of his minde, and bringing him into captiuitie to the law of ſinne which was in his members;* and plainely ſaith that when he was thus led captiue vnto ſinne, it was *no more he that did it, but the ſinne,* that is, *the ſinnefull corruption that dwelled in him.*

Gal.5.17.

Rom.7.19.22. & 23.

§.Sect. 2. That the Apoſtle in the ſeuenth of the Romans ſpeaketh of this conflict in himſelfe as he was regenerate.

Arminius in Rom.7.

Now that the Apoſtle did not ſpeake this of himſelfe as he was vnregenerate, as ſome affirme, nor as hee was vnder the law, as others would haue it, in his ſtate of humiliation and preparation to his conuerſion, and ſo conſequently not of the conflict betweene the fleſh and the ſpirit, but betweene the conſcience and the corrupt will; it may eaſily appeare by the Scripture it ſelfe, for the Apoſtle doth not write in the preterperfect-tenſe, what hee had beene in time paſt, but in the preſent-tenſe, as his ſtate was when he wrote this Epiſtle. And beſides, the things which hee ſpeaketh of himſelfe doe plainely euince this, which cannot be truely attributed to a man vnregenerate, or vnder the law, and onely in his preparation to his regeneration; but are proper vnto them who are conuerted and in part ſanctified. For firſt *hee alloweth not the euill hee doth,* and conſenteth vnto the law that it was good, and therefore his conſcience and judgement were in part inlightened and rectified, *hee willeth the good hee did not, and the euill which hee did, that hee nilleth,* and therefore his will was in part regenerate; *he hateth the euill he doth, and delighteth in the law of God after the*

the inner man, and therefore his affections were in part ſanctified; *hee did not the euill which was committed, but ſinne that dwelled in him*, and there is a ſore conflict betweene the *law of his minde and of his members*, which was nothing elſe but the combate betweene the fleſh and the ſpirit, and therefore in reſpect of his whole man he was in part regenerate. Finally hee deſireth earneſtly to bee deliuered from the bondage of corruption, and profeſſeth, *that with his minde hee ſerued the law of God, though his fleſh ſerued the law of ſinne*, and therefore he was not the ſlaue of ſinne and Sathan, as all are who are vnregenerate and vnder the law; but the ſeruant of God, and a ſubject of the Kingdome of Ieſus Chriſt. And thus *Auſtine*, vpon his ſecond and ſounder thoughts, reuoking his former errour, expoundeth this place; *I thought* (ſaith hee) that *theſe things* (to wit) *I am carnall, ſold vnder ſinne, and led captiue vnto the law of ſinne by the law of my members, could not bee truely ſpoken of any, but of ſuch as are ſo inthralled of their carnall concupiſcence, that they did whatſoeuer it compelled them, which to conceiue of the Apoſtle were meere madneſſe ſeeing in many of the Saints, the ſpirit ſo luſteth againſt the fleſh, that it cannot thus preuaile. But afterwards I gaue way to others of better iudgement, or rather to the truth it ſelfe, plainly perceiuing in theſe words of the Apoſtle the groaning and complaint of the Saints ſtriuing againſt their carnall concupiſcence, &c. Whereof it came to paſſe that I vnderſtood this place as it was vnderſtood by* Hilarie, Gregory, Ambroſe, *and the reſt of the holy and famous Doctors of the Church, who doe all thinke that the Apoſtle did couragiouſly fight againſt his carnal concupiſence, which he had in him though he deſired to bee freed from it, and that in theſe words hee profeſſeth this his conflict.* And a little after; *neither can well any mans ſpirit luſt againſt his fleſh, vnleſſe the ſpirit of Chriſt dwelled in him.* So *Gregory Nazianzen* acknowledgeth and deploreth this conflict which hee felt in himſelfe betweene the fleſh and the ſpirit. *Neither am I* (ſaith hee) *wholy minde or ſpirit*, that is, *pure nature, nor on the other ſide wholy fleſh, that is, nature corrupted, but compoſed of both, I am an other thing and yet both of them. Whereof it is, that I continually ſuffer perpetuall tumults of warre, the fleſh and the ſpirit encamping againſt one another. I am the image of God, and am drawne into vice, though I ſtruggle and ſtriue againſt it, the worſe part wickedly conflicting againſt the better; ſo as not without great labour and daily wraſtling, the hand and helpe of God aſſiſting mee, I flee and reſiſt vice. And theſe thus conflicting the one with the other, the eye of God beholding them from Heauen hath ayded the ſpirit, ſubdued the tumult and rage of the troubleſome fleſh, and ſtilled the ſwelling waues of carnall perturbations. And ſo alſo the fleſh rageth with furious ſtrength, and neuer reſteth from making cruell warre; and though there may be ſometime an intermiſſion, yet there is neuer a diſmiſſion from the fight.*

Ego enim putabam dici iſta non poſſe, niſi de ijs, quos ita haberet carnis concupiſcentia ſubiugatos, ut facerent quicquid illa compelleret. Auguſt. contra Iulian Pelagian lib. 6. cap. 11. Col. 1135. T. 7. Vide etiam retract. lib. 1. cap. 23. & lib. 2. cap. 1. Tom. 1.

Greg. Nazian. de anime ſue calamitat. pag. 93. 934.

§. Sect. 3. That all the regenerate haue feeling and experience of this conflict.

And theſe teſtimonies out of the Scriptures and Fathers may bee ſufficient to conuince the carnall, and vnregenerate, who hauing no feeling of this conflict in themſelues, becauſe they are wholy fleſh, doe imagine that it is not in any other. For as for thoſe who are in part regenerate, and yet haue the old man and the reliques of ſinfull corruption dwelling and remaining in them, they will eaſily acknowledge this truth, euen out of their owne feeling and experience, though no other teſtimony or reaſon could bee alleadged. Neither is it poſſible that this mortall combate ſhould be fought in any, but that they muſt eaſily feele the terrible encounters and cruell blowes giuen on either ſide. Not betweene diuers faculties, as the conſcience and the will, the minde and iudgement againſt the affections and the ſenſuall faculties (the which is alſo in the vnregenerate;) but the ſelfe-ſame faculties, as they are regenerate, fighting againſt themſelues as they are vnregenerate; as errour againſt truth, and truth againſt errour in the ſame mind and vnderſtanding, faith againſt doubting, and doubting againſt faith in the ſame heart; willing againſt nilling, and nilling againſt willing, about the chuſing and refuſing of good and euill in the ſame will; the loue of God conflicting and combating with the loue of the world, the feare of God with the feare of men, affiance in God with diffidence in him, and confidence in the creatures; hope of heauenly happineſſe, with hope of enioying earthly vanities, as alſo with preſumption and deſpaire; and contrariwiſe, obedience againſt diſobedience and rebellion in the ſame deſires and actions; as we ſhall more fully and plainly ſhew in the following diſcourſe. All which doth plainely proue that their whole man is diuided, and part-takings in all their faculties and powers of body and minde, the one adhering and cleauing to God, the other drawing to Sathan and the world, the which is more feelingly diſcerned and experimentally felt by euery true Chriſtian, than it can bee demonſtrated and euidenced by any mans writing.

§. Sect. 4. The contrarie effects which the Chriſtian feeleth in himſelfe, do proue plainely that this conflict is in them.

Finally the contrary effects which euery Chriſtian may obſerue in himſelfe, doe ſufficiently argue and demonſtrate, that there are contrary cauſes in him from which they proceede, and (as it were) many ſouldiers of contrary factions, led vnder their Captaines the fleſh and ſpirit, which like mortall enemies continually make warre the one against the other. For who findeth not, after his regeneration and conuerſion, himſelfe to be as a Kingdome diuided, and that as in his ſpirituall and renewed part, he hath a great deſire to ſerue his Lord and Redeemer, and taketh delight in his Lawes, preferring them with *Dauid* before all manner of riches; ſo in his fleſhly part and the old man that he is inclinable vnto the ſeruice of ſinne and Sathan for the baſe hire of worldly vanities? that as in the one hee affecteth and loueth Piety and Purity, Righteouſneſſe, Mercy and Holineſſe of conuerſation; ſo in the other he is tranſported with ſelfe-loue, and is much addicted to the pleaſures of ſin? As in the one he beleeueth God and the truth of his promiſes and threatnings, truſteth in his word, power and prouidence, loueth & feareth him aboue all things; ſo in the other hee is ſubiect to doubting and infidelity, to diſtruſt in God and affiance in the creatures, to the loue of earthly things and the immoderate feare of man. Finally, as in the one he aſpireth vnto immortality and euerlaſting happineſſe, and hauing his conuerſation in Heauen, mindeth not earthly things, but chiefly ſeeketh after thoſe things which are aboue; ſo in the other he lyeth grouelling on the earth, walloweth himſelfe in the puddle of ſenſuall pleaſures, and vnlawfull luſts, meditateth and thinketh onely on momentany riches and mutable preferments, or the meanes whereby he may compaſſe them, neuer ſeeing, ſeeking nor regarding, that heauenly happineſſe and waight of eternall glory prepared for the faithfull. And from this contrariety in affection and diſpoſition, the Christian may diſcerne the like contrariety in all his actions which ariſe and ſpring from them. For one while the Spirit lifteth him aloft in heauenly meditations, and another while the fleſh pulleth downe his thoughts, and fixeth them vpon earthly vanities; now with poſting ſpeed hee runneth in the wayes of God, and ſayleth with full ſayles, hauing the wind and tide to helpe him forward; and ſoone after the fleſh diuerteth him into the by-paths of ſin, or maketh him ſit ſtill, or to returne into his old courſes, or tripping at his heeles cauſeth him to fall, or ſo fettereth his feet and preſſeth him downe, like a heauy burthen, that (like them troubled with the Ephialtes or the night Mare) though he hath a great deſire to run a pace, yet can he ſcarce ſtirre, but he runneth, as it were, vp a ſteepe Hill, and ſayles againſt the wind and tide. Finally now he loueth God and is rauiſhed with delight when hee enjoyeth his preſence in his Courts, and feeleth ſweet communion and fellowſhip with him to his ineſtimable joy and comfort, and this maketh him to contemne the World, and to take all his pleaſure in ſpiritual and heauenly things: and by and by the World catcheth him in her bird-lime of carnall delights and fettereth him in her golden chaines, ſo as hee is made negligent in Gods ſeruice, and therefore either omitteth it altogether, or elſe performeth it with drowſie dulneſſe, ſenſleſſe deadneſſe, and carnall wearineſſe, whereof it is that he can take no manner of comfort and contentment in it. Yea, rather he ſeeth Gods angry countenance frowning vpon him in the abuſe of his holy Ordinances, and being terrified therewith, hee goeth away diſcontented and diſmayed.

pſal.119.

pheſ.5.9.

Phil.3.20.

§. Sect. 5. The point proued by *Gal.*5.19.

And of theſe contrary effects and fruits of the Spirit in the ſame Christian the Apoſtle plainly ſpeaketh, *Gal.*5.19. *Now* (ſaith hee) *the workes of the fleſh are manifeſt, which are theſe Adultery, Fornication, Vncleanneſſe, Laſciuiouſneſſe, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Hereſies, Enuyings, Murthers, Drunkennes, Reuilings and ſuch like.* For the ſeeds of all theſe grieuous ſins lie lurking in our corrupt fleſh, and though they be ſo nipped and ſuppreſſed by the contrary motions of the ſpirit, that they can neuer come to full ripeneſſe, yet doe they often appeare to the beſt Christians in their firſt motions and ſuggeſtions. So contrariwiſe hee ſaith, that the *fruit of the Spirit is loue, ioy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe and temperance.* To which purpoſe, *Hierome* ſaith, *Whatſoeuer we ſpeake, doe or thinke, is ſowed in two grounds the fleſh and the Spirit; if the things be good which iſſue from the mouth, hand and heart, they are ſowne in ſpirit, and ſhall bring forth abundant fruit to eternall life; if they be euill they are taken from the field of the fleſh, and will bring forth vnto vs the fruit of corruption.*

Verſe 21.

Omne quod loquimur, agimus, cogitamus in duobus ſeminatur agris, carne & ſpiritu, &c. Hyeronym. in *Gal.*6.

Chap. II.

What the Conflict betweene the Fleſh and the Spirit is, and what are the cauſes of it.

§. Sect. 1. The conflict betweene the fleſh and the ſpirit deſcribed.

BY this it appeareth that there is a Combate in euery Christian betweene theſe enemies: now in the next place let vs conſider what it is; and the cauſes of it. Where there needeth no curious definition, ſeeing the very name doth ſufficiently expreſſe the nature of it; For it is nothing elſe but a continuall conflict betweene the vnregenerate part the fleſh, with the luſts thereof, and the part regenerate, the ſpirit, with all the holy qualities, graces and motions thereof, by reaſon of their contrarietie in nature and conjunction in place, whereby they mutually luſt and ſtriue one againſt the other, the fleſh willing and imbracing that euil which the ſpirit nilleth and ha-

hateth, and nilling and ſhunning that good which it willeth and affecteth, and contrariwiſe. For in this conflict they mutually aſſault one another with vnreconciliable enmity and immediate and vnplacable contrariety, ſo that as the one getteth, the other looſeth, as the one gathereth ſtrength, the other is weakened; and looke how much this preuayleth and triumpheth, ſo much his enemy and oppoſite is foyled and dejected. Like herein to a paire of ſcales, in which the riſing of the one is alwayes joyned with the going downe of the other; or like the ſpleene in the body, the ſwelling whereof is joyned with the conſumption of the other parts. Yea alike, nay, much more contrary than light and darkneſſe, heate and colde, the one whereof increaſeth, as the other decreaſeth.

§. *Sect*.2.
Of the firſt & chiefe cauſe of the conflict which is Gods will for the manifeſtation of his owne glory.

The cauſes of this Conflict are either efficient and more remote, or formall and eſſentiall; the latter is plainly expreſſed, the former implyed in the deſcription of this conflict, namely, Gods will appointing this fight; and to this purpoſe, not perfecting our ſanctification in this life, but in part regenerating, and in part leauing vs vnregenerate. Yea, but why did not the Lord, who through his infinite wiſdome was able to haue re-created and renewed vs at once by his ſole Word as he did firſt create and make vs, perfect this worke of regeneration, repleniſh vs with abundance of his Spirit and ſanctifying graces, and quite aboliſh the fleſh with the luſts thereof? I anſwere though there were no other reaſon but the good pleaſure of his moſt wiſe will, it were ſufficient to ſatisfie vs, for hee beſt knoweth what to giue, and when to giue it, what meaſure of his grace is fitteſt for him to beſtow, and the moſt ſeaſonable time for vs to receiue it. But yet diuers reaſons may be yeelded, why the Lord ſuffereth the fleſh, and the ſinfull luſts thereof, ſtill in ſome meaſure and degree to remaine in vs, and to fight with and aſſault the ſpirituall part, all which may be reduced to two heads; firſt becauſe this courſe is moſt profitable, and ſecondly moſt fitting and ſeaſonable. It is moſt profitable both for the ſetting forth of Gods glory, and the aduancing and furthering of our own good. It doth more manifeſt and magnifie the glory of God, for the weaker we are in our regenerate part, and the ſtronger the fleſh is with all other the enemies of our ſaluation, the more clearely his wiſdome and power ſhineth and appeareth, which ſo ſtrengtheneth this weake part, that it is able to ſtand in the day of battaile; yea, that it obtaineth a full and finall victory, and putteth all its mighty enemies to flight. Whereas if wee were perfectly regenerate and the fleſh vtterly vanquiſhed and aboliſhed, it were no great wonder, that wee were not ouercome, if wee had no enemy or but a weake one to ſet vpon vs. And this moued the Lord to ſuffer *the pricke in the fleſh* to moleſt the Apoſtle, and the *meſſenger of Sathan* to buffet him, notwithſtanding hee ſo earneſtly prayed to bee deliuered from them, that the al-ſufficiency of his grace aſſiſting him might appeare, and his power might be glorioully manifeſted in his weakneſſe and infirmity. Secondly, God is more glorified, when as wee ſeeing the ſtrength of our fleſh and naturall corruptions, and our frailty and weakneſſe, wants and many infirmities of our ſpirituall part, are mooued hereby to attribute the whole glory & prayſe of our ſaluation to the alone mercy of God, both in reſpect of the beginning, and perfecting thereof, and vtterly denying our ſelues and our owne righteouſneſſe, doe wholy reſt and rely vpon the perfect and al-ſufficient righteouſneſſe and obedience of his Sonne Ieſus Chriſt: where as if there were in vs perfection in holineſſe, we would hardly acknowledge the Lord to be all in all in the worke of our ſaluation, but would be ready to attribute ſomthing vnto our ſelues. Thirdly, the wiſdome and power of God is more manifeſted and glorified, when as hee doth his great workes by contrary meanes and cauſes which in their owne nature would rather hinder them. And therefore he will haue vs blind, that wee may ſee, fooliſh that wee may become wiſe, poore that he may inrich vs, weake that we may be ſtrong, imperfect in our grace, that wee may be endued with more perfection, and finally, will haue vs paſſe by the gates of Hell, that we may come to a greater meaſure of heauenly happineſſe. It were not ſo much, if the Lord ſhould perfectly ſanctifie vs, and preſently giue vs eternall glory; but to giue this bleſſedneſſe to vs who haue ſo many wants and corruptions, yea, to make our imperfections to ſerue as meanes for the increaſing of our happineſſe, this doth exceedingly magnifie his power and wiſdome. Fourthly, we are hereby made more thankfull vnto the Lord, and more chearefull in ſinging to his prayſe, when we are ſupported and ſaued notwithſtanding our imperfections, than if he ſhould indue vs at the firſt with all perfection. For the more ſenſible wee are of Gods benefits, the better wee eſteeme them, and ſo conſequently receiue them with greater thankfulneſſe: but the more wee haue found the want of them, and how little wee haue deſerued them, the more ſenſibly doe wee apprehend their excellency when wee enjoy them; the more wee haue groaned and laboured vnder the burthen of our infirmities and corruptions, the more wee rejoyce when wee are freed from them; and our reſtoring out of a ſtate of imperfection vnto perfection, is much more acceptable, than if we had

2.*Cor*.12.9.

Iohn 9.41.
1.*Cor*.3.18.
Apoc.3.18.
2.*Cor*.12,9.

had alwayes beene preſerued in it. Euen as it giues vs more contentment hauing beene poore to be made, than to be borne rich; to enjoy our liberty after thraldome, than if we had neuer beene imbondaged; and makes vs more thankfull to our benefactors, when as by them we haue beene adopted, than when we haue been borne to a goodly inheritance. And ſo in the like caſe we are more thankfull vnto God for freeing vs from our ſinfull corruptions, by little and little, than if at the firſt he had made vs pure and perfect; and for giuing vs victory ouer the fleſh after a painfull and doubtfull conflict, than if we had neuer bin aſſaulted, but had alwayes enjoyed a ſecure peace. And this wee may ſee in the example of the Apoſtle, who hauing through the violence of the fleſh bin led captiue vnto ſin, and thereby forced lamentably to cry out, *O wretched man that I am, who ſhall deliuer mee from the body of this death?* Doth preſently in the ſenſe of Gods mercy which had deliuered him, burſt forth into thankfull prayſes; *I thanke God through Ieſus Chriſt my Lord.* Laſtly, hereby wee more glorifie God when we are aſſured by our growth in ſanctification, and in all ſauing graces of the Spirit, by which we are inabled to reſiſt the fleſh and the luſts thereof, that they are the free gifts of God, and that he beginneth, continueth and increaſeth them in vs, which if they were alwayes from the beginning perfect in vs, we would thinke them to be ſome naturall faculties and abilities, and not giuen vs of God. And theſe are the reaſons which doe chiefly reſpect the glory of God.

Rom.7.24,25.

¶.*Sect.*3. That this conflict is profitable for the faithfull, to traine them vp in humility.

Secondly, the Lord ſuffereth the fleſh ſtill to dwell in vs and daily to aſſault vs, becauſe it is profitable for our owne good, and the furthering and aſſuring of our heauenly happineſſe. Firſt, becauſe it is a notable meanes to traine vs vp in humility, which is a grace moſt acceptable vnto God, and to ſubdue our pride and all vain-glorious conceit, which aboue all other vices is moſt odious and hatefull, when as we ſee and conſider what a miſerable vaſtation and ſpoyle of all thoſe graces and excellent endowments which we had by creation, ſinne hath made in vs; how it hath poyſoned, corrupted and diſabled all the powers and faculties of our ſoules and bodies; how it hath made vs vnfit for any good thing, and prone vnto all euill; and that theſe ſtaines and blots of ſinfull corruption doe in a great part remayne in vs after our regeneration, ſo aſſaulting vs with all malice and fury, darkning our vnderſtandings, wounding our conſciences, peruerting our wils, hardening our hearts, & corrupting & diſordering al our affections, that were we not continually aſſiſted and vpheld by the ſpeciall grace of the Almighty God, wee ſhould ſinke and fall in the conflict, and be made an eaſie prey to our malicious enemies: this may well ſubdue our lofty and proud conceits, and make vs pull downe with ſhame our Peacocks plumes, when as wee looke to the foule feet of our filthy corruptions, ſee the ruines remayning of Gods goodly building, and how all our naturall forces do quite faile vs & forſake vs, when as we moſt relie on them; yea, when as we ſee euen after regeneration ſuch reliques of corruption and rebellion remayning in vs, that did not the Lord continually ſend vnto vs freſh aydes of renued graces we were not able to ſtand nor maintaine the fight againſt our carnall corruptions. In conſideration whereof we are juſtly moued to humble our ſelues and to giue all glory vnto God, who worketh in vs the will and the deed, and not onely beginneth, but continueth and perfecteth the worke of our ſaluation; and finally to acknowledge, that what grace or ſpirituall ſtrength we haue more than others, we haue it from God and not from our ſelues, and therefore that wee haue no cauſe to boaſt of it ſeeing it is receiued, but muſt returne God the glory of his owne gifts. And thus doth the Lord in his infinite power and wiſdome turne euill into good, and like the moſt skilfull Phyſitian doth make our ſins (as it were the fleſh of the Viper) a moſt wholeſome preſeruatiue and cordiall for the diſpelling from our hearts more dangerous poyſons.

1.Cor.4.7.

¶.*Sect.* 4. This conflict is effectuall to make vs deny our ſelues.

Secondly, whereas wee cannot be Chriſts Diſciples vnleſſe wee deny our ſelues, nor be partakers of his righteouſneſſe for our juſtification, vnleſſe we renounce our owne; nothing can be more effectuall to this purpoſe, than the ſight and ſenſe of our owne imperfections and coruptions; for when we plainly diſcerne, that there is nothing in our ſelues to reſt vpon for the ſatisfying of Gods Iuſtice, this will make vs to flee vnto Chriſt, to hunger and thirſt after his perfect and al-ſufficient righteouſneſſe, and to make vs wholy to relie vpon him for our juſtification and ſaluation. Which when we doe, we may be more ſecure and better aſſured of heauenly happineſſe, than if wee were as perfect in our owne inherent righteouſneſſe, as our firſt Parents in the ſtate of innocency, ſeeing they fell into ſin and miſery through the ſtrength of Sathans temptations, but wee cannot; ſo long as we wholy reſt vpon Chriſt, and are vpheld by his omnipotency. And as hereby our ſelues haue great aſſurance of our happy condition; ſo doe we more glorifie our Lord and Redeemer, ſeeing wee acknowledge the al-ſufficiency of his grace, and yeeld vnto him the whole glory of our ſaluation.

¶.*Sect.*5. By this conflict we are moued the, more to hate ſinne.

Thirdly, we are hereby moued to abhor ſin which God ſo hateth, with greater deteſtation, when as by our owne experience wee find and feele the venome and poyſon of it working in our ſelues, and to bewayle and forſake it with more earneſt endeauour, when we diſcerne and ſee what miſerable effects it produceth, and what bitter and curſed fruits it bringeth forth in vs. As namely that it hath corrupted our whole nature, diſabled all our ſtrength, defaced in vs Gods glorious image, incenſed his wrath againſt vs, made vs ſubiect to the curſe of the lawe, depriued vs of the glory of God, and made vs guiltie of eternall damnation. From all which miſeries nothing could free vs, vnleſſe the ſonne of God had dyed for vs, and waſhed vs from the guilt & puniſhment of all our ſinnes in his moſt precious blood. All which plainely diſcouereth the haynouſnes and tyranny of ſinne, and maketh vs thankfull vnto our Sauiour who hath freed vs from it.

§. *Sect.* 6. We are moued hereby to flie vnto God by frequent and feruent prayers,

Fourthly, by the ſight and ſenſe of theſe ſinful corruptions ſtill dwelling in vs, we are occaſioned to flee oftener vnto God by feruent prayers, acknowledging and bewailing them before the throne of grace, earneſtly crauing the remiſſion of them, and the aſſiſtance of Gods grace and holy Spirit, whereby wee may bee inabled to mortifie our corruptions, and to flee all ſinne for the time to come; and to returne vnto him prayſe and thankeſgiuing when we haue receiued theſe graces from him. Fiftly, whereas there is nothing more dangerous vnto vs than ſloth and ſecurity, we haue through theſe corruptions dwelling in vs the benefit of ſpirituall exerciſe, whileſt wee make warre againſt them, withſtand their aſſaults, prepare our ſelues for the conflict, watch ouer our owne hearts that wee be not ſurpriſed at vnawares with their deceitfull policies, mortifie and ſubdue them with the Sword of the Spirit, exerciſe the ſpirituall graces receiued from God, and our ſelues in all holy duties which God requireth for the obtaining of victory; by which they are more and more confirmed and encreaſed. So alſo hereby we haue great cauſe to be more carefull and watchfull ouer our hearts and wayes, ſeeing we haue dwelling in vs a ſecret enemy who watcheth all opportunities to ſupplant and betray vs into the hands of Sathan and the World; the which ſhould make vs worke out our ſaluation with feare and trembling; and whileſt we ſtand to take heed of falling; this ſhould cauſe vs to ſtand daily and hourely vpon our guard, and to keepe the the ſpirituall armour girded faſt vpon vs as the Apoſtle exhorteth vs.

Phil.2.12. *1.Cor*.12.13. *Epheſ*.6.10.

§. *Sect.* 7. It ſerueth to worke in vs patience and contentment. *Lament*.3.39.

Sixtly, it may ſerue to make vs goe on in our pilgrimage with contentment, and to beare all afflictions which are laid vpon vs with meekneſſe and patience, not onely becauſe we haue deſerued them by this ſin that dwelleth in vs, according to that in the *Lamentations; Wherefore doth a liuing man complaine, ſeeing he ſuffereth for his ſinnes?* but alſo becauſe wee know and haue experience that theſe corrections are neceſſary to bridle and mortifie the fleſh with the luſts thereof, and ſerue as drawing ſalues to draw out the core of corruptions, as the launcher and ſearing Iron to helpe and heale our impoſtumations of ſinne, as bitter potions to purge away our corrupt humours, and as ſalt to ſeaſon vs, that wee may not be tainted and periſh in our fleſhly putrefaction; and to make vs more wiſe and wary, that wee may not nouriſh our enemy, but mortifie and crucifie it, ſeeing it is the chiefe author of all our calamities.

§. *Sect.* 8. By this conflict our hearts are weaned from the World.

Seuenthly, it is profitable for the weaning of our hearts and affections from the World, and to make vs long after our heauenly happineſſe, when as wee find our ſelues tyred and wearied in fighting, not onely with forraigne foes, but with theſe inteſtine and ſecret Traytours in our owne bowels; whereas if hauing gotten full conqueſt wee ſhould haue continuall peace and our victory crowned with earthly proſperity, we would neuer ſo much long after our heauenly happineſſe. And this chiefly made the Apoſtle to long after his diſſolution and to be with Chriſt, becauſe he found himſelfe ſo often foyled with this *law of his members*, and *led away captiue by his ſinfull fleſh*.

Phil.1.21. *Rom*.7.23.

Eighly, as it cauſeth vs to long after the crowne of victory, ſo it will make it, when we ſhal obtain it, much more glorious; for the Lord will haue vs firſt to fight and ouercome our ſpirituall enemies, and then he will reward vs with the crowne of victory; firſt he will haue our ſpirituall graces exerciſed and manifeſted in the conflict, and then being approued he will giue vs a proportion of glory according to the proportion of our graces. So our Sauiour promiſeth (not to the Souldiers which lie quietly in their Garriſon, aſſaulted with no enemy) but to them who fighting ouercome, that they ſhall ſit with him on his Throne, clothed with white rayment, and ſhall eate of the Tree of Life, which is in the middeſt of the Paradiſe of God. And this order *Paul* vſeth in laying hold on theſe bleſſed hopes, firſt to fight the combate, and then to receiue the crowne. *I haue* (ſaith he) *fought a good fight, I haue finiſhed my courſe, I haue kept the faith; henceforth is laid vp for me a crowne of righteouſneſſe.*

Apoc.2.& 3.

2.*Tim*.4.8.

§. *Sect.* 9. This conflict is ſutable for the time and place wherein we liue.

Laſtly, as it is profitable that theſe reliques of ſin ſhould remayne in vs, ſo alſo ſutable and ſeaſonable to the time and place wherein we liue. For it is appointed by God that wee ſhould not in this life attaine vnto perfection, but that we ſhould only labour after it, and attain vnto it in the life to come; that we ſhould, whileſt we be here, be in our nonage and come to our perfect age in

Chriſt and our heauenly inheritance after wee are diſſolued and be with Chriſt. This World is appointed for our painfull pilgrimage, wherein we muſt toile and trauell, indure many miſeries and be indangered to the malice and furious aſſaults of our ſpirituall enemies, and it is not ſeaſonable to expect our reſt and joyes, vntill wee bee arriued ſafe in our owne Country. Finally, it is appointed of God to be the place of our Warfare, and therefore wee muſt not looke to haue our enemies quite expelled or vanquiſhed, but here wee muſt fight daily and approue our faith and Chriſtian valour to our chief Soueraigne; and then afterwards when by death we haue gotten a full and final conqueſt, we ſhall be crowned with the crowne of victory. Finally, it is not Gods pleaſure that we ſhould in this life attaine to our full ſtature and perfect meaſure of ſanctification and holineſſe, but that wee ſhould bee ſtill growing from one meaſure of grace to another, and by peece-meale conſume the body of ſin which hindreth our growth, vntill by death it be fully aboliſhed.

CHAP. III.

Of the formall and eſſentiall cauſes of this Conflict.

§. Sect. 1. That there was no conflict in vs in the time of innocencie.

WEE haue ſhewed the chiefe efficient cauſes of this conflict: let vs now conſider of thoſe cauſes which are formall and eſſencial; and becauſe contraries are beſt illuſtrated by their contraries, as heat by cold, darknes by light, and the miſeries of a dangerous warre, by the bleſſings and benefits of an happy peace; let vs conſider (that wee may reduce this diſcourſe *ab ouo*, euen the firſt principles and grounds) how that there was a time, when this conflict and ciuill broyles were not to be found in the little World of Man. The which was two-fold, the one was that truly golden Age, in which man created according to Gods owne Image, liued in the ſtate of innocency; when as there was a bleſſed peace and heauenly harmony betweene the body and the ſoule and all the faculties, powers and parts of them both. For the vnderſtanding being inlightened from God with heauenly wiſdome, did both know and obſerue the Law of Nature written in the heart; the which ſerued as a juſt rule, whereby it was directed in the knowledge of good and euill, truth and falſhood, right and wrong. Wherein the judgement being thorowly informed, the mind gaue vnto the wil true euidence and information, concerning all things preſented vnto it, the which it readily receiued, cheerefully imbracing what it approued, and refuſing and auoyding what it diſallowed. The affections alſo quietly and joyfully obeyed reaſon as their Lord and Soueraigne, like Souldiers following their Captaine; and as blind men doe their guides; and the body was both a fit & ready inſtrument vnto the ſoule for the executing of all good deſignes, and in all things like a faithfull ſeruant was ready at command. And thus whileſt the vnderſtanding and reaſon, placed as Gods Vice-roy in vs obeyed him as the ſupreame Soueraigne, the will was alſo ruled by reaſon, and the affections with all the parts of the body were ſubject vnto them both; and all conſpiring and agreeing together made a ſweet harmony, and like louing and wel-agreeing Subjects in a well ruled Common-wealth, they all ſtood firme in their vnited forces.

§. Sect. 2. How the cauſes and occaſions of this conflict were begun in vs.

But when Satan the arch-enemy of mankind, and chiefe authour of all diſcord and diſſention, ſaw and ſeeing enuied, our happy eſtate and condition, hee plotted all meanes whereby hee might worke our ruine. And perceiuing, that though our eſtate were ſtrong, yet it was mutable, wee being left of God to our owne free will, either to ſtand or fall, to retaine the good, or to chooſe the euill, he muſtereth together all his forces, and layeth ſiege to this wel-walled and ſtrong-manned City; againſt which hee could no more preuayle (than the *Grecians* at the ſiege of *Troy*) by powerfull violence and fierce aſſault, till with his *Sinon*-like or rather Serpentine ſubtilties, he had perſwaded vs vnder ſhew of loue and peace to put off our armour of created graces; and to pull downe with our own hands the walls of our defence. And then ſeeing vs thus weakened and diſarmed; and yet lying in the drunken and drowſie ſleepe of retchleſſe ſecurity, hee entreth in vpon vs, accompanied with a crew of helliſh Souldiers, the firſt and chiefe whereof were diſobedience, vnbeliefe in God, and credulity to the Deuill, damnable pride, enuy, diſcontent, aſpiring ambition, and vnthankfulneſſe. All which being let in by that breach which our free will abuſing its liberty had made in our ſoules, preſently they all fell to burning, ſacking and ſpoyling vs of all Gods rich graces, our created wiſedome and holineſſe, and ſurprize all our ſtrong holds, making themſelues conquerours of all our powers and parts, and euery one of this helliſh crew and ſinfull vices chuſing for their dwelling and poſſeſſion thoſe places and parts which they thought moſt fitting for them. And as Souldiers hauing ſacked a City, doe thruſt the Citizens out of their Habitations and euery one make choice of ſuch houſes as beſt pleaſe them: ſo theſe in like caſe. As for example ignorance, errour, curioſity and many thouſands of ſinfull imaginations, like the *Iebuzites* ſurprize and keepe the chiefe tower of the minde; worldlineſſe and prophaneſſe, ſubdue and hold reaſon in ſubjection; peruerſneſſe and rebellion ſurprize the will; but in the heart there are encamped (as it were in the chiefe market place of the City) ſuch a multitude of our helliſh enemies, as cannot either bee named or numbred, euen many legions of vnlawfull luſts, infidelity, wicked hopes, helliſh deſpaire, hatred of God, loue of the World, Pride, Diſobedience, Deceit, Cruelty, Ambition, Couetouſneſſe, Voluptuouſneſſe with the reſt. All which with innumerable others of this helliſh Army, being entred; did not vtterly raze downe this goodly built City, but onely killing and caſting out Gods graces which were the naturall inhabitants, they kept their holds and places for their owne vſe and dwelling. Neither were the ſubſtance of the ſoule or body, or the eſſentials, the powers, parts and faculties of them, loſt, annihilated or vtterly deſtroyed by the fall of our firſt parents (although their energy and vertue was greatly impaired, their edge blunted, and vigour deaded) but onely thoſe excellent qualities, and rich ornaments of heauenly wiſdome, holineſſe and righteouſneſſe, wherewith they were beautified after Gods owne Image, were quite taken away. The which (being as it were the ſtrong Garriſon which kept the City) were no ſooner expelled, but the ſinfull luſts triumphing in their victory, held all vnder their ſubjection to the Deuils vſe as their chiefe Soueraigne.

§. *Sect.*3.
No conflict betweene the Fleſh and the Spirit in the ſtate of corruption.

Now there was not in either of theſe eſtates this combate & conflict in vs betweene the fleſh and the ſpirit whereof we intreate; not in the ſtate of innocency, for then was there in vs a ſweet harmony, and conſent betweene all our powers and parts of ſoule & body, and there being no ſinfull luſt or vnruly paſſion in vs, but a great multitude of wel-agreeing graces, wee enjoyed a bleſſed peace. Nor in the ſtate of corruption was there any ſuch conflict, becauſe the ſtrong man Sathan poſſeſſing all, all that he poſſeſſed was in peace; onely (as it happeneth often among Souldiers of the ſame Band, who ſtriue one with another about the booty and prey) there was ſome contention betweene the Will and the Conſcience, and betweene one vnruly paſſion and another, but it was onely like thoſe hot contentions betweene the Ieſuites and the Prieſts, who much diſagreeing about profit and ſoueraignty one with another, yet all agreed and joyned together, as one man, like true Vaſſals, to doe all ſeruice to their *Lord God the Pope*, yea (as it may probably be ſuſpected) euen their quarrels and contentions were part of his ſeruice, and in their diſagreeing they yeelded obedience to their holy Father: for ſo in the like manner in the hotteſt contention betweene our ſinfull luſts, they yeelded their obedience to the Deuill as their chiefe Soueraigne, who if he ſaw by this ſtrife any diſaduantage ariſing to his helliſh Kingdome through this hot contention, was both able and ready to accord their differences (as the Pope did thoſe betweene the Prieſts and Ieſuites) and ſo to joyne them together like friends in doing him ſeruice.

§. *Sect.*4.
The peace of the vnregenerate more pernicious than the moſt dangerous warre.

But this helliſh peace was ten thouſand times more dangerous and pernicious to our poore ſoules and bodies, than the moſt cruell and perillous warre to the weakeſt enemy; and ſo much the rather becauſe wee had no apprehenſion of the danger, nor feeling of our owne miſery. Becauſe wee were borne the bond-ſlaues of the Deuill, and ſo ſtill brought vp in doing him ſeruice in the vnfruitfull workes of darkneſſe, for which we had onely the preſent pay of worldly vanities, though when wee had laboured moſt in his toyleſome workes wee were oftentimes coozened of our wages. Herein like vnto the *Iſraelites* vnder the *Egyptian Pharaoh*, who when they were beſt vſed, had but their Onions, Garlicke and Fleſh-pots, whereby onely they were but better enabled to doe their drudgery and work in their brick-kils; and ſometime in ſtead of theſe poore comforts, they had for all their labour, ſore beatings and cruell blowes; and yet being bred in this ſeruitude and knowing no better, they rather chuſe to returne vnto it againe, than to take any paines in going to the Land of promiſe. So and much worſe was our miſerable bondage to the *Pharaoh* of Hell, for at the beſt we had for all our drudgery, but the ſtinking Garlicke and Onions of worldly vanities, which hee gaue not for loue to vs, but in loue to himſelfe, giuing vs this food (as the Rider giueth prouender to his horſe) that wee might be the more hartened to doe him ſeruice. And out of his helliſh hatred and cruelty towards vs hee often with-held from thoſe who did him moſt faithfull ſeruice, this pay of earthly proſperity, and in ſtead thereof afflicted and miſuſed them with the blowes and ſtripes of miſery and affliction. Neuertheleſſe, being borne and inured to this helliſh thraldome (ſuch was the height of our miſery) wee deſired ſtill to liue and die in it, taking our whole delight, and placing our chiefe happineſſe in pleaſing our tyrannicall maſter by ſeruing him in the workes of darkneſſe, and doing all abhominable wickedneſſe; although wee were ſure after that we had beene toyled in his ſeruice and ſcorched in his brick-kils, we ſhould for the accompliſhment of our reward be caſt into the fire of Hell.

§. *Sect.*5.
Gods infinite loue in ſending his only

But when wee were in this deſperate condition, and now come to this height of miſery, that wee deſired ſtill to liue in it, and (like the *Iſraelits* with *Moſes*) would

haue

onne to redeeme vs, made way for this ſpirituall conflict.

haue been angry with any who ſhould haue offered vnto vs meanes of deliuerance, becauſe not onely our other parts and faculties, but alſo our wils and hearts, our loue and liking, with all other our affections, were enthralled in this ſeruice, and voluntarily leauing their Lord and creatour, wholy adhered to Sathan and delighted to doe his will: euen then our gracious God, infinite in all mercy and goodneſſe, of his meere grace and free good will, ſent his onely ſonne into the world to redeeme vs with his precious death, to vanquiſh and ſubdue all the enemies of our ſaluation, and to ſet vs at liberty, who were embondaged, and ſo in loue with our thraldome, that wee did not ſo much as deſire to bee freed from it. Who hauing thus paide the price of our redemption, and prouided a ſoueraigne ſalue for all our ſores of ſinne, doth not ſo leaue vs (for then wee ſhould haue beene neuer the better) but applyeth the power and efficacy of his merits vnto vs, and (as it were with his owne hand) layeth the plaſter vpon our mortall wounds, whileſt by his word made effectuall by his Spirit, he maketh knowne vnto vs this excellent worke of our redemption, and the promiſes of grace and ſaluation made to all beleeuing and repentant ſinners, by which he begetteth this faith in vs, wherewith, as with an hand, wee lay hold on and apply vnto vs his righteouſneſſe, death and obedience for our juſtification and redemption, and ſo in reſpect of right wee are freed from our ſinnes, ſo as they cannot condemne vs, becauſe God in Chriſt hath forgiuen them, and alſo from the tyranny and thraldome of Sathan, death, hell, and condemnation, ſo as they ſhall neuer bee able to hurt vs or lay any thing to our charge. And not reſting here, our powerfull Sauiour ſendeth his ſpirit with many legions of his graces into our hearts, who pull vs out of the dominion of ſinne and Sathan, ſo as they cannot rule and raigne in vs as in times paſt; regenerate and purifie vs from the filth and corruption of ſin by the power of the ſame death which deliuered vs from the guilt and puniſhment due vnto it, and enabled vs to ſerue God in newneſſe of life, by applying likewiſe vnto vs the vertue of his reſurrection.

Rom. 8.1.33.

§. Sect. 6. Sanctification begun and not perfected is the formall cauſe of this conflict, firſt becauſe of the great contraſity betweene grace and corruption.

But this (as I haue before ſhewed) is onely begunne and not perfected and accompliſhed in this life; not for want of ſufficient vertue in Chriſts death and reſurrection, but through the weakeneſſe of our faith wee being but partly regenerate and partly vnregenerate, in part ſpirituall, and in part carnall. And that I may follow the ſimilitude, though the great tyrant Sathan bee thruſt from his throne, ſo as hee cannot any longer rule vs as a King, yet hee is not quite expelled out of our quarters, but ſtill hee moleſteth vs as an enemy, and though the legions of his luſts are beaten from the ſtrong holds, and driuen out of the market place and chiefe gate of the City, yet they lye lurking in the ſuburbs and ſecret corners; and no ſooner giue wee them through our retchleſneſſe the leaſt aduantage, but they ſteale through our ſleepy watch and guard, or cunningly thruſt in at ſome poſterne gate, and ſo aſſault vs with all violence and malice. So that there may bee two maine and eſſentiall cauſes giuen of this conflict betweene the ſpirit accompanied with Gods graces, and the fleſh attended with many ſinnefull luſts; the one is the antipathy and contrarietie which is betweene them, which is exceeding hoſtile and full of all enmity and oppoſition, as it may appeare if wee conſider the contrariety of their natures. For what is the ſpirit, I meane the created ſpirit infuſed into vs, but the quality of holineſſe and righteouſneſſe renewed according to Gods image? And what is the fleſh, but the defacing of this image, the depriuation of this originall righteouſneſſe, and the ſtaine of naturall corruption which hath ouer-ſpread and defiled all the powers and parts of our ſoules and bodies? ſo that the fleſh reſiſteth the ſpirit in a double oppoſition, both as it is a priuation and want of righteouſneſſe, and as it is a corruption making vs prone to all vnrighteouſneſſe. And therefore the contrarietie which is betweene them is as great and vnreconcilable as betweene light and darkeneſſe, health and ſickneſſe, heate and colde, good and euill, ſo that the proſpering of the one is the ruine of the other; the encreaſing of the one is the decreaſing of the other, and the ones preuayling and victory, is the others weakening and vtter ouerthrow.

§. Sect. 7. Secondly becauſe theſe enemies ſo contrarie and oppoſite dwell together.

The other is their cohabitation and dwelling together in the ſame place and ſubject, which miniſtreth vnto them mutually occaſion, and impoſeth a neceſſity of their continuall oppoſition, euen as when fire and water, heate and cold meete together, there can neuer bee any agreement, or ſo much as truce till the one of them haue gotten the vpper hand, and the other as much as lyeth in the power of the contrary quality, bee ſubdued and aboliſhed. Neither are wee ſo to conceiue it, as though theſe enemies ſo oppoſite dwelled in the ſame City, but in diuers holds, or in the ſame man in reſpect of his diuers parts, but euen (as it were) in the ſame houſe and chamber, in the ſame faculties and parts. More plainely, the fleſh doth not onely dwell in the body or inferiour and ſenſuall parts; and the ſpirit in the ſoule alone, or the intellectuall and reaſonable faculties; for ſo they might part their bounds and dominions, ſhut the doore againſt one another, and ſometime enjoy a peace or truce without the others moleſtation; but in the ſame vnderſtanding and will, body and affections, ſo that the whole ſoule in reſpect of its diuers faculties, is partly fleſh and partly ſpirit, and cannot bee deuided, but onely diſtinguiſhed, the vnderſtanding, will, affections and body being partly regenerate and partly vnregenerate, partly ſanctified by Gods ſpirit, and partly ſinnefull and corrupted with thoſe reliques of ſin remaining in them. For example, the image of God is in part renewed, and the image of ſinne and Sathan in part remaineth. As in the vnderſtanding ignorance is inchoatiuely diſpelled and driuen away, and the light of knowledge ſhineth in it, not perfectly, but ſtill the fogge and miſts of ignorance remaining, obſcure this light being wholy mingled with it. So the peruerſeneſſe and rebellion of the will is changed into loyalty and obedience, but yet imperfectly, and therefore the reliques of corruption remaining, the ſame will obeyeth and rebelleth, willeth and nilleth both good and euill; the affections which were corrupted and diſordered, are by the ſpirit ſanctified and reduced to order, yeelding their obedience to their ſoueraigne holy reaſon; but this ſanctification being but begunne and imperfect, the reliques of corruption doe ſtill remaine, ſo that the ſame man loueth and loatheth both ſpiritual and carnall things, truſteth and diſtruſteth God, and contrariwiſe diſtruſteth and truſteth in the creatures, hopeth and diſpaireth in Gods mercy, feareth God and immoderatly feareth man, humbleth himſelfe before God aſcribing vnto him the whole glory, and is puffed vp with pride, arrogating ſome part of that which is due vnto God onely, vnto himſelfe. So the ſame appetite being but in part ſanctified, is partly temperate and partly intemperate, partly ſober and partly addicted to exceſſe; and the ſame body in the like reſpect, is partly the inſtrument of righteouſneſſe vnto holineſſe, and partly the inſtrument of vnrighteouſneſſe vnto ſinne. In which reſpect the new man and regenerate part, may fitly bee compared to a child, which is perfect in all the parts of a man in the firſt houre he is borne, but yet little and weake in reſpect of his ſtrength and ſtature, notwithſtanding ſtill increaſing and growing till hee come to be a man of ripe and perfect age. And contrariwiſe the part vnregenerate is as fitly reſembled to an old man, worne out with age and decrepite, who alſo hath in him all the parts of a man, but yet weakened and enfeebled. Who, though hee hath a greater ſtature, yet is not much ſtronger than a childe; and though hee bee, yet herein is his diſaduantage, that whereas the other encreaſeth daily and waxeth ſtronger, hee decreaſeth and decayeth, waxing euery day more feeble than other, till at laſt by death all his ſtrength is wholy aboliſhed, ſo as now the weake childe being growne to mans age, may tryumph ouer him and trample on his graue.

§. Sect.8.
How ſuch contraries can dwel together and not aboliſh one an other.

Yea but how can ſuch mortall enemies and contraries ſo oppoſite, dwell together without the abolition and vtter deſtruction of the one partty, ſeeing they doe not onely like the *Canaanits* and *Iſraelits* dwell in the ſame land, or the *Iſraelits* and *Iebuſits* in the ſame City, but in the ſame man, and which is more, not in diuers, but euen in the very ſame part and faculty? To this I anſwere, that though theſe contraries cannot dwell together in their prime vigour and full ſtrength, and therefore in the ſtate of perfection, there could bee no conflict, becauſe there could bee no fleſh, nor yet in the ſtate of corruption, becauſe there could bee no ſpirit; yet they may, when their degrees are abated and their vigour and full ſtrength is ſomewhat blunted and deadded. In which reſpect this reſidence of the fleſh and ſpirit, is fitly compared to the reſidence of the light and darkeneſſe in the ayre, in the twilight or dawning of the day, when as there is not one part of the ayre darke and another light, but the whole ayre partly light and partly darke, the darkeneſſe and light being mingled together; or of heate and cold in the ſame luke-warme water, where they are not diuided in place, but the whole water is partly cold and partly hot; or of water and wine in the ſame veſſell, in which there is not one part wine and another water, but the whole mixture is partly water and partly wine; or of ſickneſſe and health in thoſe which wee call weake and ſickly, through ſome ſpice or reliques of an Ague or Feauer; of whom it cannot be ſaid, that he is ſicke in one part and ſound in another, but that he is partly healthy in his whole body, ſo farre forth as he is recouered, and partly ſicke ſo far forth as the reliques of his ſickneſſe remaine in him. In all which theſe contrary qualities doe not friendly conjoyne themſelues, nor agree one with another, neither doe they communicate their properties, vertues and contrary qualities to produce this mixture, but both of them ſtand ſtill in hoſtile termes in the ſame ſubject, labouring continually to get the victory, and wholly aboliſh his enemy and oppoſite.

Chap. IIII.

Of the Combate it ſelfe and the manner how it is fought in vs.

§. Sect.1.
When we are called by God to this conflict.

WEe haue ſhewed what are the cauſes of this conflict; and now we are in the next place to ſpeake of the combate it ſelfe, and of the manner

Rom.6.12.
2.Cor.4.4.
2.Tim.2.26.

Phil.3.

manner how it is fought in vs. To which purpoſe we are to know, that the acceptable time and day of ſaluation being come, when as the Lord is purpoſed to deliuer vs eternally out of the hands and power of ſinne and Sathan, raigning and ruling in our hearts as Kings, *yea Gods*, as the Scripture ſpeaketh; holding the whole man with all the powers and faculties of his ſoule and body in ſubjection to doe their will; that for the time which remaineth, we may bee his ſeruants and ſouldiers, to obey him in all things, and to make warre vnder his ſtandard, againſt the ſpirituall enemies of our ſaluation, it pleaſeth him by the miniſtry of his word, made effectuall by the operation of his ſpirit, to open our blinde eyes, that we may ſee and plainely diſcerne, that wretched bondage vnder ſinne and Sathan in which we liue, the innumerable miſeries into which it plungeth vs for this preſent life, and that helliſh condemnation and euerlaſting torments, which if we liue and die in this thraldome, doe attend vs in the life to come. Thereby is diſcouered vnto vs the tyranny of the Diuell, whereby hee raigneth and rageth in vs, working our hearts to his will, and inclyning vs to drudge in his ſeruice, for no other reward but the vncertaine pay of worldly vanities, which ſhall bee accompanied with endleſſe deſtruction; the vglineſſe and intolerable waight of ſinne which as an heauy burthen preſſeth vs downe to hell; the terrible wrath of God inflamed againſt vs by our ſinnes; and the curſe of the law ready to attach vs. Finally that our liues bee momentany and vncertaine, and therefore alſo the pleaſures of ſinne can be but alike vnſure and of ſhort continuance; but the life to come and both the pleaſures and ioyes, and the paines and torments of it are euerlaſting, and that there is no hope to enioy the one and eſcape the other if wee liue and dye in our preſent condition. And thus when by the miniſtery of the word wee are brought to a ſight and ſenſe of our damnable and wretched eſtate, our ſleeping conſciences are awakened, our hard and flintie hearts are throughly humbled and ſoftned, bruiſed and made contrite, ſo as our former carnall ſecuritie being ſhaken of, wee relent and mourne in the ſight of our ſinne and miſery. Being thus caſt downe and humbled, the Lord by the preaching of the Goſpell maketh knowne vnto vs his loue in Chriſt, the infiniteneſſe of his mercy and goodneſſe together with that ſingular pledge thereof his deare and onely ſonne, giuen to the death for our redemption; the ſweet promiſes of the Goſpell aſſuring all of the mercy and forgiueneſſe of their ſinnes, and deliuerance out of the hands of all our ſpirituall enemies whom Chriſt by his death hath vanquiſhed and ſubdued, and of eternall life and ſaluation of body and ſoule, if wee will lay hold vpon Chriſt and his righteouſneſſe by a liuing faith, and bring forth the fruits thereof by forſaking our ſinnes and turning vnto God by vnfained repentance. Which meanes of comming out of our preſent miſery and of attaining to a better eſtate, being made knowne vnto vs, wee begin to conceiue that there is ſome poſſibilitie of comming out of the thraldome of ſin and Sathan, and of attaining to ſaluation; the which inflameth our hearts with an earneſt deſire to come out of our bondage, and to this end, to bee made partakers of Chriſt and his righteouſneſſe, who alone can helpe vs, and a firme reſolution to deny our ſelues and all other meanes as vaine and vnprofitable, and to caſt our ſelues wholy vpon our Sauiour Chriſt for our iuſtification and ſaluation. From hence ariſeth a conſtant endeauour in the vſe of all good meanes to attaine vnto faith, whereby we may be aſſured of Chriſt and his benefits, and particularly apply them vnto our ſelues for our owne vſe, which being likewiſe wrought in vs by the ſweet and gracious promiſes of the Goſpell and we thereby perſwaded of the pardon our ſinnes, of Gods loue and our owne ſaluation, in the next place we deſire to haue our aſſurance confirmed more and more by a liuely ſenſe and feeling, and an experimentall knowledge that wee are by Chriſt our redeemer deliuered out of the hands of our ſpirituall enemies. To which end wee deſire the aſſiſtance of Gods grace and holy ſpirit, by which we may be actually deliuered out of the bondage of ſinne and Sathan, that they may no longer haue dominion ouer vs; and to find and feele the vertue and power of Chriſt Ieſus his death as effectuall for our ſanctification as our iuſtification, for the inriching vs with ſauing grace, as for the aſſuring vs of eternall glory, for the mortifying and ſubduing of the corruption of ſin, as for the freeing of vs from the guilt and puniſhment.

§. Sect. 2.
The ſecond ſummons to this conflict.

Which deſires are no ſooner wrought in vs by the miniſtery of the word, made effectuall by the inward operation of Gods ſpirit, but preſently the Lord, rich in mercy and goodneſſe, by the ſame meanes doth ſatisfie them, and ſendeth his ſpirit accompanied with a ſtrong army of ſanctifying graces to take poſſeſſion of vs for his vſe, to raigne and rule in vs, and to thruſt downe Sathan from his throne, and to depoſe him from his regencie or rather tyranny ouer vs; and to ſubdue, kill and mortifie all thoſe garriſons of ſinnefull luſts, ſo as they ſhall not bee able vnder their great Generall to rule and raigne in vs as they did in former times. For example he cauſeth knowledge, ſpirituall wiſedome, iudgement, diſcretion, holy reaſon and ſpirituall cogitations to enter into the head, and by ſtrong aſſault to encounter ignorance, curioſitie, carnall wiſedome, errour, raſh giddineſſe and carnall imagination; Chriſtian reſolution and holy obedience to enter the will, and to ſet vpon cowardly feare and vnconſtancy, vnflexible ſtubborneſſe and ſtiffe rebellion; faith and loue with innumerable numbers of holy affections to take poſſeſſion of the heart, and to ſubdue and vanquiſh infidelitie, ſelfe-loue and loue of the world, with thoſe many legions of vnlawfull luſts and vnruly paſſions which Sathan had placed in it; ſpirituall concupiſcence and holy deſires; temperance, ſobriety and chaſtity, to ſeate themſelues in the inferiour faculties and ſenſuall appetite, and to thruſt out, and to hold poſſeſſion againſt carnall concupiſcence, worldly luſts, intemperance, wantonneſſe and vncleanneſſe with the reſt of their oppoſites; Finally puritie and honour, to ſeaze vpon the body and all the members thereof, and to driue out and cleanſe it from all vncleanneſſe and noyſomneſſe, wherewith it had beene defiled like a filthy ſtye of impure beaſts, through the inhabitation and abuſe of ſinnefull luſts.

§. Sect. 3. The manner of the conflict it ſelfe.

Which royall and heauenly army of Gods ſauing graces, led vnder the conduct of his holy ſpirit, doe no ſooner enter the field and encounter their enemies, but preſently they put them to the worſe, and cauſing them to retire doe get the victory. Satan the ſtrong tyrant that held all in quiet poſſeſſion and ruled as he liſt, is put to flight, ſpoyled of his power and regency, and the Spirit of God ſeateth himſelfe vpon the throne, and the fleſh and the luſts thereof in the firſt conflict receiue ſuch deadly wounds, that they neuer recouer of them, but languiſh in a continuall conſumption till at laſt they bee wholy aboliſhed. And therefore being in the firſt battell thus weakened, foyled and diſcomfited, they haue neuer the courage afterwards in a martiall manner to proclaime warre againſt the ſpirit, and the army of Gods graces which doe accompany it, to bid them battell and to fight againſt them in a pitched field; but craftily and cunningly re-entrouping their ſcattered forces, they like the ſauadges or *Iriſh* kernes, will onely fight vpon aduantages, and therefore make ſecret ambuſcadoes, and hide themſelues (as it were) in the woods and thickets, from which they ſally out at vnawares, when wee are moſt ſecure, and ſo skirmiſhing with vs they ſometime wound and foyle vs and for a time cauſe vs to retire. And ſo otherwhiles they ſet out ſome booty of worldly profit or pleaſure, with which they allure vs to come, when we thinke not of it, within the danger of their ſhot; and ſometimes (as it were in the night) when wee are brought into a deepe ſleepe of retchleſſe ſecuritie, they make ſome inroads vpon vs, waſt and ſpoyle, and doe much miſchiefe, firing our hearts with vnlawfull luſts, corrupting or gagging the conſcience which as the centinell ſhould giue vs warning of their approach; wounding and miſleading the will vnto ſome peruerſneſſe, and carrying the members of the body as captiues vnto ſin. But when the Spirit taking notice of theſe conflicts riſeth vp to giue them battell, gathereth his ſcattered forces and entring the field ſoundeth the alarme to the fight, then the rebells quit their ſtandings and runne away; or yeeld themſelues as captiues to ſuffer the puniſhment which their rebellion hath deſerued. Howbeit they doe not long continue in ſubjection, being onely kept vnder by ſlauiſh feare, but vpon euery opportunitie they rebell againe, and giue freſh aſſaults to Gods graces in vs, though in the end they are aſſured of an vtter ouerthrow. Like herein vnto theeues and cutpurſes, who when they are apprehended and caſt into priſon, are onely reſtrained from their wicked courſes, but not reclaimed and amended; or vnto gally-ſlaues who are forced to labour at the command of their enemies, whileſt they are tyed in chaines and feele the ſmart of the whip, but no ſooner doe they breake looſe and make an eſcape, but they are ready to encounter with all fury the ſame perſons who not long ſince they ſo ſeruilely obeyed; or finally like vnto their father the diuell, who though hee be continually foyled and put to flight, yet is ſo wholy tranſported with his inueterate malice, that he continually oppoſeth God in all things, eſpecially in the ſaluation of his Elect, and maketh continuall warre againſt *Michael* the Arch-angell, or the Prince of Angels Ieſus Chriſt, and the army of his Saints, though he bee not able to preuaile againſt them.

§. Sect. 4. That this fight is not corporall but ſpirituall.

2.Cor.10.3.4.5.

Now this fight betweene theſe enemes is maintained on both ſides not by handy blowes, ſword and ſhield, pike and ſhot, for of the fight of the Spirit the Apoſtle ſaith, that *though wee walke after the fleſh, yet wee doe not warre after the fleſh. (For the weapons of our warfare are not carnall, but mightie through God to the pulling downe of ſtrong holds) caſting downe imaginations, and euery high thing that exalteth it ſelfe againſt the knowledge of God, and bringing into captiuity euery thought to the obedience of Chriſt. And hauing in a readineſſe to reuenge all diſobedience, when your obedience is fulfilled.* But as the enemies are ſpirituall, ſo is the manner of the fight ſpirituall, by inward luſting and concupiſcence, whereby motions and inclinations, either good or euill are ſtirred vp in the heart and ſoule. And thus there is a contrary luſting betweene theſe enemies: the fleſh luſting againſt the ſpirit, and the ſpirit againſt the fleſh, as the Apoſtle plainely teacheth vs.

Gal.5.17.

§. Sect.5. The firſt end at which the fleſh aymeth in luſting againſt the ſpirit.

In which their contrary luſting, they both of them mainely ayme at two generall ends. The firſt end at which the fleſh in its luſting aymeth, is to ſtirre vp and incline vs vnto ſuch luſts, deſires and motions, as are ſinnefull and contrary to the law of God, as to infidelitie, impenitency, pride, ſelfe-loue, hatred, enuy, vncleaneſſe, couetouſneſſe and ſuch like; or to ſpeake more diſtinctly, it endeauoreth to beget and ſtirre vp, preſerue and nouriſh euill cogitations in the minde, wicked inclinations in the will and ſinnefull affections, and deſires, in the heart, in which reſpect it is fitly compared to a fiery furnace or boyling pot, which continually ſend vp ſparks and ſmoke; and by the Apoſtle *Iames* it is likened to a filthy harlot, which by her alluring bayts inticeth men to commit folly with her, vpon which followeth the conception and birth of ſinne and death. And our Sauiour Chriſt telleth vs, that *from within, euen in the heart*, (that is, the ſinnefull fleſh and naturall corruption, which chiefely reſideth in the heart) *proceed euill thoughts, adulteries, fornications, murthers, thefts, couetouſneſſe, wickedneſſe, deceit, laſciuiouſneſſe, an euill eye, blaſphemy, pride, fooliſhneſſe, &c.* Contrary to this is the luſting of the ſpirit, which endeauoureth to ſtirre vp and preſerue good motions and inclinations in vs, as good meditations in the mind, good reſolutions in the will, good deſires and affections in the heart which are conformable and agreeable to the holy will and word of God. Thus the Apoſtle *Iohn* ſaith, *that wee haue receiued an vnction from the holy one whereby wee know all things.* And Saint *Paul* exhorteth vs not *to quench the ſpirit*, that is the good motions which ariſe from it, as it were ſparkes from the fire. So *Dauid. I will bleſſe the Lord who hath giuen mee counſell; my reynes alſo inſtruct mee in the night ſeaſon*, that is, thoſe ſweete meditations and motions which the ſpirit ſecetly in the night ſeaſon putteth into our mindes and hearts. And the Prophet *Eſay* ſaith, that *the eares of the faithfull ſhall heare a voyce behind them, ſaying; This is the way walke yee in it, when they turned to the right hand, and when they turned to the left.* Which is to be vnderſtood not onely of the voyce of Gods Miniſters, outwardly ſpeaking vnto vs in the miniſtery of the word, but alſo of the voyce of the ſpirit, ſecretly by the good motions thereof leading vs into all truth. For ſo our Sauiour accordingly promiſeth, that he *would ſend his ſpirit the comforter, who ſhould conuince the world of ſinne, righteouſneſſe and iudgement*; and that when hee is come, *hee ſhould leade the faithfull into all truth; and reueale vnto them things to come.*

Iam.1.14.15.

Mat.14.18.19.

1.Ioh.2.20.

1.Theſ.5.19.

Pſal.16.7.

Eſa.30.21.

Ioh.16.8.13.

§. Sect.6. The ſecond maine end at which the fleſh aymeth in luſting againſt the ſpirit.

The ſecond maine thing at which the fleſh aymeth in this conflict is, either to repreſſe and ſmother the good motions and inclinations which the ſpirit exciteth and ſtirreth vp in vs, or elſe to poyſon and corrupt them, that they may become vnprofitable and turned into ſinne. So when the ſpirit moueth vs to performe ſome good duty of Gods ſeruice, of iuſtice or mercy, it will labour to quench this motion, and to withdraw vs from it, either by alluring vs vtterly to neglect it, and to ſpend our time rather in purſuing worldly vanities; or by perſwading vs, that there is ſuch difficultie in it, that wee ſhall not bee poſſibly able to compaſſe and atchieue it; or if wee doe, that it will not bee worth our labour, or finally by intycing vs to deferre and delay it, becauſe we may bee fitter, or haue better opportunitie to performe it hereafter, than at this preſent; in which reſpect the Apoſtle ſaith, that through this oppoſite luſting of the fleſh, *wee cannot doe the good wee would.* But if it cannot perſwade vs either vtterly to neglect the duties of Gods ſeruice which hee commaundeth, or to deferre them till wee get ſome better opportunity, then it will endeauour to interrupt and diſtract vs in them, and to ſtaine them with our corruptions and imperfections, that they may not bee acceptable. As when wee ſet our ſelues to pray or heare the word, it will put into our minds worldly cogitations and wandring thoughts, that ſo we may not intend theſe holy exerciſes, or elſe oppreſſe our hearts with drowſie dulneſſe, deadneſſe of ſpirit and carnall wearineſſe, ſo as wee cannot performe them with any chearefulneſſe. And of this the Apoſtle complaineth; namely, *that when hee delighted in the law of God in the inner man, he ſaw another law in his members, warring againſt the law of his minde, and and bringing him into captiuitie to the law of ſinne which was in his members.* And this is the cauſe why our beſt righteouſneſſe becommeth like *a menſtrous cloth*, and why our beſt prayers, neede to be perfumed with the ſweete odours of Chriſts interceſſion, before they can aſcend vnto God, and become ſweete incenſe in his noſtrils.

Gal.5.17.

Rom.7.22.23.

Eſa.64.6.

§. Sect.7. The ends at which the ſpirit aymeth in luſting againſt the fleſh.

Contrariwiſe the ſpirit laboureth and endeauoureth to ſuppreſſe and ſubdue thoſe euill motions which the fleſh rayſeth in vs, and ſtill moueth vs to take the firſt and beſt opportunities of ſeruing God and doing his will. So alſo it purifieth our hearts by faith from all our ſinfull corruptions, and maketh vs to labour and ſtriue againſt our infirmities and imperfections, that we may with feruency of ſpirit and chearefulneſſe of heart, performe all holy ſeruice vnto God; and when in theſe our endeauours wee come ſhort of our deſires, through this ſinnefull fleſh which doth ſo *eaſily encompaſſe vs*, it moueth vs to bewaile our imperfections, and ſtill more and more to labour in the vſe of all good meanes, whereby we may attaine vnto more perfection; as wee ſee in the example of the Apoſtle *Paul*, who kept vnder this body of corruption, beating it, as it were, blacke and blew, that he might hold it with the luſts thereof in ſubiection; whereof when hee fayled and was either hindred from doing good, or led captiue vnto ſinne, he makes lamentable complaints of theſe rebellious luſts, and not contenting himſelfe with that portion of grace and godlineſſe vnto which hee had attained, he forgate what was paſt, and ſtill did labour and ſtriue to attaine vnto more perfection. And thus the ſpirit maſtereth and ſubdueth the fleſh, ſo as it cannot haue full liberty, and take its full ſwinge in ſinne, as it deſireth; according to that of the Apoſtle, *Whoſoeuer is borne of God doth not commit ſinne, for his ſeed remaineth in him, and hee cannot ſinne* (namely like the vnregenerate with full ſwinge and conſent of wil) *becauſe he is borne of God.*

Heb. 12. 1.
1. Cor. 9. 27.
Rom. 7. 23. 24.
Phil. 3. 12.
1. Ioh. 3. 9.

Chap. V.

Of the manner of the fight betweene the fleſh and the ſpirit in our ſeuerall faculties and parts.

§. *Sect.* 1. The conflict betweene the fleſh and the ſpirit in the mind.

But let vs deſcend to ſome particulars, and conſider the manner of this fight betweene the fleſh and the ſpirit in our ſeuerall faculties and parts. And that both the ſuperiour and inferiour faculties. In the ſuperiour, as both the minde and the will, whether wee conſider them ſeuerally or ioyntly. Concerning the former, the minde of the faithfull being but in part renewed and regenerate, the reliques of our ſinfull corruption doe remaine in it, which continually fight againſt the renewed graces of the ſpirit, they labouring to expell and thruſt them out, and the other to keepe their poſſeſſion and continue in them. So *Nazianzen; There is in mee* (ſaith he) *a double mind, the one being good followeth that which is good, the other being euill followeth alſo euill. That chearefully and willingly obeyeth Chriſt, and deſireth the light; this contrariwiſe is deuoted to fleſh and blood, and is ready to entertaine* Beliall *drawing vs to darkneſſe. Whereof it commeth to paſſe that this is delighted in earthly things and in the flitting and fraile profits of this life, as though they were the chiefe good, and loueth riotous feaſtings, hatred, gluttony, and the filthineſſe and wily deceits of the workes of darkeneſſe, and goeth the broade way, being compaſſed about with ſuch a darke cloud of folly, that it faineth vnto it ſelfe pleaſure out of its owne deſtruction. But the ſpirituall minde reioyceth in heauenly things, which we enioy through hope, placeth all confidence of life and ſaluation in God alone, eſteemeth worldly profits ſubiect to innumerable caſualties, as vile and contemptible ſmoke, loueth honeſt labours, pouerty and laudable cares, and taketh the narrow way that leadeth to life.*

Eſt mihi mens duplex, altera bona & boni ſequax: altera mala & mali conſectatrix: &c. Nazianzen. de calamit. animæ ſuæ. Tom. 2. Pag. 934.

§. *Sect.* 2. The conflict betweene the fleſh and ſpirit in the vnderſtanding

Now this conflict in the minde betweene the fleſh and the ſpirit, may be diuerſly conſidered in reſpect of the diuers faculties which belong vnto it. And firſt the vnderſtanding being in part regenerate and ſanctified, and in part vnregenerate and corrupted, partly inlightened with ſpirituall and ſauing knowledge, and partly obſcured with the reliques of ignorance; and not onely ſo, but alſo much defiled and depraued; there is a conflict maintained in it, betweene ſanctified knowledge and ſpiritual wiſedome on the one ſide, and carnall curioſitie, palpable ignorance, and that wiſedome of the fleſh which is worldly and diuelliſh on the other ſide. For firſt carnall curioſitie neglecting thoſe things which are profitable, neceſſary and reuealed to this end that wee ſhould know them, laboureth after nice and idle ſpeculations and curious queſtions, which as they are vſeleſſe and vaine, ſo alſo abſtruſe and ſecrete; or elſe diueth into Gods hidden counſels which he hath forbidden vs to ſearch and pry into. But ſauing knowledge not onely leaueth *ſecret things as belonging to the Lord our God*, but alſo repreſſeth and mortifieth, as much as may bee, that vaine curioſitie, and reſtraining vs from going about *to vnderſtand aboue that which is meete to vnderſtand, it vnderſtandeth in ſobrietie, according as God hath dealt to euery man the meaſure of faith.* It apprehendeth things reuealed as belonging vnto vs, and aymeth more at the vſe and fruit in practice, than at the theorie and ſpeculation, and to haue feeling and experience of a little, rather than a bare conceit and abilitie to diſcourſe of much. And yet it reſteth not in a ſmall meaſure, yea in truth not in the greateſt proportion, but ſtill it laboureth after ſpirituall growth and encreaſeth daily more and more vntill it come to perfection in Ieſus Chriſt. Secondly, this ſauing knowledge continually combateth with the contrary extreame, palpable ignorance; for our vnderſtandings are but partly inlightened with the knowledge of Gods truth, and the reliques of ignorance doe in part remaine. So the Apoſtle ſaith, that *we know but in part and ſee but as through a glaſſe darkly*; and yet wee ſtand not at a ſtay, but labour to attaine vnto that perfection of knowledge whereby wee

Deut. 29. 29.
Rom. 12. 3.
1. Cor. 13. 12.

ſhall know as we are knowne. And this is the cauſe of this conflict whileſt ignorance ſtriuing to keepe its place in the vnderſtanding, rayſeth thicke miſts and darke fogges to obſcure the light of truth, and to put out or dazle the eyes of the mind; and on the otherſide ſauing knowledge doth endeuour with the Sun-ſhine of truth ſhining clearely in Gods Word, to diſpell and ſcatter theſe miſty fogs by little and little, vntill it ſhine forth brightly vnto perfect day.

§. Sect. 3. The conflict betweene ſpirituall & carnall wiſdome.

Iam.3.15.

Finally, ſpirituall and renewed wiſedome fighteth with that wiſedome of the World which *is earthly, ſenſuall and deuilliſh*, as the Apoſtle calleth it; the one being ſo wholy taken vp and exerciſed in ſpirituall and heauenly things, which it ſeeth, knoweth and eſteemeth as moſt excellent, and therefore contemning worldly vanities as droſſe and dung, yea loſſe, in compariſon of them, it little looketh after them, whereof it commeth to paſſe, that it hath little policy, either to get and compaſſe, or to poſſeſſe and keepe them; the other being wholy deuoted to earthly things and tranſitory trifles, looketh onely downe-ward, and not being able to diſcerne the beauty of thoſe diuine excellencies (no more than thoſe eyes which hauing long pored in the darke, can behold the bright beames of the Sun, but are made more blind than any way illightened with them) it is onely delighted in beholding thoſe things whoſe beauty is ſubiect to the ſenſes and naturall reaſon; about which being continually exerciſed, it groweth very wiſe and quick-ſighted in diſcerning them, and very politique in plotting and vſing of all meanes both for the getting and keeping of them. And as theſe two vſe contrary Organs and Inſtruments, the one a ſpirituall, the other a carnall eye, ſo alſo contrary meanes and lights to diſcerne their contrary obiects. For the ſpirituall eye is beſt enabled to ſee diuine and ſpirituall things by the cleare light of Gods Truth ſhining in his Word, and the inward illumination of his Spirit, which maketh it better able to diſcerne thoſe things which are ſpirituall and heauenly; but the carnall eye (like the eyes of Bats and Owles) not being able to endure this Sun-like brightneſſe diſcerneth beſt of the excellency of worldly things in the night of ignorance, and then it is moſt cleare-ſighted to hunt after them, and moſt wily and politique to catch and hold them. And thus it is ſaid of meere naturall men, that the eyes of their minds doe only ſerue them to act cunningly the workes of darkneſſe, becauſe they beſt ſute with the darkneſſe of their vnderſtanding, according to that of the Prophet; *My people is fooliſh, they haue not knowne mee, they are fooliſh children, and haue none vnderſtanding, they are wiſe to doe euill, but to doe good they haue no knowledge.* So the Apoſtle telleth vs, *that they that are after the fleſh doe mind or ſauour the things of the fleſh, but they that are after the ſpirit the things of the ſpirit*; where by ſauouring or minding, he meaneth vnderſtanding, approuing and magnifying theſe things. The which as it is true of diuers perſons and ſubiects, ſo of the diuers parts regenerate and vnregenerate in the ſame perſon; and ſo whereas the Apoſtle ſaith, *that the naturall man vnderſtandeth not the things that are of the ſpirit*; learned *Zanchie* vnderſtandeth it not of him who is meerely carnall, but of the vnregenerate part of him who is ſanctified. And ſo in truth muſt the like words ſpoken by our Sauiour to the Apoſtle *Peter* be neceſſarily vnderſtood of his part alone which was vnrenued, *Math.16.23. Get thee behind mee Sathan, Thou art an offence vnto me; for thou ſauoureſt not the things that be of God, but thoſe that be of men*; ſeeing at this time hee was truly conuerted, and a famous Apoſtle of Ieſus Chriſt, who a little before had ſhewed, that in his part regenerate hee ſauoured the things of God, by that notable confeſſion of his faith in Ieſus Chriſt.

Ier.4.22.

Rom.8.5.

1.Cor.2.14.

Mat.16.23.

Mat.16.16.

§. Sect. 4. The conflict betweene the iudgement of the fleſh and ſpirit.

And thus wee ſee the conflict betweene ſpirituall wiſdome and carnall; from which ariſeth another betweene the iudgement of the fleſh and the ſpirit, for ſo farre forth as the mind is illightened with ſpirituall wiſedome and knowledge, anſwerably the iudgment diſcerning betweene truth & falſhood, right and wrong, good and euill, doth allow, approue and eſteeme the one, and diſalloweth, reiecteth and vilifieth the other, but ſo farre forth as it ſtill remayneth blinded and miſled through naturall ignorance, the iudgment miſtaketh errour for truth, wrong for right, and euill for good. So our Sauiour ſaith to the Phariſees, *yee erre not knowing the Scriptures.* And *Dauid* himſelfe being ignorant of the ſtate of the godly and wicked in this life in reſpect of proſperity and aduerſity, and that theſe things happen alike to all, was ready by a falſe iudgement to condemne the generation of Gods children; but after that going into the ſanctuary, his mind being inlightened with the knowledge of the truth, his iudgement then gaue right euidence. And the Apoſtle *Peter* being ignorant of the abrogating of the Ceremoniall Law after the death of Chriſt, and of the breaking downe of the partition wall betweene the Iewes and Gentiles, iudgeth the creatures of God vncleane which hee had ſanctified, and that he was ſo confined within the Land of Iury, that hee might not preach the Goſpell vnto the Gentiles: but when God by Viſion had inlightened his mind with the knowledge of the truth, hee reformed alſo the errour of his iudgement.

Mat.22.29.
Eccleſ.9.2.
Pſal.73.15.
Acts 10, 14, 34.35.

Acts 10.

§. Sect. 5. How theſe

And this is the conflict fought in the mind betweene knowledge and ignorance, true &

falſe

faculties of the mind preuaile one againſt the other.

falſe judgement, in which they (as it were) ſtab and wound one another, and interchangeably either of them preuayle ſometimes, and ſometimes are againe foyled and get the worſt. As for example, knowledge in the regenerate part of the minde aſſaulteth ignorance in the part vnregenerate, and with the light of Gods Truth, ſcattereth and diſpelleth the darke miſts of ignorance; and ſoone after ignorance through the neglect of reading, meditation, hearing the Word, Prayer and holy conferences gathereth ſtrength, and bleareth againe the eyes of the vnderſtanding, that it cannot ſo clearely, at leaſt after a ſauing feeling and experimentall manner, diſcerne the things of God, but then againe knowledge being renewed & ſtrengthened by thoſe holy exerciſes, recouereth it ſelfe and winneth the field. So truth in that part of the judgement which is regenerate entreth the liſts, and ſtriketh at errour in the vnregenerate part, giuing it ſuch a deadly wound that it neuer recouereth throughly of it, and for the preſent, it may be, falleth into a dead ſownde, but yet it oftentimes through the helpe of ſubtile ſophiſtry, nice and ſubtle diſtinctions and cunning Paralogiſmes, brought in to ayde it by the World, and corrupt affections of the ſinfull fleſh, which make aduantage to themſelues of vnprofitable errours, it recouereth ſtrength, and truth getteth a foyle for the time; but being againe renewed and confirmed by the light of Gods Word, it giueth errour in the end a ſhamefull ouerthrow.

§. *Sect.*6. The cauſe why the godly learned differ in judgement from one another.

From hence wee learne what is the cauſe why men not onely very learned, and endued with a great meaſure of knowledge, but alſo regenerate, godly and religious, doe often in their judgement much differ from one another in points of Religion; namely, becauſe their minds and judgements are but in part regenerate, ſo that the reliques of ignorance and errour do ſtill remayne in them, which is the cauſe that they know but in part, and ſee the truth of God (as it were) through a glaſſe darkly; like the man in the Goſpell who when his ſight was firſt reſtored, diſcerned men walking, as it had beene trees; the which imperfection of their ſpirituall ſight and knowledge, worketh in them onely a doubtfull opinion, and not any wel-ſetled judgement, which maketh them to take that way which their conceipt apprehendeth as the moſt likely and probable. Like diuers men intending to trauell towards the ſame City, who being vncertaine and doubtfull of the right way, doe chooſe diuers paths, one being more direct, and others leading them out of the way or much about; but yet all ayming to goe towards the ſame place, they are ready to returne into their way againe, and to make more haſte in trauelling, when vpon inquiry receiuing better information, they doe perceiue their former errour. And this alſo is the cauſe why the ſame men otherwiſe godly and religious, doe leaue the way of truth and fall into errours after their judgements haue beene truly enlightened, the fleſh preuayling ouer the ſpirit in a new aſſault, and dazling the eyes of their minde, whileſt with its miſts and fogs, it darkeneth the light which formerly did ſhine vnto them. The which befalleth them ſometimes not onely in the knowledge of thoſe points of Religion which are of leſſe conſequence, but alſo exceeding waighty & fundamentall, as we ſee in the example of the *Corinthians* and the *Galathians*, euen after the truth of the Goſpell had beene preached vnto them, the one erring in the doctrine of the reſurrection from the dead; the other in the mayne point of juſtification by faith in Chriſt without the workes of the Law. Where, by the way, we may note the errour of the Church of *Rome*, whileſt it teacheth that the Church cannot erre. For euery man liuing, hath the fleſh ſtill dwelling in him, & with it the reliques of errour and ignorance, which ſometime miſleadeth and miſguideth him; and that which is the condition of euery man, is the caſe of all, the ſame reaſon being of the whole and all the parts. And where as it may be objected that the Church hath ſpeciall promiſes of being enlightened by the Spirit and guided into all truth; to this I anſwere, that the like promiſes alſo are made to euery particular member of it, who notwithſtanding may and doe erre in ſome particulars, and therefore the promiſe is to be limited, firſt, vnto all truth neceſſary to our ſaluation; and ſecondly, that they ſhall by the Spirit receiue this priuiledge, that whereas the wicked continue and periſh in fundamentall errours, the faithfull though they may fall into them & continue in them for a time, yet they ſhall not liue and die in them, but ſhall in Gods good time after their going aſtray, heare the voice of Gods Word and Spirit reuoking and recalling them into the right path, *and ſaying, this is the way walke yee in it.*

Marke 8.24.

Iohn 16.13. 1.*Iohn* 2.20,27.

Eſay 30.21.

§. *Sect.*7. That this ſhould make vs to conforme our iudgement to the analogy of faith.

Againe, ſeeing through the fleſh dwelling in vs we are ſubject to ignorance and error, this ſhould make vs to conforme our judgement and opinion to the analogy of faith, & as to hold faſt thoſe doctrines which are maniſeſtly grounded vpon the Scriptures, ſo to be modeſt and ſober in mayntayning ſuch points as are doubtfull and controuerſall, when as other of our Brethren differ from vs; becauſe wee may erre by reaſon of thoſe reliques of ignorance remayning in vs; and they may erre alſo out of humane frailty, & therefore are rather to be pitied than hated, and to be drawne not with rigour, but *with the ſpirit of meekneſſe.* Finally, ſeeing the reliques of ignorance and errour will neuer

Phil. 3.15. *Gal.* 6.1.

leaue vs till death diuide vs, this muſt make vs labour continually in the vſe of all good meanes, wherby our mindes may be more and more illightned and our judgements informed in the knowledge of Gods Truth, that ſo we may be ſtrengthened againſt thoſe ſharpe encounters wherewith ignorance and errour will daily aſſault vs. And eſpecially we are to heare the Word, ſtudy and meditate in the Scriptures, and call often and earneſtly by feruent prayers for the aſſiſtance and illumination of Gods holy Spirit, wherby we may be preſerued from all errours and led into all truth. For if *Dauid* who was wiſer than his Ancients, and had attained vnto more knowledge than his Teachers, had need to make that prayer; *Open mine eyes, O Lord, that I may ſee the wonderfull things of thy Law*; and if the Apoſtle *Paul* who was immediately taught by Chriſt, and had receiued ſuch abundance of Reuelations, deſired aboue all things ſtill more and more to know Chriſt, and to find and feele the vertue and power of Chriſts Death and Reſurrection, then how much more ſhould we, who come farre ſhort of their perfection?

Pſal.119.18.

Phil.3.10.

§. Sect.8. The conflict in our thoughts and imaginations.

The next conflict which is to be conſidered in the minde is betweene the actions and operations of it, which like vnto the minde it ſelfe being partly ſpirituall, and partly carnall; doe continually ſtriue and fight againſt one another. And theſe are our thoughts and cogitations, our meditations and imaginations, which labour mutually to expell one another, and to keepe the minde in their ſole poſſeſſion. For when the Spirit lifteth vp the mind in diuine Contemplations, and cauſeth it to thinke and meditate on heauenly things as the end of our hopes; or on the ſeruice of God, the duties of Chriſtianity, or of our lawfull callings, as the meanes whereby wee may attaine vnto them; then the fleſh depreſſeth and pulleth it downe, and (as it were) clippeth the wings, or caſteth vpon them the lime or ſlime of ſin, when as it is ſoaring this lofty pitch, and by ſuggeſting ſuch thoughts as are ſimply worldly and wicked, or elſe impertinent and vnſeaſonable in reſpect of the preſent employment, doe cauſe it to ſtoop vnto earthly vanities, and ſo leauing the ſubſtance to catch a ſhadow. But the ſpirituall part finding it ſelfe thus defeated of thoſe ſpirituall excellencies, which ſo earneſtly it purſueth, doth not reſt thus dejected and depreſſed, but ſhaking off the thoughts of ſinful vanities and ſenſuall delights, and bathing it ſelfe in the precious bloud of Chriſt by a liuely faith, it is waſhed from the filth of earthly corruption, and as it were picking and pruning it ruffled feathers, when the Sun beames of Gods louing countenance ſhine vpon it, it leaueth the earth and vp againe it mounteth in ſpirituall & heauenly thoughts. And remembring that we are but Pilgrimes on earth, and that Heauen is our Country, it cauſeth vs by diuine Meditations to haue our conuerſation there, whileſt our bodies are on earth; and knowing that wee are riſen with Chriſt, it maketh vs to ſeeke thoſe *things which are aboue, where Chriſt ſitteth at the right hand of God, and to ſet our affections on things aboue, and not on things which are on the earth.*

Phil.3.20.
Col.3.1,2.

§. Sect.9. The conflict betweene ſpiritual and carnall memory.

And this is the conflict betweene the fleſh and the ſpirit in our mindes and vnderſtandings. To this wee may adde the combats that are betweene them in our memories; for theſe being but in part regenerate, and the reliques of corruption remayning in them, there is a great conflict whileſt the memory ſo far forth as it is ſpirituall, laboureth to blot out and deface all worldly, wicked and ſinfull impreſſions, and to haue imprinted in it, thoſe heauenly and ſpirituall documents and inſtructions which haue beene entruſted vnto it by the ſanctified vnderſtanding; and whileſt it endeauoureth to caſt out the rubbiſh and noyſome filth of prophaneneſſe, ribaldry, ſcurrilous jeſts, maliciouſneſſe and all manner of impiety and wickedneſſe, that ſo it may be a fit, ſure, and faithfull treaſury of wiſe Sayings and Religious Diſcourſes. And contrariwiſe whileſt on the other ſide the fleſh and vnregenerate part ſtandeth in direct oppoſition to the ſpirit, by re-printing and repeating thoſe leſſons of impietie and prophaneneſſe which before our conuerſion eſpecially, and ſince alſo wee had learned in the Schoole of the Deuill and the World; & by working in vs obliuion and forgetfulnes of all good things, whereby theſe heauenly treaſures and ſpiritual jewels are (as it were) preſently caſt out of doores, as ſoone as they are receiued, theſe holy leſſons are no ſooner written but they are preſently blotted out & cancelled; and theſe waters of Life doe no longer ſtay with vs, than common water continueth in a leaking veſſell, or in a Siue.

§. Sect.10. Of the conflict betweene the Fleſh and the Spirit in the conſcience.

Finally, there is alſo the like conflict betweene the fleſh and the ſpirit in the conſcience, whereby I vnderſtand not the fight betweene it and the will, affections, and carnal appetite, which may be in thoſe who are vnſanctified and meerely naturall, of which I ſhall ſpeake more in the following diſcourſe; but that conflict which is in the ſame faculty, as it is partly regenerate and renewed by the ſanctifying grace of the Spirit, and partly vnregenerate, the reliques of ſinfull corruption remayning in it. For as it is regenerate, it is ſo inlightned and rectified by the Spirit of Grace, that like a true witneſſe, it giueth an infallible teſtimony betweene God and vs, excuſing vs when we doe well, that wee may proceed in well doing, and accuſing vs when we haue done euill, that we may forſake it and recouer our ſelues by vnfained repentance, yea, before the doing of either of them both, it giueth teſtimony and approbation vnto that which is good, that wee may imbrace and practiſe it, and alſo diſcouereth that which is wicked and ſinfull, that wee may ſhun and auoid it. Neither doth it onely play the part of a witneſſe, but alſo of a Iudge, and according to this true euidence, it either iuſtifieth vs or pronounceth the ſentence of condemnation againſt vs. From the former whereof ariſe peace, comfort and ſpirituall joy in the Holy Ghoſt, whereby wee are incouraged to proceed in all holy duties; and from the other, either feare whereby we are reſtrained from falling into ſinne, or ſorrow *and repentance not to be repented of, cauſing ſaluation*; after that wee are falne. But contrariwiſe as the conſcience is vnregenerate it remayneth blinded with ignorance & corrupted with maliciouſneſſe, and therefore is continually ready to play the part of a falſe witneſſe; either dawbing and colouring ouer our ſin with deceiptfull colours, that we may ignorantly fall into it; or excuſing it, being committed as though it were veniall or none at all, that we may continue in it without repentance; or on the other ſide it is ready to accuſe vs when we do wel, and in the ſeruice of God, or the vſe of our Christian liberty about things indifferent, to raiſe in our minds ſuperſtitious feares and cauſeleſſe doubts, that ſo we being affrighted, may be hindered from Chriſtian duties, or diſcouraged after wee haue done them. And ſo anſwerably it playeth the falſe Iudge, condemning where God and a good conſcience iuſtifie, & iuſtifying where they cõdemn. The which falſe ſentence is the cauſe of carnall ſecurity, when we continue in ſin, & of cauſeles terrours & needleſſe feares, when we are carefull to performe our duty. The which if at any time it be reuerſed by a good conſcience inlightened by Gods Word and holy Spirit, and the vglineſſe and haynouſneſſe of ſin be diſcouered and layed open; then the carnall and corrupt part of conſcience which before ſeemed ſeared and ſenſeleſſe, being pricked and awakened, filleth the minde with loude cryes and grieuous accuſations, with terrible horrours and hideous feares, and now as eagerly moueth to deſpaire, as it did before to ſecurity and preſumption; telling vs that our ſinnes are vnpardonable, and that it is too late to turne from them by repentance. But then againe the good conſcience putteth it to ſilence, and allayeth and quieteth the fury of it, by witneſſing vnto vs that our hearts are vpright with God, notwithſtanding that wee haue beene ouertaken, and haue falne through frailty and infirmity; or at leaſt by bathing it ſelfe from the filth of ſin in the precious bloud of Ieſus Chriſt, which is ſufficient to purge vs from the pollution euen of thoſe ſinnes which are wilfull and preſumptuous; with which waſhing of bloud applyed by the hand of a liuely faith, it cauſeth vs to joyne that waſhing of water, in the teares of vnfained repentance and amendment of life.

2.Cor.7.10.

Chap. VI.

Of the manner of the conflict betweene the Fleſh and Spirit in the will, heart and affections.

§. Sect. 1.
Of the conflict betweene the carnall and renewed will.

ANd thus haue wee ſhewed the conflict betweene the Fleſh and the Spirit in the mind and vnderſtanding with thoſe faculties which belong vnto it. Come wee now to that fight which is between them in the will; the which is much more ſharpe and ſenſible; for it likewiſe being partly regenerate and partly vnregenerate, there is a continuall combat bebetweene theſe contrary factions, whileſt the regenerate part willeth and imbraceth that which is good, and nilleth and rejecteth that which is euill; and contrariwiſe the part vnregenerate willeth & chooſeth that which is euill, and nilleth and refuſeth that which is good. As for example, the ſpirituall part being guided by the vnderſtanding, inlightned with ſauing knowledge, chooſeth and imbraceth God as the chiefe happineſſe, and refuſeth and contemneth the World and earthly vanities, the ſeruice of Sathan, and the momentany pleaſure of ſin, which in the end bring death & deſtruction, though they for the preſent be bitter to the fleſh, and much more imbittered by afflictions, and theſe be ſweet and delightfull to the carnall appetite. But contrariwiſe that part of the will which remayneth vnregenerate, being directed by that wiſdome of the fleſh which is worldly, ſenſuall and Deuilliſh, neglecteth and refuſeth the preſent comforts of grace which it rellisheth not, and the future hopes of heauenly happineſſe, which it knoweth not, as being out of ſight and beyond the apprehenſion of ſenſe, vncertaine and not to be compaſſed without great difficultie; and contrariwiſe chooſeth and imbraceth this preſent World with the vaine honours, vncertaine riches and ſinfull pleaſures of it becauſe they are ſubject to the ſenſes, and may be had in preſent poſſeſſion. In which conflict they mutually encounter one another; and as they get their aduantages, ſometimes the one and ſometimes the other preuaileth, and cauſeth the aduerſe part to giue ground. And this conflict with the iſſue of it the Apoſtle felt in himſelfe, *Rom.7.15. For that which I doe I allow not; for what I would, that doe I not, but what I hate that doe I.* And againe, *To will is preſent with mee, but how to performe that which is good I find not; for the good I would, I doe not, but the euill which I would*

Rom.7.15.

tuiretiego ſu- ſpirabam liga- tus, non ferro alieno ſed mea ferrea volunta- te, &c. Aug. confeſſ. l. 8. c. 5.

would not, that I doe. So *Auguſtine* confeſſeth, *that whileſt he deſired his ſound conuerſion, he found himſelfe bound, not with other mens chaines, but by his owne Iron and obdurate will. The enemy* (ſaith he) *did hold my will, and thereof made a ſtrong chaine to binde me; for out of peruerſe will, ſprung vnlawfull luſt, and whileſt I obeyed luſt, it became a cuſtome, and whileſt the cuſtome was not infringed it became neceſſity, with which linkes infolded one in another, a chaine, as I ſaid, was made, and held me bound in a miſerable ſeruitude. And my will renewed which begun to moue mee to worſhip and enioy thee freely my God, and onely ſure ioy, was not yet fit to ouercome the other confirmed by age. And ſo my two wils, one old, the other new, that carnall and this ſpirituall, did fight betweene themſelues renting my ſoule in ſunder by this their diſcords. And ſo I vnderſtood in mine owne experience that which I had read, how that the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh. And I ſurely was in both, but yet more I in that which I approued in my ſelfe, than in that which I diſallowed. For in this rather I was not I, becauſe for the moſt part I did ſuffer that vnwillingly which I did willingly.* And a little after. *Doe not diuers wils diſtract the heart of man when hee deliberateth what to preferre in his choyſe? And all appeare good and ſtriue with themſelues, till at length one thing be choſen, vnto which all the will is carried, together which before was diuided in ſunder. And ſo when eternity delighteth aboue, and the pleaſure of temporall good detaineth below, the ſame ſoule doth not with the whole will, will this or that, and therefore it is diſtracted with much griefe, whileſt it preferreth that in true iudgement, and yet cannot part with this through long acquaintance.*

Confeſſ. Lib. 8. cap. 10.

§. *Sect.* 2.
Of the conflict between faith and infidelitie and preſumption.

And thus wee haue ſeene the combat betweene the fleſh and the ſpirit in the vnderſtanding and will ſeuerally; now let vs come to that conflict which is in them being ioyntly conſidered, between faith and the contrary extreames, infidelity and vaine preſumption. The which I referre to both theſe faculties, becauſe (as I take it) the firſt beginnings and leaſt degrees of faith are chiefly in the will and heart, euen as the perfection and higheſt degrees of it are in the mind and vnderſtanding. For after a man by humiliation and contrition is fitted and prepared to receiue faith, and after that the Law hath brought him to a true ſight and ſenſe of his ſins, of the puniſhments which by them hee hath deſerued, and that by himſelfe his eſtate is deſperate and remedileſſe, being vtterly vnable to come out of this miſerable & forlorne condition; and that the Goſpell hath generally ſhewed that Ieſus Chriſt, ſent into the World by his Father to this end, is an alſufficient Sauiour, who by his bloud purgeth vs from the guilt and puniſhment of all our ſins, and by his righteouſneſſe and obedience iuſtifieth ſinners; then the Spirit of God aſſiſting the Miniſtery of the Word, worketh thereby in his heart ſome earneſt deſires to be made partaker of Chriſt and theſe benefits, which wee call hungring and thirſting after his righteouſneſſe: and this I affirme to be the firſt degree of iuſtifying faith; and not onely a preparation vnto it, becauſe they are pronounced bleſſed who thus hunger and thirſt after Chriſt and his righteouſneſſe, and there is no bleſſedneſſe to thoſe who liue in the ſtate of infidelity. Then there is wrought in his will a firme reſolution to chuſe Chriſt alone for his Sauiour, and to reſt and relye vpon him onely for his ſaluation, which is the ſecond degree of true faith, vnto which when the Chriſtian hath attained by the liuely ſenſe and experimentall feeling of Gods loue in his holy Ordinances, of the vertue and power of Chriſts Death and Reſurrection for the mortifying of his ſins, and the renewing and quickening of him in all ſauing graces, and finally, by his daily walking with God in the works of holineſſe and righteouſneſſe, and that ſweet communion which he hath with him in ſpirituall exerciſes, hee groweth from one degree of faith to another, till at laſt there be wrought in the mind not onely a certaine, but alſo a full perſwaſion of Gods loue, the remiſſion of his ſins and his owne ſaluation. But yet the fleſh and reliques of corruption remayning in vs, when wee haue attained vnto the greateſt perfection which this life yeeldeth; as in the part regenerate, there is full and certain perſwaſion, ſo in the vnregenerate part dwelleth doubting, infidelity and vaine preſumption, which continually aſſault one another, and ſometimes the one, ſometimes the other preuayleth and getteth the better in the particular skirmiſhes, although in the concluſion and end of the fight, faith alwayes ouercommeth and obtaineth a full and finall victory. In the meane time, euen after that by faith we haue laid hold on the promiſes, and haue growne to a great meaſure of ſtrength, and to an high degree of perſwaſion, doubting and infidelitie taking the opportunity of ſome grieuous temptation, doe giue vnto our faith many wounds and foyles, of which notwithſtanding it recouereth vpon the renewing of our couenant with God, receiuing the Sacrament which is the ſeale of it, the applying afreſh of Gods gracious promiſes, the remembrance of his former mercies, and the renewing of our repentance, eſpecially for our latter ſlips and fals. And this we ſee in the example of *Sara* and *Abraham*, who after that by faith they had receiued Gods promiſe, were ſo farre foyled with doubting, that they could think of no meanes of bring-

Math. 5. 6.

Heb. 11. 11.
Rom. 4. 19.

ing it to paſſe, but by ſubſtituting *Hagar* in her place. Of *Peter* who beleeuing in his Lord and Maſter, ſo reſted vpon his Word and Power, that he walked towards him on the waters, but ſunke into the water, after he had firſt ſunke through doubting and vnbeliefe, when he ſaw a boyſterous blaſt of wind threatning a ſtorme, and therefore was reproued for his doubting. So the father of the poſſeſſed childe cryeth out, *I beleeue, Lord helpe mine vnbeliefe.* But moſt notably doth this appeare in the example of thoſe great Worthies *Iob* and *Dauid*; for the former we ſhall ſee him ſometime complayning as a man vtterly deſperate, curſing the day of his Natiuity, and challenging God as his enemy, and at another time profeſſing his faith and aſſurance of ſaluation, and reſoluing that though God ſhould kill him, yet hee would ſtill truſt in him. And for the other we ſhall ſee him in the Book of the *Pſalmes*, one while (as it were) a man vtterly rejected of God and forſaken, and ſoone after (as it were) riding in triumph after victory, and euen glorying in the ſtrength of his faith and confidence in God. Whereby it appeareth that there is in euery man regenerate a notable conflict betweene faith and vnbeliefe, whereof it commeth to paſſe, that Gods deareſt children may oftentimes, not onely be foyled with diffidence and doubting, but alſo in ſome grieuous temptations may fall into ſome deſpaire of Gods mercy and loue towards them; the which notwithſtanding differeth from that deſpaire which is in the wicked and reprobate, in that theirs is totall and finall, whereas the faithfull lie in it onely for a time, whileſt the violence of the temptation preſſed vpon them by the Deuill and the fleſh laſt, and is not totall, ſeeing their faith euen in the greateſt brunt fighteth and ſtriueth againſt it, and in the end getteth the vpper hand. Contrariwiſe, our faith is ſometime aſſaulted with preſumption, wherby the fleſh mooueth vs falſly to apply the promiſes, and to preſume of Gods loue and our owne ſaluation, for though theſe doe potentially belong to all the faithfull, yet they cannot actually be applyed vnto them, ſo long as they liue and lie ſecurely in ſome knowne ſins without repentance, eſpecially thoſe promiſes which concerne temporary benefits, which are preſent pledges & pawns of Gods loue and fauour. But againſt theſe alſo faith preuayleth, when as it purifieth our hearts, bringing vs to a ſight and ſenſe of our ſinnes, to a loathing and deteſtation of them, and to a conſtant reſolution and earneſt endeauour to labour to forſake them for the time to come; and ſo againe afreſh applyeth the promiſes vnto vs, as hauing now juſt intereſt and right vnto them.

*Math.*14.30.

Iob 3.1.3. & 7. 20. & 6,4.

*Iob.*13,15. & 19.25.

*Pſal.*42.6. & 73. 13,77,10. & 23. 4.31.23,46.2.

§. Sect. 3. That the conflict betwe ene the fleſh & the Spirit is moſt turbulent and ſenſible in the affectiõs & ſenſuall appetite.

And thus haue wee ſeene the conflict betweene the fleſh and the ſpirit in the ſuperiour faculties: the like may be obſerued in the inferiour ſeated in the heart, as affections, paſſions and ſenſuall appetite; the which though they be no more corrupt than the other, yet the corruption in them is much more ſenſible, and though the conflict be no more dangerous, yet is it much more turbulent and violent. For as the poyſon in the braine is as mortall and pernicious, as any other, and not reſting there alone, but diffuſing it ſelfe into all the parts of the body, doth benumme and dead them; but that which is receiued into the ſtomacke is much more raging and painfull, ſending vp poyſonous vapours into the head wherewith it is annoyed and mortally affected: ſo the poyſon of corruption hauing tainted the vnderſtanding faculties, doth from thence deſcend to the heart and affections, infecting them with their malignity; but that which is infuſed into them, doth cauſe a more raging and violent diſeaſe, which is more ſenſible and grieuous, and becommeth more dangerous to the ſoule ſick in ſinne, becauſe theſe inferiour faculties being corrupted, doe worke alſo vpon the will and vnderſtanding, ſtriking vp their poyſon backe againe vnto them with redoubled violence. For as the outward objects moue and affect the ſenſes, and they the heart and affections, ſo they being thus moued doe moue the wil, and the wil draweth alſo the judgement and vnderſtanding. But though theſe ſenſuall faculties are more groſſely poyſoned, and therfore ſeeme more deſperately incurable; yet the Spirit of God working alſo vpon theſe parts, doth purge them from their contagious humours, and comforteth the heart with ſuch ſpirituall cordials, and ſtrengtheneth it with ſuch heauenly antidotes, that ſpirituall health is in ſome meaſure recouered. But for as much as in this life the poyſon of corruption is not wholly expelled, and ſo they are not fully perfected, there is a continuall conflict betweene health and ſickneſſe, the antidotes and the poyſon, the heart and affections, as they are renewed and ſanctified, and as they remayne corrupted and vnregenerate. For the hard ſtone in the heart ſtriueth with the ſoft fleſh, rebellion with obedience, corruption with grace, and whileſt the Spirit draweth the heart vnto God, and ſpirituall and heauenly things, that it may inſeparably cleaue and adhere vnto them, the fleſh pulleth it backe & withdraweth it from them, and laboureth to keepe it ſtill fixed and faſtned vpon earthly & worldy vanities.

§. Sect. 4. Of the conflict betweene the affections and paſſions.

And from the ſame cauſe ſpringeth that continuall conflict which is betweene the affections and paſſions, wherein ſometimes the ſame affections diuided (as it were) betweene grace and corruption, doe fight and ſtriue againſt themſelues, and ſometimes being croſſe matched doe mutually oppoſe and encounter other affections and paſſions which are contrary & oppoſite vnto them; the former combate being exerciſed in contrary, the latter about the ſame ſubjects. Thus the loue of God, and of ſpirituall and heauenly things is aſſaulted with ſelfe-loue, loue of the world, and hatred of thoſe Diuines excellencies; Affiance in God, his prouidence and promiſes, with confidence in the creatures, and diffidence in the all-ſufficient creatour; zeale of Gods glory with carnall blind zeale, coldneſſe and lukewarmeneſſe: the feare of God which is ingenuous and filiall, with feare of men, and that feare of God which is ſlauiſh and ſeruile; Hope in God, with earthly hopes; and alſo with preſumption and deſpaire; ſorrow for ſinne, with worldly ſorrow which cauſeth death, and alſo with retchleſneſſe and carnall ſecuritie; joy in the holy Ghoſt and ſpirituall rejoycing in God, with carnall joy in the pleaſures of ſinne, and deſperate griefe for worldly loſſes; Alacritie and chearefulneſſe in Gods ſeruice, with carnall chearefulneſſe in purſuing our ſenſuall and ſinfull luſts, and alſo with lumpiſh heauineſſe, dulneſſe, deadneſſe of heart and carnall wearineſſe. In which conflict though the ſpirit receiue many foyles through the raging violence of theſe wilde and rebellious paſſions, and is oftentimes ſo wounded, that in outward appearance there ſeemeth to bee no life remaining, yet it proueth to bee but a dangerous ſownd, out of which recouering with redoubled valour, it reneweth the conflict and getteth the victory. Though it ſeeme but a ſmall ſparke remaining of a great fire, almoſt extinguiſhed with a flood of paſſions, and ſo couered vnder the aſhes of corruptions that it ſcarce appeareth, yet when the ſpirit of God doth blow vpon it, it encreaſeth in ſtrength to a great flame; and finally though whileſt the ſtorme laſteth, like a ſhip in a mighty tempeſt, it is ſo hid vnder the waues of ſinfull paſſions, that ſcarce any ſhew or ſemblance of grace remaineth, yet the good ſpirit of God aſſwaging the tempeſt and becalming theſe rough and raging Seas, like the ſhip which ſeemeth lately ſuncke, they re-appeare & ſhew themſelues in their former beautie, and being helped on with that diuine breath, they carry vs forward in all Chriſtian courſes (as it were) vnder full ſayles, with a proſperous wind and tide.

Chap. VII.

Of the effects which this Conflict betweene the fleſh and the ſpirit produceth in vs.

§ Sect. 1. That the man regenerate cannot, with full conſent of will chuſe or refuſe either good or euill.

WE haue ſeene the manner of the conflict betweene the fleſh and the ſpirit in our ſeuerall parts and faculties; now let vs briefly conſider of the effects which it produceth in vs. And theſe are either in the will and deſires, or in the workes and actions. Concerning the former; from this conflict betweene the fleſh and the ſpirit, ariſing from the imperfection of our regeneration this effect is wrought and cauſed in the man regenerate, that hee cannot with his whole will and full conſent, either chooſe and embrace, or refuſe and reject either good or euill; becauſe being partly regenerate and partly vnregenerate, his will is deuided, and accordingly doth at the ſame time refuſe and chooſe, both the euill and the good. For when the will as it is regenerate would doe that which is good, or auoide and ſhun that which is euill, that part which remaineth vnregenerate ſtruggleth and hindereth, and when this would embrace the euill or refuſe the good, the regenerate part reſiſteth and oppoſeth. And this is that *Law* which the Apoſtle ſaith hee found in himſelfe, namely, that when hee *would doe good, euill was preſent with him*; and that when hee *delighted in the law of God after the inner man; he ſaw another law in his members, warring againſt the law of his minde, and bringing him into the captiuity of the law of ſinne which was in his members.* From whence ariſeth a notable difference betweene the ſins of the regenerate and the vnregenerate, which though they be all one in reſpect of the act and deed done, yet not in reſpect of the agent and manner of doing. For the regenerate man cannot commit a knowne ſinne with full conſent of will, but there is a reluctation and reſiſting againſt the fleſh, not onely in his conſcience, but alſo in his heart, will and affection. For being ſpirituall and regenerate in all the faculties of his ſoule, the chiefe and principall part of his will adhereth to the law of righteouſneſſe deſiring in all things to yeeld obedience vnto it. And conſequently it reſiſteth the motions of the fleſh, nilling that which it willeth; And if through frailty and weakeneſſe it be ouercome, it hateth and and deteſteth that ſinne with which it is taken captiue, and maketh the Chriſtian to be much diſpleaſed with himſelfe becauſe hee hath committed it. Hee conſenteth to the law of God that it is holy and good, and is more delighted in it, than in the bewitching pleaſures of ſinne. An example whereof we haue in *Dauid*, who though by his fleſh he was drawne, not onely in his will to embrace, but alſo in his actions to practiſe ſome grieuous ſinnes, yet hee truely ſaith of himſelfe, that in his *heart hee hated euery falſe way, and that he would haue reſpect to Gods ſtatutes continually.* But the vnregenerate man though he ſometime feeleth ſome pangs of conſcience checking him for his ſinnes, ſo as hee cannot ſecurely ſleepe in them without diſturbance, yet he liketh and

Rom. 7. 21. 23.

Pſal. 119. 104. 118.

loueth them with all his heart, he willingly obeyeth his ſinnefull luſts, he pleaſeth and delighteth himſelfe in them; neither doth any thing trouble him, but the feare of a guilty conſcience, apprehending and expecting deſerued puniſhment; ſo that hee inuerteth the Apoſtles ſpeech and is ready to ſay, *the euill I loue that doe I not, but the good I hate that doe I.*

§. Sect. 2. The regenerate man cannot at all times doe the euill which the fleſh chuſeth. *Gen* 39.9.

The effects which ariſe from this conflict in the actions and workes of the man regenerate are diuers: firſt that hee cannot doe the euill at all times which the fleſh chuſeth and imbraceth. And this *Ioſeph* intimateth in his deniall of the wicked ſuite which his miſtreſſe made vnto him: *How can I doe this great wickedneſſe and ſinne againſt God?* And what reſtrained him? ſurely the feare of God and his holy ſpirit which would not ſuffer him to fall into ſo great a wickedneſſe. Secondly that hee cannot commit ſinne as the wicked doe with full conſent of will; for ſinne being depoſed from its regency, cannot raigne and rule in the whole man as in times paſt, but is confined vnto a part alone; and ſo farre forth as wee are regenerate wee cannot ſinne. According to that of the Apoſtle; *Hee that committeth ſinne is of the Diuell, whoſoeuer is borne of God doth not commit ſin, for his ſeed* (that is regeneration or the ſeed of the ſpirit) *remaineth in him; and hee cannot ſinne becauſe hee is borne of God.* Thirdly that hee cannot walke in the way of ſinners, but propoundeth vnto himſelfe to worſhip and ſerue the Lord in holineſſe and righteouſneſſe; in which courſe though ſometime he ſlippeth and falleth, and ſometime erreth out of the right way for a little ſpace, yet the Spirit of God dwelling in him and conuincing him of his ſinnes, and ſhewing vnto him the digreſſions and errors of his life, exciteth him to riſe againe after his fals, and to returne into his old and right way by renewing his repentance. Whereby it appeareth that they who liue and continue in knowne ſinnes, and make a daily practice of committing wickedneſſe, haue not the worke of regeneration ſo much as begun in them, though they make neuer ſo glorious a profeſſion, and (like *Herod*) doe many things prayſe-worthy in the ſight of men.

1. *Ioh.* 3.9.

§. Sect. 3. By reaſon of this conflict he cannot doe the good hee would.

Secondly, by reaſon of this conflict the man regenerate cannot doe the good hee would, nor yeeld that perfect obedience to Gods law which it requireth and hee deſireth. So the Apoſtle out of his owne experience ſaith, that the fleſh *luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, ſo that wee cannot doe the things that we would.* And againe, *what I would that doe I not, but what I hate, that doe I. To will is preſent with me, but how to performe that which is good I find not.* For when hee would runne the Chriſtian race, the ſinne that *compaſſeth him* doth clinge about his necke, and either maketh him for wearineſſe to ſit downe, or to runne forward ſlowly and with great difficultie. It giueth him ſuch blowes and wounds, that hee is often foyled and faileth in his courſe; and when he recouereth himſelfe and riſeth by repentance, though hee laboureth and much deſireth to redeeme his loſt time with his future haſt and ſwiftneſſe, yet after his wraſtling & combate, he goeth on his iourney but haltingly, yea and is often times ſo dazled and blinded with the deceits of the fleſh, that he erreth and goeth aſtray, and oftentimes is haled with violence into the by-wayes of ſinne and wickedneſſe. Whereof it is that our beſt obedience is imperfect, euen after wee are regenerate, and our beſt actions ſo ſtained and defiled by our ſinfull fleſh, that were not their imperfections couered with Chriſts perfect obedience, and their pollutions waſhed away in his blood, they would neuer be acceptable in the ſight of God; for though they ſpring from the pure fountaine of Gods ſpirit, yet running through the filthy puddle of our ſinnefull fleſh, they are hereby defiled and looſe their natiue beautie and puritie.

Gal. 5.17.
Rom. 7.15.18.
Heb. 12.1.

§. Sect. 4. That though the fleſh cannot wholly hinder the ſpirit from good actions, yet it interrupteth it in them.

It is true, that the fleſh in this conflict doth not wholly hinder and withdraw the regenerate man from performing of his duty, nor alienate his mind and heart from the ſtudy and embracing of godlineſſe and righteouſneſſe, but yet it ſtill endeauoureth to doe it, and though it cannot make him to ſtand ſtill or turne backe againe, yet like a heauy burthen it preſſeth him downe and hindereth him in his iourney; though it cannot make him deſiſt running the Chriſtian race, yet it caſteth many blocks in his way, and often trippeth at his heels to make him ſtumble & fall; though it cannot quench and extinguiſh his deſire to ſerue and pleaſe God, yet it much abateth the heate and feruour of his zeale; and though it cannot quite cruſh and ſincke him; yet it will ſo ſhrewdly bowe and buckle him together, that hee is ready to complaine with *Dauid*, that he *is crooked and bowed downe greatly, and therefore goeth mourning all the day long.* The conſideration whereof ſhould moue euery Chriſtian to bee humbled in the ſight of his owne frailtie, wants and imperfections, to deny himſelfe and his owne righteouſneſſe, that hee may wholy reſt vpon the perfect and al-ſufficient righteouſneſſe and obedience of Ieſus Chriſt for his iuſtification, and to aſcribe vnto God the whole glory and prayſe of his ſaluation. For the mind, will, heart and affections, which are the cauſes and fountaines from which all our workes doe ſpring, being in part regenerate, and in part vnregenerate, partly ſpirituall and partly carnall, all our workes and actions which proceed and ſpring from

Pſal. 38.6.
Eſa. 64.6.

them

1 Cor.10,12.
Phil.2,12.
Prou.4.24.
Heb.3.13.
12.13.
Rom.7.23.
Prou.4.23.
Heb.3.13.
Heb.12.13.

them muſt needs bee of the like nature. So alſo it ſhould moue vs to worke out our ſaluation *with feare and trembling, and whileſt wee ſtand to take heede of falling*; ſeeing wee are ſo full of frailty, and are ſo much weakened vnto all good actions through the malignitie and continuall oppoſition of our ſinnefull fleſh. This ſhould make vs to keepe a narrow watch ouer our hearts, that they *bee not hardened through the deceitfulneſſe of ſinne, and to lift vp the hands which hang downe, and the feeble knees, and to make ſtraight pathes for our feete, leaſt that which is lame be turned out of the way*, as the Apoſtle exhorteth. It ſhould cauſe vs to mourne and grone in the ſight and ſenſe of our carnal corruption, hindering vs in all good actions, and leading vs captiue vnto ſinne, and to cry out with the Apoſtle, *wretched man that I am, who ſhall deliuer me from the body of this death?* Finally it ſhould moue vs to poure forth daily vnto God moſt feruent and effectuall prayers, deſiring him to annoynt our ſtiffe limbes with the oyle of his Spirit, and to enlarge our hearts, that wee may runne more chearefully and ſwiftly in the way of his Commandments, to ſtrengthen vs daily with his might, and to ſend continually into vs freſh ayds of his ſanctifying graces, whereby wee may bee inabled to withſtand the continuall aſſaults of the fleſh, to ſubdue and mortifie it with the luſts thereof, that it may not bee able to reſiſt the good motions of his Spirit, and hinder our Chriſtian courſe in the way of godlineſſe; and in his good time wholy to aboliſh this our enemy, and to giue vnto vs a full and a finall victory ouer it in Ieſus Chriſt.

CHAP. VIII.

Of the ſubject of this Conflict betweene the fleſh and the ſpirit.

§. Sect.1. There can be no conflict in them that are perfectly ſanctified.

THe next point to be conſidered in this conflict betweene the fleſh and the ſpirit, is the ſubject of it where and in whom it is fought; The which is ſuch perſons as are regenerate, and the faithfull onely, whileſt they liue in the world: for in them only is the cauſe of this conflict, which is the cohabitation of theſe enemies which aſſault and reſiſt one another. Neither can there bee any ſuch combate in the glorified Saints, becauſe they are perfectly ſanctified, and haue no reliques of the fleſh or ſinnefull corruption remaining in them, and conſequently no enemy to oppoſe and reſiſt the ſpirit. For whereas it may be objected that there was a conflict in our Sauiour who was perfectly holy, when being in his agony he prayed to haue the cup paſſe from him, and then ſubmitted his will to his Fathers, *Not my will but thine bee done*; To this I anſwere, that this was not the conflict betweene the fleſh and the ſpirit; but as the Schoolemen ſpeake betweene two wils in Chriſt, the ſuperiour and the inferiour, or the will of reaſon, and the will of ſenſuality, the one being the will of the fleſh or naturall appetite and concupiſcence, the other the will of the man or the reaſonable creature, as the Apoſtle *Iohn* ſeemeth to diſtinguiſh them. Thus the Diſciples hauing long watched, by their inferiour will and ſenſuall appetite deſired ſleepe; But the will of reaſon ſhould haue ouerruled this, and therefore becauſe it did not, our Sauiour reproueth them, *Could you not watch with me one houre?* So a man may by his inferiour will deſire to eate and drinke, and in his ſuperiour will may deſire rather to abſtaine, that it may bee conformable to Gods reuealed will, requiring that wee ſhould humble our ſelues by faſting and prayer. So when death approacheth a man may in his inferiour will and naturall appetite, deſire to liue, and yet in his reaſonable will ſubmit himſelfe to Gods good pleaſure; Yea deſire in many reſpects to bee diſſolued and to bee with Chriſt. And thus our Sauiour being man and in all things like vnto vs, ſinne onely excepted, deſired that the cup of his paſſion might paſſe from him in his inferiour will and naturall appetite, which ſhunneth death and ſeeketh the preſeruation of it ſelfe; but in his reaſonable will conſidering the end why hee came into the world, which was by his death to glorifie God in perfecting the worke of our redemption, he ouerruled the naturall appetite and did wholy ſubmit himſelfe to the will of his Father. Neither is the ſenſuall will ſinnefull and vnlawfull, when it is ſubjected to the reaſonable, but when it goeth about of a ſubject to become a Soueraigne, and to reſiſt and ouerrule that vnto which it ſhould yeeld obedience. Euen as it is no fault in a ſubject to deſire that his owne will in things lawfull or indifferent may bee done, ſo that when hearing the contrary pleaſure of his Prince he doe not rebell againſt it, but is content willingly to ſubmit himſelfe vnto it. Or if wee would haue this ſtrife and conflict to be in the ſame will of Chriſt, wee may ſay that it was a combate, not betweene grace and corruption, but betweene diuers deſires in the ſame will, which may lawfully be in a man, if they bee grounded on diuers reſpects; as a man may at the ſame time lawfully deſire to liue, that hee may glorifie God, or to dye, that hee may ceaſe to ſinne and be glorified by him; hee may deſire to eate, for the refreſhing of nature and the repelling of the paine of hunger, and to faſt, that hee may bee fitted the better for ſome religious ex-

Mat.26.42.
Ioh.1.13.
Mat.26.42.

erciſe. And ſo our Sauiour deſired to haue the cup paſſe from him, hauing reſpect to the preſeruation of his nature, and at the ſame time was willing to die, that he might yeeld obedience to his fathers will, and perfect the worke of our redemption, and yet as one ſaith, *Vtrobique Chriſtus, neutrobique peccatum, Chriſt in both, but ſinne in neither.*

§. Sect. 2. That this conflict is not in the vnregenerate.

Secondly this conflict is not at all in thoſe who are vnregenerate and vnſanctified, for in theſe one of the combatants which is the ſpirit is wanting, and they are wholy ruled by the fleſh vnder their cheife commander Sathan, whoſe kingdome is not deuided in the carnall man, but hee quietly raigneth without any reſiſtance, and poſſeſſeth all in peace. Neither is there in him any power of oppoſition, for hee is not onely ſicke, but *ſtarke dead in treſpaſſes and ſinnes*; and there is not any ſparke of ſpirituall life and grace which is wholy from the ſpirit, according to that of the Apoſtle, *to be carnally minded is death, but to be ſpiritually minded is life and peace.* Sathans throne is ſet vp in them, and hee raigneth not onely like a King, but alſo like a God in the children of vnbeleife, hauing not onely their bodies and outward man, but euen their hearts and ſoules, their wils and affections at his command, ſo as they are neither able nor willing to make any reſiſtance, but yeeld vnto him chearfull obedience. The fleſh as Sathans Vice-roy alſo ruleth in them, and they willingly obey it in the luſts thereof. It raigneth in their mortall bodies, as the Apoſtle ſpeaketh; yea in the moſt excellent parts of their ſoules, the mind and vnderſtanding; for their wiſdome is earthly, carnall and diuelliſh, ſtanding in direct enmitie againſt God, and being in the fleſh they doe only mind things of the fleſh. And therfore the Apoſtle ioyneth both theſe together as being all one; fulfilling *the deſires of the fleſh and of the mind.* And as they are wholy fleſh ſo all their actions are fleſhly and carnall; for as our Sauiour ſaith, *that which is borne of the fleſh is fleſh*, and as the Apoſtle telleth vs; *when we were in the fleſh, the motions of ſinnes which were by the law, did worke in our members to bring forth fruite vnto death*; and being *the ſeruants of ſinne, they yeelded their members as ſeruants to vncleanneſſe, and to iniquitie vnto iniquitie.* And therefore in thoſe who are meerely naturall and vnregenerate there can bee no ſuch conflict, becauſe they are onely fleſh and no ſpirit, *neither can it rightly be ſaid* (as *Auguſtine* affirmeth) *that the ſpirit of any man can luſt againſt his fleſh, vnleſſe the ſpirit of Chriſt doe dwell in him.*

Eph.2.1.

2.Cor.4.4.
Eph.2.2.

Rom.6.12.

Iam.3.15.

Rom.8.7.

Eph.2.3.

Iob.3.6.

Rom.7.5.

Rom.6.17.19.

Auguſt. Contra. Iulian pelagian. l.6.cap.11. Tit. 7.Col.1136.

§. Sect. 3. That the conflict that is in the regenerate and that which is in the vnregenerate differ much, and firſt in their grounds and cauſes from which they ariſe.

Howbeit wee are to know, that there is euen in the carnall man another fight and skirmiſh, which hauing ſome ſeeming ſhew and ſimilitude of the ſpirituall conflict, is by worldly and ciuill men miſtaken for it; in which reſpect it will not bee amiſſe to idiſtinguiſh them one from another. Firſt then they differ in their ground and cauſe from which they ariſe; for whereas (as hath beene ſhewed) the ſpirituall conflict ariſeth from the grace of regeneration and ſanctification, whereby the gifts and graces of Gods Spirit, being infuſed into all our powers and faculties, doe make warre againſt our carnal corruptions & fleſhly luſts; the conflict which is in the vnregenerate, ariſeth from thoſe reliques of Gods image defaced in vs, oppoſing the image of Sathan and our ſinnefull corruption. For the minde retaineth ſome ſmall ſparkes of the light of nature, and certaine common notions, which receiue ſome little ſtrength and luſtre from the view and ſtudy in the booke of the creatures, and yet a larger increaſe of illumination from the word of God, which illightneth the minde euen of a meere naturall man, with ſpeculatiue & literall knowledge, whereby hee is in ſome ſort enabled to diſcerne betweene good and euill, truth and falſehood, right and wrong. With which light of the vnderſtanding the conſcience being directed, it retaineth alſo a power to excuſe vs when wee doe well, and to accuſe, condemne, terrifie and torment vs when wee doe euill. So the Apoſtle ſaith, *that the Gentiles who had not the law, did ſhew the worke of the law written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts the meane while accuſing, or elſe excuſing one another.* The will likewiſe retaineth a kinde of freedome, not only about things materially euill, but alſo ſuch as are naturall, ciuill and meerely morall, though herein alſo it bee very weake, corrupt and defectiue. And theſe reliques are common to all men, and in ſome are much encreaſed, and riſe to a farre higher pitch and degree, by the common gifts of the ſpirit and meere ciuill graces, which in a farre greater meaſure are conferred vpon ſome men, than vpon others. But there being mingled in all theſe faculties a ſea of corruption, with ſome ſmall droppes of thoſe created reliques, ioyned with a world of wickedneſſe in the inferiour and ſenſuall faculties of the ſoule; and many of theſe carnall corruptions being in their ſpeciall kinds contrary one to another (although they generally agree in being all ſinfull and euill) from hence ariſeth this warre and diſcord betweene them like vnto theeues and robbers, who all agree together in robbing and ſpoyling of a true man, but fall out among themſelues when they come to deuide the prey. Thus the vnderſtanding by the light of nature or common grace diſcerning in particular actions what is good and to be embraced, & what is euill to & be ſhunned,

Rom.2.15.

informeth the conſcience accordingly, and leaueth it to its cenſure and determination, either to approue vs for the doing of good and forſaking of euill, or to condemne vs for the doing of euil and neglecting of good. Vpon which cenſure ſometimes the will is excited and moued to embrace that which the conſcience alloweth, and to refuſe that which it condemneth; ſometime being tranſported by its owne ſinnefull corruption, and ſometime ouerſwayed with the violence of the inferiour will, carnall appetite and vnruly paſſions, it harkeneth vnto them and ſtoppeth the eares to reaſon and conſcience. For example, the vnderſtanding diſcerning that it is grounded on reaſon and equitie, that wee ſhould ſerue God who created vs, and doth continually preſerue vs, according to that of the Apoſtle; *For we are his workmanſhip created in Chriſt Ieſus, vnto good workes which God hath before ordained that wee ſhould walke in them;* propoundeth this to the conſcience, that by the Law of creation, wee are all bound to ſerue him, the which approueth vs when we ſet our ſelues to ſerue him, and accuſeth vs when we neglect the duties of his ſeruice. So the vnderſtanding diſcerning Gods excellency, goodneſſe and perfection, propoſeth this to the conſcience, that God aboue all is to be honoured and loued, the which light when it hath receiued from the vnderſtanding, it accuſeth and condemneth vs when wee loue or reuerence any thing more than him, condemning vs as guilty of ſinne and liable to fearefull puniſhments; wherewith the heart being affrighted and terrified, it is caſt downe with griefe and ſadneſſe, and oftentimes plunged into vtter deſpaire. But when the vnderſtanding and conſcience through the light of nature, helped and encreaſed by the Scriptures, haue thus in ſome poore ſort and ſmall degree performed their dutie, the will being peruerted with the baites of worldly vanities, doth riſe vp in open rebellion againſt the vnderſtanding and conſcience, and though it acknowledgeth the truth of their propoſitions and concluſions, yet it commeth in with a *non obſtante*, and reſolueth notwithſtanding they perſwade to the contrary, that it will doe what it liſt, and goe on in its owne courſe, though it bee conuinced to bee the worſt, becauſe howſoeuer it hazardeth the ſoule for the time to come to the loſſe of Heauen and the torments of Hell, yet it bringeth the preſent fruition of earthly vanities. And no ſooner is reaſon and conſcience ready to ſubdue the rebellion of the will, and to perſwade by other arguments vnto obedience, but preſently a tumultuous route of vnruly affections and raging paſſions, come to reſcue and ſtrengthen the will in its rebellion by preſenting vnto it the honours, riches and pleaſures of the world, which it may gaine by following wicked courſes; and if the reaſon and conſcience oppoſe future dangers and would hinder the wils euill choiſe by further perſwaſions, they ſtop the mouth of reaſon with tumultuous rage, and with loud ſhowting and clamorous cryes drowne the voyce of the conſcience, that it is conſtrained to ceaſe directing and accuſing, or to continue doing it in vaine and to no purpoſe. An example whereof wee haue in *Laban*; for though reaſon and conſcience told him, that hee ought to vſe *Iacob* well, and richly to reward his ſeruice becauſe God bleſſed all hee had for his ſake, yet his will being corrupted, and his heart and affections wholy caried away with worldly wealth, hee oppreſſeth and wrongeth him with one injury after another. So though reaſon and conſcience told *Pharaoh*, that he did wickedly in diſobeying Gods commandements and keeping backe his people from ſeruing of him, which made him ſometime, when hee was on the racke of ſome preſent judgement, to confeſſe that hee had ſinned, yet afterwards his heart was hardened, his will rebelled, and his affections being ſet vpon the profit of their ſeruice, did ſtop his eares to all perſwaſions, and to the accuſations of his owne conſcience. Thus *Saul* in his vnderſtanding conceiued that *Dauid* was innocent; and therefore his conſcience accuſing him that hee did wickedly in purſuing him, made him to juſtifie him, and to condemne his owne vnjuſtice and faultineſſe; *Thou art more righteous than I, for thou haſt rewarded me good, whereas I haue rewarded thee euill;* but by and by his will and affections being wholy ſet vpon worldly honour, and tranſported with ambition, he hearkeneth neither to reaſon nor conſcience, but perſecuteth him againe with more than wonted rage. Finally, thus *Pilate*, aduiſed by reaſon and conſcience, juſtified our Sauiour as innocent and faultleſſe, but his will and affections chiefly deſiring to continue his eſteeme with *Cæſar*, and to be applauded by the Prieſts, Phariſies and vulgar multitude, he reuerſeth the ſentence of reaſon and conſcience, and vnjuſtly condemneth the innocent to dye with malefactours.

Eph.2.10.

Exod.9.27.34.

1.Sam.24.17.

§. Sect.4. The ſecond difference is in the mouing cauſes of theſe conflicts.

Secondly the conflict betweene the fleſh and the ſpirit, differeth from that which is betweene the reaſon and will, the conſcience and affections in the mouing cauſes, for the ſpirit is moued to aſſault the fleſh by the true loue of God, which cauſeth it to make warre againſt carnall luſts, becauſe they are odious vnto him, as being enemies to his grace, and contrary to his holy will; and by a filiall feare of his Majeſtie which maketh the man regenerate loth to yeeld vnto any motions of ſinne, leſt hee ſhould hereby offend and diſpleaſe him; but the combate betweene the conſcience and affections ariſeth from ſelfe-loue and ſeruile feare, which make the man vnregenerate to withſtand the motions of ſinne in the will and affections for feare of thoſe puniſhments, which will accompany his ſinnes, as horrour of conſcience, ſhame, corporall paine, eternall death and helliſh condemnation, like the ſlaue who dare not offend his maſter, not becauſe hee diſliketh the fault, but becauſe hee feareth the whip; or the thiefe who is reſtrained from robbing, not in obedience to the law, or becauſe hee hateth ſinne or loueth juſtice and truth, but becauſe hee feareth to be hanged on the gallowes. And ſo likewiſe they differ in their ends; for the end at which the regenerate man aymeth in fighting againſt the fleſh, is that he may glorifie God in his victory ouer his ſinfull luſts, and be more & more aſſured of his loue and his owne ſaluation; but the end at which the conſcience of the man vnregenerate aymeth in oppoſing his corrupt will and carnall affections, is that hee may the better compaſſe his worldly deſires, either in the obtaining of ſome earthly good, or the auoyding and eſcaping of ſome imminent euill. In which regard although the ſame effect be produced in them both, & both the man vnregenerate and regenerate doe or leaue vndone the ſame thing, yet the like actions which make a like glorious ſhew in outward appearance, are farre vnlike in the judgement of God, becauſe they ariſe from contrary cauſes, and are directed to contrary ends; and therefore the ſame actions done by the one are approued and accepted as lawfull and good, and of the other rejected and condemned as euill and wicked.

§. Sect. 5.
A third difference betweene the conflict in the regenerate and the vnregenerate, is that this is betweene diuers faculties and that in the ſame.

Thirdly there is a difference betweene theſe conflicts in reſpect of the combatants; for in the combate betweene the fleſh and the ſpirit, there is a conflict betweene grace and corruption, in the ſame faculties, knowledge and ignorance, ſpirituall wiſedome and carnall wiſedome, in the ſame vnderſtandiug; willing and nilling good and euill in the ſame will; accuſing and excuſing for euill in the ſame conſcience; loue of God and loue of the world, feare of God and feare of men, truſt in the Creatour, and truſt in the creature in the ſame affections; temperance and intemperance in the ſame appetite. And here all the powers and faculties of the whole man as they remaiue vnregenerate, doe with vnited forces fight againſt the ſpirit, the reaſon, mind and conſcience not excepted. But in the combate which is in the vnregenerate, the conflict is betweene diuers faculties, which are all carnall and corrupted, fighting one of them againſt another, as beteewne the reaſon and the will, the conſcience and the carnall concupiſcence, paſſions and affections; in which whitherſouer party preuaileth ſtill the vnſanctified man is drawne vnto ſin. And ſo alſo they differ in the manner of the fight, for that which is betweene the ſpirit and the fleſh is done by contrary luſting the one againſt the other in a practicall, reall, and effectuall manner; but that which is betweene the reaſon and the will, the conſcience and the affections, is maintained by logicall diſputes, and mentall diſcourſes, whileſt the conſcience inferres fearefull concluſions of puniſhments, and Gods enſuing judgements vpon the wicked choyſe of the will, and their yeelding to ſatisfie their carnall affections. For though in the creation the will was in ſubjection to reaſon, and embraced or ſhunned that which it approued or diſallowed, and though this order bee commonly obſerued betweene the faculties, euen in this ſtate of corruption; yet after that man rebelled againſt his chiefe Soueraigne, there followed rebellion therupon in the inferior faculties againſt their ſuperiour in the little common-wealth of man; and now the will yeelding obedience no further than it liketh and luſteth, doth often reſiſt reaſon which is his King, and refuſeth to follow its directions, and to allow of its concluſions, but rather embraceth the cleane contrary. Now whileſt reaſon is earneſt in perſwading by arguments, and the will rebellious and violent in croſſing and thwarting it, the conſcience being awakened and rowſed vp, commeth in to the reſcue of reaſon, reſtraining the will from embracing that euill it liketh, by the terrours of puniſhment which it adjudgeth the offender vnto, vpon the committing of the ſinne: wherewith oftentimes when the violence of the will is abated and the courage thereof cooled, ſo that it beginneth to ſtagger and faint in its reſolution, then enters in a tumultuous troope of paſſions & affections, as freſh aydes to ſtrengthen the will in rebellion, which being themſelues firſt hyred and corrupted to doe ſeruice vnto Sathan in ſinnefull deſires and actions, with the preſent pay or expected wages of worldly vanities, doe by the ſame proffers perſwade the will to continue ſtiffe and obdurate in rebellious courſes, and with all reſolution to oppoſe it ſelfe againſt reaſon and conſcience. But yet conſider, that in all this conflict betweene theſe diuers faculties, there is no enmitie & contrariety betweene them in their natures, neither is there more grace or leſſe corruption in the reaſon and conſcience, than in the will and affections, for they as well as theſe doe like and loue ſin with the pleaſures and profits of it in its owne nature, if they were not deterred with the fearefull conſequents of Gods judgments and puniſhments, which they ſee will neceſſarily follow vpon ſuch ſinfull premiſes. Nor is there leſſe enmitie betweene

Rom.2.15.

them and Gods grace and goodneſſe, for were they out of the gun-ſhot of danger, they would as willingly imbrace the pleaſures of ſin, as doe the affections and will; but here onely is the difference, that they are more politique enemies to God and all goodneſſe, and more wiſely louing themſelues dare not ſeeke pleaſure in ſuch ſinfull attempts, as will cauſe more bitterneſſe and ſorrow in the end, through ſenſe of puniſhment, than can be counteruailed with the ſhort joy which they ſhall take in the fruition of their wicked delights; whereas the other being more rude and ſenſuall, doe onely looke vpon preſent objects, and therefore when they ſee a bait and booty of ſin ſet out before them, they run vnto it with a headlong violence, not fearing nor caring for the imminent danger of denounced puniſhments.

§. *Sect.* 6. The conflict betweene the Fleſh and the Spirit is in the ſame faculties.

But it is farre otherwiſe in the conflict betweene the ſpirit and the fleſh, which is not betweene diuers faculties all ſtill remayning and agreeing in their naturall corruption, & onely differing one with another, like Souldiers in the ſame Campe, and fighting vnder the ſame Generall, vpon their diuers reaſons and grounds in the managing of the Warre, the one being more willing in running into dangers, the other more wary to auoid and eſcape them: but it is betweene the ſame faculties, fighting againſt themſelues, reaſon againſt reaſon, and will againſt will, not ariſing from a Syllogiſticall diſcourſe vpon outward grounds of enſuing miſchiefes, but from a reall change of their nature wrought by Gods Spirit, the which becauſe it is but begun and imperfect, the reliques of ſinfull corruption remayning and dwelling in the ſame houſe and heart with ſpirituall and renewed graces, theſe being euen in their owne nature as contrary one to another as fire to water, light to darkneſſe, good to euill, there neceſſarily followeth a continuall conflict betweene them, in which, as vnreconciliable enemies, they ſeeke to deſtroy one another; not moued hereunto by diſcourſe of reaſon, no more than in the fight betweene the Lion and the Dragon, the Dogge and the Beare, the fire and water, but by the antipathy and contrariety which is in their natures. Whereof it is that a new born babe in Chriſt who hath little learning, and a ſmall degree of knowledge and ſpirituall vnderſtanding, doth with as great reſolution withſtand the encounters and motions of ſinne, and endeauours to pleaſe God, though hee be ſcarce able to render a reaſon of his doings, as thoſe who are growne vnto a riper age, and haue attained vnto an higher degree of learning and wiſdome. An example whereof we haue in many poore, ſimple and illiterate men, who as conſcionably auoid all ſin, & practiſe the holy duties of a Chriſtian life, as other Chriſtians who are learned and haue a greater meaſure of knowledge and wiſdome; and alſo in many Martyrs, who being vnlearned and not able to maintaine the truth of their cauſe by ſyllogiſticall diſputes, did yet as reſolutely oppoſe themſelues againſt Idolatry & Popiſh Hereſies, and as willingly and couragiouſly ſeale the Truth with their bloud, as others who had attained to the greateſt Learning. Which plainly ſheweth that their oppoſition to errour and falſhood, was not chiefly grounded on mentall Diſcourſes (for then thoſe who moſt excelled in learning & knowledge ſhould haue as much exceeded in their reſolution and oppoſition) but vpon that ſecret change of nature, made in them by Gods Spirit, by which they oppoſed that which was euill, not onely in their reaſon and vnderſtanding, but alſo in their will, hearts and affections, with all other powers and parts of their ſoules and bodies. By which it appeareth that the Chriſtian is no ſooner conceiued of the ſeed of the Spirit, and by communication of ſauing grace, receiueth ſpirituall life, birth and being, but he preſently becommeth one of Gods Souldiers, and as naturally and voluntarily by vertue of his regeneration, fighteth againſt the Fleſh, the World and the Deuill, without any preſſing by the conſcience, or inticement by the promiſes, or inforcing by the terrours of the Law denouncing puniſhment, if he goe not on this Warfare, onely out of his loue and obedience towards God and his owne inclination carrying him againſt theſe enemies, as it were by a naturall antipathy and inward contrariety, as the fire ſtriueth againſt the water, health againſt ſickneſſe or life againſt death.

§. *Sect.* 7. The fourth difference is in their contrary effects.

The fourth difference betweene the combat of the Spirit and the fleſh in the regenerate, and betweene the reaſon and will, the conſcience & affections in the vnregenerate, is in their contrary effects; for by the conflict betweene the fleſh and the Spirit, our faith is confirmed in the aſſurance of our regeneration, ſeeing the Spirit of God, which is one of the Combatants dwelleth in vs; of Gods loue and fauour, ſeeing hee hath choſen vs for his Souldiers to fight his battels; & of our owne ſaluation, ſeeing Gods Spirit fighting in and for vs, wee are aſſured of victory (for who can withſtand his power or reſiſt his will?) and of the Crowne of victory, euerlaſting glory promiſed by truth it ſelfe to all thoſe who ouercome. But contrariwiſe from the conflict of conſcience in the vnregenerate (where in oftentimes the worſer part preuaileth) ariſeth doubting and incredulity, terrours, feares and vtter deſpaire in the apprehenſion of Gods wrath & thoſe dreadfull puniſhments which ſin hath deſerued. Secondly, from the combat of the fleſh and ſpirit, vnfained repentance is begun, or renewed and increaſed in thoſe who are regenerate,

nerate, for there is a change in them, principally in their wils, hearts and affections, whereby in all things they oppoſe the fleſh, hating that which it loueth, and louing that which it hateth, willing what it nilleth, and nilling that which it willeth; vpon which followeth the purifying of the heart and the purging of it from all ſinfull corruptions, the hating and forſaking of all ſinne, and a hearty deſire and earneſt endeauour to ſerue the Lord in holineſſe and newneſſe of life; and not onely a reformation in part, but totall obedience in all our affections and actions, in the renouncing of all ſin, and the imbracing of all good duties in the whole courſe of our liues. But there is no ſuch change following the conflict betweene the conſcience and affections, reaſon and will, onely there may be ſome pangs of ſorrow and ſhedding of teares, cauſed not by the loue of God or hatred of ſin, but by the apprehenſion and expectation of deſerued puniſhments. There may be alſo ſome confeſſion and acknowledgement of ſin, whileſt they are vpon the racke of conſcience, and are terrified with the feare and apprehenſion, or pinched with the preſent ſenſe and ſmart of puniſhment; and ſome promiſe, or it may be purpoſes, of leauing and forſaking their wicked courſes, as we ſee in the example of *Pharaoh*, who whileſt the hand of God was vpon himſelfe and his people, confeſſed his ſin and promiſed amendment. And finally, they may out of this ſeruile feare, leaue the moſt of their ſins, and outwardly reforme themſelues and conforme their practice in many things to ſuch obedience, and to the performance of ſo many good duties, that they may thinke themſelues and perſwade others that they are notable Conuerts, as we may ſee in the example of *Herod*; and yet for all this, there is in them no ſound repentance, no change of nature, no purging & remouing, but onely a temporary reſtrayning of their corruptions, wrought in them not by grace and the Spirit, but by other corruptions of a different nature, namely, ſeruile feare and terrour of conſcience; As hereby it plainly appeareth, in that when as they are taken from the racke, and ſecured in their conceit from the feeling of further puniſhment, they returne againe to their wicked courſes, and become more obdurate and rebellious than they were before, or if there is any ſhew of ſome amendment, yet it is not a through reformation, or a purging of the heart from all the filth of ſin, ſuch as followeth the conflict of the ſpirit and the fleſh, but a reducing of the vnregenerate man from extremity to ſome mediocrity, from being a Publican and notorious ſinner, to be a Phariſie, Hypocrite, or at the beſt a meere ciuill man, conformable to the Politique Lawes in the ſtate, and no oppoſer to outward Diſcipline and Order in the Church. And this alſo is the worke of naturall reaſon, which perſwadeth them to this reformation for worldly reſpects: whereas the other is the worke of the Spirit, which in loue and obedience to God beginneth and continueth this amendment in them; the fruit and benefit whereof redoundeth chiefly to the preſeruation of humane ſociety, the good of Common-wealths in the mayntayning of externall Diſcipline, which could not ſtand againſt the rage and fury of tumultuous paſſions and affections, were it not that their ſtrength is abated and their violence reſtrained by the conflict of conſcience; whereas the fruits of the combate betweene the ſpirit and the fleſh are much better; namely, the aduancement of Gods glory by our worſhipping and ſeruing him in ſpirit and truth, the ſtrengthening and increaſing of our faith, the inward purging and purifying of the heart and conſcience from the hidden and ſecret corruption of all ſin, humiliation in this life, and glorification in the life to come; for all that thus fight ſhall ſurely ouercome, and receiue for their reward, the Crowne of victory, euerlaſting bleſſedneſſe. Thirdly, the warre betweene the ſpirit and the fleſh cauſeth vnto vs the moſt ſecure peace, euen peace with God, when as becomming his Souldiers we fight vnder his Standard, againſt his and our enemies; peace betweene the faculties of our ſoules when as the inferiour faculties are in quiet ſubjection to the ſuperiour, the affections harkening vnto and obeying the conſcience, the will yeelding voluntary obedience to reaſon as Gods Vice-roy, and all to God as their ſupreame Soueraigne. It bringeth alſo with it vnſpeakable comfort, ſpirituall rejoycing & joy in the Holy Ghoſt, becauſe it aſſureth vs of Gods loue and gracious aſſiſtance, of a full and finall victory ouer all our enemies, & the Crowne of Victory euerlaſting Glory. But the conflict of conſcience in the vnregenerate cauſeth continuall garboyles and hot diſſention, tyranny in the ſuperiour faculties ruling onely by ſeruile feare, and rebellion in the inferiour, when as they haue power to breake the yoke of Gouernment; horrour and anguiſh of minde, diſconſolate ſorrow and helliſh deſpaire, when the affrighted conſcience beareth ſway; or the mad and tumultuous joy of frantique men, when the wilde affections and diſordred paſſions, by gagging and ſilencing the conſcience, doe get the vpper hand, the which oftentimes laſting no longer than a blaze of thornes, doth leaue behind it redoubled griefe and deſperate deſpaire. Finally, the conflict betweene the ſpirit and the fleſh maketh the man regenerate with more care and diligence to obſerue his own heart, and more conſcionably to watch ouer all his wayes,

that

Marke 6.20.

that he giue no aduantage to his ſinfull fleſh. It cauſeth him ſtudiouſly to affect and earneſtly to endeauour, in the vſe of all good meanes, whereby the ſpirituall part may be more and more ſtrengthened, and the fleſh with all carnall luſts may be mortified and ſubdued, that ſo it may not rebell and gather ſtrength to preuayle againſt it, as wee ſee in the example of the Apoſtle. But the conflict of conſcience is commonly joyned with ſecure retchleſneſſe; whereby the vnregenerate man doth careleſly neglect the cauſes and occaſions of this bitter conflict, vntill he be ouer-taken with them, and onely auoideth the puniſhment and not the ſin which cauſeth it, or the ſin onely, when hee is ſenſible of the puniſhment. It worketh in him no care to mortifie his ſins, vnleſſe it be onely in outward fact, and that alone for ſeruile feare of paine and ſmart, and not in loue and obedience vnto God: yea, ſtill hee loueth them as his deareſt darlings, and when he dare not giue them place and entertainment in his workes and actions, as it were, in his outward roomes, hee ſecretly lodgeth them in his heart, as in his ſecret cloſet or priuate Chamber. It doth not make him vſe any meanes to ſubdue his fleſh and mortifie his corruptions, yea, rather it bringeth him into a ſluggiſh deſpaire, which maketh him to cry out, that *there is a Lion in the ſtreet*, to ſtarue his ſoule becauſe hee will not take paines to plucke his hand out of his boſome and put it to his mouth; to ſtop his eares againſt all good counſell, and to harden his heart againſt all inſtruction and exhortation, whereby he is taught the way whereby he may come out of his miſery, or is incited and ſtirred vp to walke in it, complayning that all theſe meanes are vnto him vſeleſſe & bootleſſe, ſeeing hee is already irrecouerably plunged into a deſperate condition. Or elſe if he vſe at all the meanes of his recouery, it is onely in hypocriſie, not with a deſire to profit by them, but onely to ſtop the cry of conſcience, vpon this perſwaſion that God will be contented with this formall ſeruice, notwithſtanding that he ſtill goeth on in his wicked courſes.

1.Cor.9.27.

§. Sect. 8.
The fift difference is in the ſubiect matter or occaſion.

The fift difference is the ſubject matter or occaſion, about which theſe conflicts are made by theſe diuers enemies. For the Fleſh and the Spirit do in all things oppoſe againſt one another; the Spirit, the Fleſh in all that is euill; the Fleſh, the Spirit in all that is good. For there is no good action which the ſpirituall man performeth, but the fleſh interpoſing, hindreth and interrupteth him; as in Prayer, hearing the Word, receiuing the Sacrament, Sanctification of the Sabbath, the workes of Iuſtice and Mercy, Temperance, and Sobriety, ſometime wholy withdrawing him from them, and ſometime diſtracting and diſabling him in them, which maketh him to complaine with the Apoſtle; *To will is preſent with mee, but I find not how to performe that which is good. For I find a Law, that when I would doe good, euill is preſent with me*; the which is to be vnderſtood, not only of particular actions but alſo of our whole life and conuerſation. And contrariwiſe there is no euill knowne to the ſpirit, and done by the fleſh, wherein the ſpirit doth not croſſe and oppoſe it, (no not thoſe ſins which by carnall men are thought ſleight and veniall) either hindering and reſtraining the regenerate man, that he may not fall into it, or mouing him being falne to riſe againe by vnfained repentance. But the conflict of conſcience extendeth not to the whole courſe of life, but onely to ſome particular actions, and yeelding vnto the will and affections in leſſer, common and ordinary ſins, it onely contendeth with them about the committing of ſuch ſins as are hainous and outragious, and eſpecially thoſe which are againſt the ſecond Table, not ſo much regarding or reſtrayning them in thoſe which are committed againſt the firſt.

Rom.7.18,21.

§. Sect. 9.
The laſt difference is in reſpect of time,

The laſt difference betweene theſe diuers conflicts is in reſpect of time; for the combat betweene the fleſh and the ſpirit beginneth at the time of our regeneration and conuerſion, and not before; and being begun it is conſtant and continuall to the very end of our liues, though it may haue ſome intermiſſions in reſpect of our ſenſe and feeling, as when the ſpirit through the thicke vapour of corruption raiſed by the fleſh, is caſt into a ſlumber, or by ſome mighty blow wounding the conſcience, aſtoniſhing the ſenſes, and hardening the heart, is (as it were) caſt into a ſowne, and hath no ſignes of ſpirituall life remayning in it, out of which it alwayes recouereth being excited and re-enliued by Gods quickening Spirit. But the combat of conſcience doth begin oftentimes long before conuerſion, euen as ſoone as wee haue the vſe of reaſon and vnderſtanding, receiuing common notions from the light of Nature; but it is neither conſtant and continuall but only by pangs and fits, vpon the occaſion of ſome grieuous ſin already acted, or about to be committed; nor yet alwayes permanent and laſting to the end of life, ſeeing oftentimes by cuſtomable ſinning the conſcience becommeth ſo deaded & ſeared, that it taketh no notice of ſin, nor oppoſeth againſt the will & affections, but (as it were) caſteth the reines in their necke, neuer at all checking or curbing them in, but ſuffering them to run on in an head-long courſe, vnto the committing of all manner of wickedneſſe.

Chap. IX.

That the Conflict of Conſcience is not in all that are vnregenerate nor in them onely.

§. Sect.1. That no comfort ariſeth out of the conflict of conſcience.

And thus we haue ſhewed the many differences betweene the combat of the Fleſh and Spirit, and of the Conſcience and Affections. Whereby it is plaine, that as the former giueth vnto vs comfortable aſſurance of our Regeneration, Adoption and Saluation, ſo there can no ſuch hope ariſe from the other. For, as we ſee, it may be, and moſt commonly is in the wicked and reprobate, it hath no reference to God, nor ſpringeth from Faith, Loue, filiall feare and obedience, but from carnall ſelfe-loue, and ſeruile feare of iudgement and puniſhment; not from any diſlike of ſin, the which the wicked in the hotteſt of this conflict doe loue with all their heart, but onely becauſe they deſire to auoide the puniſhment, like vnto children, whoſe teeth water when they ſee licorous meats, but yet dare not touch them for feare of the rod. An example whereof wee haue in *Balaam*, who with all his heart would haue ſinned in curſing Gods people, that he might haue gained the reward of vnrighteouſneſſe, but yet durſt not doe it for *Balaacs* Kingdome, becauſe he was afraid to bee ouer-whelmed by Gods fearefull vengeance. And though theſe Combatants fight one with another, yet are both corrupt and ſinfull, and both Souldiers in Satans Campe, ioyning together in the common cauſe, howſoeuer diſſenting in ſome particular quarrels, and fighting one againſt another, like contrary vices, prodigality againſt couetouſneſſe, preſumption againſt deſpaire, raſh foole-hardineſſe againſt baſe cowardize; or like Pirats in the ſame ſhip who fall together by the eares about ſome particular wicked deſignes; though they all agree to rob the Merchant.

§. Sect.2. That the conflict of conſcience may bee in the regenerate.

But howſoeuer this conflict of conſcience be in the wicked and reprobate, yet wee are to know that it is not in them onely, nor yet in all. For this combat may alſo be in the faithfull and regenerate; yet not in the part regenerate, for the ſanctified will and affections doe not oppoſe the ſanctified conſcience and reaſon, but there is a goodly harmony betweene them, the will and affections being guided & ruled by the vnderſtanding, & it by God our ſupreame Soueraigne, and conſcience approouing of this holy gouernment and ſubiection. But in the vnregenerate part euen the faithfull themſelues doe feele this conflict in them betweene conſcience accuſing for feare of iudgement & puniſhment, and carnall concupiſcence drawing them to ſin. The which is more weake on that ſide of paſſion, becauſe their corruption is much abated and ſubdued, but ſtronger on the ſide of conſcience, becauſe it is excited with a greater illumination diſcouering more manifeſtly the odiouſneſſe of ſin, and fearefulneſſe of thoſe puniſhments which it deſerueth. Howſoeuer in another reſpect the violence of it is abated, namely, as it terrifieth with ſeruile feare, and denounceth againſt the offender hell and condemnation, from which thoſe who are in Ieſus Chriſt are freed and deliuered. But let vs know that though this fight be in the faithfull, yet it bringeth not (like that of the ſpirit & the fleſh) any comfort or aſſurance of Gods loue, ſanctification, adoption or ſaluation, becauſe it is not proper to the godly, but is alſo common to the wicked and vnregenerate.

Rom.8.1.

§. Sect.3. This conflict of conſcience is not in thoſe who are extremely ignorant.

Secondly, this conflict is not in all the vnregenerate. For firſt it is not in them who are either extremely ignorant or outragiouſly wicked. The former are of two ſorts, firſt, ſuch as are not capable of knowledge, as young children, Ideots, and madmen, who though they haue the facultie of reaſon habitually or potentially in reſpect of the vſe, yet not in the act or exerciſe of it; & therefore their conſcience receiuing no illumination from their vnderſtanding, putteth no difference betweene good and euill, neither accuſeth them for any ſin, nor at all reſiſteth their will and affections. For though they haue conſcience in them in reſpect of the faculty, yet like thoſe that are in a dead ſleepe, they haue it not in act and operation. Secondly, ſuch as being capable of knowledge, haue through their negligence or wilfulneſſe ſuffered thoſe ſparkes of the light of Nature to goe out for want of blowing vpon them by vſe and exerciſe, or nouriſhing them with fit meanes (as it were) neceſſary fuell, which is the caſe of many Ethnicks, and Barbarians, yea, of ſome who would be called by the names of Chriſtians, who through affected ignorance, are ſo farre from the illumination of grace, that they haue quite obſcured and extinguiſhed the light of Nature. Thoſe alſo who are outragiouſly wicked haue ſeldome in them the conflict of conſcience, becauſe the Lord puniſheth their other ſins by giuing them ouer to their owne vile affections and a reprobate mind, whereof it commeth to paſſe, that their vnderſtanding being darkened, and euen quite blinded, the common notions and the light of Nature being cleane put out and extinguiſhed, their cõſciences alſo are ſeared & ſenſles, ſo as they neuer checke and controule them for any ſins, and ſuch a callum and thicke skin ouergroweth their hearts, and ſo hardeneth them through their often committing of knowne wickedneſſe, that without any feeling or remorſe, they commit any manner of ſin with delight and greedineſſe. An example whereof wee haue in thoſe Idolatrous Heathens of whom the Apoſtle ſpeaketh, who not worſhipping God according to that light which they had by nature, and by looking into the booke of the creatures, they *became vaine in their fooliſh imaginations, and had their minds ſo darkened*, as that they gaue *the glory of God* to the baſeſt of the creatures; whereupon *God gaue them vp to vncleaneſſe, to their owne vile affections, and to a reprobate minde to do thoſe things which are not conuenient.* So elſe where he ſaith of them, that they walked in *the vanitie of their minds, hauing their vnderſtanding darkened, being alienated from the life of God, through the ignorance which was in them, becauſe of the blindneſſe of their heart, and being paſt feeling, had giuen themſelues ouer vnto laſciuiouſneſſe to worke all vncleaneſſe with greedineſſe.* And writing to *Timothy* hee ſpeaketh of ſome in theſe later times, who ſhould *haue their conſciences ſeared with an hote iron*: Wherby they become ſo ſenſeleſſe, that they take no notice of any ſinne, nor accuſe for the committing of any wickedneſſe. For as the greateſt blowes which light vpon an anuile, doe not at all moue it, but it cauſeth the waightieſt hammer to rebound back againe; and as the deepeſt gaſhes and moſt grieſly wounds, giuen to a member which is mortified, or to a part gangrened, are not at all felt; and therefore the partie vpon whom they are inflicted neuer complaineth nor ſhrinketh for them: So when the gangrene of ſin hath ouerrun the intellectual faculties, blinding the vnderſtanding and deading the conſcience, though there be deep gaſhes made in them they feele them not, and therfore bewray neither feare nor griefe by accuſing and complaining of the cauſes of their euils.

Rom.1.Verſe 21.to Verſe 31.

Epheſ.4 17,18, 19.

1.Tim.4.2.

§. *Sect*.4. The conflict of conſcience is ſeldome in ſimple people.

And among all theſe the conſcience and affections, the reaſon and will are at a ſecure, ſenſleſſe and ſinfull peace. There are diuers other ſorts of men in whom their peace is not ſo continuall and permanent, but yet there is often a truce betweene them, which is ſometimes of ſhorter, and ſometimes of longer continuance according as the occaſions be of their agreeing or diſcording with one another. The firſt are ignorant and ſimple people whoſe conſciences through defect in knowledge and want of vnderſtanding, wanting illumination and direction, doe ſeldome checke them for any thing they doe, vnleſſe it bee ſo groſſely wicked, that euen the light of nature doeth diſcouer and condemne it. And here the reaſon and will, the conſcience and affections, continue friends and maintaine peace, becauſe they are not able to diſcerne thoſe iuſt cauſes which are offered of diſcording from one another; like enemies who lye quietly in their tents in the darke night, when the aduerſe party doeth goe a ſpoyling and forraging, becauſe they haue no light to diſcouer their attempts. Oppoſite vnto theſe are thoſe carnall men who hauing a great meaſure of ſpeculatiue knowledge, art, and learning, are able by their paralogiſmes and ſubtill ſophiſtry, their nice diſtinctions, and cunning ſhifts, to make blacke ſeeme white, darkeneſſe light, falſehood trueth, and good euill: whereby they blinde the eye of reaſon, ſtoppe the mouth of conſcience, and ſo corrupt and dazle the iudgement, that they can do what euill they liſt, and ſatisfie in all things their carnall luſts and affections vncontrouled and condemned. Of theſe it is truely ſaid, that they haue much ſcience and litle conſcience, like thoſe *Lamia* who were ſharpeſighted when they went abroad, but ſtarke blinde, when they entred into their houſes; or the Phariſees who ſitting in *Moſes* chaire were able to teach others their duties, and to rebuke and controule them for their ſmalleſt ſinne, but were not able to ſee their owne carnall worldlineſſe, helliſh pride and damnable hypocriſie, & as our Sauiour chargeth them, could diſcerne a mote in their neighbours eye, though there were a beam in their owne. In theſe there is no conflict of conſcience becauſe like crafty and skilfull Lawyers, they can with falſe colours and colluſions blinde the eyes of the Iudge, making their euill cauſe ſeeme juſt and good; or like cunning Theeues, they doe ſo ſubtilly and ſecretly atchieue their wicked deſignes, that when they come to be arraigned they ſhift off and elude the moſt pertinent accuſations.

Math.7.5.

§. *Sect*.5. That the conflict of conſcience is not in proud Iuſticiaries and ciuill Worldlings.

Vnto theſe wee may adjoyne proude Iuſticiaries, who taking away from the Law of God the life and vigour of ſpirituall ſenſe, do expound it after a groſſe and literall manner, that ſo they may ſatisfie it with their groſſe obedience; and becauſe their obedience cannot reach to the ſpirituall meaning, therefore they frame a meaning ſutable to their carnall obedience. And ſo juſtifying themſelues as though they had done all which the Law requireth, their conſciences ſleepe ſecurely in all their ſinfull courſes, & neuer accuſe them for any ſin; of which we haue an example in the Phariſies, who juſtified themſelues when our Sauiour moſt condemned them; in the young Iuſticiary who boaſted that hee had done all which was required, when as he had done nothing; and in the vain-glorious Papiſts, who farre out-ſtrip them both, affirming that they can fulfill the Law, and doe more than it requireth; for which indeed they haue ſpeciall helpes, ſeeing they giue what ſenſe they liſt to euery Commandement; and if they can make no ſenſe ſeeme ſenſible & probable to their too dim-ſighted followers, then for more ſurety they will quite cancell and blot it out, as they deale with the ſecond Commandement, condemning their Imagery and Idolatry, and hauing

Luke 16.15.
Math,19.20.

uing made none of one, they make of one two, by diuiding of the tenth, and ſo filling vp the number, that their theft and falſehood may not be diſcouered. Like vnto theſe are our ciuill Worldlings and ignorant Proteſtants, who placing all Religion in outward abſtaining from haynous faults, as perjury, whoredome, drunkenneſſe & ſuch like, and in performing formall ſeruice to God, according to the Princes Lawes, and morall duties of honeſty and juſtice to one another, doe thinke that God is throughly ſatisfied when they haue attained to this period of perfection, which themſelues haue pitched. And therefore their conſciences are quiet, and ſuffer them to enjoy a ſecure peace, though they liue in ignorance and vnbeliefe, in the neglect of ſpirituall Seruice, Swearers, Sabath breakers, and in all things follow thoſe courſes, which Ambition, Couetouſneſſe, Voluptuouſneſſe and Selfe-loue will preſcribe vnto them.

§. *Sect.*6. That the conflict of conſcience is ſeldome in thoſe who are tranſported with violent paſſions.

Finally, wee may adde vnto theſe ſuch others, as are violent and furious in their affections, who whileſt the fit and feauer of their paſſion laſteth, can commit any wicked out-rage, and neuer feele any conflict of conſcience. Not becauſe reaſon is quite blind, and conſcience dumbe, but becauſe ſeeing & ſpeaking, they are not heard and diſcerned; no more than the ſpeech of a wiſe Citizen & Senator in a tumultuous vproare of common people. Not becauſe they vtterly refuſe to doe their office and make reſiſtance, but becauſe they are ſo carried away and hurried with the violence of the throng, that they are not able to keepe their ſtanding or hinder their proceedings. Or if we will, wee may here compare reaſon and conſcience in them, to that they are in Drunkards, which are ſo hindred & diſabled with intoxicating fumes, that they are not able to doe their functions, till by naturall heate they be ſpent and ſcattered. But in theſe commonly, when the heate and violence of paſſion is ſomewhat ſpent and abated, reaſon, and conſcience eſpecially, doth recouer ſtrength, and (like a Prince foyled and put to flight by his rebellious ſubjects) recouering by force his ſtate and dignity, of a King becomes a Tyrant, and ſo much the more ſeuerely keepeth them vnder, by how much hee hath taſted more ſenſibly of the miſchiefes accompanying their rage and diſloyalty. For thus experience teacheth vs, that when conſcience hath beene foyled and wounded with rage and paſſion, their power being ſpent by their owne fury, it doth afreſh ſet vpon them, and beating them out of their holds doth put into their place affrighting terrours and aſtoniſhing feares, & ſo terrifieth the heart with its vehement accuſations, that oftentimes it ſinketh into the gulfe of deſpaire; the which wee ſee manifeſt in the example of *Caine, Saul, Iudas* & many others. And theſe are the men in whom either a peace or truce is maintayned betweene the conſcience and affections, there being whileſt it laſteth no conflict betweene them. Now if we would know in whom principally this combat is fought, it is in ſuch vnregenerate men as haue ſtill remayning in them ſome common notions of the light of Nature, encreaſed by their ſtudy in the Volume of the Creatures, and in the Booke of holy Scripture, and their obſeruation of the due execution of Gods fearfull judgements. In ſuch whoſe conſcience remayneth liuely and ſenſibly ſoft and vigorous, becauſe it is not yet cautherized and ſeared with the often and wilful committing of haynous ſins. Finally, in ſuch whoſe affections are ſomewhat gentle and moderate, and whoſe hearts are not ſo hardened nor wholy taken vp with wicked infidelity, but that they giue ſome credit to Gods fearefull threatnings.

Chap. X.

Whether the Conflict betweene the Fleſh and Spirit be in all the regenerate, and whether, if it be, it bee in ſame manner and meaſure.

§. *Sect.*1. That this ſpirituall conflict is in all the regenerate that are of yeeres.

WE haue ſhewed that the conflict betweene the fleſh and the ſpirit is onely in the regenerate, and how it differeth from that conflict of conſcience, which is oftentimes in many of the wicked; now let vs conſider whether that combate bee in all the regenerate. Secondly whether it bee in all in the ſame manner and meaſure. Thirdly how we may know whether this conflict bee in vs or no. And laſtly, if it bee when it beginneth and how long this conflict is to continue. Concerning the firſt wee are to know, that this conflict betweene the fleſh and ſpirit is in all the regenerate, who haue receiued ſpirituall illumination, and haue the vſe of their reaſon and vnderſtanding, being poſſeſſed of Gods ſanctifying graces, not onely in their habites but alſo in their acts and operations, not in the faculties alone, but alſo in their functions and exerciſes. For as long as theſe curſed corruptions (like the *Canante* in the land) doe co-inhabite with vs, they will continually be *as ſcourges to our ſides, and thornes in our eyes*; and ſtill there will bee warre betweene vs, whileſt they labour to hold their poſſeſſion, and wee endeauour to roote them out. And howſoeuer our chiefe Commander may ſometime ſound a retraite, and giue vs ſome intermiſſions for the renewing of our forces, and recouery of our breath, yet vtter diſmiſſions wee ſhall not

Ioſh.23.13.

not haue from this warlicke ſeruice, till hauing (like our Head and Sauiour) by death ouercome all our enemies, wee ſhall receiue the crowne of victory, and for euer tryumphantly rejoyce in the ſecurity of our peace.

§. *Sect.* 2. What we are to thinke of Infants and Ideots.

But whereas I ſay that this conflict is in all the regenerate who haue the vſe of reaſon and vnderſtanding, I doe from among them exempt ſuch infants and ideots as want the vſe of reaſon, and yet belong to Gods election; in whom God worketh for their juſtification, ſanctification and ſaluation, after an extraordinary, ſecret and wonderfull manner, applying Chriſt vnto them his righteouſneſſe, obedience, and the vertue of his death and reſurrection by his holy ſpirit, who al-ſufficiently ſupplyeth vnto them the defect of all inferiour inſtruments & meanes, and hereby purgeth and cleanſeth them from the guilt, puniſhment and corruption of all their ſinnes. Now in theſe there cannot actually bee this conflict betweene the ſpirit and the fleſh, becauſe they haue not the acts and operations of ſpirituall graces, but only the ſeeds of them, which though they may haue their potentiall inclinations to this conflict, yet no preſent actuall exerciſe and voluntary imployment of them in this ſpirituall warfare. Although it may bee, thus much may bee granted, that ſeeing by their regeneration there is a change in their nature, by which they are ſpiritually renewed in all their powers and faculties, there may bee in them all, an auerſeneſſe in their renewed nature to their olde corruptions (as it were) by an holy inſtinct and diſpoſition, wrought in them by Gods ſpirit, although there bee no diſcourſe of reaſon or vſe of vnderſtanding, euen as wee ſee by naturall antipathy fire and water, light and darkeneſſe contending and ſtriuing againſt one another, though they haue no will or reaſon to ſtirre them vnto the fight. For though (as wee haue ſhewed) the conflict of conſcience ariſeth out of logicall diſputes and the diſcourſe of reaſon and vnderſtanding, and therefore can onely bee in them who haue the vſe of theſe, yet this combate of the ſpirit ſpringing from another fountaine, euen the change of a nature through ſpirituall regeneration, there may (in that ſenſe which I haue ſhewed) euen in children and ideots, bee ſome kind of conflict betweene the ſpirit and the fleſh, the ſeed of grace and of corruption ſtriuing againſt one another. All which is to bee vnderſtood not of all infants belonging to Gods Election, but onely of thoſe which dye in their infancy, who hauing much to bee done for the quicke perfecting of that great worke of their ſaluation, whileſt they are going that ſhort paſſage betweene the wombe and their heauenly inheritance, God to manifeſt his infinite wiſedome, power and goodneſſe, doth thus worke in them after a wonderfull and extraordinary manner. And as for thoſe who liue to riper age, and vntill they haue the vſe of reaſon and vnderſtanding, they haue not this conflict in them before their regeneration and conuerſion, becauſe then onely the ſpirit and its ſanctifying graces doe begin to dwell in them, and to make warre againſt their carnall corruptions.

§. *Sect.* 3. That this conflict is not in all the regenerate in like manner and meaſure.

As touching the ſecond point, we are to know, that the conflict betweene the ſpirit and the fleſh is not in all the regenerate after the ſame manner, nor in the ſame meaſure, but diuerſly as it pleaſeth the Lord to glorifie himſelfe in the manifeſtation of his wiſdome, goodneſſe, and omnipotencie, either by giuing vnto his ſeruants a great meaſure of ſtrength and ſpirituall grace by which they obtaine an eaſie victorie, wherein the bounty of his goodneſſe clearely ſhineth, or a leſſe and ſcanter proportion, by which notwithſtanding they are inabled as certainely, though not ſo ſpeedily to ouercome, hereby magnifying the all-ſufficiencie of his power, which more manifeſtly appeareth in our greater weakeneſſe. For according as the meaſure of our ſpirituall ſtrength and riches of Gods grace, as alſo of carnall corruption differ in reſpect of their diuers proportions, ſuch is the difference in this Chriſtian combate betweene one faithful man and another. For ſome receiue but a ſmall meaſure of ſpiritual illumination, the leaſt degrees of faith, confidence, loue and other ſpirituall graces; and theſe through their weakeneſſe, commonly make weake aſſaults againſt the fleſh and fleſhly luſts, and as weakely withſtand their encounters, whereof it commeth to paſſe that they ſtand in the battaile with much more faintneſſe & frailetie, and receiue many wounds, foyles and falls, before they obtaine the victory. Though the Lord performing euen to theſe his gracious promiſes, doth not ſuffer them to bee tempted aboue their power, but either aſſiſteth them by his owne might, or fitteth them with ſlight tentations, according to their weakeneſſe. Sometimes there is in the regenerate leſſe reformation of their corrupt natures by the reſtraining grace of God and the common gifts of the ſpirit, by reaſon whereof the fleſh is of greater ſtrength and the corruptions thereof are much more malignant, raging and violent in all the faculties of their ſoules, eſpecially in their wils, paſſions and affections. So that though they haue a great meaſure of ſtrength and ſpirituall grace, yet they cannot with any eaſe, or in ſhort time get the vpper hand, but there is much ſtrugling and wraſtling, ſharpe and fierce aſſaults on both ſides, as is betweene mighty enemies equally matched, and ſometimes the one, ſometimes the other preuaileth, and wound-

2. *Cor.* 12. 9.

eth and foyleth the aduerſe party; like thoſe warres of old betweene the Romanes and Carthaginians, and thoſe mighty enemies the Turkes and Perſians in theſe dayes. And becauſe both parties continue in their great ſtrength, hereof it commeth to paſſe, that theſe ſharpe and fierce encounters, doe alſo laſt euen to the end of their liues, vntill the Lord by death do put an end to the battaile, giuing vnto the ſpirituall man full and finall victory ouer all his enemies, and the crowne of victory euerlaſting happineſſe.

§. Sect. 4. That this conflict is often weake in ſtrong Chriſtians,

Finally the Lord to ſhew the riches of his bounty, doth ſometimes giue vnto his ſeruants ſuch a large meaſure of ſpirituall ſtrength, ſauing grace, knowledge, faith, loue, Chriſtian magnanimitie and the reſt, that like thoſe mighty worthies in the time of *Dauid*, none of their ſpiritual enemies are able to withſtand them, but in the firſt encounters after this ſtrength receiued, they foyle, wound, and vanquiſh them, either leading them captiue without any great reſiſtance, or elſe putting them to a ſhamefull flight. So as they neuer againe gather their ſcattered forces, nor once dare to enter the field; onely they may perhaps after a treacherous manner lye in ambuſhment, and make ſome attempt vpon ſome great aduantage. And in this caſe the ſpirituall ſouldiour gloriouſly tryumpheth ouer his ſpirituall enemies, and keeping them vnder with vnreſiſtable power, doth enioy his victory with much peace and heauenly comfort. But all this while wee are to remember that the Chriſtian Champion, and the Lords great Worthy, doth not thus preuaile by vertue of any naturall ſtrength which hee hath aboue others of his fellow ſouldiers, but (like *Sampſon*) through the gifts of the ſpirit, and the power of God communicated vnto him; which becauſe through their pride and ſelfe-loue they are apt to forget, and being ſwollen vp in their owne conceipts, to rob God of his glory, by arrogating ſome part of the prayſe of their ſpirituall ſtrength and victories vnto themſelues; the Lord leaueth them by ſpirituall deſertions vnto their owne abilities, and letteth looſe their enemies to aſſault and encounter them. In which caſe they are vtterly vnable to ſtand in the leaſt conflict, but are ſhamefully foyled, put to flight, and led captiue of ſin, as wee ſee in example of *Noah, Lot, Iob, Dauid, Peter*, and many others. And then being diſcouraged and diſcomfited they complaine with *Iob*, that *God oppoſeth them as a mighty enemie, making them his markes, and ſhooting againſt them his enuenomed arrowes*; With *Dauid*, that God *hath forſaken them, will be no more intreated, but hath ſhut vp his kindneſſe in diſpleaſure*, that his *terrours doe fight againſt them, dry their bones, and drinke vp their ſpirits*; And finally with the Church they cry out; *O Lord, why haſt thou made vs to erre from thy wayes, and hardened our heart from thy feare? Be not wroth very ſore O Lord, neither remember iniquitie for euer.* On the other ſide the fleſh all this while proudly ſwelleth in victorie, inſulting ouer the ſpirit, and ſaying, *is this the man that tooke God for his hope?* And carryeth away the ſpoiles, vaunting it ſelfe in a wicked tryumph. But though God hath withdrawne himſelfe a little, that the ſpirituall man might more earneſtly ſeeke him, yet hee doth not vtterly forſake his ſouldiers and ſeruants, and thoſe his graces in them; and though in reſpect of ſenſe, motion & outward operation, they ſeeme quite dead and vtterly extinguiſhed, yet in truth they are but in a ſwound, and (as it were) couered ouer with the aſhes of corruption; and therefore when the Lord reuiueth them, bloweth vpon them with his ſpirit, and cheriſheth their inward heate, by freſh fuell, and a new acceſſe of ſauing grace, then *Sampſons* haire growing out againe, hee recouereth his ſtrength, and the Chriſtian Champion being grieued and aſhamed for his former foyles, gathereth together his ſcattered forces, and with more than wonted valour and reſolution encountering his enemies, he putteth them to flight, obtaineth the victory, and for euer after holdeth them vnder in more baſe ſubjection.

Iob.6.4.

Pſal.22.1.& 77.78.

Eſa.63.17.& 64.9.

Chap. XI.

How wee may know whether this conflict bee fought in vs, that is; whether the ſpirit of God dwell in vs or no.

§. Sect. 1. That euery faithfull man may and ought to be aſſured that the Spirit of God dwelleth in him.

The third point propounded is how a Chriſtian may know, whether there bee in him this conflict betweene the ſpirit and the fleſh, or no; which is in effect as much as to know, whether we bee ſound Chriſtians, whether wee bee the children of God, whether wee belong to Gods election; and finally whether we haue in vs any ſauing grace yea or no; ſeeing in all theſe, and theſe onely, this conflict is or wilbe fought, as ſoone as they are regenerate and conuerted vnto God. The which waighty queſtion hath already in part beene reſolued, when as I ſhewed the differences betweene the combate of the fleſh and ſpirit, and the conflict of conſcience, and the will and affections; and now commeth to bee more fully and directly handled. For the clearing whereof we neede not to make any further ſearch, but onely to examine whether the Spirit of God accompanied with his ſauing graces which is one of the combatants doth reſide and dwell in vs or no. For if it doe, then there is no queſtion but this conflict is in vs, ſeeing it no ſooner entreth and taketh poſſeſſion of vs, but preſently it maketh warre againſt our fleſh with all the carnall luſts thereof, depoſeth them from their regency, giueth them deadly wounds, holdeth them in ſubiection, and laboureth all it may, vtterly to diſplace and roote them out. Now euery faithfull man ought to be aſſured of this, namely, that the Spirit of God dwelleth in him; or if he haue not this aſſurance as yet, hee is neuer to be at reſt, till it bee euident and cleare in his owne heart and conſcience, as being the greateſt queſtion, and the waightieſt and moſt important caſe of conſcience, that can bee propounded or knowne of vs. The which as it may bee knowne, ſo no Chriſtian ought to bee ignorant of it, as the Apoſtle implyeth by that interrogation: *Know yee not that yee are the Temple of God, and that the ſpirit of God dwelleth in you?* And againe, *Know yee not that your bodies are the temples of the holy Ghoſt?* And therefore wee muſt not content our ſelues with the doubtfull opinion of the Papiſts, nor with the vncertaine and vngrounded hope of carnall goſpellers, but labour after certaine aſſurance that we are the Temples of God, and that his holy Spirit dwelleth in vs. Which that wee may ſtudiouſly indeauour to attaine vnto, let vs conſider, firſt that God in his Word reuealeth this truth of the Spirit's dwelling in euery faithfull Chriſtian, by many infallible marks and ſignes, to this end and purpoſe, that we may take notice thereof, and labour to attaine to the knowledge and aſſurance of it, being a truth ſo important and comfortable. Secondly, if we doe not know that the Spirit dwelleth in vs, wee cannot know that wee haue any part in Chriſt; and conſequently, that wee are true Chriſtians, ſeeing the holy Spirt is the principall bond of the vnion betweene him and vs, by which he dwelleth in vs, and wee in him. Thirdly, if wee doe not know that the Spirit dwelleth in vs, wee cannot know that wee are juſtified; for wee haue nothing to doe with Chriſts righteouſneſſe by which wee ſtand righteous before God, till by our ſpirituall vnion he is made ours, whereby wee haue right and intereſt in all his benefits; we cannot know that we are adopted the children of God, vnleſſe we know that wee haue the *ſpirit of Adoption*, whereby *we cry in our hearts, Abba Father.* Nor that we are ſanctified, vnleſſe we haue the ſanctifying Spirit which is the beginner and perfecter of all our holineſſe; nor that our prayers are heard of God, ſeeing of our ſelues *wee know not how to pray as we ought,* but it is the Spirit of ſupplication, *which helpeth our infirmities, and teacheth vs to pray with ſighes and grones which cannot bee expreſſed*, Neither doth the Lord heare any Prayers but ſuch as the Spirit inſpireth, becauſe ſuch only are according to his will. And when without his helpe wee pray, *Wee aske and receiue not, becauſe we aske amiſſe*, as the Apoſtle ſpeaketh. Fourthly, vnleſſe wee know that wee haue the Spirit, wee cannot know whether we are in errour or truth, or whether our Religion which we profeſſe, bee true or falſe, becauſe he is the Spirit of illumination,, who onely inlighteneth vs, and teacheth and leadeth vs in all truth. Now how ſhall hee ſhew vs other things, ſo as wee may know that he ſheweth them, if hee doe not ſhew vs himſelfe, and make it knowne vnto vs, that he dwelleth in vs, and teacheth vs? Fiſtly, if wee be not aſſured that hee is in vs, wee can haue no ſound comfort, becauſe hee is the onely true Comforter, from whom all ſound comfort ſpringeth, and all other comforts of which hee is not the author, are falſe, vngrounded and meere deluſions. Laſtly, wee muſt labour after the knowledge of the fruits of the Spirit dwelling in vs, as that we haue faith, and that Chriſt dwelleth in vs, and therefore wee muſt alſo bee aſſured that wee haue the tree and roote; for the effect argueth his cauſe as well as the cauſe his effect, and not to know that wee haue the Spirit, is not to know that wee haue any grace.

1.Cor.3.16.& 6.19.

Deut.29.19.

Rom.8.15.

Rom 8,26.

Iam.4.3.

Ioh.2.20.27.
Ioh.14.26.

2.Cor.13.5.

§. Sect.2.
The firſt infallible ſigne is the miniſtry and meanes by which it hath beene wrought in vs.

Now wee may know whether the Spirit of God be in vs or no: Firſt by the Miniſtery and meanes which it vſeth to make entrance, and to take poſſeſſion of vs the which is the Miniſtery of the Word of God: For when the fleſh with the luſts thereof are ſomewhat amazed and affrighted with the Cannon ſhot of legall threatnings, making (as it were) a large breach into the heart and conſcience, and the trumpet of the Goſpell ſoundeth, offering remiſſion of ſinne and eternall ſaluation to all that beleeue and repent, then this victorious captaine maketh his entrance, aſſaulteth the fleſh and driueth it into corners, taking poſſeſſion of all for Gods vſe, the great Monarch of Heauen and Earth. And this the Apoſtle ſheweth, where he ſaith, that the *Galathians receiued the ſpirit, not by the workes of the law, but by the hearing of faith*; that is, the doctrine of faith contained in the Goſpel of Ieſus Chirſt. Whereof it is that the Miniſters of the New Teſtament are by him called the *miniſters of the ſpirit*; becauſe by their preaching they prepare the way for the ſpirit, as *Iohn* the *Baptiſt* for Ieſus Chriſt, and are (as it were) his harbingers, to take vp a lodging for him in our hearts and ſoules. So that wee may diſcerne the ſpirit by the meanes whereby it entreth, which is not, by dreames, and extraordinarie reuelations, for this is the fanaticall ſpirit of Anabaptiſts, and Familiſts; not by the preaching of the law only; For he commeth not in this *great and ſtrong wind*, that rents the Mountaines, & breakes in

Gal.3.2.

2.Cor.3.6.

1.King.19.11,12.

in pieces the Rockes; nor in this *earthquake* which ſhaketh the foundations of mans heart, not in this *fire* which conſumeth all ſinners that come in the way of it: But when theſe haue gone before (like a peale of Canons that giue warning of the comming of this mighty Prince) then *the ſtill voyce* of the Goſpell is vttered by the Ambaſſadours and Heralds of the great King, and with it he entreth and ſeateth himſelfe in our hearts (as it were) vpon his royall throne.

§. Sect.3.
The ſecond ſigne is the effects and fruits of the Spirit: and firſt by the nature of the gifts in vs wee may diſcerne the Spirit.

Secondly wee may know whether the ſpirit dwelleth in vs, and fighteth againſt the fleſh, by the effects and fruits of it. And firſt generally by the nature of the things wrought in vs, and then by their conſtancie and continuance. For if the gifts and endowments which wee haue be but meerely naturall, or ſuch as may be attained vnto by our owne art, induſtrie and indeauours, then are they no infallible notes of Gods ſanctifying Spirit or ſauing graces dwelling in vs, the which are ſupernaturall, diuine, and ſent downe (as it were) from Heauen into vs. Whereof it is that the Apoſtle oppoſeth this Spirit of God and that which is in worldly men, the one againſt the other. *Wee haue receiued not the ſpirit of the world, but the ſpirit which is of God.* And a little after, *the naturall man perceiueth not the things of the Spirit of God.* Againe, if they bee but the common gifts of the Spirit, as meerely Morall vertues, and reſtraining graces, which are common to ciuill worldlings, and haue been alſo in many Heathens and honeſt infidels, then cannot wee by them gather any aſſurance that the ſanctifying Spirit dwelleth and warreth in vs againſt the fleſh, onely there is a fight betweene conſcience and affections, vice is curbed and ouerruled by vice, and one corrupt facultie by another of the ſame kinde.

1.Cor.2.12.14.

§. Sect.4.
The graces of the Spirit may be knowne by their conſtant and continuall actions and operations.

Secondly the Spirit and the ſauing graces thereof are conſtant and continuall in their actions and operations, daily more and more mortifying and ſubduing the fleſh and carnall corruptions, and inciting vs vnto all Chriſtian and holy duties; like the Sunne which from the riſing ſhineth ſtill more glorioully vntill noone day, or a liuely fountaine which continually ſpringeth and ſendeth forth its cleare and ſweet ſtreames; but the common gifts of the reſtraining Spirit doe worke and ſhew themſelues onely by fits, like flaſhes of lightning which ſuddenly appeare and as ſuddenly vaniſh, leauing nothing behind them but groſſe and palpable darkneſſe; or like ſtanding waters and winter brookes, which ſwell and ouerflow vpon the fall of raine and deſcent of land waters, but ſoone after fall and are dryed vp in the time of drought. So the ſauing graces of the ſanctifying Spirit are laſting and permanent, euer continuing with increaſe euen to the very end of our liues; but all gifts meerely naturall indure but for a time, and (like the body) after they are growne to their full ſtrength and ripeneſſe, they decreaſe, till by a daily conſumption they come to nothing, as wee ſee in naturall knowledge and wiſedome, which decayeth with age, vntill at laſt it commeth to dotage and childiſh ignorance.

1.Ioh.2.17.

§. Sect.5.
Of the particular effects of the Spirit, the firſt whereof is ſpirituall illightning.

But let vs deſcend to ſome particular effects which the Spirit worketh, for theſe arguing their Cauſe will plainely ſhew the reſidence and abiding of this holy gueſt in vs. And firſt the Spirit of God is the Spirit of illumination, inlightning our blinde eyes, reuealing vnto vs the things of God, and leading vs into all truth, according to that of our Sauiour; *But the Comforter which is the the holy Ghoſt whom the Father will ſend in my name, hee ſhall teach you all things.* And that of the Apoſtle; *But yee haue an vnction from the holy one, and yee know all things.* And againe; *But the annoynting which yee haue receiued of him abideth in you; and yee neede not that any man teach you; but* [illegible] *the ſame annoynting teacheth you of all things.* And hence it is, that this holy Spirit is called the *Spirit of wiſedome and reuelation in the knowledge of God.* Yea but the wicked alſo may haue ſome illightning of the Spirit, as the Apoſtle ſheweth, and which is more, they may haue a *taſt of the heauenly gift*, be partakers of the *holy Ghoſt*, that is of the gifts and graces of the ſanctifying Spirit, and haue alſo *a taſt of the good word of God, and of the powers of the world to come*, yea and hereby they may attaine vnto a farre greater meaſure of knowledge than thoſe who are truely regenerate, and how then can this be a difference, whereby wee may diſcerne the one from the other? To which I anſwer, that though there be no difference betweene the knowledge of the regenerate and vnregenerate in the quantity, in which reſpect the knowledge of the wicked, yea of the Diuell himſelfe, doth oftentimes exceed the knowledge of the godly and faithfull, yet there are many other differences betweene them; for firſt the knowledge of the regenerate is much better grounded, euen vpon that infallible foundation of the holy Scriptures, the which they carefully and conſcionably heare, reade, ſtudy and meditate in them, that they may bee more and more edified and inlightned, grounded and built vpon this ſacred authoritie, as vpon the firme and vnmoueable corner ſtone; whereas the knowledge of the vnregenerate is chiefly founded vpon humane authorities, the doctrines and traditions of men, which as they are ſometimes true, ſo ſometimes falſe and erroneous, and neuer in themſelues certaine and infallible. So alſo their knowledge is confirmed by the experience which

Iohn 14.26.

1.Ioh.2.20,27.

Eph.1.17.

Heb.6.4.

they haue of the things they know in themſelues, by a liuely and powerfull ſenſe and feeling of the operation of it, in their owne hearts and conſciences, purging and purifying them from all ſinfull corruptions, and renewing them to all obedience, and inuiting and prouoking them to the performance of all Chriſtian duties of holineſſe and righteouſneſſe; which moueth the Lord to reueale vnto them his great ſecrets and the myſteries of his Kingdome; according to that; *The ſecret of the Lord is with them that feare him, and he will ſhew them his couenant*; and againe, *his ſecrets are with the righteous*. Whereby they not onely know the things themſelues barely vttered, but alſo Gods ſecret will and purpoſe in them. But the knowledge of the wicked is onely in theory and ſpeculation, whereby they are enabled onely to talke and diſcourſe of the things they conceiue, and haue no ſenſe, feeling or experience of that powerfull working of it for their inward ſanctification or outward reformation, but ſtill lye frozen in the dregs of their ſinnes, and neuer conſcionably practiſe any duties, though they can learnedly and eloquently diſcourſe of them. In which reſpect it is ſaid, that the *ſeed of the word taketh no roote in them*, becauſe their knowledge is not ſetled and grounded vpon theſe onely true foundations which neuer faile. Secondly the knowledge of the regenerate is more cleare, diſtinct, and particular, and therefore ſufficient to direct and guide them, not onely after ſome generall manner, but alſo in all particular duties and actions; but the knowledge of the vnregenerate is more generall, confuſed and darke, onely inabling them to ſet downe generall rules of duties, or if particular, yet rather to others than to themſelues, who are ſo blinded with their paſſions and carnall luſts, that their knowledge giueth them no ſufficient direction for their owne cariage in particular duties. Thirdly the knowledge of the regenerate ſtill applyeth the things knowne to particular vſe, bringing the word of God home to their owne hearts and conſciences; as the threatnings of the law for their humilation to driue them to Chriſt, to reſtraine them from ſinne, when they are ready to fall, and to raiſe them being fallen by vnfained repentance. So *Iob* kept his *eyes* vnder couenant, that they ſhould not *glaunce wantonly vpon women*, becauſe hee *knew that deſtruction was to the wicked, and a ſtrange puniſhment to the workers of iniquitie*. And hereby *Ioſeph* was reſtrained from harkning to his miſtreſſes wicked ſuite. *How can I doe this great wickedneſſe and ſin againſt God?* And ſo likewiſe hereby they are inticed & ſpurred forward vnto all good duties, when as they feele themſelues dull and ſlow. For ſo the Apoſtle hauing ſpoken of Gods fearefull judgement, he applyeth this knowledge to particular vſe; *knowing therefore* (ſaith he) *the terrour of the Lord wee perſwade men*, as though hee ſhould ſay, I dare not knowing this terrible judgement, but perſwade you to obedience and dehort you from ſinne, leſt neglecting my duty, I alſo bee lyable vnto it. And thus alſo knowing the promiſes of the Goſpell, they apply them for their owne conſolation; according to that of the Apoſtle; *Whatſoeuer things were written aforetime, were written for our learning, that wee through patience and comfort of the Scriptures might haue hope*. But the wicked by their knowledge apply not or miſapply, they either apply all vnto others, or apply falſely vnto themſelues, arrogating all the promiſes of life and ſaluation, though they doe not at all belong vnto them. Fourthly, the knowledge of the regenerate drawes them neerer vnto God, and vnites them more firmely vnto him in loue and true obedience. Firſt in loue of God and of that truth which he hath reuealed vnto them; for when hee hath made knowne vnto them not onely his infiniteneſſe in all perfection; but alſo his goodneſſe and mercy towards them, then this flame of Gods loue kindleth in their cold hearts the fire of loue towards God againe, which maketh them to thinke nothing too much or enough which they can doe or ſuffer for his ſake; whereby they are moued to make an holy vſe of all they know, both for the auoyding of all which God hateth, whom they ſo loue, and the embracing and practiſing of all which hee loueth and requireth. But the knowledge of the vnregenerate is a light onely without heate which driueth them further from God, and alienateth their hearts from him, becauſe they cannot apply to their owne vſe his ſauing attributes, but rather are terrified with his wiſdome, power and juſtice, whereby he is able and willing to puniſh and take vengeance on all ſinners. Neither doth it ſtirre them vp to any obedience, (vnleſſe it bee for ſeruile feare) but rather enableth them to rebell and diſobey more ſecurely, whileſt by their great learning, their ſubtill ſhifts and nice diſtinctions, they can more cunningly vntwiſt the cords of Gods Commandements which ſhould binde them to their dutie, and ſo winde themſelues and ſlip their neckes out of the yoke of Gods Law, that it cannot hold them, and whileſt thereby they are enabled to defend their ſinnes with their ſubtill ſophiſtry, and to preſerue themſelues from juſt cenſures, their names from deſerued ſhame, and to ſtop the cry of their conſciences, that they may not checke and accuſe them for their ſinnes. Finally the knowledge of the regenerate bringeth them to true humility, and the better and more clearely they conceiue

Pſal.25.14.
Pro.3.32.
Mat.13.6.7.
Iob.31.1.3.
Gen.39.9.
2.Cor.5.11.
Rom.15.4.

ceiue of Gods goodneſſe, power and glorious Maieſtie and of their owne miſery, ſins and imperfections, the more they abaſe themſelues and become vile in their owne ſight, as we ſee in the example of *Abraham*, who when he moſt neerely and familiarly conuerſed with God, had the meaneſt conceit of himſelfe, acknowledging that he was but *duſt and aſhes*; in *Dauid* who hauing attained vnto a greater meaſure of ſpirituall knowledge than his teachers, confeſſeth that he was *but a worme and no man*; in *Iob* who hauing come vnto a more cleare knowledge of God by ſeeing him with his eyes, *abhorred himſelfe in duſt and aſhes*; and in *Agar*, who being inlightened with a large meaſure of heauenly wiſedome, profeſſeth that he was *more brutiſh than any man, and had not the vnderſtanding of a man*. But contrariwiſe the knowledge of the vnregenerate puffeth them vp with pride, according to that of the Apoſtle, *knowledge puffeth vp, but loue edifieth*; and cauſeth them to vilifie and contemne others in compariſon of themſelues, as we ſee in the example of the Phariſies, who deſpiſed all them who confeſſed the truth concerning our Sauiour Chriſt as ignorant and ſimple ideots; *But this people who know not the law are curſed*. And the reaſon is becauſe their knowledge is onely ſpeculatiue, confuſed and generall, and doth not bring them to any ſenſe and feeling of their ſinne and miſery, or to a liuely and experimentall apprehenſion of Gods ſauing attributes.

*Gen.*18.27.
*Pſal.*22.6.
*Iob.*42.5.6.
*Pro.*30.2.
1.*Cor.*8.1.
*Ioh.*7.48.49.

CHAP. XII.

Of the ſecond effect of the Spirit whereby wee may know that it dwelleth in vs.

§. *Sect.* 1.
How the Spirit prepares our hearts for faith and then workes it in vs.

A Second effect of the Spirit whereby wee may bee aſſured that it dwelleth in vs, is the preparing of our hearts to receiue the grace of a liuely and juſtifying faith, and the effectuall working of it in vs being thus prepared. It prepareth them, firſt by enlightning our minds, and by ſhewing vnto vs our ſinne and miſery by the Law of God, and that in reſpect of our ſelues wee are brought into a damnable and deſperate condition, out of which wee cannot recouer by any means of our owne, nor by all the helpe of men and Angels. And when hereby it hath throughly humbled vs and made vs deſpaire of all our owne abilities, then it reuealeth vnto vs the infinite mercies of God, his free grace and eternall loue in his Sonne, and the al-ſufficient merits of Chriſt, together with the ſweete promiſes of the Goſpell made in him, offering grace and mercy, for the forgiueneſſe of ſinne, and the ſaluation of our ſoules, to all that will receiue them by the hand of faith, and will turne vnto God by vnfained repentance; vnto which truth of God reuealed in the Miniſtery of the Word, the holy Spirit by a ſecret operation worketh an aſſent as being moſt infallible, ſeeing it proceedeth from him who is truth it ſelfe and cannot lye; which aſſent being effectuall worketh in our vnderſtandings a perſwaſion that our ſinnes though many and haynous, are yet pardonable; and in our judgements a moſt precious eſteeme of Gods mercies and Chriſts merits, from and by which alone wee receiue remiſſion. In our hearts alſo this effectuall aſſent worketh an earneſt and conſtant deſire that they may bee pardoned, and to this end an hungring and thirſting after Chriſt and his righteouſneſſe; in our wils a firme reſolution to reſt vpon Chriſt imbracing him as our onely Lord and Sauiour and caſting our ſelues vpon him alone for juſtification and ſaluation; and in our actions a conſcionable endeauour in the vſe of all good meanes, whereby we may bee more and more aſſured, that wee ſhall haue our parts in the mercies of God and the merits of Chriſt. And theſe are the firſt degrees of juſtifying faith which who ſo want are deſtitute of it; the which being wrought in vs, the Lord bleſſeth the meanes of ſaluation, which the beleeuer conſcionably vſeth with a deſire to profit by them, as the Word, Sacraments, Prayer and the reſt for the increaſing of theſe firſt degrees in vs, vntill they grow from a graine of Muſtard ſeed to a great tree, from an aſſent to an apprehenſion and application of the promiſes, with ſome aſſurance that Gods mercy and Chriſts merits belong vnto vs. Vnto which degree the moſt Chriſtians who labour after it doe attaine, if death preuent them not and hinder them from comming from their ſpirituall infancy to their riper age in Chriſt. Now this faith being come to application of Chriſt and the promiſes, and ſome aſſurance that they belong to the Beleeuer, groweth daily in the carefull and diligent Chriſtian to more ſtrength, by his often feeling and experience of Gods loue, by his acquaintance with him in his holy Ordinances, by teſtifying and approouing of his loue towards God againe, in his continuall fruits of new obedience, the exerciſes of a Chriſtian life in good workes, and by his cheerfull readineſſe to ſuffer any thing which it pleaſeth God to call him vnto for his ſake, vntill at laſt it come to that plerophory and full perſwaſion of Gods vnchangeable loue, and our Election, Adoption and Saluation which was in the Apoſtle *Paul*, who was fully perſwaded that nothing in the World was able to ſeparate betweene Gods loue and him. And this is accompanied with ſuch peace of conſcience,

*Rom.*8.38.39.
1.*Ioh.*4.18.
1.*Pet.*1.8.
*Rom.*5.3.

ence, as paſſeth all vnderſtanding. For when we are aſſured that we haue the remiſſion of our ſins, and are quite freed from them both in reſpect of their guilt and puniſhment, then the terrours and feares which did accompany them are taken away, and both Sathan and our owne conſciences which did continually accuſe vs are put to ſilence, ſo as they can no longer affright vs nor diſturbe our peace. From whence ſpringeth ſpirituall joy vnſpeakable and glorious, whereby wee rejoyce not onely in the fruition of Gods benefits, but alſo in afflictions and tribulations, as the Apoſtle witneſſeth, when as wee ſee our ſelues freed out of the hands of all our ſpirituall enemies, the wrath of God, the curſe of the Law, Death, Hell, and Condemnation, and now brought into an happy and bleſſed eſtate of grace and ſaluation, in and by Ieſus Chriſt, and his benefits apprehended and applyed by faith. Which effects who ſo find thus wrought in them, they may be aſſured that they haue the ſpirit which is the cauſe and authour by which they are wrought, euen as the Light bringeth vs to the Sunne, the ſtreames to the fountaine, and the branches and fruit vnto the root from which they flow and ſpring.

§. Sect.2. The differences betweene a iuſtifying faith and the faith of preſumptuous ciuill worldlings.

Yea, but Hypocrites and vnregenerate men doe boaſt moſt of their faith and aſſurance of ſaluation, and therefore they alſo may haue the Spirit, or elſe this faith is no infallible ſigne of it. To which I anſwere that they haue no true faith, but (as it were) in a dreame and dotage, they delude themſelues by miſtaking their carnall and ſecure preſumption for a liuely and juſtifying faith. But how ſhall wee diſcerne the one from the other, ſeeing they ſeeme to haue oftentimes as ſtrong confidence and aſſurance of their ſaluation as the beſt Chriſtians? I anſwere that though there bee betweene them ſome ſeeming ſimilitude, yet there is as great difference as betweene pure Gold and a rotten poſt gilded ouer. For firſt true faith is grounded on the Scriptures and the Word of God; but preſumption hath no ground but an idle conceit ariſing out of pride and ſelfe-loue. True faith alwayes followeth vnfained humiliation in the ſight and ſenſe of our ſin & miſery; whereas the preſumptuous man was neuer humbled, but hath a proud conceit of his owne righteouſneſſe and worthineſſe. Faith followeth illumination and knowledge, and firſt wee muſt know God and his Chriſt, before we can truly beleeue in them; but preſumption riſeth commonly out of ignorance, and the more deſtitute the worldly man is of the knowledge of God and his wayes, the more bold and confident hee is in his perſwaſion. True faith is joyned with all other graces, as loue, zeale of Gods glory, humility, patience and obedience, manifeſting it ſelfe by the fruites that it bringeth forth in good workes: But preſumption is ſeuered from them all, & goeth alone without any ſuch company and Attendants. True faith is not diſcerned before ſound conuerſion, and then it beginneth in ſome ſmall and weake degrees; but preſumption is borne & bred with vs, and in an inſtant commeth to its full ſtrength; which maketh the ſecure Worldling to brag, that hee hath alwayes beleeued, and is ſo ſtrong in faith, that he neuer doubted of his ſaluation. True faith is not attained vnto without great difficulty, it being no leſſe a worke to beleeue the Goſpell than to fulfill the Law; but preſumption voluntarily creepeth into our hearts, and the leſſe paines wee take in the vſe of Gods holy Ordinances, the more eaſily it entreth, and the ſtronger it waxeth. Faith is alwayes aſſaulted with doubting, and the one being a fruit of the Spirit, the other of the Fleſh, there is a great and continuall conflict betweene them; but preſumption is bold and confident, and he who is poſſeſſed of it, profeſſeth that hee neuer doubted of his ſaluation, neither feeleth hee any conflict in him, becauſe he is wholy carnall, and corruption warreth not againſt corruption, but onely runneth out of one extreme into another; for when the ſecure Worldling being by ſome meanes awakened out of his Lethargy ceaſeth to preſume, then hee beginneth to deſpaire. Faith purifieth the heart and worketh by loue, and is neuer ſeuered from vnfained repentance; but preſumption nouriſheth and increaſeth all ſinfull corruptions, & they who moſt preſume are moſt deſtitute of all true loue towards God and their Neighbours. And howſoeuer they leaue ſome groſſe ſins for worldly reſpects, yet they repent of none, there being no change in their affections, but onely in their actions; yea, in this reſpect alſo they nouriſh many ſins in their boſomes which they thinke moſt ſweet and aduantageable, and will by no meanes be perſwaded to part with them. Faith vniteth and applyeth Chriſt vnto the Beleeuer for all vſes for which God gaue him, that is as well for his ſanctification as for his juſtification and ſaluation, and applyeth the vertue of his precious bloud, for the taking and purging away of the pollution and corruption of ſin, as well as the guilt and puniſhment; and as it taketh hold of Chriſt to make him ours, ſo it giueth and offereth our ſoules and bodies vnto Chriſt, that wee may become his, and be wholy deuoted and dedicated to his worſhip and ſeruice: but preſumption onely apprehendeth Chriſt for the remiſſion of ſin and the obtayning of euerlaſting Life, & not for the mortification of ſin by vertue of his death, nor ſpirituall quickening and renewing by power of his Reſurrection; and ſo alſo it is onely a receiuer but no giuer, it taketh all in ſhew which Chriſt

Rom.12.1.

offereth, but it will in liew of thankfulneſſe returne nothing vnto him againe. Faith finding its owne weakneſſe, and the ſharpe encounters of doubting and incredulity, laboureth earneſtly in the vſe of all good meanes whereby it may bee more and more increaſed and confirmed, as hearing the Word, receiuing the Sacrament, Reading, Prayer, Meditation and ſuch like; but preſumption finding no ſuch aſſaults, ſecurely neglecteth all theſe helpes, feeling it ſelfe then the ſtrongeſt when it is moſt deſtitute of them. Finally, true faith endureth in the day of fiery tryall & temptation, and euen when God ſeemeth to frowne, to withdraw outward teſtimonies of his loue, and in ſtead of them ſendeth afflictions and croſſes, then the Beleeuer with *Abraham, hopeth aboue hope, and beleeueth againſt beliefe*, it pierceth through all theſe clouds of diſcomfort with a liuely and ſpirituall eye, and beholdeth the face of a louing Father in Chriſt, euen when hee ſtill holdeth the rod in his hand; yea, though it haue no ſenſible comfort, nor preſent feeling of Gods fauour, yet being the *ſubſiſtance of things hoped for, and the euidance of things not ſeene*, it ſtill maketh the Beleeuer to flee vnto God, and to reſt vpon him alone for freedome from euil or fruition of good. But the preſumptuous man ſwelled with the wind of confidence like a bladder, letteth out all with the pricke of a pin, & after all his Thraſonicall brags of ſtrength and fortitude, hee fainteth and cowardly yeeldeth, when hee is firſt encountred with croſſes and afflictions. His courage is preſently cooled, his confidence turned into diſtruſt his proude preſumption into affrighting terrours and helliſh deſpaire; and as it was chiefly grounded on outward things & worldly *proſperitie*, ſo when theſe are taken away then it alſo quaileth, faileth, and commeth to nothing.

Rom.4.18.
Iob 13.15.
& 19.25.

Heb.11.1.

Chap. XIII.

Of the differences betweene iuſtifying faith, and that which is temporary and hypocriticall.

§. Sect.1.
Of the firſt difference in preparation vnto them.

BVt though preſumptuous Worldlings haue no true faith, and conſequently haue not the ſpirit dwelling in them; yet perhaps Temporaries and Hypocrites may, ſeeing in the Scriptures they are ſaid to beleeue, and therefore they alſo may haue the Spirit. I anſwere, that though this temporary faith be a common gift of the Spirit, yet it differeth much from a true iuſtifying faith, and therefore is no ſigne that Gods ſanctifying Spirit doth dwel in them that haue it. For firſt they differ in the preparation whereby men are fitted to receiue them. For before true iuſtifying faith goeth ſound humiliation, a true ſight and ſenſe of ſin, as ſin, and not onely in regard of puniſhment, and an earneſt deſire to be vnburthened of it: But the temporary is neuer thus throughly humbled, for whileſt he ſeeth ſome ſins hee winketh at others, hee grieueth and groneth, rather vnder the puniſhment, than vnder the ſin; he is willing to part with ſome ſins which rather pinch his conſcience than pleaſe his affection, but eſteemeth others no burthen, yea, rather his chiefe delight; and though hee leaueth many, yet he truly repenteth of none, becauſe there is onely a ſurceaſing of the action, but no change of the heart and affection.

Luke 8.13.
John 2.24.

§. Sect. 2.
The ſecond difference in their nature and parts.

Secondly, they differ in their nature and parts. For true faith highly eſteemeth Chriſt, and preferreth him and his righteouſnes before all the World, counting all things in compariſon of him dung and loſſe; and therefore is ready to forſake all that it may injoy him: but temporary faith preferreth the World before Chriſt, and though it make ſome account of him in an inferiour place, yet it will rather leaue him than leaue the World, if the one of neceſſity muſt be parted with. Secondly, true faith effectually aſſenteth to the whole Word of God, as being his vndoubted Truth, and eſpecially to the promiſes of the Goſpell concerning the remiſſion of ſin, reconciliation with God, and eternall ſaluation of all that beleeue; Whence ariſe thoſe deſires in the heart, and reſolution in the will before ſpoken of, whereby the Beleeuer hungreth after Chriſt and his benefits, and caſteth himſelfe vpon him alone for iuſtification: But temporary faith either aſſenteth onely to the truth of ſome part of the Word and not to ſome other, as to that which will ſtand with humane reaſon and a mans owne experience, but not to that which is aboue or contrary vnto them; to the promiſes of the Goſpell, not to the threatnings of the Law, or to ſome of either, and not all of both; or if to all, yet this aſſent is not effectuall, as appeareth by the differences that are in the deſires and reſolutions of true Beleeuers from thoſe that are in Temporaries and Hypocrites. For the deſires of the true Beleeuers to be made partaker of Chriſt & his benefits are exceeding feruent and earneſt, like the deſires of [a] couetous men after riches, of [b] *Rachel* after children; of the [c] louing Bride after her beloued Bridegroome, of the [d] dry and chopped ground after pleaſant ſhowres, [e] of the hungry and thirſty, after meate and drinke; of the [f] woman with childe after deſired meates, who ſo longeth that ſhee is ready to miſcarry and periſh, if her longing deſire be not ſatisfied. But the deſires of temporary faith are faint and cold, and though they can be content to haue the things belonging

1.Cor.2.2.
Phil.3.9.
Gal.6.14.

[a] *2.Cor.14.1.*
[b] *Gen.30.1.*
[c] *Cant.2.5.*
[d] *Pſal.143.6.*
[e] *Math.5.6.*
[f] *Pſal.119.20.* 40.

longing to ſaluation, if they will come with eaſe and ſmall coſt, they chooſe rather to be without them, than that they ſhould be ouer-chargeable, or take vp too much of their time and labour. Secondly, the deſires of true faith are alwayes joyned with a carefull indeuour in the vſe of all good meanes wherby they may be ſatisfied, and in auoiding all contrary meanes whereby they may be hindred: But the deſires of temporary faith are ſo idle and ſlothfull, that they neglect all meanes whereby they might atchieue their deſires as wee ſee in *Balaam*, who deſired to die the death of the righteous, but could not be content to imitate them in their liues. Thirdly, the deſires of juſtifying faith are conſtant and continuall like *Dauids* whoſe *ſoule breaked, for the longing that it had to Gods iudgements at all times*: but the deſires of temporary faith are but by fits & flaſhes, as when they are at a Sermon, & haue their conſciences conuinced with the powerfull Miniſtery of the Word, when they are in the houſe of mourning, and haue before their eyes ſpectacles of their mortality; when they ſee ſome notable example of the Worlds vanity and mutability, or of the happineſſe of thoſe who feare God, & make conſcience of their wayes; when they are caſt downe by ſome grieuous affliction, and find themſelues croſſed in all their earthly deſires. Secondly, there is great difference betweene the reſolutions of faith in true Beleeuers, and thoſe who are but Temporaries and Hypocrites. For true juſtifying faith reſolueth to cleaue vnto Chriſt alone, and to forſake all rather than to be ſeuered from him: But the faith of Temporaries cauſeth them to cleaue vnto Chriſt ſo far forth as the World will let them, and if they may ſhare with him in his benefits, and not be hindred of their worldly deſires, they are willing then to giue him entertainment; but if they be put to part with all, that they may haue him, this is an hard ſaying, and they cannot abide it, but though they came rejoycing to Chriſt, they will goe away (with the young man) ſorrowfull, and will not buy him and his benefits at ſo deare a price; Like herein vnto Merchants who like the beſt Wines when they taſte them, but leaue and let them goe, when as they heare how deare they are prized.

Pſal.119.21.

§. Sect.3.
The third difference betweene them is in their properties,
1.Tim.1.5.

Thirdly, juſtifying and temporary faith doe differ one from another in their properties and qualities. For true faith is hearty and vnfained, and therefore is called by the Apoſtle πίστις ἀνυπόκριτος, Faith that is not fained, and if there be any hypocriſie lurking in the heart, it is an enemy vnto it, and laboureth to purge and root it out: but the faith of Temporaries is hypocriticall and purpoſely affecteth and delighteth in diſguizing and diſſimulation. Againe, true faith is conſtant and couragious to indure the fiery tryall; It will come vnto God and catch hold on him for mercy, when hee frowneth and ſeemeth angry; It applyeth the promiſes, when they ſeeme void and hopeleſſe, and wayteth Gods leyſure, when he deferreth to performe them. *For he that beleeueth* (as the Prophet ſpeaketh) *ſhall not make haſt*. It cleaueth vnto the Lord when hee ſeemeth to reject and ſhake vs off, and will not leaue the profeſſion and practice of his Truth, when it is beaten from it by afflictions and perſecutions. But temporary faith though it make a glorious and golden ſhew in the time of proſperity, yet it becommeth droſſe in the fiery tryall; and though it commeth joyfully to God, when he inuiteth with benefits, yet it will cowardly run away, when he threatneth or correcteth. It ſpringeth and ſprouteth, when it is watered with the ſhowres of proſperity, but withereth and fadeth, when the hot Sunne of perſecution ariſeth; and though the temporary be ready to receiue all good from God, yet hee is not patient with *Iob* of receiuing euill alſo.

Eſay 28.16.
Habac.2.3.

§. Sect.4.
The fourth difference in reſpect of their concomitants.

Fourthly, juſtifying Faith differeth from the Faith of Temporaries in reſpect of the companions which doe accompany them. For true faith is joyned alwayes with a great conflict betweene it and doubting, which maketh the poore Chriſtian to cry out with the Father of the poſſeſſed child, *I beleeue, Lord, helpe mine vnbeliefe*; and with the Apoſtles, *Saue vs, Lord, we periſh*. Neither doth it obtaine the victory ouer vnbeliefe, & get quiet poſſeſſion of our hearts, without much ſtruggling, ſtriuing, and painfull labouring in the vſe of all good meanes, whereby it may ſtrengthen it ſelfe, and weaken its enemy. But the faith of Temporaries is eaſily attained without any great oppoſition or long labour, for no ſooner doth hee heare the Word, but preſently hee receiueth it with joy, and as ſoone as the ſeed is caſt into the ſtony ground, it forthwith ſpringeth and ſheweth it ſelfe in the greene blade of a glorious profeſſion. It rejoyceth before it grieueth, & comfort commeth before mourning; It is exalted before there was any humiliation, and triumpheth in victory without any conflict. And the reaſon is, becauſe the Temporary Beleeuer is not much croſſed in his preſumptuous conceit by Sathan or his owne fleſh, who are content to let him flatter himſelfe with a ſhadow and ſemblance of faith which is without vſe or fruit, that reſting in this, he may neuer labour after ſuch a faith as is ſound and ſubſtantiall; knowing well enough, that it will nothing profit him, ſeeing within a while his inlightning will turne to greater darkneſſe, his beleeuing to deſperate denying or deepe deſpairing, his waſhing and cleanſing, to greater pollution and defiling, and that hee may at pleaſure make his re-entrance with *ſeuen ſpirits worſe*

Marke 9.24.
Math.8.25.
Math.13.20.
Heb.6.4,5,6.
Math.12.44,45

2.Pet,2.20.

1.Tim.1.5. & 3.9.

Heb.10,22.

than himſelfe, and ſo make the laſt end of this man worſe than his beginning. Againe, true faith is joyned with all other ſanctifying & ſauing graces, for from this fire of Faith riſeth the flame of loue and zeale; from this holy root ſpringeth the fruit of all new and true obedience; From this fountaine floweth affiance in God, Feare, Hope, Humility and the reſt; all which as they are the effects of faith in reſpect of their birth and being, ſo are they companions, props and ſtayes of it after they are wrought in vs. But eſpecially the moſt knowne and apparant companion of a liuely Faith is a good Conſcience. For he that aſſuredly apprehendeth Gods loue in Chriſt maketh conſcience of all his workes and wayes, carefully doing thoſe things which may pleaſe him who hath ſo loued him, and whom he ſo loueth, and flying thoſe things which may offend him. Whereof it is that the Apoſtle joyneth them together; *The end* (ſaith he) *of the Commandement is Charity, out of a pure heart, and good conſcience, and faith vnfained.* And againe, *Let vs draw neere with a true heart in full aſſurance of faith, hauing our hearts ſprinkled from an euill conſcience, and our bodies waſhed with pure water,* But the Temporary, as he hath onely a ſeeming faith, ſo hath he alſo but counterfeit and ſeeming graces; he hath no true loue of God and his Brethren, but ſuch as ſpringeth from ſelfe-loue and loue of the World; no affiance in God longer than he vnderproppeth it with ſecondary meanes and ſenſible helpes; no hope, longer than the promiſes are joyned with preſent performance; no feare of God but ſeruile and ſlauiſh; no zeale, but (like that of *Iehu*) ſuch as will further his worldly ends; neither doth he make conſcience of imbracing and practiſing all duties commanded, but ſome onely, which beſt fit, or leaſt croſſe, his carnall affections; nor of mortifying and forſaking all manner of ſin, but of ſuch onely as bring leaſt pleaſure or profit; and that little which he doth, is not performed in loue and obedience towards God, but out of pride and vain-glory, ſelfe-loue, ſeruile feare, or worldly reſpects.

§. *Sect.5.* The fift difference in their effects. Firſt, True faith purifieth the heart.

Laſtly, juſtifying faith differeth from that which is temporary in their fruits and effects. For true Faith purifieth the heart from all manner of ſin, eſpecially thoſe inward and ſecret corruptions which are knowne onely to God and a mans owne conſcience, and not onely bindeth the hands to the good behauiour, but reneweth and changeth the affections of the heart, cauſing it to hate mortally thoſe vices which it formerly loued, & to reſiſt and ſubdue them in their birth and firſt beginnings. But the Faith of Temporaries doth not purifie the heart, but onely ſeemingly reformeth the outward actions; or if it purgeth it from any ſins, it is from ſuch as are contrery to naturall appetite, or from thoſe which are leaſt pleaſing and profitable, and not from thoſe whereunto nature chiefly inclineth, and wherein the corrupt heart doth eſpecially delight.

§. *Sect.6.* The ſecond effect, wherein they differ is in reſpect of their operation.

*Gal.*5.6. *Pſal.*1.3. *Iohn* 4.14. & 7.37,38.

Secondly, juſtifying Faith worketh by loue, and is fruitfull in the duties of holineſſe and righteouſneſſe, and not by fits & ſtarts, but as an holy root and tree of Gods planting, it beareth and bringeth forth ripe fruits continually in due time; and as a liuely fountaine of grace and goodneſſe, it ſendeth forth the pleaſant ſtreames of good workes, and vertuous actions: But the faith of Temporaries worketh ſeldome and but by fits, and onely when they haue ſome pange of deuotion wrought in them by the power of the Word conuincing their conſciences, or out of naturall paſſion moued with ſome pitifull object. Neither are theſe true fruits of holineſſe and righteouſneſſe, becauſe they ſpring not from a liuely faith, vnfained loue, and true obedience, but from ſelfe-loue, prayſe of men or other worldly reſpects; they are not ripe fruits fit to be reaped and carried into the Barne, but onely greene blades, ſemblances and ſhewes which wither before the time of harueſt.

§. *Sect.7.* The third effect reſpecteth peace and ioy, 1.*Pe*,1.8.

Eſay 57.21.

*Math.*13,20. 1.*Theſ.*2.13. *Rom*,1.17.

Thirdly, true Faith cauſeth peace of conſcience, and joy in the Holy Ghoſt, which is no ſlight nor flitting joy, but as the Apoſtle calleth it, *vnſpeakable and glorious*, the which in the nature of it is ſpirituall, like the authour which worketh it, and moſt ſheweth it ſelfe, when as we are exerciſed about ſpirituall objects and exerciſes, as hearing the Word, reading, meditation, praying, holy conferences, and ſuch like: But temporary faith bringeth no ſuch peace; *For there is no peace, ſaith my God, to the wicked.* And howſoeuer they haue ſome joy, yet there is great difference betweene it, and that which proceedeth from true faith. For the faithfull delight in the Word, as being the Word, not of man, but of God himſelfe, and becauſe they find it his ſtrong power (whatſoeuer the inſtruments be) to their ſanctification and ſaluation. But Temporaries rejoyce in it for nouelties ſake, and as it is the word of man, not ſo much in reſpect of the ſpirituall matter, as the manner how, and the perſon by whom it is deliuered, becauſe they loue him as a friend for worldly reſpects, or for his naturall gifts and parts, becauſe he is learned, witty and eloquent; the which joy ceaſeth and turneth oftentimes into anger and ſpleene, when as the word commeth home to the conſcience, and reproueth him ſharply for his darling ſins. Secondly, the faithfull man rejoyceth in ſpirituall things, the aſſurance of Gods loue, the remiſſion of his ſins and his owne ſaluation: and though hee taketh ſome joy and comfort in the things of this life, yet it is but ſmall in compariſon of the other. But the temporary Beleeuer contrariwiſe taketh ſome ſmall joy in ſpirituall things, as hauing ſome little taſte of them; but his chiefe rejoycing is in things worldly and earthly, which maketh him to neglect the other joy, when as they croſſe one another, and will not ſtand together. Thirdly, the joy of the faithfull, like the cauſe of it, which is our faith, is ſmall at the firſt, but increaſeth by degrees vntill it come to fulneſſe of joy, like that of *Dauids*; *Thou haſt put gladneſſe in my heart, more than in the time, that their corne and their wine increaſed:* but the joy of Temporaries is greateſt at the firſt entrance, and then decayeth by little and little, till at laſt it be vtterly conſumed and come to nothing. Finally, the joy of true Faith is ſtrong and conſtant, and not only continueth in the fruition of worldly proſperity, but alſo in affliction and perſecution, as wee ſee in the example of the holy Apoſtles, who rejoyced and ſung Pſalmes vnto God, when as they were perſecuted for preaching the Goſpel: But the joy of Temporaries, like that of the Graſhoppers, continueth onely whileſt the Summer of proſperity laſteth, but decayeth and dieth in the Winter of afflictions.

Pſal.4.7.

Rom.5.3.
Acts 5.41.& 16 25.

§. Sect.8.
The fourth effect reſpecteth confeſſion and Chriſtian Apologie.
Rom.10.10.
1.Pet.3.15.

Fourthly, true Faith, as it inwardly in the heart *beleeueth vnto righteouſneſſe*, ſo outwardly with the *mouth it confeſſeth to ſaluation*; and the true Chriſtian, as he beleeueth in Ieſus Chriſt, ſo hee is alwayes ready to render a reaſon of his faith and hope that is in him, when the glory of God or good of his Neighbours requireth it, although it be with the hazard & loſſe of his goods, lands, liberty and life. And being indued with the *ſpirit* of faith, hee is ready to ſay with the Pſalmiſt and Apoſtle, *I beleeued, and therefore I haue ſpoken:* But the Temporary Beleeuer confeſſeth his faith when as it will ſtand with his worldly credit or aduantage, but ſmothereth his profeſſion in time of danger, and vtterly denieth it, rather than hee will vndergoe any damage for it.

Pſal.116.10.
2.Cor.4.13.

§. Sect.9.
The fift effect reſpecteth contentment.
2.Cor.5.7.
Rom.1.17.
Heb.13.5.

Fiftly, true Faith giueth a Chriſtian comfort and contentment in all eſtates; *for he liueth and walketh by faith and not by ſenſe*, and therefore when hee wanteth Friends or Wealth, and ſuch like worldly helps, he reſteth contented, becauſe his chiefe treaſure & ſufficiency is in Gods neuer failing prouidence, vpon which he chiefly relyeth; according to that of the Apoſtle, *I haue learned that in whatſoeuer eſtate I am, therewith to be content.* And againe, *Neuertheleſſe I liue, yet not I, but Chriſt liueth in me; and the life which I now liue in the fleſh, I liue by the faith of the Sonne of God, who hath loued mee and giuen himſelfe for me:* But the Temporary Beleeuer liueth by ſenſe and not by Faith, and truſteth in God when as hee hath in his hands the pledges and pawnes of earthly benefits, but diſtruſteth in his promiſes and prouidence when as ſecondary helps and inferiour meanes faile, and therefore vſeth vnlawfull meanes to helpe himſelfe.

Phil.4.12.

Gal.2.20.

§. Sect.10
The ſixt effect is the ouercomming of the world.
1.John 5.4.5.

Sixtly, true Faith ouercommeth the World, according to that of the Apoſtle, *Whoſoeuer is borne of God ouercommeth the world, and this is the victory that ouercommeth the world, euen our faith. Who is hee that ouercommeth the world, but hee that beleeueth that Ieſus is the Sonne of God?* And it contemneth all earthly things as vaine and worthleſſe, in compariſon of ſpirituall grace and heauenly glory. But the temporary Beleeuer when hee is at the beſt, is but a meere Worldling and a deuoted ſlaue, to his worldly luſts and deſires after honours, riches and pleaſures: And therefore embraceth grace and glory ſo farre forth onely, as they will ſtand with the fruition of his earthly Idols, but rejecteth and renounceth his part and intereſt in them, when as they croſſe, and will not ſtand with his earthly deſires.

§. Sect.11.
The laſt effect reioycing to thinke of Chriſts comming to iudgement.

Laſtly, true juſtifying Faith maketh vs to rejoyce when as we thinke of the appearing of our Sauiour Chriſt vnto judgement, and euen to long for this time as being the day of our full redemption, when both in body and ſoule wee ſhall bee freed from all ſinne and miſery, and enjoy all glory and endleſſe happineſſe, according to that of our Sauiour; *When theſe things begin to come to paſſe, then looke vp and lift vp your heads for your redemption draweth nigh.* And ſo the Apoſtle ſaith, that *wee which haue receiued the firſt-fruits of the Spirit, euen wee our ſelues groane within our ſelues, waiting for the adoption, to wit, the redemption of our body.* The which joy in thinking on this day, and mourning becauſe it is deferred, commeth through our aſſurance of faith and confidence of hope. For therefore doe wee deſire to leaue this World and to be diſſolued, becauſe wee know, *that if our earthly houſe of this Tabernacle were diſſolued, wee haue a building of God, a houſe not made with hands, but eternall in the Heauens:* and becauſe *through the Spirit, wee waite for the hope of righteouſneſſe by faith.* But no ſuch joy or longing accompanieth the faith of Temporaries, becauſe they haue no ſuch aſſurance of this happineſſe, and are beſides ſo beſotted with the loue of worldly things, that they cannot without terrour and amazement thinke of that Day, which when it commeth will wholy depriue them of all their earthly joy.

Luke 21.28.

Rom.8.23.

2.Cor.5.1,2.

Gal.5.5.

Chap. XIV.

Of two other effects of the Spirit, whereby wee may know that it dwelleth in vs.

§. Sect. 1. The third effect is the ſpirit of adoption

A Third effect of the Spirit dwelling in vs is to perſwade and aſſure vs that wee are the children of God, and to entitle vs as heires to our heauenly inheritance; the which is a priuiledge and prerogatiue that belongeth to all the faithfull, and to them alone, according to that of the Euangeliſt: *But as many as receiued him, to them gaue he power to become the ſonnes of God, euen to them that beleeue on his name.* And this is an vndoubted fruit of the ſpirit, as the Apoſtle witneſſeth; *For yee haue not* (ſaith hee) *receiued the ſpirit of bondage, againe to feare, but yee haue receiued the ſpirit of Adoption, whereby we cry, Abba, Father. The Spirit it ſelfe beareth witneſſe to our ſpirit, that we are the children of God; and if children then heires, heires of God, and ioynt heires with Chriſt.* And againe; *Becauſe yee are ſonnes, God hath ſent forth the Spirit of his Sonne into your hearts, crying, Abba, Father.* In which regard the Spirit of God dwelling in vs is called the *ſpirit of Adoption*, which doth not giue vnto vs a doubtfull teſtimony of this ineſtimable priuiledge, but certainly aſſureth vs, that it doth belong vnto vs. In which regard it is called *an earneſt*, which God therefore giueth vs, to put vs out of all doubt, that hee will make good this heauenly bargaine which he hath promiſed vnto vs. *Which is* (ſaith the Apoſtle) *the earneſt of our inheritance, vntill the redemption of the purchaſed poſſeſſion.* And in the ſame reſpect it is called *a Seale*, which by the powerfull impreſſion, that it imprinteth in vs, aſſureth vs, that God will make good vnto vs the promiſe of grace and ſaluation in Ieſus Chriſt. So the Apoſtle ſaith; *In whom alſo after yee beleeued, yee were ſealed with that holy Spirit of promiſe. And grieue not the holy Spirit of God, whereby yee are ſealed vnto the day of redemption.* If therefore by this earneſt and ſeale wee haue attained vnto this aſſurance of our Adoption and right vnto our heauenly inheritance, we may be aſſured alſo that the Spirit of God dwelleth in vs, for the cauſe and the effect cannot bee ſeuered, and our aſſurance of our heauenly bargaine doth plainly argue, that wee haue receiued this earneſt and ſeale by which alone it is confirmed vnto vs. But that wee may not be deceiued with a falſe and counterfeit ſeale, let vs remember that this ſeale onely is annexed vnto the couenant of grace, which requireth on our part the condition of faith and repentance, and as it is Gods priuy Seale, according to that, *the Lord knoweth them that are his*, ſo there is a broad Seale ioyned with it, *Let euery one that nameth the name of Christ depart from iniquitie*; and therefore thoſe who liue in their infidelity and impenitency, haue not receiued this Seale, for what haue they to doe with the Seale, to whom the Couenant doth not appertaine?

Iohn 1.12.
Rom. 8.15,16.
Gal. 4.6.
2. *Cor.* 5.5.
Ephes. 1.14.
Ephes. 1.13. & 4.30.
2. *Tim.* 2.19.

§. *Sect.* 2. The fourth effect is the ſpirit of ſupplication.

A fourth effect of the Spirit is to enable vs vnto Prayer, and to powre forth our ſoules vnto God in ſuch an acceptable manner, as that our ſuites and petitions are heard and granted by him; whereof it is called by the Prophet *Zacharie*, *the ſpirit of grace and ſupplication*, which the Lord promiſeth *to power vpon the houſe of* Dauid, *and vpon the inhabitants of Ieruſalem*, that is, all the true members of the inuiſible Church militant here on earth. So the Apoſtle plainly telleth vs, that *we know not for what to pray as we ought, but it is the ſpirit which helpeth our infirmities, and maketh interceſſion for vs with groanings which cannot bee vttered.* And therfore the Apoſtle *Iude* knowing our inſufficiency in our ſelues to performe this duty, doth exhort vs to *pray in the Holy Ghoſt.* Whereby it appeareth, that the Spirit of God dwelleth in all thoſe, who in the ſight and ſenſe of their owne ſpirituall wants doe powre forth their hearts and ſoules vnto God in Prayer, with faith and feruency of ſpirit, which properties I require in that Prayer, which aſſureth vs that the Spirit dwelleth in vs, and not ability on the ſudden vpon euery occaſion to conceiue a Prayer, & to vtter it in eloquence of words, choice phraſes, or a continued and ready diſcourſe of ſpeech. For it is not ſaid, that the Spirit teacheth vs words & fluent phraſes, but to pray in the heart and Spirit, with ſighes and groanes which cannot be vttered, which language God that ſearcheth the heart vnderſtandeth and accepteth, as the Apoſtle ſpeaketh; yea, being a Spirit and requiring to bee worſhipped in Spirit and Truth, he eſteemeth not the moſt eloquent Prayers conceiued and vttered, without this ſight of our wants, zeale and feruency of Spirit; and contrariwiſe where theſe are, he heareth and granteth our ſuites and ſupplications, though with *Ezechias*, wee are not able to expreſſe them, but chatter like a *Crane or Swallow*; or with *Hannah* onely mooue our lips, yea, in truth though wee ſhould not ſo much as moue them, ſo that with her we ſpeake vnto him in our hearts. Neither hath the Lord promiſed, that he will hearken vnto them, who can ſpeake eloquently, but that he *will ſatisfie the deſires of them that feare him, heare their cry and ſaue them, and that he will be nigh vnto them that call vpon him in truth.* Of which wee haue an example in *Moſes*, who though he were

Zach. 12.10.
Rom. 8.26.
Iud. verſ. 20.
Rom. 8.27.
Iohn 4.24.
Eſay 38.14.
1. *Sam.* 1.13.
Pſal. 145.18,19
Exod. 4.10,16.

not eloquent, but ſo ſlow of ſpeach that hee needed to haue *Aaron* to be *his ſpokeſman, and in ſtead of a mouth vnto him*, for the deliuery of his ambaſſage to *Pharaoh* and the people, yet God gaue audience vnto his ſlow and vnready ſuites, rather than vnto *Aaron*, who exceeded him in eloquence, in ſo much that when *Moſes* muſt pray in the behalfe of the people, *Aarons* office was to ſtay vp his hands, that hee might more fitly continue and perſeuere in this holy exerciſe. Againe to conceiue a prayer vpon euery occaſion, and to vtter it in a continued and eloquent phrayſe of ſpeech, is no aſſured ſigne, that the Spirit of God dwelleth in vs, becauſe it is neither proper to the faithfull, nor commune to them all. For an hypocrite may attaine vnto this abilitie, yea euen excell in it by vertue of his naturall endowments, memory, eloquence and liberty of ſpeech, boldneſſe and ſuchlike, eſpecially when as he hath had vertuous education, and hath beene inſtructed in the doctrine of godlineſſe, and alſo trained vp in theſe Religious duties not onely by precepts, but by the examples of the godly, which hee is able to imitate by helpe of theſe naturall endowments in the exerciſe of Prayer, as well in the function of Preaching and Miniſtery of the Word. And ſo likewiſe it is not commune to all the faithfull to haue this ability, for there are many who haue a great meaſure of grace, ſight of ſinne, and ſenſe of wants, feruent deſires and ſtrong faith, who are ſo diſabled through naturall imperfections, want of memory, and boldneſſe, or ſlowneſſe, or vnreadineſſe of ſpeach, that they are not able to performe this duty, eſpecially when they are in the preſence of others. And this I write not to detract any thing from the excellency of their gifts, who are able vpon all occaſions to expreſſe the deſires and prayers of their heart in good words and conuenient diſcourſe of ſpeach; ſeeing this is a gift of God, which not onely ſtirreth vp our owne deuotion, but is profitable alſo for the edification of others, who can onely conceiue of holy deſires, as they are by vtterance made knowne of thoſe that haue them; but partly to giue vnto the prayer of the heart and ſoule a ſuperiour excellency, farre aboue the prayer of the lippes, euen then alſo when it is without it; partly that none ſhould pleaſe themſelues in it, though they could rauiſh others with the admiration of their gifts, if they be not as earneſt, deuoute, and feruent in the deſires of their hearts as they are able and eloquent in the prayers of their mouthes: for of theſe in their greateſt excellency, it may be truely ſaid, that they are in Gods eſtimate but meere lip-labour, which will for reward draw vpon vs that juſt cenſure, *this people draweth neare vnto mee with their lips, when their hearts are farre from me.* And partly, yea eſpecially, for the comfort of all thoſe, who hauing holy deſires, through want of naturall parts, haue no ability to vtter them, ſeeing if ſuch can but make their ſuites knowne vnto God by their ſighes and grones, it is an euidence vnto them, that the Spirit dwelleth in them who enableth them thus to pray, and whoſe ſuits and ſupplications are ſure to bee heard and granted. But yet wee are not truely capable of this comfort if wee doe not labour after perfection and ſtriue to *attaine vnto the beſt gifts*, much leſſe if wee are diſabled for the performance of theſe holy duties, not through want of naturall gifts but of ſpirituall grace, and through ſloth and negligence which hindreth vs from imploying and vſing them. Of which this is an euident ſigne, when as wee haue libertie of ſpeach and plenty of words, to diſcourſe readily and freely, vpon all occaſions of worldly and earthly things, but are then onely tongue-tied, when wee ſhould ſpeake vnto God, and can finde no fit words to expreſſe our minds in any ſenſibly manner, when as by prayer wee ſhould make our ſuites knowne vnto him.

Eſa.29.13.

1. Cor.14.1.

Chap. XV.

How wee may know that Gods Spirit dwelleth in vs by our ſanctification and the qualities and gifts of holines infuſed in vs.

§. Sect. 1. The fift effect of the Spirit is the worke of ſanctification.

A Fift effect of the Spirit, whereby he may bee knowne to dwell in vs, is the worke of ſanctification, and the qualities of holineſſe infuſed into vs, which is ſo proper and peculiar to the Spirit, that none beſides him can effect it. For as impoſſible it is for any man to giue vnto himſelfe this ſpiritual renewing, as it was at firſt to be the cauſe of his owne being; as vnable are we to be the cauſes of our regeneration, as we were, to be of our generation; and therefore as the Creature euidently proueth that it had a Creatour, and the Child that it had a Father, ſo alike certainly may we bee aſſured by our renewing and regeneration, that the Spirit of God dwelleth in vs who hath beene the ſole authour of this worke. And thus our Sauiour aſcribeth it to his holy Spirit, where he ſaith, *that vnleſſe wee bee borne of Water and the Spirit wee cannot enter into the Kingdome of Heauen.* So the Apoſtle hauing told the *Corinthians* that they had beene notorious ſinners, ſaith that they were waſhed and ſanctified by the Spirit of our God. And hereof it is that hee is called not onely the holy Spirit, but the Spirit of holineſſe, the Spirit of ſanctification or the ſanctifying Spirit, not onely becauſe hee is infinitely

Ioh.3.5. 1.Cor.6.11. Rom 1.4.

holy himſelfe, but alſo doth ſanctifie and make vs holy who were in our ſelues corrupt and ſinnefull. The which ſanctification hee worketh by begetting a liuely faith in vs which purifieth our hearts, and ſo applyeth vnto vs the vertue of Chriſts death and reſurrection, whereby wee are cleanſed from our ſinfull corruptions and quickened in the inner man to holineſſe of life; the which ſanctification, mortification, and ſpirituall quickening alwayes beginneth at the heart, minde, will and affections, and then afterwards ſheweth it ſelfe in our outward actions. And therefore whoſoeuer finde this worke of ſanctification thus begun in them, they may be aſſured, that the Spirit of God dwelleth in them.

§. Sect. 2.
Of the ſixt effect of the Spirit, which is repentance and of the preparation thereunto.
Ioh. 16.8.

A ſixt effect of the Spirit dwelling in vs is like vnto the former, namely vnfained repentance and amendment of life; vnto which it maketh the ſame preparation, that it doth for faith. For firſt by the Miniſtery of the Law, the Spirit (as our Sauiour ſpeaketh) *conuinceth vs of ſinne*, ſhewing vnto vs both the hainouſneſſe of our ſinnes, together with their multitude, and alſo the grieuous and endleſſe puniſhments which they haue deſerued. And this it doth commonly at the firſt in a more generall and confuſed maner, amazing and aſtoniſhing vs with terrours and feares horrours of mind, and panges of conſcience, when as we ſee the huge maſſe or mountaine of our manifold and grieuous ſinnes (as it were) in the whole lumpe; and the wrath of God, the curſe of the Law, the plagues and puniſhments of this life and the life to come, which wee haue by them deſeruedly, and (in reſpect of our own meanes) ineuitably drawne vpon vs; and afterwards more particularly and diſtinctly it ſetteth our ſinnes in order before vs; and eſpecially preſenteth to our view thoſe ſinnes which wee are moſt guiltie of, and by which wee haue moſt diſhonoured God and wounded our owne conſciences. By all which it worketh in vs that which we call penitence, contrition, and humiliation, whereby wee are caſt downe vnder the heauie waight of our ſinnes and lye grieuing and groning vnder them; as it were vnder an intolerable burthen, finding no reſt or comfort in our ſelues, or in any worldly things beſides. And thus the ſpirit by the Law (as it were) with an yron hammer, battereth & bruiſeth our hard and ſtony hearts in pieces, that he may mixe with them, being made contrite, the oyle of his ſpirituall graces; and vſeth it like a plow to breake vp theſe clunge, ſtiffe, and fallow grounds, that being thus prepared hee may ſow in them theſe holy ſeedes. For when hee hath thus caſt vs downe and throughly humbled vs, then he raiſeth vs vp againe, by reuealing vnto vs the myſterie of ſaluation, the mercies of God, and merits of Chriſt, offered vnto all who will receiue them by faith. And then (as hath beene ſhewed) it worketh in vs an hungring deſire after Chriſt and his righteouſneſſe, and a carefull, earneſt and conſtant endeauour in the vſe of all good meanes, as the hearing of the Word, Prayer, and the reſt, whereby wee may bee made partakers of them. The which by his inward and ſecret operation, hee ſo bleſſeth and ſanctifieth vnto vs, that they become effectuall to worke in vs a liuely faith, whereby wee lay hold vpon Chriſt and his benefits, and ſo are aſſured of the mercie of God and the remiſſion and pardon of all our ſinnes, of Gods grace in this life, and eternall glory in the life to come.

Ier. 4.3.

§. Sect. 3
That faith is the cauſe and foundation of our repentance.

And thus being poſſeſſed by faith of all theſe ineſtimable benefits, our hearts are rauiſhed with the apprehenſion of the infinite loue of God, and our Sauiour Chriſt, and inflamed with vnfained loue towards them againe; which faith thus working by loue doth cauſe a change and alteration which is called repentance, beginning in the minde and heart, and ſo proceeding to the outward parts and actions; and worketh in vs a godly ſorrow becauſe by our ſinnes we haue ſo much offended and diſpleaſed ſo gracious a God and a good Father; a true hatred of thoſe ſinnes and corruptions which wee haue either formerly committed, or which yet adhere and cleaue vnto vs, and a ſetled reſolution and conſtant purpoſe to mortifie and ſubdue, leaue and forſake them for the time to come, and to ſerue the Lord in holineſſe and newneſſe of life. All which wee doe not out of ſeruile feare, but out of childe-like loue and affection, which maketh vs willing and deſirous by our new obedience to pleaſe and glorifie our heauenly Father, not for feare of condemnation, but becauſe through the mercies of God, and merits of Chriſt, wee are aſſured that wee ſhall neuer bee condemned. Where, by the way, we may note a notable difference betweene that ſorrow for ſinne which the ſpirit worketh in the regenerate, and that which is in carnall men: For though theſe may ſorrow and grieue after they haue ſinned, yet it is not for ſinne it ſelfe, the remembrance whereof is pleaſant vnto them, but for the puniſhments, which they either preſently feele, or feare and expect in time to come: where as the ſorrow of Gods children is a floud or ſtreame that ſpringeth from faith and loue, making vs to bewaile our ſinnes becauſe wee haue offended and diſhonoured ſo good a God, who hath freed vs from the guilt and puuiſhment of them by giuing his onely Sonne to death as the price of our redemption.

§. Sect. 4.
That the Spirit dwelling in

So that if the Spirit of God dwell in vs, then hath it wrought in vs, this worke of re-vs purgeth vs from our naturall corruptions.

repentance in all the parts thereof and hath made in vs an happy and bleſſed change, from euill to good, from ſinne to holineſſe, and from corruption to grace. For as in nature corruption goeth before generation, the aboliſhing of the old forme, before the bringing in of the new; ſo before we can be ſpiritually renewed, the old man muſt bee killed and crucified, and then the new man will bee quickned and reuiued; ſinne and corruption is purged away, and then holineſſe and righteouſneſſe is wrought in vs. Firſt then in effecting this worke of repentance, the Spirit of God dwelling in vs, purgeth and purifyeth vs from all our ſinfull corruptions in all the parts of our ſoules and bodies, by applying vnto vs the efficacie and power of Chriſt Ieſus his death, which mortifieth and crucifieth them in vs, ſo as they do no longer raigne in our mortall bodies as in time paſt. As for example it cauſeth the ſcales of ignorance to fall from the eyes of our minde, it freeth in ſome meaſure our judgements from errour, our imaginations from vanitie, our conſciences from dead workes, our hearts from hardneſſe, our wils from peruerſeneſſe and rebellion, our affections from corruption and diſorder, and all the members of our bodies from the ſeruitude of ſinne. All which are the proper and peculiar workes of the ſpirit, and the fruits of our regeneration, and new birth, according to that of the Apoſtle; *Whoſoeuer is borne of God doth not commit ſinne: for his ſeed remaineth in him, and he cannot ſinne becauſe he is borne of God.*

1.Ioh.3.9.

§.Sect.5. That the Spirit is knowne to be in vs by his quickning of vs in the inner man.

Yea but in the vnregenerate alſo there may ſeeme to bee ſome mortification, ſome mourning for ſinne, ſome leauing and forſaking of it: As we ſee in *Herod* who heard *Iohn* the *Batiſt* gladly, and did many things according to his inſtructions: In *Simon Magus* who for a time left his ſorcerie, beleeued and was baptized: In *Ahab*, who humbled himſelfe before God, wearing ſackecloth, and going mournfully: In *Iudas*, *Demas*, *Ananias* and *Sapphira*, with many ſuch like, and how then may we diſcerne the one from the other? I anſwere, that though there bee ſome ſeeming ſimilitude betweene them, yet there are many great and eſſentiall differences whereby wee may know the one from the other. For the regenerate man mortifieth and forſaketh his ſinnes out of loue and obedience to God, but the vnregenerate out of ſelfe-loue for the obtaining ſome temporall good, or the auoiding of ſome euill. Hee renounceth all ſinne, and laboureth moſt in the mortification of thoſe corruptions vnto which he is naturally moſt inclined, as wee may ſee in the example of *Dauid*, who ſhewed his vprightneſſe before God, by *keeping himſelfe from all his iniquities, by hating euery falſe way, and eſteeming all Gods precepts.* So that his repentance and mortification is without reſtraint or limitation, and extendeth to the ſubduing and rooting out of all ſinne without exception. But the other in his fained repentance renounceth onely ſome ſinnes which he can beſt ſpare, as being leaſt pleaſant or profitable; but as for thoſe which are moſt aduantageable and delightfull, hee keepeth them like ſugar vnder his tongue, and will rather part with any thing, euen the *firſt borne of his body*, as the Prophet ſpeaketh; yea looſe his owne ſoule, than leaue and forſake it; As wee ſee in *Herod* and many others. The man regenerate is conſtant in his repentance and caſteth away his ſinnes with deteſtation like filthy rags, with a purpoſe neuer againe to returne vnto them; but the Hypocrite onely leaueth them for a time, and then returneth vnto them againe, hee layeth them aſide like his apparell, with a purpoſe to reſume them when hee hath fit opportunitie, and there is not a through diuorce betweene him and them, but onely a temporarie ſeparation (as it were) by mutuall conſent. Hee leaueth his ſinnes willingly and chearefully, becauſe they ſo *beſet him*, and clinge about his necke, that he cannot in ſuch haſt flie from them as hee deſireth, therefore hee is content that the Lord ſhould pull him out of this ſinnefull Sodome with ſome violence, burne away his droſſe with the fire of tribulation, and cut the throate of thoſe which hee hath eſteemed his darling ſinnes, with the ſword or razor of afflictions; but the other vnwillingly forſaketh his darling ſinnes, and when he is dragged from them by the feare of Gods approaching judgements, he doth with *Lots* wife, looke backe vpon them, as being loath to part with them, vnleſſe hee were conſtrained by meere neceſſitie. From whence another maine difference plainely ariſeth betweene them. For the ſound Chriſtian by his repentance hath his minde and affections changed, and wheras in the dayes of his ignorance he allowed and approued, loued and liked his ſinnes; now hee condemneth, loatheth and diſliketh them; ſo that hee is freed, not onely from the outward act of ſinne, but alſo from the inward loue, yea more from the corrupt affection, than from the ſinnefull action, as wee ſee in the example of the Apoſtle *Paul*, who did *the euill which he hated*, and was *delighted in the Law of God in the inner man, when by the Law of his members hee was led captiue of ſinne*: But the vnregenerate doe onely leaue their ſinnes in reſpect of the outward act, when as in the meane while their hearts and affections doe cleaue vnto it. As wee ſee in the example of *Balaam*, who rendereth this as the reaſon why hee would not curſe the people of Iſrael, not becauſe he loued them,

Pſal.119.6.128. Ioh.6.63.

Tit.3.5.

Eph.2.1.

Iob 20.12. Mic.6.6.

Eſa.58.5.

Heb.12.1.

Rom.7.15.23.

Num.23.20.26.

as being the Church of God and his peculiar and choſen people, but becauſe the Lord would not giue him leaue; whereby hee implyeth that he would very gladly haue done it, that by gratifying *Balaac* he might haue receiued the wages of iniquitie, but was reſtrained by the terrours of the Almightie, ſo as hee durſt not for his life preſume to doe it. In which reſpect it may bee truly ſaid, that *Pauls* ſinning through infirmitie, and in ſome ſort vnwillingly, was leſſe ſinfull, than *Balaams* not committing of that act of ſinne in curſing the people, yea than his bleſſing of them, ſeeing all hee did was through feare and conſtraint, which made him to bleſſe them whom hee curſed in his heart, as appeareth by that his curſed counſaile which he gaue vnto *Balaac*, namely that hee ſhould by alluring the people to commit firſt carnall, and then ſpirituall fornication, vtterly diſarme them of Gods protection, and leaue them naked to their enemies. And the Lord doth not ſo much regard the hand as the heart; nor the outward action, as the minde and inward affection.

*Num.*24.14.& 25.1.2.& 31.16.

§. *Sect.*6. That the Spirit is knowne to be in vs by his quickning of vs in the inner man.

Secondly as the Spirit mortifieth and crucifieth the old man with the luſts thereof, ſo it quickeneth vs in the inner man and reneweth in vs all ſanctifying and ſauing graces; as it maketh vs to flye all euill, ſo to imbrace that which is good; as it cauſeth vs to forſake our old ſinnefull workes, and corrupt conuerſation, ſo it inableth vs by our new obedience to ſerue the liuing God. Thus our Sauiour aſcribeth to the Spirit this ſpirituall life and quickening; *It is* (ſaith he) *the Spirit that quickeneth*; And the Apoſtle telleth vs, that *God according to his mercie hath ſaued vs, by the waſhing of regeneration, and renewing of the holy Ghoſt.* If therefore the Spirit of God dwelleth in vs, then are wee who were *dead in treſpaſſes and ſinnes, quickened with ſauing grace*, and raiſed and inabled vnto new obedience; our vnderſtandings which were darkened with ignorance are inlightened with the knowledge of Gods truth, the worke of redemption, and myſteries of godlineſſe. Our judgements are informed ſo as we can diſcerne betweene truth and falſehood, good and euill. Our minds which onely minded earthly vanities, are now ſet, not on *things beneath, but vpon thoſe that are aboue; our conſciences which were loaded with dead workes, doe now ſerue the liuing God*, performing that dutie for which they were created, in excuſing vs when we doe well, and accuſing vs when wee doe euill. Our wils which were ſtubborne and rebellious, are now obedient, plyable and ſubject to the will of God. Our hearts of ſtone, are made hearts of fleſh, and becomming broken and contrite are fit ſacrifices which God accepteth. Our corrupt affections are now ſanctified and brought in order; our loue of the world is changed into the loue of God, and of ſpirituall and heauenly things; our confidence in the creature into affiance and truſt in God; Our feare of men into a godly feare which reſtraineth vs from ſinne, and inciteth vs to all good duties; Our carnall joy into ſpirituall rejoycing, our corrupt anger into godly zeale, which ſetteth it ſelfe againſt all the impediments of Gods glory, eſpecially our owne ſinnes. And finally being freed from the ſeruice of ſinne, wee are now become the ſeruants of righteouſneſſe, ſetting before vs the whole Law of God, as the rule and ſquare of our liues, and all our actions, and conforming our ſelues in obedience vnto all and euery of the commandements, both in the hating and forſaking of whatſoeuer it forbiddeth and condemneth, and in the imbracing and practiſing of whatſoeuer it commendeth and injoyneth.

*Ioh.*6.63.
*Tit.*3.5.
*Eph.*2.1.
*Col.*3.2.
*Heb.*9.14.
*Pſal.*51.17.

§. *Sect.*7. The differences betweene the quickning of the Spirit in the regenerate, and that which ſeemeth to be in the vnregenerate.

But here let vs take heede that wee doe not deceiue our ſelues; for though thoſe onely in whom the Spirit dwelleth are thus truely quickened, yet there may be a ſhew of it in them that are vnregenerate, as we may ſee in the example of the Angell of the Church of Sardis, who had *a name that hee liued, and yet was dead*: and of the Church of Laodicea, who thought himſelfe quicke ſighted and rich in all ſpirituall grace, when as hee *was wretched and miſerable, poore, blinde, and naked.* And though all new and true obedience is the fruit of the Spirit, yet there is in the vnregenerate ſome reſemblance and ſhewes of it, though it bee not in them in truth; euen as there are many things done by beaſts, which a man would thinke did proceede from reaſon and vnderſtanding; where as in truth they are by inſtinct of nature; they propounding no ends vnto themſelues in all their actions, but are directed vnto them by him that made them; and by phantaſie and imagination, reaſons Ape, which inableth them to produce ſuch ſtrange effects, that diuers being hereby deceiued, haue thought them reaſonable. Now that we may not be thus deceiued, let vs remember, that he who is led by the Spirit, performeth ſimple obedience vnto the Law of God, becauſe hee requireth it, but the vnregenerate in diſſimulation for worldly and ſiniſter reſpects; hee yeeldeth totall obedience vnto the whole Law of God, and with all the powers and faculties of his ſoule and body; but the other onely in the outward man and that vnto ſome commandements alone, making no conſcience of the reſt. Hee is conſtant in his obedience, becauſe the cauſe thereof Gods loue towards him, and his loue towards God is conſtant and permanent; and hee walketh daily and continually in Gods

*Apoc.*3.1.17.

Law, as in his way; but the other is obedient by fits only, going forward and backward, as he is ſpurred on, or curbed and rayned in, by worldly reſpects, which being mutable and vnconſtant doe make his obedience like vnto them. In which reſpect the motion of the vnregenerate in the wayes of godlineſſe may be ſaid to be dead and accidentall, incited and ſtirred on by outward cauſes, as the horſe which would not goe vnleſſe he were compelled by the ſpurre, or like the wheeles in the clocke, which no longer moue than the waights and poyzes doe hang vpon it: But the motion of the regenerate is liuely and naturall, proceeding from an inward cauſe, euen the Spirit of God dwelling in vs, which quickneth vs (as it were) with a new ſoule of life and power, whereby wee are inabled to goe on in the wayes of godlineſſe, euen as a man naturally moueth and walketh by vertue of his ſoule; which quickeneth and ſtrengtheneth his body to the performance of thoſe actions. So that in a true Chriſtian there is the right perpetuall motion, whoſe cauſe is not outward, but in himſelfe, making him conſtantly and continually to goe on in his holy way as kindly and naturally, by vertue of that godly nature whereof he is made partaker by the holy Spirit, euen as the fountaine ſprings and the riuer runnes. And howſoeuer there may bee both in the regenerate and the vnregenerate an heate of loue and zeale which is the cauſe of all their motion and actions, yet there is great difference betweene them, for the one is like the heate in a bath, whoſe cauſe is naturall and in it ſelfe, and is therefore conſtant and continuall, and not abated and leſſened but rather intended and increaſed by the outward cold of croſſes and afflictions; but the other like the heate of ordinarie hot water, which being naturally cold, and onely hot by accident and heate of the fire, is not conſtant, but though for a time it may be much more hot than the other, yet the cauſe being not in it ſelfe, but outward and accidentall, when this is put out, the heate continueth not, bnt againe returneth to more than wonted coldneſſe. For ſo the heart in the vnregenerate being onely cauſed by outward proſperitie and temporall benefits, they ſeeme feruent in their loue towards God whileſt theſe continue, but if this fuell which nouriſheth it, be taken away, and they bee compaſſed about with afflictions and perſecutions, they become more cold in their loue and zeale towards God than euer they were before. Or elſe they may be reſembled to a liuing body, and a dead carkaſe, the one whereof is hot by an inward cauſe, euen the radicall and vitall heate which warmeth the bloud in all the veines; but the other howſoeuer it may bee made hotte by the heate of the fire and by much friction and rubbing, yet it continueth not any longer than theſe meanes are applyed, becauſe it hath no inward cauſe, but they being remoued, it becommeth againe as cold as a ſtone, or the earth and clay whereof it is made.

2.Pet.1.4.

CHAP. XVI.

The former operations of the ſanctifying ſpirit illuſtrated by diuers ſimilitudes.

§. Sect. 1.
The Spirit compared to Winde and Oyle.

ANd theſe are the effects reſpecting our repentance which the ſpirit worketh in vs, the which are alſo implyed by diuers metaphors or ſimilitudes, by which in the Scriptures it is repreſented vnto vs. For it is likened vnto winde, becauſe like it (yea much aboue it) it is mighty and powerfull to caſt downe all that ſtandeth in the way, as proud reaſon, ſtubborne will, and rebellious affections; and to make the ſtrong Oakes and lofty Cedars equall with the loweſt ſhrubs. Secondly in reſpect of its ſecret operation and the vnknowne liberty which it taketh in working where it liſteth. Thirdly, becauſe the more it bloweth vpon vs, the more it cauſeth vs to burne and flame out in the feruent zeale of Gods glory. And fourthly becauſe it hath a cleanſing and purifying vertue, whereby it purgeth vs from the contagion and corruption of our ſinnes, euen as the winde purgeth the wheate and driueth away the chaffe, cleanſeth the ayre, and purifieth it from all hurtfull and dangerous infection. Secondly it is likened to oyle, and the operation thereof to outward annointing, in reſpect of that ſuppling and ſoftning vertue which it hath, whereby it mollifyeth our hard and ſtony hearts, and makes them to become fleſh; tender and pliable to Gods will and word, and alſo becauſe our powers and parts being ſpiritually annoynted with this holy oyle, they are made ſtrong and vigorous, nimble & actiue to runne in the wayes of Gods Commandements; as our limbes annoyted with materiall oyle, are made more agill and fit for any bodily exerciſe or feates of actiuity. And finally it is likened to oyle becauſe like it, it maketh a cheareful countenance, whileſt it comforteth and cheareth the heart, bringeth peace of conſcience, which paſſeth all vnderſtanding, and repleniſheth our ſoules with ſuch inward joy as is vnſpeakable and ineſtimable.

Ioh.3.8.
1.Cor.10.5.
2.Cor.1.21.
1.Ioh.2.20.

§. Sect. 2.
The Spirit compared to water.
Eſa.44.3.

Thirdly, it is compared vnto water; *For I will* (ſaith the Lord) *powre water vpon him that is thirſty, and floods vpon the dry ground; I will powre my Spirit vpon thy ſeede, and my bleſſing vpon thy off-ſpring*; becauſe in many things it doth reſemble it, for it cleareth the eyes of the mind, (as materiall water doth the eyes of the body) and maketh vs much more perfectly to behold the wayes of God and myſteries of his Kingdome; to which end the Lord promiſeth his Church that hee will powre the water *of his Spirit vpon all fleſh*, the effect whereof ſhould be this, that they ſhould *prophecy, their young men ſee viſions, and their olde men dreame dreames.* Ioel.2.28. Eſa.61.2.3. Secondly like water it cooleth and refreſheth vs, when wee are ſcorched with the heate of Gods diſpleaſure, with afflictions and perſecutions, and are ready to faint with wearineſſe, as we are trauailing in our journey towards our heauenly countrey. Thirdly (like water) it quencheth our ſpirituall thirſt, by applying vnto vs that [illegible] ſpring and fountaine of liuing waters, Ieſus Chriſt his bloud, his righteouſneſſe and obedience; to which purpoſe is that ſpeech of our Sauiour to the woman of *Samaria*; Ioh.4.14. *Whoſoeuer drinketh of the waters that I ſhall giue him, ſhall neuer thirſt; but the water that I ſhall giue him, ſhall be in him a well of water ſpringing vnto euerlaſting life.* And that proclamation which hee made at the feaſt; and 7.37. *If any man thirſt let him come vnto mee and drinke. Hee that beleeueth in mee, out of his belly ſhall flow riuers of liuing water: the which* (as the Euangeliſt expoundeth it) *hee ſpake of his ſpirit which they that beleeued on him ſhould receiue.* Fourthly, he is compared to water, becauſe like it he hath a cleanſing vertue, to purge vs by the application of Chriſts merits and bloud-ſhead from the guilt, puniſhment and corruption of all our ſinnes. So the Apoſtle ſaith to the *Corinthians*, that *they were waſhed and cleanſed from their ſinnes, in the name of the Lord Ieſus, by the Spirit of God.* 1.Cor.6.11. Tit.3.5. Heb.10.22. Zach.13.1. Laſtly like water, it watereth our dry and barraine hearts, and maketh them fruitfull in holines and righteouſneſſe, for ſo the Lord hauing ſaid, that he would powre the water of his Spirit vpon his Iſrael, addeth in the next words, *and they ſhall ſpring vp as among the graſſe, and as willowes by the water courſes.* Eſa.44.45. And againe, *Thou ſhalt bee like a watered garden, and like a ſpring of water, whoſe waters faile not.*

§. Sect.3. The Spirit compared to to fire.

Finally it is compared to fire, according to the Baptiſts ſpeech of our Sauiour Chriſt, *Hee ſhall baptiſe you with the holy Ghoſt and with fire*; Ioh.3.11. and ſo when hee deſcended vpon the Apoſtles; it is ſaid that there appeared vnto them, *clouen tongues like as fire, and it ſate vpon each of them.* Act.2.3. The which ſimilitude is moſt liuely to ſignifie and repreſent the vertue and operation of the holy Ghoſt. For firſt like fire it giueth light, euen in the darkeſt places and diſpelleth and ſcattereth the blacke and thicke fogges of ignorance and errour, ſo that all things about it which were hidden and ſecret are ſpiritually diſcerned, in which reſpect hee is called the [a] Father of lights, which cauſeth the [b] light of grace bringing ſaluation to ſhine vnto vs, by which wee are [c] illightned who ſate in darkneſſe, and in the ſhadow of death, that wee might [d] know the things of God, which cannot otherwiſe bee diſcerned, and might haue our feete guided into the wayes of peace. Secondly as fire burneth all things that are combuſtible, as ſtraw, wood, chaffe and ſuch like; ſo the Spirit of God burneth and conſumeth in vs whatſoeuer may be conſumed, as ſinne, corruption, and all manner of fleſhly luſts, and ſo offereth vp our bodies as *a liuing ſacrifice, holy, acceptable and without blame*, Rom.12.1. Mark.9.39. which would not bee acceptable vnto God, vnleſſe like the whole burnt offring, it were thus ſalted, ſeaſoned, and purified with this holy fire, as our Sauiour ſpeaketh. Thirdly, as fire by conſuming the ruſt and droſſe doth refine and purifie the mettall, ſo that the more it is tryed the purer it waxeth. So this holy ſpirit conſuming the ruſt and droſſe of our ſins and corruptions, doth make vs pure and refined mettals, yea it alſo (like the fire) hath the vertue of ſeparation, parting aſunder our Tinne and Copper, from right Siluer and Gold, that ſo wee might bee a treaſure vnto God, and (as it were) fit veſſels for his owne Table. So the Lord promiſeth; Eſa.1.25. *I will turne mine hand vpon thee, and purge away thy droſſe and take away all thy Tinne.* And againe, *Euery one that is written among the liuing in Ieruſalem, ſhall be called holy, when the Lord ſhall haue waſhed away the filth of the daughters of* Zion, *and ſhall haue purged the blood of* Ieruſalem *from the middiſt thereof, by the ſpirit of judgement, and by the ſpirit of burning.* Eſa.1.25. Eſa.4.4. Fourthly, as it is the propertie of fire to turne things into its owne nature, and to make them like vnto it ſelfe: ſo the Spirit doth turne and transforme vs, making vs of earthy, naturall and carnall, to become heauenly, ſupernaturall and ſpirituall. More ſpecially as it is the propertie of fire, to take from yron its owne qualities when it is put into it, and to communicate vnto it ſuch qualities as it ſelfe hath; and whereas naturally it is blacke and hard, cold and heauy, it maketh it bright and ſhining, ſoft and liquid, hot and light, ſo that a man would thinke that the yron were transformed and changed into fire it ſelfe; So it is the property of the Spirit to communicate the like qualities to the naturall man, for whereas naturally he is darkned in his vnderſtanding through blacke and palpable ignorance, it inlightneth his mind with the bright beames of ſauing knowledge whereby he is enabled to ſee and vnderſtand the high and deepe myſteries of Gods Kingdome. 1.Cor.2.14.10. Eph.4.18. Eſa.42.16. Pſal.36.9. Whereas his heart is ſo hard and obdurate, that nothing will make it relent, but it will rather breake than

[a] Iam.1.17.
[b] Tit.2.11.12.
[c] Luk.1.79.
[d] 1.Cor.2.12.14

1.King.22.19. Act.2.37.

than bow and incline to any good; the Spirit of God maketh it to melt like the heart of *Ioſiah*, and ſo ſuppleth and ſoftneth it, that it becommeth flexible to Gods will, and fit to receiue any impreſſion which hee is pleaſed to ſtampe vpon it, or any forme which hee will frame it vnto; as if it were no more Iron, but now become clay or waxe. So wheras he is naturally of a more than earthly coldneſſe and like Iron, which maketh other things cold with the very touch thereof; Gods Spirit ſo heateth and inflameth him with feruent loue and ardent zeale, that hee hath not onely liuely heate in himſelfe, but ſpirituall fire hee communicateth his heate and warmth of holineſſe and righteouſneſſe euen like to all that are neere vnto him; making them which were cold and dull, hot and zealouſly feruent in all Chriſtian and holy duties.

Epheſ.2.1.
Pſal.34.48.

Finally, whereas like Iron hee is naturally ſo lumpiſh and heauy, that he is wholy fixed and faſtened to the earth, minding onely worldly things, and can no more mount vp aloft in holy and heauenly meditations, than Iron of it ſelfe can aſcend into the ayre; or if by ſome outward force his thoughts be raiſed vp to minde thoſe things which are aboue, no ſooner is the ſtrength of the outward agent ſpent, but preſently like an Iron bullet it falleth downe againe, and euen preſſeth it into the earth with more than wonted waight & violence; contrariwiſe when as his earthy maſſineſſe is attenuated with the fire of Gods Spirit, he not onely becommeth more light, but being throughly heated in this holy forge, hee ſendeth vp the ſparkes of ſpirituall Meditations, and now forgetting his old earthy nature, hee doth no longer lie groueling on the ground, minding onely earthly things, but being riſen with Chriſt, hee ſeeketh not things beneath, but thoſe things that are aboue, and euen whileſt his body is on earth, his conuerſation is in Heauen, and though hee cannot corporally aſcend, yet he continually ſendeth vp thitherward the ſparkles of holy and heauenly thoughts, and euen taketh his chiefe comfort and delight to ſpend his ſpirits in diuine contemplation. Laſtly, as fire by the warmth and heate thereof refreſheth and cheareth thoſe creatures which are frozen and benummed with cold, and communicateth vnto them the operations of life, ſtrength and nimbleneſſe: So this holy fire of the Spirit giueth ſpirituall life and quickening vnto vs who are dead in treſpaſſes and ſins; and by the diuine heate of Gods loue, it warmeth, cheareth and refreſheth, our Icy and benummed hearts, and inflameth them with a feruent zeale of his glory, and an ardent loue towards him who hath ſo loued vs, and alſo to our Neighbours for his ſake; whereby it commeth to paſſe, that we who were frozen in the dregs of our ſinnes, and ſo weake and ſtiffe, that wee were not able to ſtirre a limbe for the doing of any good action; are now made by this vitall heat, ſtrong and actiue for all good duties. So our Sauiour ſaith, that *it is the ſpirit that quickneth, the fleſh profith nothing*; and the Apoſtle telleth vs, *that the ſpirit giueth life*. And therefore he calleth him, *the law of the ſpirit of life*; and ſaith, that *this Spirit is life becauſe of righteouſneſſe*.

Col.3.2.
Philip.3.20.

Iohn 6.63.

2.Cor.3.6.
Rom.8.2,10.

§. Sect.4.
That wee may know that the ſpirit dwelleth in vs by the operations ſignified by the former Metaphors.

If therefore we would know whether the ſpirit of God dwell in vs or no, we muſt examine our owne hearts, and try our ſelues, whether there be in vs theſe operations and effects of the Spirit which are reſembled by theſe Metaphors and ſimilitudes; as firſt if it haue like a mighty winde caſt downe the ſtrong holds of ſinne, and (as it were) laid flat on the ground our proud carnall reaſon and rebellious will ſubjecting them to the will of God and the rule of his Word; if it hath cauſed vs, not onely to burne in loue of Gods Majeſty, but euen to blaze out in the zeale of his glory, and if it hath cleanſed vs like pure wheate from the chaffe of our corruptions, and from the light corne of humane inuentions and vngrounded ſuperſtitions. Secondly, let vs conſider and try our ſelues, if like an Oyle it hath ſuppled and ſoftned our hard and ſtony hearts, ſo as they are plyable to Gods will; if by this ſpirituall anoynting we be made more ſtrong, actiue and nimble to performe holy and Chriſtian duties, than euer we haue beene in time paſt; and finally if it haue comforted and cheared our hearts in the aſſurance of our reconciliation with God, and remiſſion of our ſins, filling them with ſpirituall joy, and hath brought peace of conſcience which maketh vs to looke with a chearefull countenance, euen whileſt the World frowneth vpon vs. Thirdly, let vs examine, if like water it hath cleared the eyes of our minds, and hath giuen vnto vs a ſauing, feeling and experimentall knowledge of God, our ſelues, and his holy Truth; if it hath cooled and refreſhed vs who were ſcorched with the appreheñſion of Gods anger for our ſins, or with the heat of troubles and afflictions, and hath quenched our ſpirituall thirſt by applying vnto vs Chriſts righteouſneſſe and bloud-ſhed (as it were) a Fountaine of liuing waters; if it hath by applying vnto vs the vertue of Chriſts death, cleanſed and purged vs, not onely from the guilt and puniſhment, but alſo from the corruption of our ſinnes, ſo as though they dwell, yet they doe not raigne in our mortall bodies; and laſtly, if it haue watered our hearts, as it were, dry and barraine grounds, and hath made them like a fertile ſoyle; to bring forth plentifull fruits of holineſſe and righteouſneſſe. Finally, let vs examine and try our ſelues, if it haue been vnto vs a ſpirituall fire, to giue vnto vs light who ſate in darkneſſe and in the ſhadow of death; if like a fire it haue conſumed the droſſe and ruſt of our corruptions; and in ſome meaſure hath refined and made vs veſſels of grace, fit for Gods vſe; and finally, if it hath warmed our cold and frozen hearts with the zeale of Gods glory, and the loue of him and our Neighbours, ſo as we who were ſtiffe and benummed are become ſtrong, liuely and actiue in performing all holy and Chriſtian duties which we owe vnto them. And if wee find theſe effects and operations in vs, then may we be aſſured, that the Spirit of God which is the cauſe and authour of them dwelleth in vs, though they be not in vs in perfection, if they be in ſincerity and truth. But if vpon tryall we find that they are altogether wanting, then haue wee not the Spirit of God, which can no more be ſeuered from theſe effects and ſignes of it, than light from the Sunne, or thoſe effects before ſpoken of from the winde and Oyle, the water and the fire.

Chap. XVII.

Of the laſt effects and operations of the Spirit whereby wee may know that it dwelleth in vs.

§. Sect. 1.
That the ſpirit worketh in all thoſe in whom it is ſanctifying and ſauing graces.

THe laſt effects which are infallible ſignes of the Spirits dwelling in vs, are all the ſauing and ſanctifying gifts and graces which it worketh in vs; as firſt a liuely faith apprehending the promiſes, and applying vnto vs Chriſt Ieſus and all his benefits, of which I haue already ſpoken. The ſecond fruit of the Spirit is vnfained loue of God, not onely for his benefits receiued or expected, preſent proſperity, the confluence of worldly benefits, and euerlaſting ſaluation; but alſo in his owne nature and in reſpect of his goodneſſe, mercy, juſtice, holineſſe and all other his ſauing attributes. In which the faithfull in their loue reſemble children, who loue their Parents out of naturall affection, ſimply and ſincerely, when as they haue no other outward motiue, euen when they croſſe them in their deſires, and doe correct and chaſtiſe them for their amendment. For ſuch is the loue of Gods Children, free and generous, (although their loue may be increaſed, and made vnto them much more ſenſible by temporall benefits and heauenly hopes) in which reſpect they are ſaid to haue receiued a free ſpirit, and ſo ſerue God in the liberty of it. Whereas contrariwiſe if there be any loue towards God in the wicked, it is onely ſeruile and ſlauiſh, not for his owne ſake, or out of their owne diſpoſition and naturall affection, but onely for the hire of worldly proſperity, honours, riches, pleaſures, peace, health, eaſe and ſuch like temporary benefits; the which when hee doth at any time take from them, and inflict vpon them the contrary croſſes, then the cauſe of their loue ceaſing, their loue it ſelfe alſo ceaſeth; as wee ſee in the example of *Saul, Iehu, Iudas, Demas*, and many others. Thirdly, the Spirit bringeth with it peace of conſcience, which is a fruit of faith that the Spirit worketh in vs, aſſuring vs of the remiſſion of our ſinnes and our reconciliation with God; for ſo the Apoſtle ſaith, *that being iuſtified by faith, we haue peace with God through our Lord Ieſus Chriſt*; and therefore hee alſo reckoneth it among the fruites of the Spirit. Fourthly, by this aſſurance of faith and inward peace, it alſo worketh in vs inward comfort and conſolation, which maketh vs with patience to indure all afflictions, and to ſtand againſt all the temptations of our ſpirituall enemies, in which reſpect our Sauiour Chriſt calleth the holy Spirit, *the Comforter*, becauſe hee is the authour and fountaine of all conſolation. Fourthly, from this peace and comfort, hee raiſeth ſpirituall joy and rejoycing in God, our hearts being rauiſhed in the aſſurance of his mercy, and the ſenſe and feeling of his loue and fauour in Ieſus Chriſt, in the freedome out of the hands of all our ſpirituall enemies, and our aſſured hopes of heauenly happineſſe, the which alſo is a fruit of the Spirit, as the Apoſtle reckoneth it in the ſame place; and is ſo to bee ſeene in the faithfull, not onely when their *wine and oyle aboundeth*, in which the wicked alſo may rejoyce but alſo when in the abſence of theſe, the light of Gods countenance doth ſhine vpon them, which cauſeth vs to joy and rejoyce euen in the middeſt of croſſes and tribulations, as the Apoſtle telleth vs. Fiftly, from all theſe ariſeth thankfulneſſe vnto God, from whom we haue receiued all theſe benefits, the which is ſhewed not with our lips alone, but by our conſcionable care and zealous endeauour to glorifie God in all our thoughts, words and actions; and our earneſt deſire to approue our ſelues vnto God in all things, and to retaine his loue and auoid his diſpleaſure, in louing and practiſing whatſoeuer hee loueth and requireth, and in hating and forſaking all that hee abhorreth and forbiddeth.

2.Tim.1.7.
Rom.5.1.
Gal.5.17.
Iohn 15.26.
Gal.5.22.
Pſal.4.6,7.
Rom.5.3.

§. Sect. 2.
Of other ſpeciall fruits of the ſpirit reſpecting our Neighbours.

Vnto which duties immediately reſpecting God, the Apoſtle alſo joyneth as fruites of the Spirit, diuers others reſpecting our Neighbours and our owne perſons. As firſt, *long-ſuffering*, when as conſidering how the Lord hath borne with vs, when he might haue conſumed vs with his wrath, wee doe alſo beare with our brethren, and when they wrong & injure vs, indure it with patience, or elſe at leaſt deferre and put off our anger, Col.3.12.

Tit.3.2.

Gal.5,13.

Math.5.

or reſtaine and moderate the rage and heate of it; according to that of the Apoſtle; *Put on as the Elect of God holy and beloued, bowels of mercies, kindneſſe, humbleneſſe of minde, meekneſſe, long-ſuffering, forbearing one another, and forgiuing one another, if any man haue a quarell againſt any: euen as Chriſt forgaue you, ſo alſo doe yee.* The ſecond is *gentleneſſe*, whereby a man carryeth himſelfe courteouſly and affably in his words, and friendly and kindly in all his actions vnto all men, mildly to his inferiours, and reuerently and reſpectiuely to his Superiours. And this the Apoſtle requireth, that wee ſhould *be no brawlers, but gentle, ſhewing all kindneſſe vnto all men.* The third is *goodnes*, whereby we are ready by all meanes we can to doe good vnto our Neighbours, both in the duties of juſtice and mercy vnto their perſons and ſtates, ſoules, bodies, & name. And this we are bound vnto by Gods Commandement, namely, that we *ſhould by loue ſerue one another*; and alſo by that bond of the Spirit which vniteth vs together in one body vnder one Head Chriſt, which ſhould cauſe vs to demeane our ſelues towards one another, as it becommeth members of the ſame body. The fourth is *faith or fidelitie*, whereby in our words we keepe all our lawfull promiſes and couenants, though it be to our owne hinderance, and in our actions carry our ſelues truly & honeſtly without falſhood, lying and deceit. The fiſt is *meekeneſſe*, which conſiſteth in two things; the firſt *patience*, in forbearing to reuenge by our owne priuate meanes, wrongs and injuries, from which our Sauiour would haue vs ſo farre, that wee ſhould rather offer our ſelues to beare new injuries, than reuenge the old; and the other *lowlineſſe*, whereby laying aſide all proud conceit of our own worth and excellency, we thinke better of others than of our ſelues, and in giuing honour, ſtriue & labour to goe before them.

§. Sect.3.
Of ſome other ſpeciall fruits of the ſpirit reſpecting our owne perſons.

In reſpect of our owne perſons the fruits of the Spirit are principally two; the firſt whereof is *temperance*, whereby a man rightly ordereth, ruleth and moderateth his appetite in his meate, drinke and apparell, pleaſures and recreations, according to the rules of Gods Word, hating and forſaking gluttony and drunkenneſſe, exceſſiue brauery and ſtrange faſhions, ſinfull delights and vnlawfull and exceſſiue paſtimes. The other is *ſobriety*, which eſpecially teacheth vs the right vſe of all Gods bleſſings and benefits both temporall & ſpirituall. And for the firſt this ſoberneſſe of mind maketh vs contented with that meaſure of earthly bleſſings which we enjoy, as being that portion which God hath allotted vnto vs; and not ſo much as to deſire any more, but when the Lord offereth it vnto vs by honeſt and lawfull meanes. Contrary whereunto are the deſires and indeauours of worldly men, who when they haue little, murmure and repine againſt Gods prouidence, and are ready vpon all occaſions to vſe vnlawfull meanes for the bettering of their earthly eſtate, and when they haue much and more than enough, are not contented & ſatisfied with their abundance, but ſtill labour after more, carking and caring as though they were in want, and biting at euery bayt which promiſeth gaine, although the hooke of ſinne bee hid vnder it. Secondly, from contentation ſpringeth thankfulneſſe, whereby wee aſcribe all wee haue receiued vnto God, as being his gifts, and hauing nothing elſe to returne, doe render vnto him prayſe and thankſgiuing. Whereas contrariwiſe thoſe who are wicked and vnregenerate, howſoeuer they rejoyce in the fruition of his temporall benefits, yet not in him; for they doe not giue vnto him the glory of his owne gifts, but rather glory in themſelues, *and ſacrifice* (as the Prophet ſpeaketh) *vnto their owne nets*, and kiſſe their hands, as though by their own wiſdome and prouidence, induſtry and painfull indeuours, they had made themſelues owners of all theſe things; whereby they are mooued to an high and proud conceit of their excellency and ſufficiency, and in compariſon of themſelues to contemne all others. So in the ſecond place this ſobriety of minde appeareth in the right vſe of ſpirituall graces; For the ſpirituall man looking vpon them as the gifts of God, and beholding them as the firſt-fruits of the Spirit, which are not perfect but only begun, and ſeeing the many faylings, defects, wants, and weakneſſes which are in them, and the ſtrong corruptions which are mixed with them, hee reſteth contented and ſatisfied with the portion which he hath receiued, but like *a new borne babe, hungreth and thirſteth after the ſincere milke of the Word, that he may grow vp thereby*, and ſtill inlargeth his deſires, and ſtriueth and indeuoureth in the vſe of all good meanes, whereby hee may attaine vnto more and more perfection; in the meane time wayting vpon the Lord with faith and hope, meekeneſſe and patience for his bleſſing vpon theſe meanes, whereby they may become effectuall and profitable for the ends for which they vſe them. As we ſee in *David* who *expected and waited for the Lord more than they who watch for the morning*; and as *the eyes of ſeruants looke to the hands of their Maſters, and of the Maiden vnto the hand of her Miſtris, ſo his eyes waited vpon the Lord his God, vntill hee had mercy vpon him.* But yet the faithfull doe not ſo looke after more increaſe of ſpirituall graces, as that they forget to be thankfull vnto God for that meaſure which they haue already receiued, but conſidering that they are no naturall gifts and endowments, but Gods free and gra-

Hab.1.16.

1.Pet.2,1.2.

Pſal.130.6.

Pſal.123.2.

gracious gifts, which of meere loue he hath granted vnto them, without any their deſerts; denying them to many others which are by nature as good as they; this maketh them not onely for the preſent to enjoy the graces they haue receiued with contentation and much comfort and ſpirituall rejoycing, but alſo to laude and magnifie Gods mercy and goodneſſe towards them, and to render vnto him all thankes and prayſe for his gracious gifts.

Chap. XVIII.

Of the euent and ſucceſſe of the fight betweene the Fleſh and the Spirit.

§. *Sect.*1. Of the foyles which the ſpirit receiueth in this conflict,

THe laſt thing to bee conſidered in this conflict betweene the Spirit and the fleſh, is the euent and ſucceſſe of the fight betweene them, which is two-fold; the firſt whereof is the repulſes & foyles which the ſpirit receiueth and ſuffereth through the malice and fury of the fleſh; the ſecond is the victory & triumph of the ſpirit ouer it; the firſt being Temporary and laſting onely for a time; the other permanent and euerlaſting. Concerning the former, the Spirit is often foyled in this combat, when as by the ſubtilty or violence of the fleſh, it is hindred in the courſe of godlineſſe and allured or forcibly drawne to the committing of ſinne; Of which the Apoſtle complaineth: *I ſee* (ſaith he) *another law in my members, warring againſt the law of my minde, and bringing me into captiuity to the law of ſinne which is in my members.* And againe, *I find then a law, that when I would doe good, euill is preſent with me.* The which happeneth either through the weakneſſe of the ſpirit or want of watchfulneſſe, and ſpirituall care to keep the whole armour of God faſt buckled vnto vs. Of which foyles there follow two notable effects; the firſt is vnfained and bitter griefe and ſorrow for our ſlips and fals; the other an earneſt and feruent deſire to riſe againe, to be deliuered from the bondage of the fleſh, and hauing regained the victory to ſubdue and keepe it vnder for the time to come. Of the former we haue an example in the Church, which finding her failings and fals into ſin, pittifully complaineth and cryeth out vnto God for helpe; *O Lord, why haſt thou made vs to erre from thy wayes? And hardened our heart from thy feare? Returne for thy ſeruants ſake, the tribes of thine inheritance.* Wherein we may obſerue an apparant difference, betweene the fals of the faithfull and vnregenerate. For whereas theſe being falne willingly doe liue and lie in their ſinnes with pleaſure and delight. The godly being ſurprized at vnawares or being ouercome through their frailty, and weakneſſe, and the violence of tentation, doe mourne and grieue for their ſinne, and labour to riſe out of it by vnfained repentance; and whereas they yeeld vnto it voluntary and cheerefull obedience, as vnto their lawfull King and Soueraigne; the other being held vnder a forcible and tyrannicall ſubjection, doe bewayle their thraldome, and are neuer at reſt till they haue found out ſome meanes to be deliuered out of it.

*Rom.*7.21,22.

Eſay 63.17.

§. *Sect.*2. That from the foyles of the ſpirit ariſe earneſt deſires to bee freed from the ſlauery of ſinne.

*Rom.*7.24.

And from hence ariſe vehement and earneſt deſires to be freed from the ſlauery of ſinne, (like that of the holy Apoſtle;) *O wretched man that I am, who ſhall deliuer me from the body of this death?* And to ſerue the Lord in the duties of Holines and Righteouſneſſe: For as the Needle in the Dyall which is touched with a Loadſtone, may by a forcible motion turne and winde too and fro, but will neuer ſtand fixed and ſtedfaſt till it bend vnto its owne proper point; ſo the heart of the regenerate touched with Gods holy Spirit, howſoeuer through the violence of the fleſh, and ſtrength of Sathans tentations, it may be auerted from God, and turne this way & that way, after the vanities of the world, & the deceitful pleaſures of ſin, yet it neuer reſteth till it be againe returned and inclined towards him from whom it had firſt motion and being. It may be whilſt the ſtorme of tentation laſteth, the Spirit may be hid like the Sun vnder a thick cloud, or a ſhip couered ouer with the waues; but afterwards the beames and beauty of it will burſt through and diſpell theſe foggy miſts, and like a goodly ſhip it wil againe aduance it ſelfe and appeare vnder full ſayles, ſpeedily haſting towards the holy Land. And finally, though theſe carnall luſts (like thoſe curſed *Amalekites*) may on a ſudden make inroades, waſte, ſpoyle, ſacke, burne, lead captiue and carry away a great booty for ſome ſmall way, yet the ſpirit (like *Dauid*) being excited by Gods Oracle, will riſe vp, purſue theſe enemies, obtaine victory, and vindicate and recouer all out of their hands. Where againe wee haue a notable difference betweene the regenerate and vnregenerate. For whereas (they being ruled by a free and generous ſpirit, do after their foyles earneſtly deſire and labour to regaine their liberty, and repaire and increaſe their ſtrength, that giuing a new on-ſet, they may put their enemies to flight, and obtaine victory; the other being of a ſlauiſh diſpoſition after they are once ſubdued, doe contentedly liue in the bondage of ſin, neuer labouring or endeuouring to come out of it and better their eſtate. Or if there be in them any ſtrugling at all, it is onely out of ſeruile feare and terrours of conſcience, ariſing from expectation of deſerued puniſhments, which (as hath beene ſhewed) may make ſome aſſaults againſt the will and affections, and yet neither part be more ſanctified or leſſe corrupted than the other, but (like the good Witch which vndoeth that which the bad Witch hath done,) they remayne both euill and the limbes of Sathan, agreeing well enough in their common deſignes of wickedneſſe and impietie.

§. Sect. 3. Secondly, an indeuour in the vſe of all good meanes to be preſerued from ſuch foyles for the time to come.

But it is not thus with the man regenerate, who after his foyles receiued from the fleſh, not onely earneſtly deſireth and indeuoureth to recouer himſelfe from the captiuity of ſinne, but hauing obtained his deſire, vſeth all good meanes whereby hee may for the time to come be preſerued from being againe ſurpriſed by the like ſtratagems and aſſaults. To which purpoſe he doth firſt keepe a narrow watch ouer all his wayes, and eſpecially ouer his owne heart, wherein the fleſh hideth its chiefe ambuſhments, not eaſily and ſuddenly yeelding to the ſatisfying of euery deſire of profit and delight, but firſt trying and examining them by the rule of Gods Word, whether they are to be lawfully imbraced as Gods bleſſings, or to be rejected ſeeing they cannot be compaſſed without ſinne. Secondly, he will be moſt carefull to comfort and ſtrengthen the ſpirituall part, to keepe the Armour of God faſt buckled on him, to be alwayes well prouided and furniſhed with weapons and munition before the time of conflict, or rather becauſe this conflict with the fleſh is continuall, hee will take care, that hee may neuer bee found vnprouided. Finally, he will ſhew the like care in weakening and diſabling his enemy the fleſh, by withdrawing from it the chief weapons and munition whereby it hath formerly preuailed, and will ſtudiouſly indeuour to be ſo furniſhed at all points, that hee may be able to incounter it in the open field, or to defeate the politique ſtratagems and eſcape the ſecret ambuſhments which it layeth to intrap him. Thirdly, the regenerate man after his fals will more zealouſly hate his ſinne (and eſpecially that wherewith he hath beene ouer-taken) than euer hee did before, and in this deteſtation will auoide and flee from it; yea, the oftner he hath falne into it, the more his hatred increaſeth againſt it, as againſt his greateſt enemy from whom hee hath receiued moſt wrong and damage. Euen as a man moſt feareth & ſhunneth that ſickneſſe which hath moſt vexed him, abhorreth that meate whereon hee hath dangerouſly ſurfeited, and moſt hateth that Serpent the venome & poyſon of whoſe ſting hath moſt afflicted and tormented him. Laſtly, after his foyles and fals he will carefully performe all holy duties which are contrary to his former ſinnes, as if hee haue falne by couetouſneſſe, hee will being riſen exerciſe himſelfe in bounty and liberality; if by pride, he will abaſe himſelfe in all humbleneſſe and meekneſſe of ſpirit; if by ſurfeiting and exceſſe in meates and drinkes, he will practiſe moderation in diet, and oftentimes faſting and totall abſtinence. Yea, the regenerate man after his relapſes into the ague fits of ſin, will much increaſe and thriue in his ſpirituall ſtature, being much more feruent and zealous in all holy and Chriſtian duties than he was before, redeeming his loſt time by future diligence, and running after hee is riſen vp ſo much the more ſwiftly, by how much he findeth himſelfe hindered in his ſpirituall race by his ſlips and fals.

§. Sect. 4. How farre the fleſh may preuayle againſt the ſpirit, firſt, common graces may be loſt for a time,

But here a weighty queſtion may fitly and ſeaſonably be moued and determined; namely how farre the fleſh in this conflict may preuayle againſt the Spirit, and whether it may by the furious aſſaults thereof, be not onely foyled, but for a time quite ouercome, not onely cooled but vtterly quenched, loſt and extinguiſhed. For the reſoluing of which doubt, wee muſt firſt diſtinguiſh betweene the gifts of the Spirit, and the perſons in whom they are. The gifts may be conſidered both in their kind and in their qualitie. Concerning the former, the gifts and graces of the Spirit are either common to the regenerate and vnregenerate, or proper and peculiar to the Faithfull and Elect. The common graces are eſpecially thoſe Morall vertues of wiſdome, ciuill honeſty, Fortitude, Temperance, Patience and ſuch like, which may not only be loſt and extinguiſhed in worldly ciuill men, but alſo in the faithfull, becauſe they are not eſſentiall to a Chriſtian, but rather ornaments than parts of the ſpirituall man. And thus *Dauid* may be a foole in ſeeming ſo, and be ſpiritually mad whileſt he counterfeiteth naturall madneſſe; thus he was diſhoneſt in his dealing with *Bathſheba* and much more with *Vriah* his faithfull ſeruant; and both vnjuſt and vngratefull in that vnrighteous ſentence for *Ziba* againſt *Mephiboſheth*, the innocent and diſtreſſed ſonne of his deareſt *Ionathan*. Thus *Noah* made a temporary forfeiture of his Temperance, *Lot* of his Chaſtity, *Ieremy* and *Ionah* of their Patience, and many other of Gods beſt ſeruants of the like graces. But as for thoſe ſanctifying and ſauing graces, proper and peculiar to the faithfull which are ſo eſſentiall vnto a Chriſtian, that without them he ceaſeth to be the Childe of God, a member of Chriſt, and in the ſtate of grace and ſaluation, the like judgement is not to be giuen of them; for being once had, they can neuer be loſt, nor be vtterly extinguiſhed with all the power and malice of the Deuill and the Fleſh, *ſeeing the gifts and calling of God are without repentance*, and Chriſt who holdeth them *is ſtronger than all*, neither is there any power able *to pull his ſheepe out of his hand*.

Rom. 11.29.

Iohn 10.28.

§. Sect. 5. Secondly, the

Secondly, the ſanctifying and ſauing gifts and graces of the Spirit may be conſidered ſhewes & ſemblances of ſauing graces in Temporaries may periſh vtterly.

in their quality; For they are either true, ſincere and ſubſtantiall, or falſe, hypocriticall, and but in ſhew and ſemblance onely, In which regard they haue their diuers ſubjects and perſons in whom they are; the former in the faithfull and regenerate alone; the latter in Hypocrites and Temporaries who continue but only for a time. Now theſe may loſe their illumination, faith, loue and zeale, whether wee conſider them as common gifts, or as they are ſhewes and ſemblances both to themſelues and others of ſauing graces, becauſe in this ſenſe they are not ſo in them in truth, ſimple and ſincere, but hypocriticall, counterfeit and onely but in ſhew. And thus our Sauiour hauing ſaid, *that from him that hath not, ſhall be taken away, euen that which he hath*, expoundeth his meaning by another Euangeliſt; *Whoſoeuer hath not, from him ſhall be taken, euen that which hee ſeemeth to haue, or thinketh that he hath.* As though he ſhould ſay, doe you aske how a man can haue that taken from him which hee hath not? Why know that there are many men that haue no gifts truly, that yet doe ſeeme to haue them, and from theſe ſhall be truly taken the gifts that they ſeeme to haue, or the ſhew and ſeeming of their gifts, that is, euen that Apiſh imitation which they haue of Gods ſauing graces ſhall be taken away, and ſo their Hypocriſie being diſcouered, it ſhall plainly appeare that what ſhow ſo euer they haue made, yet they neuer had them in ſinceritie and truth. For example, though the vnregenerate may haue ſome illightning in ſpeculation, which at the firſt appearance may reſemble that ſauing, feeling and experimentall knowledge, which is in the faithfull, yet indeed there is (as hath beene ſhewed) many and great differences betweene them, and therefore that ſhew and ſemblance wherby for a time they deceiue themſelues and others, wil in a while vaniſh, when as being ſeuered from al power of godlineſſe and fruits of obedience, it ſhall be diſcouered to haue beene in reſpect of the quality of it falſe and counterfeit. Though they may ſeeme to haue a true and juſtifying Faith, becauſe they giue aſſent to the whole Word, and eſpecially to the gracious promiſes of the Goſpell, which cauſeth in them ſome temporary joy; yet being vneffectuall, and neither working in their will any conſtant reſolution to imbrace Chriſt, and to be ready to forſake the World and earthly vanities, nor in their hearts any hungring and thirſting deſire after him and his righteouſneſſe for their juſtification, but onely as it may ſtand with their worldly deſignes and ends; it continueth not in the time of tentation, but either when they are allured with the baits of proſperity, or preſſed and pinched with croſſes and perſecution, they fall away and become Apoſtates from the Faith. So though their mortification may ſeeme to reſemble, yea, and ſometimes to goe before that which is ſincere and in truth, yet it is not generall and indefinite, but alwayes limited either to ſome few ſinnes, or all ſauing ſome few; and ſtill the Hypocrite and Temporary Beleeuer hath ſome darling and beloued ſinne which hee nouriſheth in his boſome, and holdeth (like ſweet meates) vnder his tongue, as wee ſee in *Herod*, *Iudas*, *Demas*, and many others; which as it preſently diſcouereth to thoſe that diſcern it, that their mortification is but counterfeit, (for if it proceeded from loue and obedience towards God and not from worldly reſpects, it would as effectually crucifie all their corruptions, as onely ſome of them) ſo it will like a fretting Canker eate out the heart of their mortification and put a quicke end vnto it; ſeeing thoſe ſinnes retained and nouriſhed, will make way for all the reſt, whilſt they harden their hart againſt Gods feare, & ſeare & dead the conſcience (as it were) with an hot Iron, whereby they will become ſecure and ſenſles in the committing of any wickedneſſe. In which reſpect the Apoſtle fitly compareth ſuch, as by this counterfeit mortification & fained repentance cleanſe themſelues from many ſinnes, to the Swine, which being waſhed doth ſoone after returne to wallow againe in the ſame myre becauſe he was onely cleanſed from the outward filth, but not inwardly freed and purged from his ſwiniſh nature; yea, becauſe not their quality but onely the outward act is changed, they not onely returne to their old courſe, but alſo become much worſe than they were before, as the Apoſtle ſheweth. That reſtraint maketh them more eager in the purſuite of the ſins they loue, and to run with more head-long violence, when as the bands that tyed them being vntwiſted or broken, they are now left to their licentious liberty. Finally, though there may ſeeme to be in the vnregenerate ſome renouation and new obedience, ſome heat of loue & zeale of Gods glory, yet being not in truth, but ſpringing out of ſelfe-loue and ayming onely at worldly ends; there is no conſtancy and continuance in theſe ſeeming graces and counterfeit fruits; but when the cauſe and foundation of them faileth and ſinketh, then preſently all vaniſheth, and all their goodly building commeth to vtter ruine. But all this proueth not, that the Spirit or the ſauing graces of it, may in the conflict of temptations receiue deadly wounds, die and periſh in thoſe who are truly regenerate; becauſe thoſe which are but ſemblances, ſhewes, and Apiſh imitations of them in the wicked and vnregenerate, may be loſt vtterly, and quite extinguiſhed.

*Math.*25.29.

Luke 8.18.

Iohn 8.20 21.

2.*Pet*.2.21.

§. *Sect.*6.
True ſauing

And thus wee haue ſhewed what graces of the Spirit, both in reſpect of their kinde and graces in the regenerate may be loſt ſeemingly.

Mat.25.29. Ioh.15.2.

and qualitie may bee loſt and quenched, namely common gifts in all men, & ſeeming ſauing graces in the vnregenerate. Now let vs conſider a little further of this queſtion, and examine whether in this ſpirituall conflict, true ſanctifying and ſauing graces in the elect and regenerate may bee vtterly killed, or for a time quenched, or no. For the anſwere whereof wee are to know, firſt that as ſeeming graces in the vnregenerate may bee truely loſt, ſo true graces in the faithfull may bee loſt ſeemingly, though not in deede, for our Sauiour hath promiſed, that *to thoſe that haue ſhall bee giuen, and they ſhall haue abundance*; and that *euery branch that beareth fruite ſhall bee purged that it may bring forth more fruite.* How be it, they may (as I haue ſaid) ſeemingly looſe thoſe graces which they keepe in truth. For example they may ſeemingly looſe their illumination and ſauing knowledge, when as through the reliques of ignorance remaining in them, they fall ſometimes into groſſe errours, & when through the ſubtile ſophiſtry of the World and the Fleſh, they are already fallen or ready to fall into Schiſmes or hereſies. They may alſo ſeemingly looſe their faith, when as being violently aſſaulted with the temptations of their ſpirituall enemies, it receiueth grieuous foyles, and lyeth hid and couered with doubting and incredulitie, like fire vnder the aſhes, or the Sun beames vnder a darke cloud. So they may ſeeme to haue loſt the grace of repentance, when as they are ouertaken afreſh with their old ſinnes; and when their corruptions after they haue receiued a deadly wound, doe ſeeme to reuiue againe, and to recouer ſome ſtrength, by exerciſing their vigour in their earthly members; eſpecially when as after they are cleanſed, they relapſe and fall into the ſame groſſe ſinnes, not onely ignorantly and through infirmitie, but alſo wittingly and willingly againſt their owne knowledge and conſcience. Finally, when as they are growne colde or luke-warme in their loue and zeale, and ſlacke and negligent in the performance of all Chriſtian duties, becauſe they doe not ſtirre vp Gods graces in them, or doe ouer whelme them with fleſhly cares, or the eager purſuite of worldly vanities. And yet all this while theſe ſauing graces are not loſt, but onely hid and couered; they are not outright killed, but onely brought into a deadly ſownd, the faculties themſelues are not quite periſhed, but the functions and operations of them onely for a time are hindred and interrupted.

§. Sect. 7.

Other graces ſpringing from thoſe which are fundamentall may for a time be loſt.

Hab.2.4.

Pſal.22.1.& 88. & 51.8.10,11. 12.

Secondly, though the prime and principal, the radicall and fundamentall graces which are eſſentiall to the life and being of a Chriſtian cannot be loſt, as faith, hope, charitie, affiance and the true feare of God, without which a Chriſtian ceaſeth to be a Chriſtian, and of the Child of God becommeth the Child of the Diuell. *for the iuſt ſhall euer liue by their owne faith*; yet other graces which are ſecondary fruits ſpringing from them, and neceſſary to the wel-being of a Chriſtian, as fulneſſe of perſwaſion peace of conſcence; zeale of Gods glory, the ſenſe and feeling of Gods loue and fauour, the comforts of the Spirit; familiar acquaintance with God, and joy in the holy Ghoſt, which are the life of our life, may for a time through the aſſaults of the fleſh and violence of temptations be much blunted and deaded, yea, in reſpect of preſent apprehenſion, quite loſt and extinguiſhed; as we ſee in the example of *Iob*, who ſometimes conceiued of God, as of his enemy, and in *Dauid* who complaineth that hee was rejected *and forſaken*, & that the *terrours of God did fight againſt him*, & prayeth that God would *create in him a cleane heart, and renew a right ſpirit in him*; that he would *make him to heare ioy and gladneſſe, and reſtore him to the ioy of his ſaluation.* Implying by theſe phraſes that theſe graces were ſo vtterly loſt in his ſenſe and feeling, that being quite aboliſhed and adnihilated, there needed not onely a renouation and repayring but a new making and creation. Euen as a man by ſickneſſe may looſe his beauty and complexion, his fleſh, ſtrength, and the kindly motion of his pulſe and vitall Spirits, his memory and diſcourſe of vnderſtanding, and with them all the pleaſure and comfort of his life, and yet remaine a man, becauſe theſe are not eſſentiall to his humane nature and being. And when theſe are gone for a time the chiefe principles of nature, the radicall heate and moyſture, the breath, life and reaſonable ſoule may ſtill continue, though much weakened in their functions and operations, and within a while recouer and reſtore him to all which was loſt in as great perfection as euer they were before. And ſo a Chriſtian may looſe the fruits of his chiefe graces, which are the delight and comfort of his life and being, yet thoſe eſſentiall, radicall and fundamentall vertues euer remaining, hee continueth ſtill a Chriſtian and the Childe of God; and theſe preſeruing his life and being, will recouer and reſtore the other to their former or greater perfection, ſo that when hee dyeth hee ſhall bee richer in all ſpirituall grace, than hee euer was in the whole courſe of his life. Neither can grace and vertue more decay in the faithfull and regenerate, than ſinne and corruption in the wicked and vnregenerate, in whom there may bee ſome intermiſſions or temporary ſurceaſing in reſpect of the acts of ſinne and practice of wickedneſſe, though they be habitually as corrupt as euer they were, and the more they are for carnall and worldly reſpects reſtrained from the committing of ſinne, the more in their longing deſires, hearts and affections they adhere and cleaue vnto it; for ſo alſo there may be ſome interruptions in the practice of godlineſſe, and ſome ſurceaſing of the acts and operations of Gods ſauing graces, and yet the graces themſelues doe not dye and periſh; and in theſe intermiſſions the ſound Chriſtian hath reſtleſſe longings after the ſenſe and feeling of renewed graces, and ſhewes as much feruency of affection and entireneſſe of loue towards them by his bitter mourning for their abſence, as hee formerly did by his ioy and rejoycing in their preſence, and his comfortable fruition of their ſweete ſocietie.

§. Sect. 8. That ſauing and fundamental graces may be loſt in ſome degrees at leſt in reſpect of their operations.

Laſtly thoſe fundamentall graces themſelues, howſoeuer they cannot by the aſſaults of the fleſh be wholly or finally loſt, yet may they, in ſome ſenſe bee weakened and impaired in reſpect of their degrees. As for example the ſtrong faith may be ſhaken with doubting, the moſt feruent loue may be cooled and looſe the firſt degrees of heate, the moſt aſſured hope and affiance may ſomewhat quaile and bee abated; and ſo in the reſt. The which wee ſee in the example of *Iob*, *Dauid*, *Peter*, the *Galathians* and the Angell of the Church of *Epheſus*, who is reproued for hauing *loſt his firſt loue*; and of *Sardis* who is exhorted, to *ſtrengthen the things that remained and were ready to dye.* Yea theſe graces may be not onely ſhrewdly ſhaken and ſore wounded, but alſo caſt into a dead ſwonde in which there will appeare, neither to others, nor thoſe that haue them, any motion, breathing or ſigne of life, ſo as there ſhall bee little difference betweene them, whileſt this trance laſteth, and thoſe carkaſes which are dead in ſinne. But yet as I take it (ſubmitting my judgement herein to the godly learned) all this is to be vnderſtood of the functions, acts, and operations of theſe graces, which may decay in their degrees, till they ſeeme periſhed and loſt; but as for the habits of theſe graces themſelues, they neuer decay in Gods Children, not ſo much as in their degrees, but are in a continuall growth vntill they come to their full ſtature and perfect age in Chriſt. In which regard they are ſaid to be *trees of righteouſneſſe* of Gods own planting, which are not one yeere larger and taller, and the next leſſe and lower, but in continuall growth, till they bee tranſplanted into the heauenly Paradiſe; and howſoeuer they may haue ſometimes leaues and fruite, and ſoone after beare neither, yet in reſpect of their eſſentiall parts as roote, body and boughes, they are ſtill in growing, the roote in the winter of affliction, the body, and branches, in the ſpring-time of proſperitie. So they are called *Gods building*, in which after the foundation is laid, the wiſe builder proceedeth to bring them to perfection, that they may be fit Temples for himſelfe to dwell in, and doth not one day ſet vp, and another pull downe, a courſe better befitting *Penelopes* webbe, than ſo excellent workemanſhip of ſuch a maſter builder. They are alſo the *children of God*, who grow till they come to their full ſtature and *to a perfect age in Chriſt*, as the Apoſtle ſpeaketh; And wee know it to be a monſtrous thing in nature, that the ſame perſon ſhould interchangeably bee this yeere of good ſtature, and the next yeere a little dwarfe. Finally theſe graces are *fountaines of liuing waters*, which are not like ſtanding pooles, ſometimes full and ſometimes empty, but are continually ſpringing and ſending forth their ſweete and pleaſant ſtreames. And in this reſpect the wiſe man compareth *the path of the iuſt to the morning light, which ſhineth more and more vnto the perfect day.* Againe the wicked which are the children of Sathan, doe ſtill grow in wickedneſſe, vntill their meaſure being full, God ſweepeth them away with his judgements, and howſoeuer their growth is ſometimes leſſe and ſometimes more, yet they ſinne, euen whileſt they ſeeme to leaue ſinning, and commit euill whileſt they appeare to doe good; and whatſoeuer their particular actions may be, yet ſtill they grow and goe on in their wicked courſes, ſo that it may be truly ſaid, that his laſt eſtate is his worſt eſtate, and the longer hee liueth the more he *treaſureth vp wrath againſt the day of wrath*, daily piling vp fuell to maintaine the fire of Hell, in which he ſhall euerlaſtingly bee burned. And ſo in like manner the children of God doe ſtill grow in ſpirituall grace, and when they doe actually euil, through Gods mercy it tendeth and turneth to the furthering of their growth in grace and goodnes. Finally if there might bee a ſurceaſing of their ſpirituall growth, and that their graces in part and in ſome degrees might bee loſt and periſh; then might they alſo be wholly aboliſhed ſeeing the ſame reaſon is of the whole which is of the parts, and if the finger bee corruptible, then alſo is the whole body, if one drop of water, or the leaſt mote of the Sunne, might be annihilated, then alſo might the maine Ocean and the whole World.

Apoc. 2.4.
Apoc. 3.2.
Pſal. 1.3.
Eſa. 61.3.
Pſal. 92.14.
Epheſ. 4.13.14.15.
Eſa. 58.11.
Pro. 4.18.
Math. 12.45.
2 *Pet.* 2.20.
Rom. 2.5.

§. Sect. 9. Whether *Dauid* loſt any degree of his fundamental graces when he committed adultery and murther.

Yea but did not *Dauid* looſe ſome degree of his graces when hee committed thoſe fearefull ſinnes of murther and adultery; and the Apoſtle *Peter* when hee denyed his Maſter? I anſwere that there might bee a decay, yea an vtter ſurceaſing of them for a time, euen till they were renewed by repentance; yet not in the habits, and (as it were) the eſſence of their graces, but onely in their actions and operations. So the Sunne ſhineth continually in his full brightneſſe, and yet it is often hid from our eyes by the darke clouds or opacous Earth. The fire ſtill retaineth his naturall heate, and may increaſe it ſelfe in combuſtible matter, when it is couered with aſhes, or is ſo pend in through the cloſeneſſe of the place, that it cannot for the preſent bee ſeene or felt. The faculties of the ſoule are not loſt or leſſened in the time of ſleepe or in a dead ſwond, although there bee a ſurceaſing of the actions. A Child which is growing doth not in the fit of an ague looſe his growth, and howſoeuer the fleſh may be abated and ſtrength impaired, yet the radicall moyſture and heate being inwardly preſerued, well may his growth bee a little while hindred, but when the ague is loſt and paſt, hee groweth faſter than euer before. So the ſtreames that come from the fountaine may bee for a time ſtopped in their courſe, but in the very time of the ſtopping they are multiplyed and encreaſed, vntill at laſt they grow ſo ſtrong, that they beare downe that which hindreth their courſe, or riſe ſo high, that they ouerflow and runne ouer it. And that I may fit the ſimilitude to our preſent purpoſe, a worthy Champion may be ſo tyred in the fight, that hee may haue no more ſtrength than a Childe to performe any valorous enterpriſe; and yet the act and operation of his ſtrength is onely hindered for a time; and as for the habite it ſelfe it is not impaired, but much increaſed by this martiall exerciſe, and will alſo appeare more able for like employments after a little reſt, and much more vigorous and ſtrong euen in reſpect of act and operation. And thus it is with the faithfull in this ſpirituall conflict; their outward foyles doe not impaire their inward valour, but rather excite them to vnite all their forces againſt their enemie, that they may recouer their loſt honour; and their falls in the Chriſtian race, doe not take away their habituall ſwiftneſſe, but make them more earneſt after their riſing to ſhew it more apparantly, whileſt they labour to recouer that diſaduantage by making better ſpeed than they did before. Gods graces in them increaſe in the fountaine when they are ſtopped from running in the ſtreame; and when this holy fire is kept by ſome outward obſtacle and (as it were) the Antiperiſtaſis of ſinnefull corruption, ſo at it cannot flame out, nor extend the heate farre off, then doth it increaſe inwardly; and when it burſteth out doth burne with greater heate than it did before, when it had full liberty, and was not curbed in with any outward violence.

§. Sect. 10. That our ſpirituall graces in the conflict doe not ſtand in their owne ſtrength.

By all which it appeareth, that the chiefe and fundamentall vertues by which a Chriſtian is a Chriſtian and the Child of God, are not in reſpect of their habits and eſſentiall being, ſo much as impaired in the leaſt degree in the ſpirituall conflict with the fleſh, but onely in regard of their actions and operations, which for a time through the ſtrength and violence of corruption may bee hindred, intermitted, yea in outward appearance wholy annihilated & aboliſhed. But wee muſt take heed that wee doe not aſcribe the permanency and growth of theſe ſauing graces to any propertie or excellency which they haue in themſelues, as though they were able in their owne vertue and ſtrength to withſtand all temptations and to continue and increaſe in their perfection. For if *Adam* in the ſtate of innocency could not thus ſtand in the ſtrength of his graces, which were farre more perfect and excellent, than any meere man euer ſince the fall attained vnto; then how much leſſe can wee, whoſe graces are mingled with imperfections and ſtained with corruptions, eſpecially the weakeſt of Gods Children, whoſe faith is like *the ſmoking flax and bruſed reede*, which in their owne nature are ſoone quenched and eaſily broken; or like the *graine of muſtard-ſeede*, which is (as our Sauiour ſpeaketh) *the leaſt of all other*. But yet euen of their firſt and ſmalleſt ſeeds of graces, it may be as truely ſaid as of the ſtrongeſt, that they are not, no not in reſpect of their degree abated and impaired, for then being already the leaſt degree, if they ſhould fall from that, they ſhould come to nothing, but that in the middeſt of the temptations of Sathan and their owne fleſh, they ſtill grow from one degree to another vnto a perfect age in Chriſt, euen as the little infant thriueth as certainly in the naturall growth, notwithſtanding his weakeneſſe and all outward lets and impediments, to childhood and youth, as the youth doth to ripe and perfect age. But this our ſtanding and thriuing in the ſtate of ſauing graces, is to bee aſcribed to the power and promiſes of God, to our vnion with Chriſt, from whom wee receiue liuely ſap and iuyce, by which wee are nouriſhed in all grace and goodneſſe, and to the continuall and gracious aſſiſtance of our good God, who ſtrengtheneth and ſupporteth vs againſt all the power of Hell.

*Mat.*12.20.& 17.20.

§. Sect. 11. An obiection againſt the former doctrin anſwered.

But ſome wil ſay, that this doctrine is lyable to much abuſe, ſeeing many wil take occaſion hereby to become preſumptuous and ſecure, becauſe being (as they ſuppoſe) indued with theſe graces which are eſſentiall to a Chriſtian, they ſhall neuer looſe them, no not ſo much as in ſome degrees, but euen when they ſinne their graces are in the ſpirituall growth vnto perfection. To which I anſwere, that ſo is the doctrine of iuſtification through Gods free grace by faith, yea Gods mercy, redemption by Chriſt, and all the promiſes of the Goſpell; For where as the Apoſtle taught, that *where ſinne abounded, grace abounded much more*, ſome were

*Rom.*3.7.8.& 6.1.

Rom.1.16.
2.Cor 2.16.
Eſa.27.5.
1.Cor.10.12.
Phil.2.13.
Pſal.119.49.

were ready to ſay, *Let vs ſinne then, that grace may abound*; and when with beſt caution wee deliuer the truth, wee ſhall finde that that which to ſome will bee *the ſtrong power of God to ſaluation*, will bee to others *a ſtumbling blocke of offence*, to others *fooliſhneſſe*, and that the ſame *Word of God*, wil bee as to the elect, *the ſauour of life vnto life, ſo the wicked and reprobate the ſauour of death to their deeper condemnation.* But it is not poſſible that any ſound Chriſtian who is indued with theſe graces in truth, ſhould thus abuſe that which hath beene ſaid to ſecuritie and preſumption; for though the Spirit of God fighting in them againſt the fleſh cannot be ouercome, yet may it bee ſhrewdly ſhaken and foyled in the conflict; though wee cannot looſe theſe fundamentall vertues, neither in whole nor in part, yet through our neglience, vnworthineſſe and corruption, they may bee ſuſpended by God from their functions and operations, and all their ſweet fruits and effects, the peace of conſcience, aſſurance of Gods loue, and joy in the holy Ghoſt, may be taken from them, which is their chiefe comfort and the very life of their life, without which it is but a continuall torment, and painefull agony of bitter death; they may looſe the ſenſe and feeling of all theſe graces themſelues, and be brought into ſuch an apolepticall fit, that no life of grace will appeare in them, either to themſelues or others. In which eſtate there can bee to them nothing but horrour and vexation of Spirit; out of which they cannot recouer but with great difficultie and appearance of danger. For before they can purchaſe their former peace, they muſt paſſe through the painefull purgatorie of bitter repentance, ſhed from their eyes many a ſalt and briniſh teare, if not from their hearts drops of bloud, they muſt ſend forth many a deepe ſigh and bitter grone, haue outwardly leane bodies, and pale viſages, and inwardly afflicted minds, and many a pinch & pange in their wounded conſcience; and the longer that they lye ſecurely ſnorting in their ſinnes without bringing forth the timely fruit of repentance, the liker it is to bee the Hedg-hogs birth, which the longer it is deferred, the more dangerous and painefull it alwayes proueth. For if wee bee preſumptuous Children, the Lord like a wiſe Father will make vs drinke ſo deepe of the cup of his wrath, and feele the waight of his heauy hand, that after we haue taſted of this bitter potion, wee will euer after be more carefull of preſeruing our health, that wee may not be forced againe to take ſuch phyſicke, and *hauing felt his ſtrength* wee will neuer willingly neglect any meanes of *maintaining peace with him*, as the Prophet ſpeaketh. Which who ſo well conſidereth, he will worke out his ſaluation *with feare and trembling, and whileſt hee thinketh that hee ſtandeth, hee will take heed of falling.* Hee will giue kind entertainment to the good Spirit of God, auoiding all things which might vexe and grieue it, hee will earneſtly vſe all meanes whereby the graces thereof may be increaſed, and diligently auoide the contrary meanes, whereby they might bee weakened and impaired; hee will keepe a narrow watch ouer all his wayes, and buckle cloſe vnto him the whole Chriſtian armour whereby hee may bee able to ſtand in the day of tentation; hee will labour and ſtriue with all diligence to make his calling and election ſure, and couragiouſly reſiſt all the encounters of his ſpirituall enemies; and knowing that hee ſtandeth more firmely in the power of Gods promiſes than in his own ſtrength, hee will oftentimes lay claime and challenge to them by feruent prayer, crying out with *Dauid, O Lord remember the promiſe made to thy ſeruant, wherein thou haſt cauſed me to truſt.*

§. *Sect.*12.
Of the aſſured victory which the ſpirit obtaineth ouer the fleſh in this conflict.

The ſecond thing to bee conſidered in the ſucceſſe of this conflict, is the aſſured victory which the Spirit alwayes obtaineth ouer the fleſh; for though it be often weakened and wearied, yet it can neuer bee vtterly vanquiſhed, but ſtill recouereth ſtrength and courage, whereby againe it preuaileth and putteth the fleſh to flight; though it receiue many wounds, foyls and fals in the combate, yet the wounds are recured by applying of the precious balſum of Chriſts bloud, by the hand of faith, and it recouereth of the foyles and fals through the power and promiſes of God apprehended by the ſame meanes, and through the gracious aſſiſtance of Gods Spirit which ſupporteth our weakeneſſe, and when wee are ready to faint and ſinke, ſendeth freſh ſupplies of renewed graces which re-enforcing our decayed bands, encourage vs to giue fierce aſſaults, againſt the fleſh and the luſts thereof, and enable vs to obtaine the victorie. Neither is it poſſible that the fleſh or the Diuell himſelfe ſhould finally preuaile againſt the man regenerate, not becauſe hee is mightier than they, or is ſuperiour in power or policie, (for herein euen the ſtouteſt Champion commeth far ſhort of our ſpirituall enemies) but becauſe God hath in many places of holy Scripture promiſed vnto them victorie, and that if they will reſiſt and fight, their enemies ſhall flee and be diſcomfited, and therefore the iſſue of the battell reſteth not vpon their ſtrength, but vpon the infallible truth of God which can neuer faile. Secondly, becauſe wee fight not with our owne weapons, but with the ſword of the Spirit which nothing can withſtand; we ſtand in the field not in our owne armour, but in the compleat armour of God, which being

Eph.6.10.11.

of his making, muſt needs bee high proofe, and will not by its weakeneſſe and inſufficiencie diſcredit the workeman; wee goe not on warfare in our owne priuate quarrell, but (like *Dauid* againſt *Goliah*) wee goe out againſt them in *the name of the Lord of Hoſts, the God of the armies of Iſrael whom they defie*, and his battailes we fight who is all-ſufficient by his ſole word to giue vs victorie, and therefore wee are ſure to preuaile in ſo good a quarrel, neither will our Grand-captaine, let his mightieſt enemies deſtroy the weakeſt of his ſouldiers, who beare his colours & fight vnder his ſtandard, ſeeing it is his owne cauſe, and he is able alone without other helpe euen with a word of his mouth to vanquiſh them all, and put them to a ſhamefull flight. Thirdly, becauſe it is the ſpirituall conflict wherein the Spirit of God with the royall armie of his graces, fighteth againſt the Diuell and his chiefetaine the fleſh with the luſts thereof; and therefore wee cannot doubt of victory, vnleſſe we ſhould imagine, that the holy Spirit ſhould want power to preuaile againſt the wicked Spirit, or hauing it, would in his wiſedome ſuffer himſelfe to bee ſo much diſhonoured as to bee vanquiſhed in the conflict. Finally, we are ſure of victory, and that the enemies of our ſaluation ſhall neuer be able to preuaile againſt vs, becauſe our victorious *Eleazar* Ieſus Chriſt hath already ouercome them all, and onely putteth vs to fight againſt conquered enemies; yea and that we may receiue no mortall hurt in this conflict, hee holdeth vs by *the right hand and biddeth vs to fight without feare*, yea himſelfe holdeth vs in his right hand, and as he is powerfull to keepe vs, ſo he hath bound himſelfe by his gracious promiſe, that none of our enemies ſhall pull vs from him. Yea which is moſt of all, he hath inſeparably vnited vs vnto himſelfe by his holy Spirit, and made vs liuely members of his body, and therefore being powerfull to defend vs, he will neuer ſuffer vs to periſh, for ſo ſhould his owne bleſſed body receiue a mayme.

1.Sam.17.45.

Eſa 41.10.11. 12 & 42.6.

Ioh.10.28.

§. Sect. 13.
An obiection againſt the former truth anſwered.

Now whereas it may bee obiected that there are many Chriſtians, who by themſelues and others are reputed members of Chriſt, that yet quite fall away from him, and become limmes of Sathan; to this I anſwere that the members of Chriſt generally ſo called are of two ſorts: Firſt ſuch liuely members as are inſeparably vnited vnto him by his holy Spirit and a liuely faith, the which neither the Diuel, nor the fleſh, nor all the power of Hell can plucke away from him. Secondly, ſuch as are improperly called Chriſts members, being dead and fruitleſſe, and onely ſo in their outward profeſſion; the which they making onely for worldly reſpects, muſt neceſſarily fayle when they fayle, and bee quite ſeuered from Chriſt, when their outward profeſſion which is the onely bond of their vnion is taken away. Euen as a woodden legge which is tyed to a liuing body with ſtrings and points, muſt needs fall from it, when they are cut in ſunder; the which ſeparation doth not proue that the true members of Chriſt may periſh, but rather that theſe who haue thus periſhed, were neuer the true members of his body. As for the liuely members of Chriſts body, they can neuer bee parted from him in reſpect of their ſpirituall vnion, becauſe the Spirit of God which is the chiefe band of it can neuer faile. It is true that there may bee a temporary ſeparation betweene our bridgroome Chriſt, and the Chriſtian ſoule eſpouſed vnto him, but not in reſpect of their ſpirituall vnion, for hee *betrotheth her vnto himſelfe for euer, in righteouſneſſe, iudgement, louing kindneſſe, mercie and faithfulneſſe*, as the Prophet ſpeaketh; and not ſinne it ſelfe can ſeparate them, for it is one branch of the mariage couenant, that he will *forgiue her ſinnes and remember them no more*; nor death, for they are both immortall. Onely they may be parted for a time in reſpect of communion, and fellowſhip, and of that ſweet influence of his ſpirituall graces, at leaſt in her feeling and apprehenſion. Euen as the wiſe and louing husband may for the hainous faults of his wife, ceaſe for a time to communicate vnto her his perſon in reſpect of ſweet ſocietie, & delightful familiarity, & yet the vnion of marriage remaining firme, he may receiue her againe vpon her repentance into his wonted fauour, & communicate vnto her himſelfe with all teſtimonies of his loue. But this chaſt ſpouſe, the Chriſtian ſoule, can neuer ſleepe in ſecuritie nor reſt contented in this eſtate, but with the Church in the Canticles, ſhee lamenteth the abſence of her deareſt loue; ſhee neuer ceaſeth ſeeking of him in his holy ordinances, and in the exerciſes of faith and repentance, till ſhee haue found him, and haue the ſenſible fruition of his ſweet ſociety; whereby ſhee approueth her ſelfe to bee vnited vnto Chriſt in coniugall affection, ſeeing it is as vndoubted a ſigne of it, to mourne for the abſence of our bridegroome, as to rejoyce in his preſence, and fruition of his loue.

Hoſ.2.19.

Ier.31.34.

Cant.3.2.

§. Sect. 14.
That there are two degrees of the Spirits victory, firſt in this life.

Now being thus vnited vnto Chriſt, the faithfull are ſure to obtaine the victory; yet not all at once, for there are two principall degrees of it; the firſt in this life, in which this conqueſt ouer the fleſh is but inchoate and begunne, the carnall luſts thereof not being wholy aboliſhed, but onely in part and in ſome degrees mortified; to which purpoſe one ſaith, that *theſe vnlawfull motions of the fleſh cannot bee taken from vs, as long as wee carry this body of fleſh about vs, the violence onely of mouing may bee abated.*

Grego. in 1.Reg. lib.5.Cap.11.

Neither can wee wholy hinder it, but that the Law of the fleſh will moue the members, but yet we may take from the fleſh the violence of its motion. By reaſon whereof the conflict betweene theſe enemies continueth (becauſe theſe curſed Cananites are not quite rooted out but remaine ſtill in the land) not onely in our firſt conuerſion, when as wee are but babes in Chriſt, but euen throughout the whole courſe of our liues. But ſtill, for the moſt part, the end and iſſue of it, is the victory of the Spirit ouer the Fleſh, although it be obtained with many foyles in the fight. And howſoeuer the ſpirituall man may haue ſuch miſts of ignorance caſt before his eyes, that he ſometime erreth; though he may be ſometimes allured with the baytes of worldly vanities to turne aſide out of the right path, and ſometimes may be thruſt out of it through afflictions, and the violence of tentations, yet his generall courſe whereof he hath reſolued, and wherein he hath conſtantly ſet himſelfe, is the great Kings high way of holineſſe and righteouſneſſe, out of which if at any time hee hath erred he returneth into it againe, and trauelleth in it with more than wonted diligence; whereof it is that the Apoſtle maketh it a ſigne of thoſe who are *in Chriſt Ieſus*, that they *walke not after the fleſh, but after the ſpirit*, whereby is meant that whatſoeuer their particular ſlips or errors may be, yet it is an infallible marke of a ſound Chriſtian, that hee generally and for the moſt part conſtantly holdeth on in his Chriſtian courſe of holineſſe and righteouſneſſe, notwithſtanding all the encounters of his ſpirituall enemies, and the manifold blockes which they caſt in the way.

Rom.8.1.

§. Sect.15. Of the ſecond degree of victorie at the houre of death.

Rom.7.19.23.

But yet whileſt we continue in this life, the victory is neither gotten nor held without a conflict, wherein the Spirit is often foyled; and ſo thruſt on with a kind of violence into ſinfull courſes, and interrupted and hindered in its holy indeauonrs, that the ſpirituall man is forced to complaiue often with the Apoſtle, that *he omitteth the good he would, and doth the euill which he would not*; and that there *is a Law in his members, warring againſt the Law of his minde, and bringing him into captiuitie to the Law of ſin.* But in the end of this life we ſhall obtaine a full and perfect victory ouer the fleſh and the luſts thereof, which ſhall not onely bee mortified and kept from raigning, but alſo wholy aboliſhed and rooted out, ſo as it ſhall haue no reſidence or being in vs, for then we ſhall tryumph ouer all our enemies, and ſo trample them vnder feete, that they ſhall neuer be able to riſe againe, & diſturbe our peace; and then there ſhall bee no place or time for fighting, but for receiuing the Crowne of Victory, and the enioying of euerlaſting peace, and with it glory, immortalitie, and endleſſe happineſſe in Gods Kingdome. According to that of the Apoſtle, *I haue fought a good fight, I haue finiſhed my courſe, I haue kept the faith; henceforth is laid vp for mee a crowne of righteouſneſſe, which the Lord the righteous iudge ſhall giue mee at that day:* And the promiſe of our Sauiour; *To him that ouercommeth, will I grant to ſit with me in my throne: euen as I alſo ouercame and am ſet downe with my Father in his Throne.*

1.Tim.4.8.

Apoc.3.21.

CHAP. XIX.

Of the reaſons which may encourage vs to this conflict againſt the fleſh.

§. Sect.1. The firſt reaſon becauſe it is the will of God that we ſhould fight againſt it.

And thus haue we ſhewed, both the nature of this enemy the fleſh, and of the conflict betweene it and the ſpirit: now we are to ſpeake of the meanes whereby we may obtaine the victory in this combate; vnto which there are two things required. Firſt a due preparation to the fight; and ſecondly a wiſe and valourous cariage and behauiour in the conflict it ſelfe. Vnto the former alſo two things are required. Firſt a ſerious conſideration of thoſe reaſons and arguments which may put courage into vs, and make vs reſolute and valourous in aſſaulting this enemy. Secondly a right vſe of certaine meanes whereby wee may bee enabled to ouercome. The reaſons which may incourage vs to ſet vpon this enemy are many: firſt becauſe it is the will of our graund Captaine, the Lord of Hoſts, that we ſhould encounter this enemy, vnto which he doth no leſſe often and earneſtly preſſe vs to yeeld our obedience, by his expreſſe commandements, than that we ſhould make daily warre againſt the World and the Diuell. As firſt that we ſhould depoſe it from the throne of regency; *let not ſinne raigne in your mortall body, that you ſhould obey it in the luſts thereof.* That we ſhould giue it no ſatisfaction or content: *walke in the ſpirit, and yee ſhall not fulfill the luſt of the fleſh.* Yea rather that we ſhould vtterly renounce it; for *the grace of God which bringeth ſaluation teacheth vs, that wee ſhould deny theſe worldly luſts, and that wee ſhould liue ſoberly, and righteouſly, and godly in this preſent world.* So the Apoſtle from God requireth, that we ſhould *put off concerning the former conuerſation the olde man; which is corrupt according to the deceitfull luſts*; yea that we ſhould *mortifie theſe earthly members*, and doe our beſt, not onely to ſubdue them, but to put them to death, yea to a ſhamefull death, *crucifying the fleſh with the affections and luſts*, as the Apoſtle ſpeaketh. The which commandement hath a grieuous cōmination and

Rom.6.12.

Gal.5.16.

Tit.2.11,12.

Eph.4.22.

Col.3.5.

Gal.5.24.

Rom.8.13.

and gracious promiſe annexed, whereby wee are prouoked and encouraged to yeeld our obedience vnto them; namely, that if we *liue after the fleſh, we ſhall die*; but *if through the ſpirit we doe mortifie the deeds of this body of ſinne, we ſhall liue.* That is either die temporally and eternally, or liue the life of grace heere, and of glory in the life to come.

§. Sect. 2. The ſecond reaſon is the neceſſity of this conflict.

Prou.29.21.

Secondly, let the neceſſity of this fight animate & encourage vs to enter into it, ſeeing we can haue no peace or truce with our ſinful fleſh but vpon moſt wofull and miſerable conditions; if we doe not fight againſt it, it will fight againſt and ouercome vs; if we delicately bring vp this ſlaue from his youth, he will not onely be as a Sonne, but as a tyrannous Lord and Maſter at the length; if wee hold it not ſtrictly vnder in baſe ſubjection, it will lead vs captiue vnto ſinne, and inthrall both our ſoules and bodies in moſt wretched bondage; ſo that much better it were for vs to be miſerable Galley-ſlaues to the mercileſſe *Turkes*, than to be held in this cruell bondage, although a generous and noble death were much to be preferred to either of them. Better it were with the Prodigall ſonne to become Swine-heards and feed filthy Hogs, than to become ſeruants and ſlaues to theſe ſenſuall and more filthy luſts, which make vs to take delight in nothing but in wallowing in the myre and ſink of ſinne. Now how vnworthy is it our being and breeding, that wee who were by our creation the ſonnes and children of the glorious Creatour of Heauen and Earth, ſhould by yeelding our ſelues to our carnall and ſinfull luſts, become ſlaues to ſuch cruell Tyrants; who will make vs imploy our bodies and mindes which were created for the ſeruice of the great God, in the miſerable bondage of ſinne and Sathan? The Heathen man could ſay that he was more noble, and borne to more excellent ends than that hee ſhould become a ſlaue to his owne body; and ſhould not we who farre exceed him in ſpirituall Nobility, as hauing God for our Father, and Ieſus Chriſt for our elder brother, fight rather in this Warfare vnto bloud and death, than to become captiues and thrals to a farre worſe Maſter, euen the body of ſinne and death which dwelleth in our members?

Maior ſum & ad maiora genitus quam vt mancipium ſim mei corporis, Seneca.

Bernard. lib. de dilig. Deum.

But as the fleſh is hatefull for its baſe and cruell tyranny; ſo is it in reſpect of the pollution and filthineſſe thereof moſt odious & lothſome; for there is no filthy ſinke, no ſtinking carrion to bee compared vnto it. *Now which of vs* (as one ſaith) *ennobled by birth, and liberally brought vp, that being clothed with loathſome rags, ſpawled on with filthy ſpittle, and in moſt beaſtly manner defiled with noyſome excrements and filth, that would not exceedingly loath and abhorre them, haſtily ſtrip them off, and with indignation caſt them away.* And therefore hee who findeth not his garment, but himſelfe within, vnder his garment, to be ſuch an one, it becommeth him to grieue ſo much the more, and to be aſtoniſhed in his minde, becauſe he beareth, and is faine to carry about with him, that which being much more neere, is alſo much more loathſome and abhominable.

§. Sect. 3. The third reaſon taken from the mainfold euils which are done vnto vs by the fleſh.

Thirdly, let the manifold euils which are done vnto vs by the fleſh, make vs to vndertake this combate againſt this malicious and peſtilent enemy with all courage and reſolution. For it is more miſchieuous vnto vs than the Deuill himſelfe, who (as hath beene ſhewed) could neuer hurt vs, if we were not firſt betrayed by this inbred enemy. Yea, it is worſe than Hell and Damnation, as being the cauſe of them both, and without it Hell were no Hell, neither could condemnation faſten vpon vs, vnleſſe we walked after theſe carnall luſts. It is the root of all ſinne, and the wel-head and fountaine of all other wickedneſſe, from which Idolatry, Blaſphemy, Murther, Adultery, and all impiety and vnrighteouſneſſe grow and ſpring. Conſequently it is ſuch an enemy as maketh God himſelfe our enemy, expoſing vs to the hot flames of his fiery wrath; and would innumerable times caſt vs head-long into the euerlaſting torments of Hell fire, if the infinite mercies of God did not ſtay vs in the way. It is the prouoker and inticer to all wickedneſſe, and all the outrages and horrible crimes which are committed in the World, may challenge the fleſh as their chiefe cauſe and Authour. From it came *Caines* Murther, *Lots* Inceſt, *Dauids* Adultery, the malice of the Iewes and Prieſts which moued them to ſlander, apprehend, accuſe, condemne, whip, crowne with thornes, and crucifie the Lord of life. It was it that pierced our Sauiours hands and feet, that thruſt the Speare into his ſide, that made him to be in that agony and perplexity in the Garden and vpon the Croſſe, & which moueth men daily to crucifie him afreſh, and to trample his precious bloud vnder their filthy feet, as though it were an vnholy thing; and can wee find in our hearts to haue any peace or truce with ſuch a malicious enemy to our bleſſed Sauiour? And ſhall we not rather with implacable anger and conſtant reſolution aſſault, purſue, wound and kill it which offered al theſe indignities to our deareſt Lord? Moreouer, as it is the cauſe of all ſinne, ſo alſo of all puniſhment in this life, of all our miſeries, of ſickneſſe and diſeaſes of the body, trouble of conſcience, and terrours of minde, of pouerty and penury in eſtate, loſſe of our good names, ſhame and reproch, and all other deſerued puniſhments of ſinne, and for concluſion of all, of death in the end of our liues and of euerlaſting condemnation and deſtruction in the World to come. For if *we liue after the fleſh wee ſhall die*, the death of body and ſoule, and not onely be depriued of Gods fauour, of the eternall fruition of his heauenly Kingdome, and thoſe vnſpeakable joyes which ſhall neuer haue end, but for euer be plunged into the Lake of perdition, where is weeping and gnaſhing of teeth. Now what can juſtly more incenſe our anger to take ſharp reuenge vpon ſuch an enemy, than to conſider that it is vnto vs the authour of all miſchiefe, and plungeth vs into all euill both of ſinne and puniſhment?

§. Sect.4. The fourth reaſon is taken from the aſſurance of victory.

Laſtly, let this encourage vs to fight, in that if wee make warre againſt our fleſh and the luſts thereof, we ſhall be ſure to obtaine the victory, and not onely ouercome them, but with them the World, the Deuill and all other enemies of our ſaluation. To which purpoſe *Auguſtine* excellently ſpeaketh, *There* (ſaith hee) *the inuiſible powers which are at enmity with vs are ouercome, where the inuiſible luſts are conquered and ſubdued. And therefore wee who ouercome the deſires of worldly things in our ſelues; it is neceſſary, that wee ſhould alſo ouercome him who by theſe deſires raigneth in man, &c.* For within vs we ouercome thoſe who aſſault vs without, whileſt wee ouercome our luſts by which they raigne and rule in vs; as on the other ſide thoſe whom they find like vnto themſelues, them they draw with them into the like puniſhments. For as I haue ſaid theſe outward enemies haue no power to hurt vs, but when this ſecret Traytour betrayeth vs into their hands; they haue no weapons that can pierce and wound vs, vnleſſe our owne corruption both ſteele and point them, and alſo diſarme and leaue vs naked to their malice and fury; they cannot enter and ſacke our ſoules, robbing and ſpoyling them of all ſpirituall treaſures, and leading them captiue vnto all manner of ſinne, vnleſſe the fleſh did open the gates, diſarme vs of Gods protection, and breaking downe the wals of our defence, did expoſe and lay vs open to their mercileſſe cruelty.

Ibi ergo vincuntur inimicæ nobis inuiſibiles poteſtates, vbi vincuntur inuiſibiles cupiditates, &c. Aug. de Agon. Chriſt. lib. cap. 2. Tom. 3. col. 762.

CHAP. XX.

Of the meanes whereby we may be enabled to ouercome the Fleſh.

§. Sect.1. The firſt meanes, that we put on the whole armour of God.

ANd theſe are the reaſons which may encourage vs to this fight. Now of the meanes whereby we may be enabled to ouercome; the which are principally two; the firſt that we take vnto vs, and put on the whole ſpirituall armour of God; the ſecond that we carefully obſerue and put in practice diuers rules fit for this purpoſe. For the former, the battaile is to be mayntained againſt the fleſh, and therefore the weapons of our warfare muſt not be carnall, ſeeing they wil rather ſtrengthen and cheriſh, than wound and mortifie fleſhly corruptions, but they muſt be ſpirituall, euen that whole armour of God deſcribed by the Apoſtle in the ſixt Chapter to the *Epheſians*. For as the Apoſtle telleth vs, *though wee walke in the fleſh, yet wee doe not warre after the fleſh; for the weapons of our warfare are not carnall, but mighty through God, to the pulling downe of ſtrong holds, caſting downe the imaginations, and euery high thing which exalteth it ſelfe againſt the knowledge of God, and bringing into captiuity euery thought to the obedience of Chriſt.* But of this ſpirituall armour I ſhall not need to ſpeake in this Treatiſe, hauing already intreated of it in the firſt part of this Chriſtian Warfare. Onely let me perſwade euery Chriſtian that is willing and deſirous to get the victory in this Chriſtian Warfare, that they doe with all diligence put it on, not onely by piece-meale; for ſpirituall death, as well as corporall, can make entrance by one place vnarmed and defended, as if the whole armour were left off; but wee muſt be armed at all points, that all being couered none may be indangered. Otherwiſe wee ſhall neuer bee able to mayntaine this fight with any true valour or hope of victory. For howſoeuer a Souldier may be, euen vnarmed and without weapons, foole-hardy and deſperate, yet hee can neuer be truly valorous, and though hee may be raſh in making attempts and ruſhing into the fight, yet can he not being vnarmed and receiuing one wound after another, be couragiouſly conſtant in holding out vnto the end of the conflict, but is fitter by reaſon of his lightneſſe to run away, than to mayntaine ſuch a fight as yeeldeth vnto him no hope of victory. And in the ſecond place let vs perſwade euery one who fighteth in this Warfare, that they doe not truſt in their owne ſtrength, but in the power of Gods might, nor in the ſpirituall armour and weapons, which in themſelues are farre too weake to beare off the Canon-ſhot of our mighty enemies, but in the promiſes of God which aſſure vs of victory, and in his gracious aſſiſtance which wee are daily to craue by feruent Prayer, whereby, and by nothing elſe we ſhall be enabled to obtaine the victory.

2.Cor.10.3,4.

§. Sect.2. The ſecond meanes is to obſerue certaine rules for the weakning of the fleſh. And firſt that wee doe not nouriſh the enemy which we would ouercome.

The rules of direction which are to be obſerued and practiſed of thoſe who deſire to get the victory in this ſpirituall conflict are of two ſorts: For either they tend to the weakening and ſubduing of the fleſh, or to the nouriſhing and ſtrengthning of the ſpirit. The former alſo are of two kinds. The firſt is that we withdraw and withhold from the fleſh all meanes whereby it may gather ſtrength; the ſecond that we vſe the contrary meanes whereby it may be weakened and diſabled. Concerning the former: it is the care of all men that are to fight againſt mighty enemies, to deale with them as the *Philiſtims* with *Sampſon*; firſt curiouſly ſearching where their chiefe ſtrength lyeth and wherein it conſiſteth, and then in the next place vſing all meanes to diſable and depriue them of it; whereby the victory becommeth more eaſie and aſſured, and leſſe dangerous and diſaduantageable to the conquerours. The which courſe muſt be held alſo by vs in this combate with the fleſh, if we deſire to ouercome. To which purpoſe let vs obſerue theſe three rules. The firſt is, that we doe not nouriſh and ſtrengthen the enemy which we deſire to ouercome. As for example we muſt not feed our fleſh with ſinfull pleaſures and carnal delights, nor giue it eaſe and contentment by ſatisfying and glutting it with all worldly ſuperfluities; we muſt not cocker and pamper it with eaſe and delicacy, with gluttony and drunkenneſſe, with vnlawfull ſports or immoderate vſe of honeſt recreations, with chambering and wantonneſſe, merry meetings and the voluptuous delights of worldly men. For though this might goe for good policy betweene Nation and Nation, to helpe foward their enemy in their voluptuous delights, becauſe hereby they are weakened and made effeminate; yet it is not ſo in this conflict with the fleſh, ſeeing the more it is effeminated and pampered with carnall delights, the more it is ſtrengthened againſt the Spirit. Now what folly is it to victuall a mighty Enemy which warreth againſt vs, and to put weapons into their hands, whereby they may kill or put vs to flight? The which notwithſtanding is daily committed by innumerable Chriſtians, who profeſſe themſelues enemies to the fleſh, and yet in the meane time giue themſelues ouer to all voluptuous courſes, and take more care to ſatisfie the luſts of the fleſh, and to nouriſh and ſtrengthen it with worldly delicacies, than euer they did for the enabling of the ſpirit, that it might obtaine the victory againſt our ſpirituall enemies. And as wee are not to nouriſh the fleſh by miniſtring food vnto it, ſo are wee not to leaue it to its owne liberty, and to make free prouiſion for it ſelfe without reſtraint; which if we doe, it will need no other Purueigher to prouide victuals enough, for the ſatisfying of our carnall luſts. To which end let vs remember that it is far vnfit that the fleſh ſhould haue the liberty of a ſonne and friend, ſeeing it is a baſe ſlaue and bitter enemy: and therefore if wee doe not put it (as it were) vnder hatches, and keepe it like a Gally-ſlaue in fetters and chaines, no ſooner ſhall thoſe great Pirats Sathan and the World ſet vpon vs, but it will ioyne with them, and betray vs into their hands. There is no enemy that maketh warre againſt another, when as he hath beſieged their City, will ſend them in prouiſion of victuals, neither yet will they ſuffer them to vſe their liberty in going out and in at their pleaſure, to forrage in the fields, and to furniſh themſelues withall neceſſaries to mayntaine them in the time of ſiege; but they begirt the wals on al ſides with trenches and Bulwarkes, and keepe a narrow watch and ſtrong guard to reſtrain them from all liberty; and thus muſt we deale with our enemy the fleſh, if euer we meane to get the victory. For if we doe not keepe a diligent watch and ſtrong guard ouer it, but giue it liberty to roue and range at its owne pleaſure, it wil be to ſmall purpoſe that the ſpirituall man doth not puruaigh for it, ſeeing it will make enough prouiſion for the ſatisfying and nouriſhing of our carnall luſts, and for the ſtrengthening of it ſelfe againſt the ſpirit. If we lay the reines in the necke, and ſuffer it to go which way it will, it will quickly carry vs out of the narrow path into the broad way which leadeth to deſtruction. If wee ſuffer our deceitful hearts (*Dinah*-like) to wander about and gaze vpon worldly vanities, they quickly meete with wicked Copeſ-mates, who will diſhoneſt and allure them to commit ſpirituall whoredome. If we giue them leaue to enioy their liberties without reſtraint, to follow their pleaſures, and euen to ſeeke after the occaſions and meanes of euill; it will not be long ere the fleſh will preuaile, and lead vs captiue to the committing of ſin. When wee with care and diligence keepe vs in our wayes, we haue promiſes from God of his protection and aſſiſtance, and of our own ſafety and preſeruation; but if with *Shemei* we will for our worldly aduantage paſſe the appointed bounds, and go ſuch wayes as our owne hearts can tell vs, are full of danger; it is no great wonder if we be ſurprized, and pay a deare price for our preſumption, as we ſee in *Dauids* example, who giuing eaſe and liberty more than ordinary to his fleſh, and keeping no watch ouer his ſenſes, was eaſily ouertaken, and made a captiue and ſlaue to his filthy luſts. And therefore if we would auoid the like danger, let vs carefully keepe our ſelues within holy limits, & bridle and curbe in the fleſh by religious feare, not pleading for vnlawfull liberty, or eſteeming it too great ſtrictneſſe and preciſeneſſe to auoid, not onely all ſinne, but euen the occaſions and meanes which bring vnto it, for if we giue the leaſt liberty to the fleſh it will draw vs on from one degree to another, till at laſt it bring vs to all manner of licentiouſneſſe.

Pſal.91.11.

§. *Sect.* 3.
We muſt withdraw from the fleſh the prouiſion and munition whereby it is ſtrengthened.

The ſecond rule is, that wee doe not only not giue willingly liberty to the fleſh to make its owne prouiſion for the ſatisfying of its carnall luſts, but alſo when it would take it whether we will or no, that wee forcibly reſtraine it; and like thoſe who beſiege their enemies in a City, that we ſtop all paſſages by which it might be victualled; whereby being famiſhed and ſtarued, it will be forced to yeeld vnto the ſpirituall part. Whereas on the other ſide if we ſuffer it to be ſtored with prouiſion and to be fed vnto the full with all carnall dainties, it will waxe ſtronger than the ſpirit, deſpiſe its forces, and ſally out vpon it, committing many outrages, and doing much damage and miſchiefe vnto the Chriſtian ſoule. Yea, it will waxe proud and inſolent, foyle the regenerate part, and force it to liue in moſt miſerable bondage. To which purpoſe one ſaith, *That it fareth with the fleſh and the ſpirit as with two mortall enemies in the field; for he that by any meanes aideth and ſtrengtheneth the one, doth thereby make way for the vanquiſhing of the other. He that ioyneth with the fleſh doth oppoſe the ſpirit, and he that ſtandeth on the ſpirits ſide, doth bring the fleſh into bondage and captiuitie.* If then we would haue the fleſh kept vnder the rule of the ſpirit; *We muſt vſe it* (as *Auguſtine* ſpeaketh) *as men are accuſtomed to vſe pampered and reſty iades, which becauſe when they are full fed, are ready to kicke againſt their Maſter, to wince and fling, and either to caſt the rider, or getting the bridle betweene their teeth, to carry him out of the road way, ouer hedge and ditch, and places of danger; therefore as they are trauailing they keepe backe the prouender, and giue him no more meate than neceſſity requireth; that ſo they may tame him with hunger whom they cannot rule with the bridle and ſpurre.* For ſo muſt wee weaken and tame the vnruly fleſh with faſting and abſtinence, when it is growne ſo luſty and inſolent, that neither the bridle of comminations nor the ſpurre of Gods iudgements will keepe it in order. And hereby we ſhall adde ſtrength vnto the ſpirit. For as one ſaith; *The weakneſſe of the fleſh increaſeth the ſtrength of the ſpirit; euen as contrariwiſe the ſtrength of the fleſh doth bring weakneſſe to the ſpirit; and indeed what great wonder is this, if a man be made ſtronger by the weakening of his enemy?* But yet we are not to vnderſtand this of the naturall ſtrength of the body, as though the weakneſſe of it did giue ſtrength to the regenerate part, or did repreſſe and ſubdue the vnruly paſſions and ſinfull luſts of the fleſh, ſeeing theſe may remayne in their full ſtrength in a leane and weake body; but of the power and vigour of the body of ſinne and carnall corruption, which by the exerciſes of mortification, faſting and abſtinence, are weakened and held in ſubjection, becauſe the fleſh, by the body, as by an organ and inſtrument, doth enjoy its ſenſuall delights, and carnall pleaſures, wherby it is ſtrengthened to the committing of ſinne, by which the ſpirituall part is wounded and weakened. In which reſpect (as *Cyrill* well ſaith) *We giue ſtings and weapons to the fleſh, arming and ſtrengthening it againſt the ſpirit, when as we pamper the body with delicacy, inflame it with wine, handle it daintily and effeminately, and nouriſh in it all enticements and prouocations to luſt.* Which who ſo doth; what doth he elſe but ſtrengthen his enemy for his owne ruine and ouerthrow? What doth hee but cocker a ſlaue, and famiſh a ſonne? There are (ſaith one) two by God committed to thy cuſtody, a noble man and a ſlaue, on this condition, that thou ſhouldeſt feed the ſlaue like a captiue with bread and water, and entertaine the Noble man with all prouiſion befitting his dignity. But thou contrariwiſe conſumeſt and killeſt the Noble man with hunger, thirſt, & many injuries; but nouriſheſt the ſlaue with all dainties and delicacies; whereby making him inſolent, hee becometh a rebell againſt his Lord, and riſing againſt him in armes, hurteth, woundeth, and at laſt killeth him. What then wilt thou anſwere vnto him, who hath committed both vnto thee? Thou haſt ſhewed thy ſelfe cruell, who haſt not refreſhed the Noble man, the Spirit, with the dainties of vertue, with the fat and marrow of deuotion; but haſt nouriſhed the contumacious ſlaue delicately, and pampered the fleſh, with gluttony, drunkenneſſe, and the ſinfull pleaſures of this life. And ſo it rebelleth againſt the Spirit, wounding, killing and conſtraining it to become a ſeruant vnto ſinne.

Si carnem nutriatis, & ipſam frequenti mollitie, ac iugi deliciarum fluxu foueatis; inſoleſcet neceſſario aduerſus ſpiritum & fortior illo efficitur, Cyril. in Leuit. l. 9. Col. 129.

Perinde atque in acie hinc atque hinc instructa ad conflictum qui alteri parti fert ſuppetias facit vt alter vincatur, Baſil. de ieiunio

Aug. de Cantico nouo lib. cap. 3. Tom. 9. cap. 936

Carnis infirmitas robur ſpiritui auget & ſubminiſtrat vires; ita è contrario noueris carnis fortitudinem debilitatem ſpiritus operari, Bern. ſerm. 29. in Cant.

In Leuit. lib. 9. Col. 129.

§. *Sect.* 4. Wee muſt ſtop all the paſſages to keepe backe prouiſion from the fleſh.

But what is the prouiſion of the victuals which muſt be withheld from this our enemy? And from what places and parts is it to be kept backe that it may receiue no benefit by it? To the later I anſwere firſt, that the fleſh is reſident in all the parts and faculties of our bodies and ſoules, and therefore our care muſt bee generally and particularly to keepe it from all and euery of them. Now the prouiſion it ſelfe which wee are to withhold from it, are all the meanes whereby it may be nouriſhed and ſtrengthened, and ſo enabled to reſiſt the Spirit. As for example, we muſt vſe our beſt indeuour to keepe from our corrupt minds all ſinfull cogitations, and from our phantaſies all vaine imaginations, wee muſt not entertaine wicked deliberations, and vngodly counſailes, pernicious errours, and falſe doctrine, but cut them off, when they are approching, or caſt them out, as ſoone as they are entred. And contrariwiſe let vs furniſh our minds in the regenerate part, with holy thoughts, and diuine meditations, with religious counſailes, wholſome inſtructions, and pure doctrine, concerning God and his Will, according as in his Word hee hath reuealed it vnto vs; following herein the Apoſtles counſaile, *Set your mind on things aboue, not on things on the earth.* So let vs keep out of our conſciences all manner of ſinne, and purge them daily

Col. 3. 3

Hebr.9.14.

Col.3.18
Phil.3.20.

1.Pet.5.8,9.

from all dead workes, that wee may ſerue the liuing God; Let vs as much as in vs lyeth preſerue them from the hotte ſearing Iron of knowne, voluntary and preſumptuous ſins, from vaine excuſes of that which is euill, and falſe accuſations for doing good; from the deepe lethargie of carnall ſecurity, and from the tormenting corraſiues of terrours and feares, and let vs labour to keepe them pure, peaceable and tender. Let vs keepe or blot out of our memory the remembrance of ſinfull pleaſures, vnleſſe it be to repent of thoſe that are paſt, and to loath and flee from thoſe which are preſent and to come; of ribald ſpeeches, obſcene jeſts, injuries receiued with a purpoſe of reuenge, with all other leſſons of impiety imprinted in them by Sathan, the World, or our owne corruption, and let vs write and euen engraue in them all holy documents which out of the Word haue beene imparted vnto vs. Let vs preſerue our hearts from all vnlawfull luſts, wicked deſires, vnruly paſſions, and vngodly affections, eſpecially from couetouſneſſe, ambition, and carnall voluptuouſnes; and labour to haue them fixed and faſtened on ſpirituall and heauenly things, and to be wholy taken vp & conſtantly poſſeſſed with ſanctified affections and holy deſires. Let vs keepe out from our appetite intemperance, and all deſire of exceſſe, and nouriſh in it temperance, ſobriety, modeſty, and chaſtitie. Let vs preſerue our tongues from all corrupt communication, our eares from vngodly and diſhoneſt diſcourſes, our eyes from wanton and wicked objects, and finally, our bodies from ſloth and idleneſſe, effeminate delicacie, exceſſiue ſleepe, and all manner of carnall and ſinfull pleaſures; and contrariwiſe let vs entertain watchfulneſſe, ſobriety, man-like exerciſes, befitting our ſpirituall Warfare, and when being too full fed it beginneth to bee wanton, let vs keepe it vnder with faſting, watching, and painfull labours.

§. Sect. 3.
We muſt take heed eſpecially of ſome principall ſins which moſt ſtrengthen the fleſh.

More eſpecially we muſt take heed of ſuch principall ſinnes as are the chiefe prouiſion whereby the fleſh is nouriſhed and ſtrengthened againſt the ſpirit, as ignorance of God and his Will, whereby the eyes of our vnderſtanding being hood-winkt or quite blinded, we may eaſily be miſled into all the by-wayes of ſinne, infidelity and vnbeliefe, which nouriſheth the fleſh in all impiety, whileſt neither beleiuing Gods promiſes nor threatnings, wee neither care to pleaſe him, hauing no aſſurance of reward, nor to offend and diſpleaſe him, becauſe wee doe not feare his judgements; ſecurity, impenitency and hardneſſe of heart, than the which nothing more confirmeth the fleſh in all wickedneſſe, becauſe hereby it goeth quietly on in ſinne without checke or remorſe, and putteth the euill day farre out of ſight. But eſpecially we are to take heed of the loue of the world, and of ſetting our hearts and affections vpon earthly things. For this will eaſily weaken the ſpirit, and quench all the good motions which croſſe and hinder vs from the fruition of thoſe momentany and mutable vanities, honours, riches, and pleaſures; it will root out of our hearts the loue of God from which ſpringeth all true obedience; & thruſt vs headlong into noyſome tentations and all manner of ſinnes, which promiſe vnto vs the ſatisfying of our earthly deſires. And therefore he who will be a good Souldiour in this ſpirituall Warfare, muſt *not intangle himſelfe with the affaires of this life*, but labour chiefly *to pleaſe* and approue himſelfe *to him who hath choſen him to be a Souldiour*. Hee that will haue Heauen for his City and Country, muſt haue his conuerſation there, euen whilſt he liueth in the World, and *if we be riſen with Chriſt, wee muſt ſeeke and ſet our affections on things aboue, and not on things on the earth*. But chiefly let vs flee couetouſneſſe and voluptuouſneſſe; For they that *will bee rich fall into tentations, and ſnares, and into many fooliſh and hurtfull luſts, which drowne men in deſtruction and perdition. For the loue of money is the root all euill*. So alſo we muſt take heed of voluptuous pleaſures, as ſurfeiting and drunkenneſſe, chambring and wantonneſſe, luſt and vncleanneſſe, ſloth and idleneſſe. For the more we pamper the body, the more we pine and ſtarue the ſoule; and no more effectuall are theſe meanes for the fatning of the naturall fleſh, than for the ſtrengthening and increaſing of ſinfull corruption, and the weakening and waſting of the ſpirituall part. And this wee ſee in the example of *Noah*, who giuing liberty to his voluptuous appetite, was ouer-taken with drunkenneſſe; of righteous *Lot*, who by the ſame meanes became not onely drunken but inceſtuous; and of holy *David* who neglecting the duties of his Kingly calling, and giuing way to drowſie ſloth and idleneſſe, was further foyled by his fleſh, and drawne to the committing of thoſe ſhamefull ſinnes of adultery and murther. And this is the cauſe why the Lord ſo ſtrictly reſtraineth vs from the immoderate vſe of theſe fleſhly pleaſures, and ſo much and earneſtly vrgeth, Temperance and Sobriety, Faſting and Abſtinence, Modeſty, Sobriety and painfull labour in our honeſt callings, becauſe they are notable meanes to mortifie and ſubdue our carnall corruptions, and to ſtrengthen the ſpirit vnto all holy and Chriſtian duties. Euen as with like earneſtneſſe he forbiddeth the contrary, becauſe thereby the ſpirit is weakened and diſabled, and the fleſh nouriſhed & ſtrengthened vnto all manner of wickednes. To this purpoſe one ſaith, that (as the fleſh injoying quiet reſt) the ſpirit fainteth and faileth, ſo contrariwiſe the fleſh being ſicke, the ſpirit injoyeth health. As ſoft and deli-

Iames 5,5.
1.Iohn 2.15.

1.Tim.6.9,10.

2.Tim.2.4.

Phil.3.20.
Col.3.1,2.

1.Tim.6.9,10.

Sicut enim carne quieſcente ſpiritus deficit, ita ea laborante conualeſcit, &c. Greg. In 7. Pſal. Pœniten, expla. 32. Pſal.

cate things nouriſh the fleſh, ſo thoſe which are high and hard doe aduance the ſpirit. That is fed with delights, this ſtrengthened and made more vigorous with bitter diet. That is cheriſhed with ſuch things as are tender and effeminate, but this exerciſed and ſtrengthened with ſuch as are ſeuere and rough. And againe, as harſh vſage woundeth the fleſh, ſo ouer tender handling doth weaken the ſpirit; and as that is waſted and conſumed with laborious exerciſes, ſo this is pinched with voluptuous delicacy. And this is the reaſon why when God ſeeth our impotency in ruling our ſenſuall appetite, he tieth our hands and maketh temperance which is ſo profitable to become alſo neceſſary, by with-drawing from vs that worldly plenty, in which he ſuffereth wicked Worldlings to abound and to fat and pamper themſelues to their perdition. Finally, this is the cauſe why he teacheth vs temperance, not onely by his Word but alſo by his example; for being to feed his beloued Prophet, in ſtead of ſtrong-men to attend his Table, hee ſent him his meat by ſilly Rauens; and ſurely they were no great dainties that were of their dreſſing and prouiding. And when hee would more immediately feaſt him by his owne hand that hee might goe forward in his journey, with more ſtrength and cheerefulneſſe; hee that could haue prouided for him all manner of Delicacies, doth onely ſet before him a Cake baked on the coales and a pot of water, not regarding the pleaſing of his appetite, but hauing reſpect onely to the neceſſity of Nature. And thus when our Sauiour Chriſt would by miracle feaſt the multitude, hee prouided onely Bread and Fiſh for their cheere, the ground both for their ſtooles and table, and the graſſe for their cloth and carpet; whereas hee was as able (if hee had ſeene it as fit) to haue furniſhed this Feaſt with all manner of Dainties, which either Water or Land could haue yeelded vnto him: becauſe hee well knew that the ſatisfying of our fleſhly appetite, doth not for the preſent bring ſo much pleaſure and contentment to the body, as it doth afterwards griefe and vexation to the ſpirit.

1.*Kings* 17.6.

1.*Kings* 19.6.

*Math.*14.19.

§. *Sect.*6.
Wee muſt moderate our ſelues in the vſe of things lawfull and indifferent.

It is not then enough that we reſtraine the fleſh from things wicked and vnlawfull, whereby it is nouriſhed and ſtrengthened, but wee muſt alſo moderate and diet our ſelues in the vſe of thoſe things which in their owne nature are lawfull; yea, there muſt not onely be a ſober and moderate vſe of meates and drinkes, and worldly pleaſures, but ſometimes alſo, as occaſion ſerueth, totall abſtinence, for the better taming and ſubduing of the fleſh. So one ſaith, *That he onely falleth not in things vnlawfull, who ſometimes wiſely and warily reſtraineth himſelfe from thoſe which are lawfull.* And *Auguſtine* telleth vs, *That the beſt way to reſtraine the fleſh from vnlawfull pleaſure, is to refraine ſometimes from thoſe which are lawfull delights; for he who abſtaineth from no delights that are lawfull, is in the next neighbourhood to thoſe that are vnlawfull. Marriage is lawfull, and adultery vnlawfull: and yet temperate men, that they may be farre off from vnlawfull adultery, doe moderate themſelues in the vſe of lawfull Marriage. Sufficiency in diet and drinking is lawfull, and drunkenneſſe vnlawfull; and yet modeſt men, that they may bee farre off from the beaſtly filthineſſe of drunkenneſſe, doe ſomewhat reſtraine themſelues of the liberty of ſociety.* And this is needfull for vs to doe, becauſe (as another Father ſaith) *Whileſt we giue free liberty for our refreſhing, we are often deceiued and carried beyond our bounds; and whileſt the mind flattereth it ſelfe with a conceit of neceſſity, it is allured and deceiued with the will and appetite, &c. And whileſt we doe vnwarily condeſcend to neceſſity, we become ſlaues to our luſts and appetite.* And again, *we are to know* (ſaith he) *that voluptuouſneſſe doth ſo cloake it ſelfe vnder neceſſity, that the moſt perfect man can ſcarcely diſcern it. For whilſt neceſſity calleth vpon vs to pay our debt to nature, voluptuouſneſſe doth ſatiſfie it luſt and appetite; and ſo much the more ſecurely doth gluttony carry vs away with headlong violence, by how much the more cunningly it couereth it ſelfe with the honeſt name of ſupplying neceſſity. And oftentimes in the way of eating, pleaſure ſtealingly followeth after, & ſometime impudently taketh the way and goeth before; now it is eaſie to ſee when pleaſure goeth before neceſſity; but very hard to diſcerne when in our eating it followeth after.*

Solus in illicitis non cadit, qui ſe aliquandò & à licitis cautè reſtringit, Greg. in Moral.

Qui enim à nullis refrenat licitis vicinus eſt & illicitis, Auguſt. de vtilitate ieiunii, tract T.9. Col.1167.

Sed ſæpe dum incauti neceſſitati condeſcendimus, deſiderijs deſeruimus, Gregor. Moral. lib.30. cap.14.

In eodem capite.

§. *Sect.*7.
That we are to auoid the other extreame of hurting our bodies whileſt wee goe about to tame the fleſh.

Yet heere wee are alſo to take heede of the contrary extreame, namely that wee doe not deſtroy the body whileſt we indeauour to tame the fleſh, nor kill or hurt our friend, whileſt we intend warre againſt our enemy; as when by watching, faſting and ſuch ſtrict exerciſes, we ſo weaken our bodies that they are diſabled vnto all good duties. For as we are not ſo to pamper it, as that it ſhould become a fit ſlaue for the fleſh, ſo wee are not ſo to afflict and weaken it, as that it ſhould bee made vnfit for the ſeruice of God. So the ſame authour ſaith, *that ſometimes whileſt wee doe immoderately withſtand our naturall deſires, wee thereby increaſe the miſeries of neceſſitie. And therefore there is a certaine kind of art of continency and temperance to be learned, ſo as wee may not kill the body, but the corruptions of the fleſh. For oftentimes whileſt it is reſtrained more than is fit, it is weakened and diſabled for the execiſe of good workes, and ſo a man is made vnfit for praying and preaching and ſuch like duties, whileſt with vndiſcreete haſt he would at once choake the inticements to vice. For wee haue our*

*Greg. Moral. lib.*30. *cap.*14.

bodies

Sæpe verò dum in illo hoſtem inſequimur, etiam ciuem quem diligimus trucidamus, & ſæpe dum quaſi concivi parcimus ad prælium hoſtem nutrimus. Gregor. moral, lib. 30. cap. 14.

bodies giuen vs as helpers of our ſpirituall intentions; and as in them dwell the prouocations to luſt and wantonneſſe, ſo they alſo are the inſtruments of well-doing. But oftentimes whileſt in them wee purſue an hated enemy, we doe vnawares kill a beloued friend, and whileſt we ſpare a friend, we nouriſh an enemy to fight againſt vs.

§. Sect. 8. That we muſt take from the fleſh the weapons and armour whereby it moſt preuaileth.

The laſt rule is, that we ſpoyle our enemy the fleſh of its armour, munition and weapons wherewith it fighteth againſt vs, imitating herein the pollicy of the Philiſtins, who would not ſuffer their enemies to haue any ſwords or ſpeares, nor yet any ſmethy to forge them in, or ſmith to make them; and ſo ſhall wee get an eaſie conqueſt, when as our enemy being diſarmed and left naked, hath neither meanes to defend himſelfe nor offend vs. Now theſe weapons are thoſe fiery luſts, and thoſe darts and ſpeares of temptations, wherewith the fleſh encountreth vs, and forceth vs as much as in it lyeth to commit ſin, either in our thoughts, words or actions, of which wee are to depriue the fleſh by taking away the matter whereof they are made, and all occaſions and means of them, as neere as we can. Or if we cannot preuent their making, yet if it be poſſible, we are to wring theſe weapons out of our enemies hands, and to turne the point and edge of them againſt himſelfe, by taking occaſion from theſe temptations to the committing of ſinne, of performing ſome holy duty contrary vnto it. As when it encountreth vs with wicked thoughts, to take occaſion thereby of exerciſing our ſelues in diuine and ſpirituall meditations; when it prouoketh vs to corrupt and ſinnefull ſpeaches, which either tend to Gods diſhonour, to the diſgrace of our neighbour, or wounding of our owne ſoules, that wee take occaſion by this temptation, to vtter ſome godly and wholeſome diſcourſe, tending to Gods glory & the edification of the hearers. And finally when it tempteth vs to any euill actions, to take occaſion therby of being more forward vnto all religious duties and more zealous of good workes. Or if we haue not power enough to pull theſe weapons out of our enemies hand, then muſt we vſe all diligence & good means, wherby we may break the point & blunt the edge of them, that they may not pearce and wound vs, or at leſt ſo to arme our ſelues with the Chriſtian armour, eſpecially the ſhield of Faith and ſword of the Spitit, that by the one we may beare off theſe fiery darts and cruell blowes of temptations, and by the other beate backe our enemies and put them to flight. And being alwayes thus well appointed, let vs continually ſtand vpon our fence, watching with a quicke and vigilant eye, on which ſide or part our enemy ſtriketh at vs; whether on the right ſide with temptations of proſperitie, or on the left ſide with temptations of aduerſitie and affliction; whether it aſſaulteth our head with errours and hereſies, or our hearts with vnlawfull luſts; our eyes with rotten and corrupt ſpeeches, or our eares with wanton and wicked objects, that as ſoone as we obſerue to what part the blow is intended, we may inſtantly caſt the ſhield of faith betweene it and vs, and (according to the example of our Sauiour fighting with the Diuell) make a contrary thruſt or blow againſt our enemy, and ſo not onely defend our ſelues, but alſo offend him by wounding, foyling, or putting him to flight. And all theſe are required by the Apoſtle in our conflict againſt our ſpirituall enemies. As firſt that we ſhould be ſober, pining and famiſhing them, by withdrawing all prouiſion of food whereby they ſhould bee nouriſhed; then that hauing on the whole Chriſtian armour, we ſhould keepe watch and ward, that we be not ſurpriſed on the ſudden, nor receiue any wounds for want of vigilancy; and laſtly that we ſhould reſiſt them ſtedfaſt in the faith, which if we do they wil not ſtand to it, but betake themſelues to a ſhamefull flight.

1. Pet. 5. 8. 9.

Iam. 4. 7.

Chap. XXI.

Of other meanes whereby the fleſh may be ſubdued and ouercome.

§. Sect. 1. We muſt keepe a narrow watch ouer our ſelues and ouer our enemies.

Now hauing thus farre proceeded in the withdrawing of all meanes whereby the fleſh is nouriſhed and ſtrengthened, wee muſt not reſt heere, but in the next place vſe all good meanes whereby it may bee ſubdued and ouercome. And firſt of all wee muſt keepe a narrow and diligent watch ouer our ſelues, and ouer our enemie, not onely to preuent all occaſions whereby it may circumuent and ſurpriſe vs at vnawares, but alſo that we may take the fitteſt opportunities, and beſt aduantages for killing and crucifying of all our fleſhly luſts. And this carefull watch is moſt neceſſary, for in this life we get not a full conqueſt ouer the fleſh, but after we haue gotten the better in many conflicts, haue put it to ſhamefull flight, wounded, weakened it, and brought it in ſubjection, as a captiue and bondſlaue, yet ſtill it is plotting and practiſing new treaſons. For the atchieuing whereof it hath great aduantages; for it not onely lyeth about our Citie walls, but euen in euery ſecreet corner of our ſtreetes, and no ſooner doe our forraigne enemies, the Diuell and the World, beſeige and aſſault vs, but preſently this lurkling traytour is ready to open the gates of our ſoules, and letting them in, to joyne with them to work our ouerthrow. In which regard who would not appoint a continuall centinell, and keepe a very narrow watch? who would giue any place to carnall ſecuritie, and careleſly ſleepe in the middeſt of theſe dangers? who can walke ſecurely among Serpents and Scorpions and reſt quietly in his bed when the enuious man watcheth about his houſe with a purpoſe to fire and burne it? Heere in this World is no place of ſaftie, and therefore let there be no time for ſecuritie. Wee ſhall bee onely ſafe in Heauen when as wee ſhall haue a full and finall victory ouer all our enemies, and therefore let vs not bee retchleſſe on Earth, but let circumſpection and watchfulneſſe accompany vs euen vnto Heauen gates, not onely beginning but working out our ſaluation with feare and trembling.

Phil.2.12.

§. Sect.2.
That we muſt keepe this watch all in things.

Now this watch as it muſt be kept at all times, ſo alſo in all things; for euen one gate of the Citie vnguarded, is ſufficient to let in an whole army of enemies, though all the reſt bee carefully watched; and therefore following the Apoſtles exhortation vnto *Timothy*, *wee muſt watch in all things.* For it is not enough that wee keepe this watch about things, ſimply and in their owne nature euill, that wee may auoide them, but euen in things indifferent, that we doe not abuſe our Chriſtian libertie vnto ſinne; yea in thoſe actions which are in their owne nature good, that wee may doe them in a good manner and to a right end, leaſt otherwiſe they be turned into ſinne. For example we muſt keepe this watch ouer our ſelues when we heare the word, according to that of our Sauiour; *Take heed how you heare*; leaſt through our ſecure retchleſneſſe wee heare without reuerence and attention, without care to treaſure it vp in our hearts or to practiſe it in our liues. So we muſt keepe this watch ouer our ſelues when we pray, leaſt our minds being caried away with wandring thoughts, we call vpon God with deceitfull lips, our bodies being preſent, but our hearts in the meane time farre from him. So likewiſe our Sauiour warneth vs to take heede when wee giue almes, becauſe we are in danger to be tainted with pride, and to ayme at the applauſe and prayſe of men. Now if there be ſuch neede of watchfulneſſe, when as we are exerciſed in the duties of Gods ſeruice, and in the beſt actions which we performe, then how much more in the vſe of things indifferent, which become ſinful if they be not vſed with much caution and moderation? how much more when we intermeddle with wordly affaires and earthly things, which like birdlime are apt to defile and intrap vs, and are commonly vſed by Sathan, the World and our owne corruption, as ſnares and nets to intangle and catch vs, and as baites to couer the hookes of ſin, which will mortally choake vs, if wee ſwallow them downe, vnleſſe wee caſt them vp againe by vnfained repentance.

2.Tim.8.18.
Luk.8.18.
Mat.6.4.

§. Sect.3.
That we muſt keepe the watch ouer all the faculties and parts of our ſoules and bodies.

And as we muſt keepe this watch in all things: ſo ouer all the parts and faculties of our bodies and ſoules, eſpecially ouer our ſenſes which being the gates of our ſoules, do either let in, or keepe out both our friends & enemies; and therefore theſe gates muſt be well watched and ſtrongly guarded, ſeeing wee haue ſo many forraigne enemies who beſieging vs, doe watch all opportunities of getting entrance, and ſo many ſecret traytors within vs, which are daily and hourely ready to open; theſe gates and to betray vs into their hands. Thus we muſt watch ouer our eyes, that they doe not wander after wanton and wicked objects, and with *Iob* keepe them vnder couenant, that they doe not by luſtfull glances betray vs into the hands of our enemies. And before we walke abroad and looke into the world we are to forecaſt the dangers which may come by giuing them their full liberty to wander after vanities, that wee may preuent them. And becauſe our owne prouidence is not ſufficient without Gods aſſiſtance, wee are to pray with *Dauid*, that hee *will turne away our eyes from beholding vanities.* Neither are we to take leſſe care in watching ouer our eares, becauſe they being the inſtruments of the moſt learned ſenſe, and the conduit pipes to conueigh vnto our minds all notions and inſtructions, either good or euill, therefore we muſt take heede how we heare, and what wee heare, whether the language of Canaan for our edification and inſtruction, or the voyce of the Serpent, Dragon, or bewitching Syren, tending to corrupt, poyſon and deſtroy vs; whether it be ſauoury communication *powdred with the ſalt of ſpirituall wiſdome, which miniſtreth grace vnto the hearers*, or wanton ieſts, ſcurrilous ſpeeches, wicked blaſphemies, backbiting and ſlandering with ſuch like euill words, which if wee giue them admittance, will, as the Apoſtle telleth vs, *corrupt good manners.* We muſt hauing gotten the victory ouer our enemies, like the *Gilsadites* take all the paſſages, and ſtrongly guard them againſt them, and if thoſe who goe by, giue vs the watch word, wee may giue them entrance, and if they ſpeake plainely the language of our ſpirituall & heauenly countrey, and pronounce *Shibboleth* let them paſſe as friends, but if they ſay *Sibboleth* and by their liſping language, appeare to be our enemies, let vs not onely ſtay them from entring, but wound and ſlay them. Thus alſo muſt wee ſet a ſtraight watch ouer our taſt and appetite, leaſt giuing liberty vnto it, our ſpirituall enemies preuaile againſt vs and draw vs to intemperance and exceſſe in dyet. And this counſell the wiſe man giueth vs; *Put* (ſaith hee) *a knife to thy throate (ſitting to eate with a ruler) if thou be a man giuen to appetite; Bee not deſirous of his*

Iob.31.1.
Pſal.119.37.
Col.4.6.
1.Cor.15.33.
Iudg.12.6.
Pro.23.2.

dainties, for they are deceitfull meate. Which temperance if we vſe, it willbee vnto vs a wall of defence to preſerue vs againſt the aſſaults of our ſpirituall enemies. Whereas contrariwiſe, if wee doe not rule our taſt, and bridle our appetite, wee ſhall bee like vnto a Citie, whoſe wals being broken downe is made an eaſie prey, and lyeth open to the ſpoyle; as the wiſe man ſpeaketh.

Pro.25.28.

§. Sect. 4.

That we muſt keep a ſpeciall watch ouer our tongues.

With no leſſe diligence are wee to ſet a carefull watch ouer our tongues, which the fleſh abuſeth as a notable inſtrument of all euill, and as a razour and ſharpe two edged ſword, not onely to wound our neighbours, but alſo our owne ſoules and conſciences. Whereof wee haue an example in *Dauid*, who reſolued with himſelfe, *to take heede vnto his wayes, that hee might not ſinne with his tongue, & to keepe his mouth as with a bridle,* that his tongue might not paſſe its bounds and take vnto it ſelfe licentious liberty.

Pſal.39.1.

Which if *Dauid* had neede to doe, whoſe tongue and heart were continually prepared to prayſe the Lord, how much more had wee, who are apt to vtter ſo much vanity and lyes? If he found it neceſſary, who cals his *tongue his glory*, becauſe it was ſuch a notable inſtrument of glorifying God, why ſhould not wee much more, who haue juſt cauſe to call our tongues our ſhame, becauſe they vtter ſo many vaine and euill ſpeeches, wherby his holy name is much diſhonoured?

Pſal.108.1.
Pſal.57.8.

But that this neceſſitie of keeping a ſtrict and narrow watch ouer our tongues may better appeare, let vs further conſider, firſt that God requireth it, and ſo bindeth vs to this duty vpon our allegeance vnto him; according to that of the Pſalmiſt, *Keepe thy tongue from euill, and thy lips from ſpeaking guile,* where is required not onely that wee doe not ſpeake euill, but that we keepe our tongues vnder a narrow watch, that wee doe not ſpeake it.

Pſal.34.13.

Secondly, conſider that this narrow watch is of great importance in reſpect of that power and potency which is in the tongue to draw vs to good or euill, life or death, according to that of the wiſe man: *Death and life are in the power of the tongue, and they that loue it ſhall eate the fruit thereof.* In regard whereof hee ſaith in another place, that *he who keepeth his mouth keepeth his life: but he that openeth wide his lips ſhall haue deſtruction.* And againe, *Who ſo keepeth his mouth and his tongue, keepeth his ſoule from troubles.*

Pro.18.21.
& 13.3.
& Chap.21.23.

Thirdly, the naturall maliciouſneſſe of this little member ſhould make vs to watch ouer it with great care, for as the Pſalmiſt, and the Apoſtle *Paul*, deſcribe the effects and fruits of it; *It deuiſeth miſchiefe & like a ſharpe razour worketh deceitfully, it ſpeaketh deceit, and loueth to lye, rather than to ſpeake righteouſneſſe; it delighteth in deuouring words, it cutteth as a ſword, and the poyſon of Aſpes is vnder the lips.*

Pſal.52.4.
Rom.3.13.

So the the Apoſtle *Iames* telleth vs that the tongue as much needeth reſtraint, as an vnruly horſe the bridle; and compareth it to the Helme of a ſhip which being little turneth about the whole body, and to a fire inflamed by Hell and ſetting on fire a whole world with wickedneſſe; affirming that it defileth the whole man, that it is hardly tamed being an vnruly euill full of deadly poyſon.

Iam.3.5.6.7.8.

Finally, let vs conſider that Chriſtian perfection conſiſteth in well ordering of the tongue; *For if any man offend not in word, the ſame is a perfect man, and is able to bridle the whole body.* Whereas on the other ſide though we ſeeme neuer ſo religious, yet if we doe not bridle our tongue, *we deceiue our own hearts, and our religion is vaine;* as the ſame Apoſtle pronounceth.

Iam.3.2.
Iam.1.26.

Now in this our watch we are to keepe our tongues from euil ſpeaking, whether it be ſuch impious words as are directly darted againſt Gods owne Majeſty, by blaſpheming his holy name, prophaning his word and ordinances, ſcorning and abuſing his workes and creatures; or ſuch diſhoneſt and vnjuſt words, as are vtterd to the preiudice and hurt of our neighbours, as by infecting and poyſoning them with ſcurrilous ieſts, ribaldry and ſuch corrupt and rotten communication, or taking away their goods or good name by lying and obtrectation, backbiting and ſlandering. The former whereof the Apoſtle forbiddeth: *Let no corrupt communication* (ſaith hee) *proceede out of your mouth, but that which is good to the vſe of edifying, that it may miniſter grace vnto the hearers;* the other in the ninth commandement, and in the nineteenth of *Leuiticus*; *Thou ſhalt not goe vp and downe as a tale-bearer among the people;* like vnto a pedlar which carryeth his packe from houſe to houſe, venting here a little and there a little, vntill at length he hath vttered all his wares.

Eph.4.29.
Leuit.19.16.

And the Apoſtle diſſwadeth it by a waighty argument: *Speake not euill* (ſaith he) *one of another, brethren: he that ſpeaketh euill of his brother, and iudgeth his brother ſpeaketh euill of the Law and iudgeth the Law;* namely, by doing that which it forbiddeth and condemneth.

Iam.4.11.

Secondly, wee muſt containe them from idle ſpeaking and conſequently from much ſpeaking; for if we ſpeake much, we can hardly keepe our ſelues from ſpeaking vainely and to little purpoſe, and by venting vanities, wee ſhall eaſily be brought to ſet our tongues on ſale to ſpeake alſo that which is wicked and euill. And therefore the wiſe man telleth vs, that *in the multitude of words there wanteth not ſinne, and that in this reſpect, he that refraineth his lips is wiſe.* And againe, *that hee who hath knowledge ſpareth his words, where as with a foole is much babling. That euen a foole when hee holdeth his peace is counted wiſe, and hee that ſhutteth his lips is eſteemed a man of vn-*

Pro.10.19.

Mat.12.36.

derſtanding. Now that we may thus refraine our tongues from much babling and idle ſpeaking, let vs remember that fearefull ſaying of our Sauiour, *namely that euery idle word that men ſhall ſpeake, they ſhall giue account thereof at the day of iudgement*, and this will make vs carefull to ſpeake then, when as our ſpeech is better than ſilence.

§. Sect.5. That aboue all other parts we muſt keepe this narrow watch ouer our hearts.

Pro.4.23. Ier.17.9.

But aboue all other parts wee are with greateſt care to guard our hearts, and to ſet a ſtrickt and ſtrait watch ouer them, according to the counſell of the Wiſe man: *Keepe thy heart with all diligence, for out of it are the iſſues of life.* And this is moſt neceſſary firſt becauſe aboue all other parts it is moſt cunning and crafty, according to that of the Prophet: *The heart is deceitfull and wicked aboue all things: Who can know it?* And therefore as wee are carefull to keepe a vigilant eye when as we haue to deale with a cunning couzener, or deceitfull thiefe, and keepe a narrow watch ouer ſubtile and politique traytors, who are ſtill ready to ſpy all opportunities to betray and deliuer vs into the hands of our malicious enemies that ſeeke our liues and indeauour to ſpoyle our goods: ſo muſt we deale with this couzener, thiefe and traytour which doth intend nothing more than our vtter ruine and deſtruction. Secondly, becauſe it is the chiefe Monarch and commander in this little world of man, which ruleth and commandeth all the other parts; It is their guide and captaine which leadeth and directeth them in all their courſes; It is like the *primum mobile* which moueth all the inferiour ſpheares, and the firſt and chiefe wheele in the clocke which ſetteth all the reſt on going. It is the ſpring and fountaine of all our thoughts, words and actions, which being defiled defileth them, and being purged doth communicate vnto them its purity & cleanneſſe. For according to the direction of the heart, the tongue ſpeaketh, the hand worketh, the eye ſeeth, the foote walketh.

Luk.6.45. Mat.15.18.19. Mat.19.18,18.

A good man out of the good treaſure of his heart (ſaith our Sauiour) *bringeth forth that which is good, and an euill man out of the euill treaſure of his heart, bringeth forth that which is euill: For out of the abundance of his heart his mouth ſpeaketh.* And againe: *Thoſe things which proceede out of the mouth, come forth from the heart, and they defile the man. For out of the heart proceede euill thoughts, murders, adulteries, fornications, thefts, falſe witneſſe, blaſphemies.* And therefore it neerely concerneth vs at all times, in all places, and vpon all occaſions, in our mirth and in our mourning, in our proſperity and in our affliction, when we are alone, and when we are in company, in our abſtinence and in our eating and drinking, in our painefull labours and in our honeſt recreations, in our dealings which we haue with God, as hearing, reading, meditating, praying, receiuing the Sacrament; and in our commerce and affayres with men, talking, walking, buying, ſelling, in thoſe actions which we performe abroad, and thoſe which are done by vs in ſecret in our own houſes and priuate chambers, that wee keepe a narrow watch ouer our hearts; that they be vpright with God, honeſt, iuſt & mercifull towards our neighbours, pure and holy, ſober and temperate towards our ſelues, leaſt they be ſurpriſed and ouertaken with the tentations of the Diuell, the World and our own Fleſh, and being corrupted and miſled doe defile and miſ-guide all other powers and parts. And ſeeing our owne watchfulneſſe is not ſufficient, becauſe they are ſo wilye and ſubtile that we cannot know them, and ſo ſtubborne and rebellious that wee cannot rule them; let vs continually pray vnto the Lord, who alone ſearcheth the heart and reines, and ruleth and turneth euen the hearts of Kings like the riuers of waters, that hee will keepe a ſtraite watch ouer them, and taking them into his hand will rule and guide them, ſo as they may bee alwayes ſubiect vnto his will, that ſo with themſelues they may bring all our other faculties into this ſauing ſubiection; that hee will cauſe them to loue that which he loueth, to loath that which hee hateth, and to flee that which hee forbiddeth, and to doe that which he commandeth.

Pſal.141.3. Pſal.119.36. Pſal.51.10. Pſal.86.11.

Let vs earneſtly deſire him with the Prophet *Dauid, that hee will apply our hearts vnto his teſtimonies and not to couetouſneſſe; that our hearts may be found in ſtatutes, that ſo wee may not be aſhamed; that hee will create in vs cleane hearts, and renew a right ſpirit within vs*: and becauſe they are naturally flitting and remouing, that he will *knit them faſt vnto him that wee may alwayes feare his name.*

§. Sect.6. That we muſt keepe this watch in our ſpirituall armour.

And thus you ſee what is the Chriſtian watch ouer our enemy the fleſh: Now we are further to conſider, that we are not to watch vnweaponed and diſarmed, but as wee are to haue our compleate armour on our heads and backes, ſo eſpecially the ſhield of faith and ſword of the Spirit in our hands, that we may be ready to aſſault the fleſh and the luſts thereof, as ſoone as euer they appeare and approach towards vs; ſometimes beating them downe, wounding, and killing them with the terrible threatnings of the Law, and ſometime piercing and thruſting them through, or beating them backe and putting them to flight with the ſweet promiſes of the Goſpel, encouraging vs to a godly life, and the remembrance of Gods loue in Chriſt, and what our ſweete Sauiour hath done and ſuffered, to free vs from our ſinnes. Yea we muſt not onely in ſome generall manner vſe this ſword of the

Spirit againſt the fleſh and our ſinfull corruption (as it were) in the whole lumpe; but we muſt draw it out, and fight with it againſt euery particular luſt, when it ſetteth vpon vs. As when it withdraweth vs from the ſeruice of God, to the ſeruice of Sathan and the World; let vs withſtand the tentation, by remembring that wee are bound by Gods Law *to worſhip and ſerue him* and no other; and that wee are purpoſely redeemed by him, that vve ſhould *worſhip and ſerue him in holineſſe and righteouſneſſe all the dayes of our liues.* When it moueth vs to neglect good workes, let vs remember, that vve are *Gods workemanſhip created vnto them*; that he hath therefore *purged vs, and made vs his peculiar people; that wee might be zealous of good workes.* When it perſwadeth vs to deferre our repentance, let vs remember, that wee are commanded *to remember our Creator in the dayes of our youth*; & that euen *to day we muſt hearken vnto Gods voyce and not harden our hearts.* When as worldly luſts doe ſet vpon vs, let vs remember, that the *amitie of the world is enmitie with God*, and that *whoſoeuer maketh himſelfe a friend to the world doth in the very act, make God his enemy*; that wee muſt *not loue the world nor the things of the world, for if any man loue the world, the loue of the Father is not in him.* When the luſts of pride do aſſault vs, let vs call to minde, that *God reſiſteth the proud, but giueth his grace to the humble; that a mans pride ſhall bring him low, but honour ſhall vphold the humble in Spirit; that the heart of a man is haughty before deſtruction, and before honour is humilitie.* So when the luſts of couetouſneſſe doe fight againſt our ſoules, let vs beate them backe and foyle them by the ſword of the Spirit, calling to minde, that *Godlineſſe with contentment is the greateſt gaine, and that the loue of money is the roote of all euill*; That we haue an expreſſe charge from God, to haue our *conuerſation without couetouſneſſe*, and that wee ſhould be content with ſuch things as wee haue, hauing this gracious promiſe from him, *that hee will neuer leaue vs nor forſake vs* if we ſtill depend vpon him. And thus muſt we vvith the ſword of the Spirit, giue euery other ſpeciall luſt, ſpeciall blowes and vvounds, that they may be foyled and get no ſtrength to preuaile againſt vs. Yea not onely are wee thus our ſelues to draw out this ſpirituall ſword, but alſo in the publique miniſterie of the Goſpell, wee are to lay open and naked all our ſinnefull luſts to thoſe powerfull blowes and thruſts, which Gods Miniſters by the Word ſhall make againſt them, ſuffering meekely the Word of exhortation, admonition and reproofe, and by diligent application bringing it home to our owne hearts and conſciences, for the wounding and killing of all our ſinnefull corruptions.

Exod.20.3.
Deut 6.13.
Mat.4. 10.
Luk.1.74.
Eph.2.10.
Tit.2.14.
Eccle.12.1.
Pſal.95.7.8.
Iam.4.4.
Iob.2.15.
1.Pet.5.5.
Pro.29.23. & 18.12.
1.Tim.6.6. 10.
Heb.13.5.
Ezek.16.63.

CHAP. XXII.

Of two other rules to bee obſerued of thoſe who would ſubdue the fleſh.

§. Sect.1. The third rule is that wee withſtand the fleſh in all the occaſions and meanes of ſinfull luſts.

The third rule in reſiſting and aſſaulting of the fleſh is; that we withſtand it in all occaſions which it taketh, and meanes which it vſeth to preuaile againſt vs, and that wee doe with equall care auoide and ſhunne them, as we doe the ſinnefull luſts themſelues, or the wicked actions vnto which they doe incline and tempt vs. To which purpoſe one ſaith, that *this ſhall bee vnto vs the occaſion of the greateſt ſecuritie, if wee will not onely carefully flee ſinnes, but alſo the meanes whereby they doe ſupplant vs &c. For as hee who goeth vpon the edge of a ſteepe and craggie Rocke, though hee falleth not, yet with feare trembleth, and ſo falleth through his trembling: ſo hee who leaueth not ſinne aloofe and farre off, but approcheth cloſe to the brinke of it, hath iuſt cauſe to liue in feare, ſeeing hee is apt often to ſlip into it.* He that feareth death, if he be wiſe, hee will not drinke poyſon, nor thruſt himſelfe into needleſſe and dangerous quarrels, nor expoſe his perſon to any other perils, which threaten his deſtruction. Hee that would preſerue the riches which hee loueth, will not entertaine occaſions of needleſſe expences, much leſſe will he ſuffer his doores to ſtand wide open in the night, or inuite knowne theeues to lodge with him; and he who would not haue his houſe burned, will not be ſo fooliſh to bring and leaue fire careleſſely in the roome where is ſtore of flaxe, gunpowder, or ſuch like matter as is combuſtible: How much greater care therefore becommeth it vs to vſe, to withſtand all meanes and occaſions of ſin vnto vvhich our corrupt natures are ſo much inclined? For if vve bee ſo frayle and vveake through our corruption, that of our ſelues we are prone to fall, when as there is no outward meanes or occaſion to moue vs thereunto; how much more ſhall we be ouertaken and foiled with our fleſhly luſts, when as their objects doe preſent themſelues, and both time, place and company inuite vs to imbrace them, and offer all opportunitie of inioying our ſinfull pleaſures. Eſpecially conſidering, that by expoſing our ſelues to theſe needleſſe dangers we do tempt the Lord, & moue him to giue vs ouer to our owne weakenes and to the malice of our ſpirituall enemies, that ſo by our fals and lamentable experience of our foole-hardineſſe, we may for the time to come be more wiſe and wary. Hee therefore who would withſtand the fleſh tempting him to idolatry, muſt auoide the meanes and occaſions which bring vnto it, as wil-worſhip, ſuperſtition, making of

Chryſoſt. ad pop. Antiot. Hom.15 T.5. Col.141.

images for religious vſes, company and alliance with idolaters; for though he were as wiſe as *Salomon* himſelfe, yet if he auoide not theſe meanes and occaſions hee will be ouertaken with this ſinne. Hee that wil reſiſt the fleſh tempting him to murther, muſt alſo auoide vnjuſt anger, reuiling ſpeeches, needleſſe quarrels and deſire of reuenge, wherewith the heart being enraged, will excite alſo the hand to the ſhedding of blood. Hee that will reſiſt the fleſh prouoking him to commit fornication, adultery or other vncleanneſſe, muſt turne away his eyes from beholding vanitie, and keepe them vnder couenant, that they looke not with wanton glaunces vpon a woman; and ſhut his eares againſt filthy communication and obſcæne jeſts, which wicked men as the bawdes of the Diuel and the Fleſh, doe vſe to defile our hearts and allure vs vnto ſinne. And this is the reaſon why the Apoſtle hauing forbidden fornication and vncleanneſſe, doth in the next place forbid the naming of them, together with filthy and fooliſh talking, and diſhoneſt and ſcurrilous ieſting, which are the meanes and occaſions of thoſe ſinnes. For if *Dauid* giuing himſelfe to eaſe and ſloth, and ſuffering his eyes to gaze on ſtrange beauty, was ouertaken and foyled by his ſinnefull fleſh, how ſhal vve ſtand and get the victory ouer our fleſhly luſts, if we giue them the aduantage of meanes and opportunitie? Thus hee who would not hearken vnto the fleſh ſolliciting him to theft and ſacriledge, muſt not with *Achan* caſt a luſting eye vpon the wedge of gold and Babiloniſh garment; nor looke vpon his neighbours vineyard with a greedy deſire to haue it from the owner, though it were vpon a juſt price; ſeeing if he cannot thus preuaile, he is ready in the next place with *Ahab* to wreſt and wring it from him with wrong and cruelty. In a word if we would reſiſt the fleſh tempting vs vnto any ſinne, let vs not entertaine the meanes and occaſions of them, when it offereth them vnto vs. But principally let vs auoide the ſocietie and company of wicked men, which are the Diuels brokers, and the Fleſhes bawdes to ſollicite vs vnto all euill. For though they doe not finde vs like vnto themſelues, yet if wee conſort with them, they will make vs ſuch, like vnto thoſe who being tainted with the plague or leproſie, which are ready with their contagion to infect thoſe who being ſound doe keepe them company. So the wiſe man telleth vs. *Hee that walketh with wiſe men ſhall bee wiſe, but a companion of fooles ſhall be deſtroyed.* And the Sonne of *Syrach*; He *that toucheth pitch ſhal be defiled therewith: and he that hath fellowſhip with a proude man ſhall bee like vnto him.* And therefore *Dauid* hauing reſolued to keepe Gods Law, doth firſt baniſh from him euill company; *Away* (ſaith he) *from mee yee wicked, I will keepe the Commandements of my God.* And thus the Apoſtle forbidding the workes of darkeneſſe, doth vſe this phraſe, that we ſhould haue no fellowſhip with them; implying that if we keepe company with the workers of iniquitie, we ſhould hardly reſtraine our ſelues from their workes and actions. Now if any ſhall pretend, that it is a thing of too great preciſeneſſe and ſtrickteneſſe, yea of difficultie and impoſſibilie to auoide theſe meanes and occaſions, or to bridle our appetite and carnall luſts from ſeeking after them; let ſuch know that if they cannot reſtraine themſelues from theſe occaſions and meanes, which oftentimes in and for their owne ſakes are not much deſireable, much leſſe ſhall they be able to reſtraine and curbe in their vnruly luſts when as they haue once gotten the aduantage of theſe opportunities, and when being mad and headſtrong in themſelues, they haue theſe goads and ſpurres in their ſides to pricke them forward.

*Iob.*31.1.
*Gen.*39.10.
*Eph.*5.4.
*Pro.*13.20.
*Eccl.*13.1.
*Pſal.*119.115.
*Eph.*5.11.

§. *Sect.*2.
The fourth rule that wee reſiſt the fleſh in the firſt beginnings of ſinne.

The fourth rule for the reſiſting of the fleſh is ſomewhat like the former, namely that we withſtand the firſt beginnings of ſinne, and labour to quench our fiery luſts when they are firſt kindled in vs. As ſoone as ſin appeareth to be ſin, and maketh vnto vs the leaſt ſhew of euill wee muſt preſently flee from it, according to that of the Apoſtle; *Abſtaine from all appearance of euill.* For being the ſpawne of the old wilie Serpent, it reſembleth the Father in ſubtiltie, preſſing firſt to get in the head, and then eaſily gliding in with the whole body. So *Hierom*. *The Deuill* (ſaith he) *is a ſlippery Serpent, & if we doe not keepe out his head,* that is, *his firſt ſuggeſtions, it is not to be doubted, but that he will ſtealingly ſlide into the moſt ſecret corners of the heart.* Hence it is that the Apoſtle *Iude* requireth, that we ſhould be ſo farre off from giuing entertainment to this enemy our ſinfull corruption, that wee ſhould not ſuffer his weedes to abide in our ſight, and ſo farre from louing the body of ſin, that wee *ſhould hate the garments which are ſpotted with it.* For if we giue ſinne an inch, it will take an ell; it knoweth better how not to begin, than hauing begunne to make an end; and with more eaſe may we keep it from entring into the outmoſt ſuburbs of our ſoules, than hauing come thus farre, to ſtay it from going on into the very heart of the City. At the firſt perhaps it will ſeeme maidenly and modeſt, and not come in before it haue knocked at the doore of our conſcience, but if we giue way to it, and doe not ſhut it out with bolt and bar, it will quickly grow familiar and ruſh ſuddenly vpon vs without giuing vs any warning. To this purpoſe, one ſaith, *That a man though otherwiſe wicked, before hee hath committed ſin, commeth more ſlowly*

1. *Theſ.*5.22.
*Hieron in Eccleſ.*9.
*Iude.*21.23.
Chriſoſt. in mat. 4. Hom.6. T.2. c.799.

ſlowly to the worke of wickedneſſe; but when he hath done it, hee is afterwards more ready for euery ſinfull worke. Herein like vnto a beaſt which though hee be naturally ſauage, yet if he be not prouoked will not eaſily ſet vpon any; but hauing once killed a man or beaſt, and thereby gotten a taſte of his bloud, he is now ſo fleſhed, that no ſooner doth he ſee a man, but without any delay hee preſently fleeth vpon him. Let vs therefore take heed leſt wee taſte of ſin, for though we haue now no great ſtomacke to it, yet as it fareth with vs in our corporall diet, ſo heere wee ſhall find, that one bit will draw on another, vntill at laſt we euen ſurfet of ſinne, and take more paines and griefe in getting it vp, than euer wee tooke pleaſure in ſwallowing it downe. It is of the nature of ſweet meats to our carnall appetite, which deluding and bewitching vs whileſt they pleaſe the pallet, doe make vs to eate too much before we euer thinke that we haue enough, and ſo become lothſomely bitter in the diſgeſtion, which were but too pleaſant in the eating. From which danger if we would be ſecure, our beſt way were not to taſte them, for much more eaſie is it to abſtaine altogether, than hauing eaten a little to reſtraine our carnall appetite from eating more; and a much ſurer courſe were it for our ſpirituall eſtate, to haue no dealing with ſinne, than to breake off the bargaine when as we haue receiued the leaſt earneſt. *Exhort one another daily* (ſaith the Apoſtle) *while it is called to day, leſt any of you bee hardened through the deceitfulneſſe of ſinne.* Implying that the fleſh is a wily enemy, which if it be not denied in the very firſt motions, will more and more grate vpon vs, vntill by often acts it bring vs to a cuſtome of ſinning, and allure vs to proceed from one degree to another, till at laſt wee grow to a habit of wickedneſſe, and haue our hearts ſo hardned, and our conſciences ſeared, that we are now fit inſtruments for all impiety.

Heb.3.13.

¶ Sect. 3. The longer we defer the fight the more difficult & doubtfull we make the victory.

If then we would get the victory ouer our ſinfull luſts let vs preuent them with our ſpeed, take them vnprouided, and ſet vpon them before they are aware; for ſo much the more difficult and doubtfull wee make the conqueſt, by how much we are more ſlacke & ſlow in ſetting vpon our enemies. If we take them as they lie ſcattered, and ſingle out our fleſhly luſts by one & one as they appeare vnto vs, we ſhall eaſily ouercome; but if we giue them time to muſter their forces, and to march againſt vs in huge multitudes, like a well ordred Army, we ſhall neuer be able to withſtand their power. It is our beſt courſe here to vſe *Pharaoh* his policie (not fearing in this kind the cenſure of tyranny and cruelty) deſigning our fleſhly luſts to be drowned in the waters of repentance, as ſoone as they are borne, if wee cannot hinder them from being conceiued; for otherwiſe they will increaſe vpon vs and grow too ſtrong for the natiue ſubjects of the ſpirituall Kingdome. If wee would imitate wiſe Warriours wee muſt labour to keepe theſe mighty enemies from ſetting foot in our Country, or from ſhooting an Arrow or Bullet into our Citie; But if at vnawares they haue approached, planted their Ordinance and made a breach in our wals, we muſt either countermure againſt them, or blow them vp when they make their aſſault, or ſtand in the breach and fight valiantly againſt them; for more eaſily ſhall we repel and keepe them from entrance, than expell and driue them out when as they are entered; with leſſe paines and danger ſhall we keepe them out of the gates or breach of the wall, than being entred from comming to the Market-place and making themſelues Maſters of the whole City. We muſt deſtroy ſinne in the firſt conception, and choake and ſmother corruption in the heart, and as it were, in the wombe, not ſuffering it to receiue birth and breath in our words and actions; that ſo that which bred it may alſo entombe it; for if we ſuffer it to liue, it will receiue growth and ſtrength to our perdition, ſeeing (as the Apoſtle telleth vs) *When luſt hath conceiued, it bringeth forth ſinne, and ſinne when it is finiſhed, bringeth forth death.* So that our ſinfull luſts are a viperous brood, which if we let liue after they are conceiued, will eat out the belly in which they are bred. They are of the Cockatrices kinde, which muſt bee cruſhed in the ſhell, ſeeing if wee ſpare them till they be hatched their very ſight will bee fatall vnto vs. At leaſt-wiſe if through our negligence they haue had their birth and being, yet let vs not ſuffer them to come to their growth and ſtrength, leſt prouing to hard for vs, we be forced to giue them lodging, becauſe wee want power to thruſt them out of doores. And therefore let vs daſh this Babyloniſh brood againſt the ſtones, whileſt yet being in their ſwath-clouts they are vnable to make reſiſtance. *Let vs obſerue well* (ſaith *Auguſtine*) *the Serpents head, that we may giue it mortall wounds, or keepe it from entring and gliding into our hearts; and what is the head of the Serpent, but the firſt ſuggeſtion and temptation vnto ſinne?* we muſt deale with the fleſh, as *Cyprian* would haue vs to deale with the Deuill, ſeeing it is his child and much reſembleth the wicked father. *Withſtand* (ſaith he) *the Deuils firſt alluring ſugeſtions, neither let vs cheriſh the Snake, leaſt within a while it grow to a Serpent.* The motion of ſinne is but too too naturall, and therefore it is our beſt courſe to ſtop it at the firſt, when as it is but ſlow and weake, for the longer it laſteth, the more it increaſeth in ſtrength and violence. It is an exorbitant and vnlimited euill which admitteth of no bounds, if wee let it haue full liberty to inlarge it ſelfe; and (like *Elias*

Pro.4.23.

Iames 1.15.

Caput Serpentis obſerua; quod eſt caput Serpentis? prima peccati ſuggeſtio, Aug. in Pſal.103.T.8.cap.1212.

Diaboli primis titillationibus obuiandum eſt, nec coluber foueri debet donec in Serpentem formetur, Cyprian, de ieiunio.

Cloud) though at firſt it ſeeme ſo ſmall, that it can ſcarſly be diſcerned, it will extend it ſelfe to ſuch a largeneſſe, that it will hide from vs all our heauenly hopes, & let vs haue no warmth nor comfort by the light of Gods countenance.

§. Sect.4. That if we doe not withſtand the firſt aſſaults of the fleſh wee are not ſo wiſe as worldlings in their generations.

O then that we were as wiſe for our ſoules, as we are wiſe in our generation about the things of the earth. For who hauing fire caſt into his boſome, will not as ſoone as hee diſcerneth it, preſently caſt it out? Who is not ready with all ſpeed to quench it, when as it firſt taketh hold of his houſe? And what folly and madneſſe would we thinke it, if any ſhould let it alone becauſe the fire is but new begun, ſuppoſing that it may more conueniently be quenched when it is increaſed to a great flame? Wee cauſe our garments to be mended when the rent is but ſmall, becauſe it will then bee both beſt and moſt eaſily done; whereas if wee let them alone, euery thing catcheth hold, and will by increaſing the rent ſpoyle the veſture. If the waters haue made a breach in the bankes, wee thinke it our wiſdome preſently to mend and make it vp, and if we ſpie a leake in our ſhip we preſently ſtop it, and doe not ſtay till it be ready to ſinke with water. And why ſhould wee then ſuffer our ſinfull luſts to burne in our breſts, and not rather caſt out this helliſh wild-fire as ſoone as we perceiue it hath inflamed vs? Why ſhould wee not be as carefull for our ſoules, as we are for our houſes, and with all ſpeed extinguiſh the flames of carnall concupiſcence, as ſoone as they are kindled, when as wee may doe it with more eaſe and farre greater ſafety and ſecurity. *The leaſt ſparke* (ſaith one) *groweth in time to a great flame; and oftentimes the ſeed of the Viper hath deſtroyed a man. And therefore knowing this; let vs flee and ſhunne the leaſt fault, ſeeing though it be ſmall, yet it will become greater if we ſuffer it to goe on.* A ſmall errour and digreſſion in the beginning of the way, becommeth great in the end of the journey; and whereas when wee begin to erre out of the right path into ſome by-way, we might recouer ſoone our errour by returning backe or croſſing ouer to the way whence wee ſo lately digreſſed; if wee hold on, the longer we trauel (like the lines in the Circumference drawne from the Centre) the further we ſhall be from the right end of our journey; and ſo our errour will not be amended without great trauell and labour. O why doe wee not then preſently mend the rents, which ſins newly committed haue made in our conſciences, becauſe being thus torne and tottred, new ſins will more eaſily catch hold, and make them farre worſe than they were at the firſt? Why ſhould not wee make vp the breach when it firſt appeareth, but ſuffer it ſtill to be more & more increaſed, vntil we be ouer-flowed and drowned with a floud of wickedneſſe? And why ſhould we not preſently ſtop the leakes which ſin hath made in the ſhip of our ſoules, but put it off to the time of ſickneſſe and death, when as being full of all impiety we are ready to ſinke into the gulfe of Hell? Excellently ſpeaketh *Auguſtine* to this purpoſe; *As ſoone* (ſaith hee) *as any ſins haue ſtolne vpon and ſurprized vs, let vs preſently take care to cure the wounds of our ſoules by applying the medicine of vnfained repentance. The ſtitching Needle and Playſter are fruitfully applyed to wounds whileſt they are yet warme, and the ſore is ſoone healed which is not ſuffered to feſter and rancle with negligent handling. And therefore as oft as wee offend, let our ſinnes find vs Iudges and not Patrons, Accuſers and not Defenders. Doe thou acknowledge and God will forgiue; and how ſhall God vouchſafe to forgiue, if wee will not vouchſafe to acknowledge that wee haue offended him?* For the good of our bodies wee are carefull to obſerue the rules of Phyſick, meeting and preuenting approching diſeaſes before they ſeize vpon vs, becauſe health is with more eaſe and ſafety preſerued whileſt we haue it, than recouered when it is loſt, or if we haue neglected this, yet wee are ready to withſtand the beginnings of our diſeaſes by the vſe of all good meanes, becauſe we know that the medicine is prepared too late, when as the ſickneſſe hath taken faſt hold, and is increaſed to its full ſtrength. Let vs then be as wiſe for our ſoules: for what is ſinne but a ſpirituall ſickneſſe which cauſeth and bringeth euerlaſting death? And therefore our beſt courſe is to preuent it; and the next, quickly to cure and remoue it. It is the Gangrene of the ſoule, which is cut off with little danger when it firſt tainteth, and but ſlightly toucheth a member; but if it be let alone, it will creepe and ſpread it ſelfe ouer one part after another, vntill at laſt it grow deſperate and incurable. It is a ſpirituall plague which firſt inſenſibly infecteth the ayre, and by it the ſpirits, and ſo ſpreadeth ouer the whole body till it come to the heart; and therefore here if euer the Phyſicians rule is good to be obſerued, *Citò, longè, tardè*, for wee cannot flee from it too ſpeedily, nor goe too farre from it, and it will be much too ſoone and exceeding dangerous, if wee doe at any time returne vnto it. Sinne is that euill ſeed which the wicked one ſoweth in our hearts, which if it be watered and cheriſhed, will inſenſibly grow firſt to a blade, and then to an eare, and ſo bring forth a plentifull harueſt of all manner of wickedneſſe; and therefore our beſt courſe is to preuent the caſting of it into the ground, or if it be ſowed, quickly to weed and pull it vp by the roots. It is a plant of the Deuils planting, which is eaſily plucked vp when it is new ſet, but if wee let it grow till it be deeply rooted, wee ſhall not

ſtocke

Vel exigua ſcintilla flammam ingentem accendit, & hominem ſæpenumerò vipera ſemen perdidit, &c. Nazian. in ſent.

Aug. de tempore ſerm.88. Tom. 10. cap.785.

Malum naſcens facilimè curatur, Cicero de Offic.

Vitia corporis non ſunt ſinenda coaleſcere; ſed in exordijs ſtatim enecanda ſunt, &c. Hillarius enarrat. in Pſal. 36. pag. 594.

ſtocke it vp without great difficulty, nor cut it downe when it is growne to a great Tree, without many blowes and much labour. To which purpoſe one ſaith, *That wee muſt not ſuffer theſe fleſhly vices to grow and ſpring, but wee muſt preſently kill them in their firſt beginnings. For theſe luſts prooue dangerous when they are growne to their ſtrength, and being come to ripeneſſe they are hardly killed. And it is much more eaſie to pull them vp when they firſt ſpring, to cut them downe when they are yong, and to writhe them which way we will when they are tender and flexible.* Carnall corruption is beſt killed in the root, and whileſt yet it remayneth hidden in the heart, and hath not brought forth fruit in our words and actions; the which is beſt done when as we often, yea, continually lop this tree of vnrighteouſneſſe, and as much as in vs lieth, neuer ſuffer it to beare any fruit. For as the ſpirit is ſooneſt quenched when as we ſmother the flames thereof in the duties of holineſſe and righteouſneſſe by reſtraining them from hauing any vent; And as this tree of Gods planting is ſoone killed in the root, if we will not ſuffer it to bring forth fruit in its due time and ſeaſon; and contrariwiſe, if we let it haue a free paſſage, increaſeth to a great flame, and the more fruit it beareth, the more liuely and ſtrong it waxeth; the many acts of holineſſe and righteouſneſſe increaſing and ſtrengthening the habits of theſe graces in vs: ſo fareth it alſo with our carnall corruption, the more vent we giue theſe fiery luſts in our words & actions, the more hotly they rage and burne, and the onely way to extinguiſh and quench them, is by ſtopping the vent and returning vpon them their owne flame and ſmoke. The more fruit of wickedneſſe theſe trees of vnrighteouſnes beare, the more they may beare, and the meanes to ſtrengthen theſe luſts, is to fulfill them. For habits are ſtrengthened and intended when as they are exerciſed in their acts: and euery actuall ſinne addeth to our habituall corruption; leauing behind it a blot and ſtaine in our ſoules, whereby they are made more apt and actiue to the committing of more wickedneſſe.

§. Sect. 5. How dangerous it is to giue way to the firſt motions vnto ſinne ſhewed by examples.

And this will manifeſtly appeare by examples in the Scriptures. Becauſe *Caine* did not repent of his prophaneſſe and wicked enuy, towards his Brother hee proceedeth to horrible murther. Becauſe *Salomon* gaue way to the exceſſiue vſe of lawfull pleaſures, they brought him vnto thoſe that were vnlawfull, and not repenting of them, hee is drawne by carnall whoredome with ſtrange Women to ſpirituall Whoredome with ſtrange Gods. So *Ionas* not mortifying his priuy pride, which made him to reſpect his owne credit more than Gods glory, is moued thereby to flat diſobedience and open rebellion, and giuing way to his impatiency, hee falleth to direct chiding with God, and that after he had ſo largely taſted of his mercy & goodneſſe in his maruellous deliuerance. Thus *Sampſon* not quenching at the firſt his fiery luſts, is moued by them to marry with the enemy of God and the Church, contrary to his Commandement. And holy *Dauid* giuing place to ſloth, is drawne firſt to gaze on a ſtrange Woman, then to luſt, then to commit the act of adultery, and not ſeaſonably repenting of this ſin, to adde vnto it one more haynous, the murther of his faithfull ſeruant. Thus *Herod* not repenting of his inceſt, cutteth off *Iohn* the Baptiſt his head; and *Iudas* nouriſhing his couetouſnes, groweth diſcontented with Chriſts ſeruice, becauſe it yeelded no more profit, and then betrayeth and ſelleth his Lord and Maſter for thirty pieces of ſiluer, who could not bee valued with many Worlds. And therefore let vs by theſe mens harmes learne wiſdome, and labour to mortifie our corruptions and fleſhly luſts in their firſt and weakeſt degrees, ſeeing if out of our ſecurity we neglect this duty, they will gather more and more ſtrength, and (like carrion Crowes) hauing ſeized vpon vs, will call others to ioyne with them, vntill at laſt they grow ſo ſtrong and numerous, that we ſhall be vtterly vnable to withſtand or ouercome them.

CHAP. XXIIII.

Of thee other Rules to be obſerued for the ſubduing of the fleſh.

§. Sect. 1. We muſt think no ſin ſo ſmall as that we may willingly commit it, to which end conſider firſt that by the leaſt ſin Gods Law is tranſgreſſed.

THe fift Rule to be obſerued of thoſe who deſire to reſiſt and ſubdue the fleſh is, that we do not eſteeme any ſinne ſo ſmall and veniall, as that we may ſafely giue it entertainment, & continue in it without repentance. But contrariwiſe that wee judge our ſelues, euen for the leaſt ſinnes, and flee from them with ſo much the more diligence, by how much we are naturally more apt to neglect them as ſlight and of no great importance. For as one ſaith, *It is not the leaſt thing in mans life to neglect ſuch things as ſeeme to be leaſt; and I know not concerning what faults wee may be ſecure, ſeeing we muſt be iudged euen for ſins of ignorance, and giue an account of our idle words and thoughts.* And euen the Heathen Oratour could ſay, *That we are with greater diligence to auoid thoſe vices which ſeeme ſo ſmall, that they are not knowne of the moſt to be faults.* To this end let vs conſider, that euen by the leaſt ſins Gods Law is tranſgreſſed, his Iuſtice violated, and his wrath prouoked; and wee muſt not eſteeme that to be ſmall which doth offend his infinite Maieſty. To this purpoſe *Hierome* ſaith well; *I do not know how we can eſteeme that a light*

Non eſt minimum in vita hominum negligere minima, &c. Euſeb. Emiſſen. ad Monach Hom. 5.

Cic. 1. de Offic.

Hieron. de ratione piè viuendi ad Celantiam

Ne conſideres quod parua ſint peccata, ſed quod magnus ſit Deus cui diſplicent.

Nullum enim peccatum adeò paruum, quod non creſcat neglectum. Non enim conſiderandum quid fecerit, ſed quem offenderit Aug. de Penitent. vera & falſa, cap.8, T.4. Col.1042.

Aug. de contrit. cordis, cap.4. T.9 Col.837.

ſin, which is committed in contempt of God. And hee is moſt wiſe who doth not ſo much conſider what is commanded, as who he is that hath commanded it, nor the extent and quantitie of the gouernment, as the dignitie of him that gouerneth. And againe; *Doe not conſider the ſmalneſſe of thy ſins, but the greatnes of thy God who is diſpleaſed with them.* So Auguſtine: *There is no ſin ſo litle which being neglected doth not increaſe, and wee muſt not conſider what we haue done, but how great he is whom we haue offended.* Let vs conſider further that the eternall Sonne of God ſuffered the bitter death of the Croſſe, as well for the leaſt, as the greateſt ſins; and can we thinke any ſin ſmall which could not otherwiſe be purged away, but by the precious bloud of our Sauiour Chriſt? *Perhaps* (ſaith *Auſtine*) *Thou eſteemeſt ſome ſin to be but ſmall; but (alas) doth not euery ſin by preuarication diſhonour the perſon of our Lord: how dare then a ſinner call any ſin ſmall: when as the Sonne of God gaue his life for it, aboue which nothing in the World can be eſteemed?*

§. Sect.2.
The great euils which come of the leaſt ſins.

Secondly, Let vs conſider the great euils which come of the leaſt ſins; for firſt euen our ſmalleſt ſins defile our perſons, and leaue ſuch blots and ſtains behind them, as make vs vgly and loathſome in the ſight of God, eſpecially when as we giue vnto them voluntary entertainment, and willingly liue in them againſt knowledge and conſcience. Now how ill doth it become vs, who are the Temples of the Holy Ghoſt to haue in vs ſuch ſluttiſh corners, and noiſome filth as is odious & abhominable to this bleſſed gueſt? How ill beſeemeth it vs who are eſpouſed vnto Chriſt, to come into his preſence ſpotted and blemiſhed with loathſome defilements? Wee will not (as neere as we can) ſuffer our faces to be ſprinkled with the leaſt ſpecks of ſtinking channell dirt, nor to haue our apparell beſpotted with noyſome excrements; and ſhall we make more eſteeme of our apparell than of our perſons, and take more care for our corruptible faces, than for our immortall ſoules, to preſent them to our Bridegroome without ſpot or wrinkle, holy and vnblameable, that he may preſent vs ſuch to his heauenly Father? Againe, the leaſt ſinnes doe wound, and being often committed doe ſeare the conſcience, euen as ſlight labours being continuall, doe brawne and bring an hard thicke skin vpon the hands, many little drops doe dint the hardeſt ſtone, and many ſmall blowes cut downe the ſtrongeſt Oake; and as they ſeare the conſcience, ſo they harden the forehead, make the countenance to become impudent, and take away all ſhamefaſtneſſe and bluſhing. According to that of *Chryſoſtome*; *by often ſinning the ſoule is made impudent; for euery ſin when it is committed, and is come to its perfection, doth leaue behind it a poyſon in the ſoule.* And ſo being fleſhed in wickedneſſe, wee are made more bold to venter vpon the committing of thoſe which are more haynous: For as one ſaith, *When we bend from the right courſe by lighter faults, we afterwards feare not to commit thoſe which are greater, vſe and cuſtome ſmoothing the way that leadeth vnto it.* And the Heathen Satyriſt could ſay; *Who hath made an end of ſinning, when as they haue giuen ouer their bluſhing? Or whom haſt thou obſerued of theſe men to reſt contented with one crime?* Furthermore, if we would know how much euen thoſe ſinnes which in the World, and according to the judgement of the fleſh are eſteemed ſmall, doe prouoke the Lords wrath againſt vs, wee may eaſily diſcerne it by thoſe ſeuere and grieuous puniſhments which hee hath inflicted on offenders in this kind. *Nadab* and *Abihu*, becauſe they did offer ſtrange fire, in ſtead of that which was continually to haue beene preſerued in the Temple, were preſently deſtroyed with fire ſent from God. Becauſe *Vzzah* put out his hand to ſtay the Arke in the Cart, which he with the reſt of his Brethren ſhold haue carried vpon his ſhoulders, was ſmitten with preſent death. Becauſe *Achan* tooke of the ſpoile of his enemies a Babyloniſh garment, a wedge of gold, and two hundred ſhekels of ſiluer, which in it ſelfe had beene lawfull enough, had not God forbidden it, diuers of the people were ſlaine with the Sword of their Enemies, and he with all his, were ſtoned to death and burnt with fire. Becauſe a man in contempt of Gods Commandement gathered ſticks on the Sabbath Day, hee likewiſe by expreſſe order from God was put to death. Becauſe *Ananias* and *Saphira* in the hypocriſie of their hearts, kept backe part of the price of their owne poſſeſſions, after it was dedicated to the common vſe of the Church, they both died for it in a fearefull manner. But aboue all, moſt dreadfull and terrible is the example of our firſt Parents, who by the eating of the forbidden fruit (a ſinne very light and ſmall in the eſtimate of worldly men, although in truth it were not ſo, all circumſtances being rightly conſidered) brought death, the curſe, depriuation of Gods Image and their owne happineſſe, all the miſeries and puniſhments of this life, and eternall condemnation in the World to come. So that no ſmall euils and miſchiefes doe come of thoſe which ſeeme to the World but ſmall ſins; but although our ſins when they are repented of become ſmall, veniall and nothing through Gods infinite mercy, yet they are made great vnto ſinners through their negligence and impenitencie. What lighter offence, and lightlier eſteemed, than to be vnaduiſedly angry with our Brother, and in our heate to call him *Racha* and Foole, and yet this alone as our Sauiour teacheth vs will indanger vs to judgement, and

our

Chryſoſt. in Act 19. Homil.42. T.3. col.716.

Cum per leuia delicta deflectimus, vſu cuncta leuigante, non timemus poſtea grauiora committere, Greg. in Moral. lib.10 cap.14.

Nam quis peccandi finem poſuit ſibi, quando recepit eiectum ſemel attrita de fronte ruborem? quiſnam hominũ eſt, quem tu contentum videris vno flagitio? Iuvenal Satyr. 13. in fine.

*Leuit.*10.1,2.

2.*Sam.*6,6.

*Ioſu.*7.

*Numb.*15.32.

Acts 5.

Hæc peccata etſi parua ſint per miſericordiam, fiunt magna peccatoribus negligentiâ, Aug. de pœnit. vera & falſa, cap.8.T.4. Col.1042.

*Math.*5.22.

our bodies and ſoules to be caſt into Hell? What ſeemeth to the judgement of fleſh and bloud more ſlight and veniall than to vtter now and then ſome idle words? and yet euen of theſe we ſhall giue an account at the Day of Iudgement; and thoſe that are Accountants are ſure to be caſt into the priſon of vtter darkneſſe, if our Sauiour Chriſt who hath fore-warned vs of it, doe not himſelfe diſcharge vs by paying our reckoning. *If then* (as *Auguſtine* ſaith well) *it ſeeme a ſmall & little thing vnto thee to call thy brother foole; yet let the fire of Hell ſeeme great vnto thee. If thou contemneſt the leaſt ſinne, yet be affrighted from it by the greatneſſe of the puniſhment.*

*Mat.*12.36.

Si paruum tibi videtur aut modicum fratri dicere, fatue, vel gehenna ignis videatur tibi magna, &c. Auguſt. in Pſal. 129. Tom. 8. Col. 1507.

§. Sect. 3. Small ſinnes willingly entertained are no leſſe dangerous than the greateſt.

Thirdly, That wee may not giue way to the leaſt ſinnes let vs conſider, that if we willingly entertaine them, they will prooue no leſſe dangerous than the greateſt, becauſe they are the continuall errours of our liues which are much more often committed than haynous offences, and therefore what they want in waight they haue in number. Now conſider, that of many ſmall graines of corne is made a great heape, that the greateſt floods which ouer-flow the Countrey come of the little drops of raine; that the richeſt treaſures are made by the multiplying and gathering together many little pieces of gold and ſiluer; and that the talleſt ſhip may be ſunke by the waight of the ſmalleſt ſands. Excellently ſpeaketh *Auguſtine* to this purpoſe. *Thy treaſure ſhall be found* (ſaith he) *in the day of wrath; thou diddeſt lay it vp daily by little and little, but afterwards thou ſhalt find a maſſe; thou diddeſt put it into thy treaſury by ſmall pieces, but thou ſhalt finde an heape. Doe not looke vpon thy daily ſins as being ſmall: For great riuers are filled with ſmall drops.* And againe: *But thou wilt ſay, that thy ſinnes are ſo ſmall, that this life cannot be without ſuch. Why, doe but gather the leaſt things together, and they will make a great heape. For graines of Corne are but ſmall; and yet they make a maſſe; & drops are ſmall and yet they fill riuers, and carry downe the ſtreame things of great waight.* And therefore deſpiſe not *ſmall ſins, for though thou doeſt but lightly eſteeme them whileſt thou doeſt waigh them, yet at leaſt feare, when thou beginneſt to number them.* It is true that hainous ſins are more terrible, becauſe they waſte and deſtroy the conſcience at once, and caſt men into Hell with headlong fury; but little ſinnes are no leſſe dangerous if they be not repented of, ſeeing they cauſe a conſumption of piety, and bring men by degrees to eternall condemnation. By them the Deuill (as it were) with cables and yron chaines draweth men to Hell: by theſe as with cartropes, which though they be not ſo ſtrong as the other, yet are they of ſtrength ſufficient, if they be not cut and broken off by vnfained repentauce. They (as *Auguſtine* compareth them) are like vnto ſauage beaſts which deuoure vs at one bit, or like *Ionas* his Whale which ſwallowed him vp at once; theſe are like thoſe little vermine which with their multitude plagued *Pharaoh* and his people, and by little and little deuoured proud *Herod* and *Antiochus*. But what ſpeake I of multitudes and heapes of theſe ſins, ſeeing the leaſt of them vnrepented of, is ſufficient to condemne vs, eſpecially when being neglected it is often committed. For as one little chinke in a ſhip if it be not ſtopped, will in time let in water enough to ſinke it, as well as a great leake, or that ſtrange ſpout ſpoken on by Trauellers, which from on high falleth downe into it like a great Riuer: ſo will theſe little ſins drown vs in perdition as well as the greateſt, if wee careleſly commit them, and ſecurely continue in them. *A Ship* (ſaith *Auguſtine*) *cannot be ſo cloſe built and well pitched, but that betweene the ribs and ioynts it will let in ſome ſmall quantity of water; and if Mariners ſhould neglect it becauſe it comes in by little at once, and not labour euery day to empty it out by the pumpe, it would as well indanger it as the greateſt floods and waues which ouer-flow and daſh into it, and ſo if we doe not take notice of our leſſer ſinnes, which are daily committed, to caſt them out of our ſoules by vnfained repentance, they will make vs ſinke into a ſea of deſtruction.*

Aug. in Pſal. 93. *T.*8. *Col.* 1047.

Aug. in Pſal. 129 *Ne contemne peccata parua: etſi parui facias dum ea ponderas, time ſaltem quando annumeras.*

Aug. de diuerſis, ſerm. 34. *T.* 10. *Col.* 1646.

Hoc facit ſentina neglecta quod facit fluctus irruens, paulatim per ſentinam intrat, ſed diu intrando, & non exhauriendo mergit nauem, &c. Aug. in Ioan. 5. tract 12. T. 9. c. 113.

§. Sect. 4. That auoiding ſmall ſins is a notable means to preſerue vs from greater.

Fourthly, Let vs conſider that if wee be carefull to flie the leaſt ſins, it will be a notable meanes to preſerue vs from falling into thoſe which are greater. For example, he that will giue no place to the firſt motions of couetouſneſſe, he is ſafe from vſury and bribery, extorſion and oppreſſion, theft and robberies. Hee that keepeth his tongue from ſpeaking any thing irreuerently of God, is hereby eaſily preſerued from curſing and blaſpheming; and hee that maketh conſcience of vain ſwearing, is in no danger of perjury and falſe ſwearing; hee that keepeth his eyes vnder couenant, that he doth not ſuffer them to looke wantonly on a Maide, is not ſubject to the perill of vnlawfull luſting, and much leſſe of committing actually whoredome and vncleanneſſe. *It is a good caution* (ſaith *Hierome*) *in auoiding ſin, to take heed of the leaſt, as though they were the greateſt, for ſo much the more eaſily ſhall wee abſtaine from any offence, by how much the more wee are affraid of committing it.* Neither doth a man eaſily proceed to the greater, who is affraid of doing the leſſe. Where as if wee ordinarily ſwallow ſmaller ſins, it makes our throates wider to let downe thoſe that are great, and if we once begin to go downe the Ladder of ſinne, one ſtep will bring vs to the next, vntill wee come to the bottome of wickedneſſe; according to that of the ſonne

Satis prodeſſe ad cautionem dicimus etiam minima pro maximis cauere, &c. Hieron. ad Celantiam de inſtit. matriſſam.

Eccluſ.19.1.

of *Syrach*; *He that contemneth ſmall things, ſhall fall by little and little.*

§. Sect.5. That euen the leaſt ſinnes are the poyſon of the ſoule and the liuery of Sathan.

Fiftly, Let vs call to minde that ſin is that deadly poyſon which Sathan the great Red Dragon caſteth out of his mouth, and who would drinke that which he hath diſgorged out of his venemous ſtomacke? who would be allured to ſwallow downe theſe poyſons which are ſo mortall becauſe they are delightfull to our carnall appetite? Let vs conſider, that ſin is the liuery of Sathan, which who ſo willingly weare, they doe acknowledge his ſoueraignty and their owne ſeruitude; the which is not onely true of haynous crimes, but euen of the ſmalleſt ſinnes, which (like a Badge vpon the ſleeue) though they be ſmall in quantity, are ſufficient, if we liue in them without repentance, to put a plaine difference betweene the Seruants of God and the ſeruants of Sathan, although they goe in the like Liuery of an outward profeſſion. And although thoſe who are moſt perfectly ſanctified haue ſtill their imperfections and frailties, their ſlips and fals, yet to like and liue in the leaſt ſinnes againſt knowledge and conſcience, and to commit them freely with full conſent of will, is an euident ſigne that we are not come out of the Deuils bondage. For as if the Bird be but catched by one foot or toe in the ſnare, it is as euident a ſigne that ſhee is wholy in the power of the Fowler, as if her whole body were couered with his Net: ſo if the Deuill that ſubtle Fowler haue ſurely taken hold of vs in any part with the ſnares of ſinnes, hee keepeth vs as ſurely in his cruell bondage, as thoſe that are guilty of many crimes; and therefore the Apoſtle *Iohn* telleth vs, without any exception of few or ſmall ſins, or limitation vnto thoſe which are many in number or haynous in quality, that *Hee who committeth ſinne is of the Deuill*, and that *Whoſoeuer is borne of God doth not commit ſinne* (willingly yeelding vnto it as a ſlaue with full conſent of will, and liuing in it with pleaſure and delight) *becauſe his ſeed remayneth in him, and he cannot ſin, becauſe he is borne of God.*

1.Iohn 3.8.9.

§. Sect.6. That enemies prooue moſt dangerous when they are moſt deſpiſed.

Sixtly, Let vs not neglect the leaſt luſts of our ſinfull fleſh, nor willingly giue place vnto any ſinne, becauſe we eſteeme it ſmall, becauſe nothing more increaſeth the danger of our Conflict, nor maketh the iſſue more doubtfull and hazardous, than when wee deſpiſe theſe Enemies, becauſe of their ſuppoſed weakneſſe. For hereby we are brought to neglect our watch, to lay aſide our Armour and Weapons, and to fal into the dead ſlumber of carnall ſecurity; and what enemy is ſo weak and contemptible, that is not able to ouercome, and to cut the throat of the ſtrongeſt, when he findeth him in a deep ſleepe, diſarmed, vnguarded, and ſuſpecting no danger? And therefore (as *Chryſoſtome* exhorteth vs) *When wee haue ſinned a little, or haue beene benummed with ſloth in the performance of ſome good duties, let vs not deſpiſe theſe ſinnes as being but ſmall, becauſe being neglected they will ſpeedily become great; like a garment that is a little rent, which if it be neglected will bee torne to the bottome; and the roofe vntyled, which if it bee not amended, cauſeth the whole building to rot and the houſe to fall. And therefore reuoluing this in our minds, let vs not countenance any ſinne as being ſmall, leſt it be vnto vs an occaſion of falling into greater.*

Chryſoſt. in 1. Iohn 3. Hom.8. Tom.4.c.387.

Nullum peccatum tam paruum eſt quod contemptum non fiat magnum, Auguſt.

§. Sect.7. That if we doe not hate ſmall ſins as well as great, we hate none with Chriſtian hatred.

Finally, Let vs conſider that if wee doe not hate all ſins, ſmall and great, wee doe not hate any with Chriſtian hatred, for they that abhorre ſin truly and ſpiritually, doe it on theſe grounds. Firſt, becauſe it hath the Deuils ſtampe and ſuperſcription vpon it, who is Gods and our greateſt Enemy, and his image and title is on all his Coine, vpon his Peny as well as his Shilling, his ſmalleſt ſinnes as well as on thoſe which are of a larger ſize: and therefore with them that hate ſinne as ſinne, and the Deuils preſſe-money which hee giueth to his Seruants and Souldiers, his leaſt Coines are no more currant than the greateſt, but all are cried down and rejected as baſe and of no value, both for the mettall and alſo the Maſters ſake. Secondly, they who purſue ſinne with a Chriſtian hatred doe therefore hate it, becauſe they loue and feare God, and would not doe any thing which might diſpleaſe him; therefore they abhorre and deteſt it becauſe it is ſo odious and abhominable in his ſight, and ſo oppoſite to his Law and contrary to his nature. Now they who truely hate any ſin vpon theſe grounds, they will hate euery ſin, and in all degrees according to this meaſure and portion as it is more or leſſe odious in the ſight of God; and though they doe not equally hate all, becauſe there is an inequality amongſt them, yet are they not in loue with any, nor can find in their hearts to giue the leaſt ſinnes willing entertainment. And therefore thoſe who abſtaine from haynous crimes, and make no conſcience of liuing in ſuch ſins as they eſteeme but ſmall, they doe it not out of their loue and filiall feare of God, which would make ſinnes of all ſorts odious vnto them, but either for feare of worldly ſhame or puniſhment, or out of a ſeruile feare of Gods iudgements, hell and condemnation, or that they may more quietly ſleepe in their carnall ſecurity without any trouble of minde or torment of conſcience, which they could not doe, if they were awakened and terrified with the guilt of haynous ſinnes and outragious crimes.

§. Sect.8. The ſixt rule

The ſixth rule to be obſerued for the reſiſting and ſubduing of the fleſh, is that as we is that wee muſt neglect no ſinne, as though wee were in no danger of falling into it.

we are not ſecurely to neglect any ſinnes, though we ſeeme neuer ſo farre off from falling into them (becauſe wee haue in vs the ſeedes of all ſinne, and neede nothing to the committing of them, but that God ſhould giue vs ouer to our owne ſtrength and to be tryed with Sathans temptations; In which regard we are to *worke out our ſaluation with feare and trembling, and when we thinke wee ſtand to take heede of falling*) ſo that we bend onr chiefe ſtudy for the mortifying of thoſe fleſhly luſts which are ſtrongeſt in vs, and endeauour moſt earneſtly to withſtand and ouercome thoſe enemies which haue moſt preuailed againſt vs; and that wee keepe the narroweſt watch, and place the ſtrongeſt guard vpon that part of the Citie of our ſoules, where the wall hath beene moſt battred, and the enemy hath giuen the ſtrongeſt aſſaults. For when they haue preuailed, there they are moſt likely to attempt againe, and when theſe vnruly beaſts haue broken downe the hedge and made a gap, there they will againe ſeeke to enter and come ouer euen after the paſſage is ſtopped; and thoſe ſinnes which haue formerly ouercome vs, will be ready in confidence of their victory to make new aſſaults, and are likely againe to giue vs the foyle, vnleſſe we keepe a more diligent watch, ſtand ſtoutly vpon our guard, and be well armed and furniſhed with ſpiritual weapons and munition. Euen nature teacheth vs to be more wiſe and prouident in auoyding thoſe euils which in our owne feeling and experience haue beene moſt harmefull, and (as we ſay) the burnt child will euer after dread the fire. He that hath beene bitten with ſuertyſhip and hath had his goods attached and his perſon arreſted, and laide vp in priſon, will if he haue any wit afterwards take heed how he ſtriketh the hand and becommeth ſuertie for a ſtranger. He that hath beene notably couſened to his great loſſe and hindrance, will keepe a vigilant eye, vpon the couſener for the time to come, that he be not againe deceiued eſpecially by the ſame wiles; and he that hath gotten ſore fals by going in ſlippery places, will afterwards looke better to his footing, when he is to come backe in the ſame way. And therefore let grace teach vs the ſame vigilancy and wiſe prouidence in ſpirituall things, and cauſe vs to double our care in withſtanding thoſe ſinnes wherewith wee haue beene moſt often ſurprized, and bend our whole ſtrength and endeauour for the ſubduing and mortifying thoſe carnall corruptions and fleſhly luſts which are moſt ſtrong and raging in vs.

Phil.2.12.

1.Cor.10,12.

§. Sect.9. The ſeauenth rule is that we ſet no ſtint to our mortification,

The laſt rule is that we ſet vnto our ſelues no ſtint in mortifying & ſubduing our fleſhly luſts, but that wee labour from one degree to aſpire vnto another, vntill we attaine vnto perfection. Wee muſt not deale with theſe ſpirituall enemies as *Ioaſh* with the *Aramites*, contenting our ſelues with two or three victories ouer them, for then they will againe gather head and renewing their forces afreſh aſſault vs, but we muſt continually make warre againſt them, vntill we haue giuen them a finall ouerthrow. We muſt not deale with them, as the Iſraelites with the curſed Nations, ſuffering them quietly to dwell with vs, on condition that they will contribute ſomething to our pleaſure or profit, but wee muſt make warre againſt them according to Gods Commandement, and neuer make any peace or truce, vntill wee haue vtterly rooted them out; or at the beſt let vs deale with them as *Ioſhuah* with the *Gibeonits*, if they muſt needs dwell with vs, let vs hold them vnder as our ſlaues, and make them to become droyles and drudges ready to yeeld obedience to euery ſpirituall motion. Let vs not deale with our carnall luſts as *Ahab* and *Saul* with *Benhadad* and *Agag*, get the victory ouer them and ſuffer them to liue, leaſt in Gods juſt judgement our life be exchanged for theirs, and they kill vs, becauſe we killed not them. Neither let vs with *Saul* deſtroy the loweſt of the people, and the vileſt of theſe carnall cattell, reſeruing aliue the chiefe of our corruptions, and the fatteſt of our fleſhly luſts, whereby wee haue moſt gaine and aduantage, moſt pleaſure and delight. Let vs not bee like vnto *Herod*, who refrained from many ſinnes, but would not leaue his inceſtuous darling, or like vnto *Iudas* and *Demas* who hauing outwardly reformed themſelues of many ſinnes, did ſtill nouriſh their couetouſneſſe and loue of the World. For if when we caſt out Sathan and the Fleſh, wee ſuffer any of their ſpawne or ſinfull corruptions to remaine in vs, they will bee pledges and pawnes vnto vs of their returning, and when they come backe and bring many other wicked ſpirits and ſinfull corruptions with them, theſe retained and nouriſhed ſinnefull luſts, will like ſecret traytours open the doore of our hearts, and let them in, and then taking more ſtrong poſſeſſion of vs, our latter end will be worſe than our beginning.

2.King.13.18,

Mat.12.44.45,

§. Sect.10. Our mortification muſt extend it ſelfe to all ſinfull corruptions and to all times,

But our mortification muſt bee without ſtint or reſtraint, extending it ſelfe in reſpect of the object vnto all our luſts and not vnto ſome onely; in reſpect of the time alſo it muſt bee continuall euen to the very end of our liues, becauſe (as with *Sampſon*) our enemies will liue with vs euen vnto our death, and then with it wee ſhall deſtroy more of them than we haue done in the whole courſe of our liues; yea in truth then, and not before, ſhall wee deſtroy them all, ſo as for euer after they ſhall neuer bee able to aſſault vs or diſturbe our peace. And therefore in the meane time wee muſt neuer thinke that wee haue long enough fought againſt our fleſhly luſts, and that now wee may make a truce and take our eaſe, but we muſt continue fighting till we haue by death gotten a full and finall victory, and then ouercomming and continuing *faithfull vnto death we ſhall receiue the crowne of life.* Finally in reſpect of the degree wee muſt not content our ſelues to haue ouercome and mortified all our ſinnefull luſts in ſome ſmall meaſure, but wee muſt labour and ſtriue after perfection, driuing our enemies not onely out of the heart of our Citie but out of our ſuburbs alſo, and the vtmoſt borders and confines of our countrey. Wee muſt not ſuffer it to haue any footing either in the ſecret corners of our hearts by entertaining fleſhly luſts, or in our tongues, by vttering vaine, prophane and filthy ſpeaches, or in our hands by acting wicked, vnjuſt & diſhoneſt workes; but (as the Apoſtle exhorteth vs,) we muſt *cleanſe our ſelues from all filthineſſe of the fleſh and Spirit, and perfect our holineſſe in the feare of God*; and if we would approue our ſelues to be Gods children, wee muſt ſtriue after perfection, *as our heauenly Father is perfect*, and becauſe we cannot effect this great worke of our ſelues, we muſt deſire with the Apoſtle, *that the God of peace will ſanctifie vs throughout, and that our whole Spirit, and ſoule, and body, may bee preſerued blameleſſe vnto the comming of our Lord Ieſus Chriſt.* Yea wee are to deſire our Sauiour who hath giuen himſelfe for vs; *That hee will ſanctifie and cleanſe vs with the waſhing of water by the word, that he may preſent vs vnto himſelfe a glorious people, not hauing ſpot or wrinkle or any ſuch thing, but that wee may bee holy and without blemiſh.* In the meane time we muſt with Gods worke joyne our owne earneſt deſires and hartie endeauours to abound more and more, and to increaſe in the meaſure of our mortification, getting daily new victories ouer all our ſinnefull luſts. For hee that thinketh in this kind that he hath done enough, hath as yet done nothing at all as hee ought to doe, hee that is come to his ſtint, and meaneth there to take vp his ſtanding, is ready to turne backe and to relapſe into all his former wickedneſſe; and he that continueth not ſtill fighting, is neare vnto foyling, and being ouercome, to bee made a ſlaue to his ſinfull luſts. True grace is growing grace, and that which groweth not is falſe and counterfait; and they who euer made any progreſſe in the wayes of godlineſſe with vpright hearts and good conſciences, they will neuer ceaſe trauelling till they come to their journeyes end; neither, is it poſſible that wee ſhould in this way ſtand at a ſtay, but if wee goe not forward wee ſhall goe backward, if we doe not row continually againſt the tide of our corruptions, they will carry vs downe the ſtreame into the dead Sea and gulfe of perdition.

Apoc. 2.10.
2.Cor.7.1.
Mat. 5:48.
1.Theſ.5.23.
Eph.5.25.

CHAP. XXIIII.

Of the firſt meanes to ſtrengthen the Spirit, which is to auoide the meanes whereby it is weakned.

§. Sect. 1. That our ſins are the cheiſe meanes whereby the Spirit is weakened.

WEe haue ſhewed how neceſſary it is, if we would get the victory againſt our ſpirituall enemies and fleſhly luſts, that we ſhould firſt vſe our beſt endeauour to weaken them, and then ſet vpon them with all our forces: But this is not enough, but as we are to weaken and diſarme our enemy the fleſh; ſo on the other ſide we muſt with like earneſtneſſe and diligence, ſtrengthen and arme the Spirit, it being no leſſe neceſſary for the obtaining of victory, to nouriſh our friends, than to famiſh our enemies; and to furniſh them with all prouiſion, armour and munition, than to withdraw and keepe backe from the other all theſe warlike helpes. Although in truth in this ſpirituall warre both theſe concurre and meete in the ſame actions, for the famiſhing of the fleſh, is the nouriſhing of the Spirit, the weakning of the one, is the ſtrengthening of the other, and vvhileſt we diſarme and diſfurniſh our ſpirituall enemies of their prouiſion and munition, vvee furniſh our regenerate part with all neceſſaries. So *Baſill* ſaith: *Looke how much thou detracteſt from the fleſh, and ſo much thou makeſt thy ſpirituall part to proſper and flouriſh in good health and liking.* And therefore I ſhall bee the more briefe in this argument, howſoeuer I thinke it fit that ſomething ſhould bee added. And firſt we will conſider this point negatiuely, ſhewing that all meanes are to bee ſhunned whereby the Spirit is weakened and quenched; and then affirmatiuely, ſhewing that we are to vſe all the meanes whereby it may be cheared and ſtrengthened. Concerning the former. The cheiſe meanes whereby the Spirit is weakened and quenched are our ſinnes, which doe vexe and grieue the good Spirit of God dwelling in vs, and make him weary of his lodging and habitation. For no ſtinking filth can bee ſo noyſome vnto vs, as ſinne is vnto this holy gueſt, and therefore hee cannot indure to continue in our bodies and ſoules as his temples, if they be profaned and defiled with it. But aboue other ſinnes wee weaken the Spirit with ſinnes committed againſt knowledge and conſcience, wilfully, and preſumptuoſly: for ſuch ſinnes doe moſt oppoſitly croſſe and thwart the good motions of it, and doe as plainely contradict it, as if they ſhould ſay in plaine termes, though

Quantum carni detrahes, tantum facies animam ſpirituali bona habitudine relucere. Baſil. de ieiunio. Con. 1.

Gen.6.3.
Amos 2.13.
Rom.1.
1.Theſ.5.19.
Eph.4.30.
Eſa.63.9.

we take notice of thy vvill, we will not doe it but the cleane contrary. With which kinde of obſtinate rebellion the Spirit is ſo wearied and tyred, that it will no longer contend with vs to bring vs vnto goodneſſe, but will leaue vs to our owne vile luſts, and a reprobate minde to goe on in ſinne with greedineſſe to our perdition. So the Lord profeſſeth that when the old World reſiſted the motions of his Spirit in the preaching of juſt *Noah*, it ſhould no longer contend with them, but ſeeing this pure Water of his Spirit, would not quench their fiery luſts, hee would quench them by other meanes, euen the vniuerſall flood which drowned the whole Earth. Thus hee complaineth, that *hee was preſſed vnder their ſinnes as a cart is preſſed that is full of ſheaues*; and therefore threatneth that he vvill preſſe them downe with his heauy judgements. And thus becauſe the Gentiles ſinned againſt the common gifts and illumination of the ſpirit, and ſo againſt knowledge and conſcience, therefore *the Lord gaue them vp to their owne vile affections and to a reprobate mind, to commit with greedineſſe all manner of abhominable wickedneſſe.* And therefore if we woud not haue the Spirit to be ſo weakened and wearied, that it will leaue, and forſake vs; wee muſt not (as the Apoſtle exhorteth vs) quench it, and the good motions thereof by continuing in thoſe ſinnes from which it diſſwadeth vs; nor by making his lodging loathſome with the noyſome filth of ſinne; *grieue the good Spirit of God, whereby wee are ſealed vnto the day of redemption.* To which end let vs conſider, that if we giue good entertainment to this holy gueſt, hee will ſup with vs and with his company make all our cheare comfortable, yea rather he will feaſt vs, and make vs a moſt pleaſant banquet of all ſpirituall delicacies; he will beare part with vs in all our griefes; and as the Prophet ſpeaketh, he will by ſympathy and compaſſion *be afflicted in our afflictions.* Yea hee will comfort vs in all our ſorrowes; and therefore let vs take heede of vexing him, for if grieuing our comforter we make him to leaue vs, who ſhall cheare and refreſh vs in all our miſeries?

§. *Sect.* 2.
Of ſome ſpeciall ſins wherby the ſpirit is moſt weakened.

But howſoeuer all ſins generally wound and weaken the Spirit, yet there are ſome ſpeciall ſinnes aboue the reſt which doe infeeble it, and quench all the good motions of it; the firſt whereof is ignorance and blindneſſe of minde, the which pulleth (at it were) out of the hand of the Spirit his chiefe weapon, the two edged ſword of Gods Word, whereby it defendeth it ſelfe, and and offendeth his ſpirituall enemies, and like a blacke foggie miſt dazeleth and blindeth the eyes of the vndeſtanding, ſo as it cannot diſcerne the ſleights and ſubtilties, the wiles and ſtrong deluſions of our ſpirituall enemies, nor on which ſide they ſtrike vs, nor how to ward off their blowes, nor withſtand the malice and fury of their tentations. The ſecond is infidelitie which diſableth the Spirit, whileſt it depriueth it of the chiefe comforts and encouragements whereby it is ſtrengthened againſt the aſſaults of the fleſh, namely Gods ſweet promiſes of grace in this life and glory in the life to come, to all thoſe who walke in the Spirit, and mortifie the fleſh with the luſts thereof. Yea it weakeneth and looſeneth the ſpirituall bond of our vnion with Chriſt, which is our faith, by which alone he is applyed, and ſo ſtoppeth and hindreth the influences of his graces, and the vertue and vigour, the iuice and ſap which from this roote of *Ieſſe* is deriued vnto vs, by which wee are ſtrengthened againſt the fleſh and enabled to withſtand all the aſſaults of our ſpirituall enemies. The third is impenitencie the which is moſt pernicious to the health and vigour of the Spirit, for beſides that it hindereth all the operations of our faith, the application of Chriſt and all the promiſes made in him, our communion and ſweet fellowſhip with God, hiding from our ſight his fatherly face and the bright beames of his fauourable countenance, in the apprehenſion wherof the life of our life conſiſteth, and depriueth vs of the peace of conſcience and joy in the holy Ghoſt, by which wee are in the ſpirituall man made ſtrong and couragious in the day of tentation; after that we haue receiued wounds of the fleſh in the ſpirituall fight, it hindreth their cure, and cauſeth them to feſter and ranckle, and to grow euery day more dangerous and incurable than other. And after wee haue beene allured to drinke the ſweet poyſons of the fleſhes bewitching cup, this impenitencie doth cauſe vs to retayne them in the ſtomacke, vntill working they doe make vs ſicke vnto death, where as they would not bee hurtfull and pernicious, if as ſoone as they were ſwallowed, they were caſt vp againe by vnfained repentance. The fourth ſinne that weakeneth the Spirit is carnall ſecurity and hardneſſe of heart, whereby wee bleſſe our ſelues when our eſtate is dangerous, and haue no ſenſe and feeling, neither of Gods mercy and loue, nor of his anger and diſpleaſure, by the one whereof the Spirit is ſtrengthened vnto Gods ſeruice, and by the other preſerued from ſinning againſt him. So alſo the ſtrength of the ſpirit is by this carnall ſecuritie much impayred, becauſe it maketh vs to put the euill day farre from vs, and vtterly to neglect our ſpirituall enemies as though we had a ſecure peace and all cauſe of danger were farre remoued; it cauſeth vs to neglect our Chriſtian watch, and ſo to lye open to the malicious and ſecret aſſaults of our ſpiritual enemies, and to neglect the meanes of our ſafety and defence, our ſpirituall food and prouiſion, our weapons and munition, our fortifications and all other preparations which ſhould be any meanes of defence in the day of battell; whereby the ſpirituall part is betrayed and ſuddenly ſurprized before it expecteth any danger. The laſt ſpeciall ſinne whereby the ſpirit is weakened and all the good motions thereof quenched, is the loue of the World, which like birdlime ſo beſmeareth the ſpirituall part and the wings of the ſoule, that it cannot flee aloft, but is intangled and catched, fixed and faſtened to the Earth and worldly vanities. More eſpecially the loue of honours and the glory of the world, doth make the ſpirituall man ſlacke and ſluggiſh in the purſuite of eternal glory and heauenly happineſſe. The loue of riches hindreth him from ſeeking with all earneſtneſſe, ſpirituall graces, and thoſe incomparable treaſures which are laide vp for vs in Gods Kingdome; it choaketh the ſeed of the Word, ſo as it cannot take roote and beare fruit, and fruſtrateth all the good motions of the Spirit, ſo as they cannot take effect; it expoſeth vs to many tentations and ſnares, and cauſeth vs to fall into many fooliſh and hurtfull luſts, which drowne men in deſtruction and perdition. And ſo alſo the loue of earthly pleaſures doth much enfeeble the ſpirituall part in the purſuit of thoſe eternall pleaſures, and fulneſſe of ioy which are at Gods right hand for euermore; and as they weaken the body and effeminate the minde, ſo as they are made vnfit, euen for any warlike imployments in the World, ſo much more doe they diſable the ſoule and Spirit for this warfare againſt the enemies of our ſaluation. For when the fleſh is pampered with theſe carnall delights, the ſoule is ſtarued and pined: when it is diſtended and growne fat and groſſe with gluttony and belly-cheare, the Spirit is made leane and infeebled; when it reuelleth in fleſhly ioy, the regenerate part droopeth and mourneth, being ſpoyled and robbed of the ioyes of the holy Ghoſt: When it is filled and euen glutted with exceſſe, the ſpirit is ſtraitened of roome, and hath no place where it may reſide: and therefore the Apoſtle requireth firſt emptineſſe of wine, and then that wee ſhould be filled with the Spirit, to note vnto vs, that fulneſſe of both will not ſtand together.

1.Tim.6.9.10.

Eph.5.18.

§. *Sect.* 3.

We muſt not prouide for the Spirit poyſon inſtead of wholeſome food nor carnall weapons inſtead of ſpirituall.

A ſecond meanes of weakening and diſabling the Spirit, which is to be auoided, reſpecteth our prouiſion which we are to make for the armie of Gods graces, as firſt that we doe not prouide for their nouriſhment poyſon in ſtead of wholeſome food: as for example in ſtead of the pure Word of God, the ſpirituall Manna, the ſincere milke of the Goſpell and Sacraments inſtituted by our Sauiour Chriſt; humane traditions and inuentions, will-worſhip and our owne ſuperſtitions deuotions, which haue no ground or warrant out of the Scriptures, nor ſcarce any reſemblance of that holy and wholeſome food which is by God appointed for our nouriſhment. Of which meate the more liberally wee feede, the more leane and lanke wee waxe in our ſpirituall ſtrength and ſtature, the more feeble and faint wee grow in all ſauing graces: becauſe howſoeuer it bee ſweet to our naturall and carnall appetite, yet it is of a quite contrarie qualitie to the Spirit and the graces and gifts thereof, and it is no better than the Diuels moſt artificiall poyſons, which cauſe them that taſt and feed on them to waſt and weare away in a continuall conſumption of all pietie and true godlineſſe. Secondly, we muſt beware that we doe not prouide for this ſpiritual Warfare carnall weapons and munition: For as the Apoſtle ſaith, *the weapons of our warfare are not carnall*, but ſutable vnto the Spirit it ſelfe, and mighty *through God to the pulling downe of ſtrong holds*. As for example wee muſt not fight againſt the fleſh with fleſhly anger and carnall reuenge; for here eſpecially the ſaying of the Apoſtle is verified, *The wrath of man worketh not the righteouſneſſe of God*; wee muſt not fight againſt and indeauour to ſubdue it with ſpiritual watchings as reſting in the deed done, and not deſtinating it to a ſuperiour end, namely in the imploying of our time in prayer with it; *Watch and pray*; and the watching ouer our hearts, that wee doe not ſinne, rather than ouer our eyes, that wee doe not ſleepe. Wee muſt not ſeeke to ſubdue it by popiſh faſting which is nothing elſe (but like all other their deuotions) a bodily exerciſe, conſiſting in their ſuperſtitious abſtinence from certaine meanes, (contrary to the Word of God, which calleth it *a doctrine of Diuels*, and teacheth vs that all the creatures of God are cleane if they be ſanctified by the Word and Prayer;) and allowing the vſe of all the daintieſt fiſh, and delicateſt wines and fruits which pamper the fleſh more than the moderate vſe of ordinarie dyet. But as occaſion ſerueth, wee muſt vſe totall abſtinence, when we would tame the fleſh and humble our ſelues before God, yet not like them reſting in the deed done, much leſſe eſteeming it ſatisfactorie and meritorious, but onely vſing it as an exerciſe of mortification, and as an helpe for the increaſing of our repentance, and for our better fitting and inabling to call vpon God more earneſtly by feruent prayers, whereof it is that theſe are vſually ioyned together in the Scriptures, *Faſt and pray*, the one being the end, the other the meanes inabling vs thereunto. Much leſſe muſt wee vſe thoſe carnall weapons of whippes, to torment our bodies, which

2.Cor.10.4.

Iam.1.20.

1. Tim.4.1.3.1.

which onely offend in yeelding themſelues as inſtruments to our ſinnefull ſoules; or of popiſh pennances and pilgrimages which are the meere inuentions of men and haue no warrant out of the Word of God, and being carnall weapons, doe as ill fit the Spirit as the armour of *Saul* did fit *Dauid*, and therefore doe but cumber and hinder it in the ſpiritual warfare: Yea (like *Achilles* launce) doe cure the fleſh in ſtead of killing it, and make it more ſtrong and full of courage, by filling it with ſpirituall pride, and a glorious opinion of our own merits and well deſeruing.

§. Sect. 4. We muſt not remit any thing of our firſt zeale in holy duties.

The third meanes of weakening the ſpirit which wee are to auoid is, to remit any thing of our former zeale in the duties of Gods ſeruice, and to giue way vnto any declination in grace and Chriſtian duties. For wee may much more firmely ſtand in the higheſt pitch of our ſinceritie (as it were) on the top of the mountaine, than in our declinations and diſcent, from that meaſure of perfection vnto which wee had attained (as it were) on the ſide of the hill; we may more eaſily preſerue the health and ſtrength of the Spirit, whileſt it is in the beſt plight, than recouer it when it is impeached and in ſome degrees of declination. Wee may liue much more comfortably and plentifully when our ſtocke is whole and daily increaſing, than when it decayeth, and is in ſome part ſpent and waſted; wee may better defend our ſelues againſt our ſpiritual enemies, when as wee are in our compleate armour, than when we haue put off ſome pieces of it. And wee ſhall much more eaſily diſcourage them and weaken their fury, by taking away all hope of victory, when wee haue remitted nothing of our Chriſtian valour and fortitude, but ſtand couragiouſly vpon hoſtile termes, and at open defiance with them, and when we keepe them out from entring into our borders, than when we grow to a parley, and yeeld a little to their conditions; or when wee haue ſuffered them to inuade ſome part of our country, and haue receiued ſome foyles in the ſpiritual conflict. Againe the more reſolutely we ſtand in the ſtrength of grace receiued, the more willing the Lord is to aſſiſt vs in fighting his battailes; the more carefull we are to increaſe his ſpiritual talents, the more ready hee is to re-double them, whereas it is juſt with our great Commander to leaue vs to our ſelues, and to deliuer vs into the hands of our enemies, when we begin cowardly to leaue his ſtandard, and ſomewhat to incline to the enemies part by our remiſneſſe in fighting or faintneſſe in yeelding; it is a righteous thing with our Lord and Maſter, when we waſt his rich talents and ſpend ryotouſly ſome part of the ſtocke, to take that which remaineth from vs, and giue it to another, who will bee more carefull and faithfull in imploying of it. Finally, that wee may not decline, no not in the leaſt degrees, let vs conſider that it is moſt dangerous; for who can bee aſſured, if he begin once to ſlip that hee can preſerue himſelfe from catching a fall, or that hauing begun to runne downe the hill, he can ſtay himſelfe before he come to the bottome? And therefore if we would ſtand ſurely, let vs ſtand in our ſinceritie; if wee would not weaken the Spirit, nor haue the gifts thereof to periſh in vs, let vs preſerue them, euen in reſpect of their leaſt degrees, from waſting and conſuming.

§. Sect. 5. That we muſt auoid fleſhly ſloth and negligence.

The laſt meanes of weakening the Spirit which we are to take heed of, is fleſhly ſloth and negligence, when as hauing Gods graces and gifts of the Spirit, wee doe not imploy and exerciſe them in holy and Chriſtian duties to the glory of him that gaue them, and the edification of our neighbours, for whoſe ſake alſo wee haue receiued them. For as the ſtrength of the body is much weakened and impayred, when as we liue in ſloth and idleneſſe, and neuer imploy it in any good exerciſe; ſo is it alſo with our ſpiritual ſtrength. Our knowledge muſt be then exerciſed in the holy practice of that we know, our faith in good workes, our loue towards God and our neighbours, in performing all duties which wee owe vnto them; our zeale in aduancing all meanes of Gods glory, and in remouing all impediments whereby it is hindred and impeached. And if wee thus imploy Gods ſpirituall graces, which are his talents committed vnto vs, then will our Lord and Maſter increaſe and multiply them, and wee ſhall haue abundance; but if with the ſlothful and vnprofitable ſeruant, we hide them in a napkin, neuer imploying our graces receiued to the glory of our Maſter, nor the good of our fellowes in the ſame family, he wil take theſe talents from vs, and caſt vs into outer darkneſſe. Finally though it were poſſible, that we could abound in the graces of the Spirit, yet if we did not vſe them for our owne defence, and diſcomforting and indamaging of our enemies; we ſhould be neuer the neerer the obtaining victory. If wee haue the ſword of the Spirit and neuer ſmite with it, nor draw it out, but ſuffer it to ruſt in the ſcabberd; if we haue all the ſeuerall parts of the Chriſtian Armour, and neuer put it on, nor girt it to vs, but ſuffer it (as it were) to hang ruſting vpon the wals without vſe; if wee haue powder and good peeces of Ordnance, but neuer charge nor diſcharge them againſt the enemy; wee ſhall neuer ouercome and put them to flight, but notwithſtanding our furniture and munition wee ſhall bee vanquiſhed in the firſt aſſault, and become an eaſie prey vnto them; but if hauing theſe warlike preparations, we doe imploy them in the ſpirituall Warfare with all care and diligence, wee ſhall bee ſure to obtaine the victory.

Chap. XXV.

Of the meanes for the comforting, chearing and ſtrengthening of the ſpirit vnto the Conflict.

§. *Sect.* 1. Earneſt and longing deſires after ſpirituall ſtrength.

THe ſecond thing required is, that we vſe all meanes for the comforting & cheering, the ſtrengthening and inabling of the Spirit vnto this ſpirituall Conflict. And firſt we muſt earneſtly deſire to haue the Spirit more ſtrengthened, and the gifts and graces thereof inlarged and multiplyed in vs: For as wee haue Gods promiſe, that if wanting the Spirit, we doe deſire and pray for it, he will giue him vnto vs; ſo alſo when hauing it, we deſire to haue it and the graces thereof increaſed in vs, the Lord will ſatisfie our deſires, and bring this worke of grace begun to accompliſhment and perfection. For therefore doth the Lord inlarge our hearts with theſe longing deſires, that he may ſatisfie them, therefore doth he make vs to hunger after grace, and to find and feele our own emptineſſe, that he may fill and repleniſh vs with them. Wee muſt not therefore reſt contented and ſatisfied with that meaſure of grace which wee haue receiued, or that portion of the Spirit wherewith we are already indued, but we muſt hunger after more perfection, and grow from grace to grace, from ſtrength to ſtrength, and from one degree of ſpirituall ſtature vnto another, vntill we come vnto a perfect age in Chriſt. And this is an inſeparable and infallible ſigne and property of the faithfull and regenerate, who are ſaid to *bee trees of righteouſneſſe* of Gods owne planting, which bring forth more plenty of *fruit in their old age*, and are not doted and rotten with yeeres; but when they are at the eldeſt, they are *moſt fat and flouriſhing*. They are like vnto the *morning light, which ſhineth more and more vnto the perfect day*. They are *Gods building*, which is ſtill in framing and ſetting vp vntill it be fully finiſhed. They are Gods children who grow from ſtrength to ſtrength, vntill they come to perfect ſtature, neither haue they any time of old age, but are in a continuall ſpring of youth. They are branches ingrafted into the true Vine Ieſus Chriſt, which bearing fruit in him, he purgeth and pruneth them, that they may bring forth more fruit. That therefore wee may approue our ſelues to bee in this number, let vs not content our ſelues that wee haue receiued ſome meaſure of the Spirit, but (as the Apoſtle exhorteth vs) *let vs deſire to grow in grace, and in the knowledge of our Lord Ieſus Chriſt*: For they who haue once taſted of theſe ſpirituall excellencies, are not ſatisfied with a ſmall pittance, but rather thereby their deſire is inlarged, their appetite ſharpened, and their hunger increaſed after a more full and perfect allowance.

*Luk.*11.13.
*Pſal.*145.19.
*Phil.*1,6.
*Pſal.*92.14.
*Pro.*4.18.
*Eph.*2.20.
*Eph.*4.12.13.
*Iob.*15.2.
2.*Pet.*3.18.

§. *Sect.* 2. The ſecond meanes, a carefull indeauour in the vſe of al good means for the ſtrengthening of it,

Now as wee are thus to deſire more and more an acceſſe of all ſpirituall grace vnto perfection; ſo in the ſecond place, wee are to endeauour in the vſe of all good meanes appointed by God for the ſtrengthening and increaſing of them. And firſt we muſt bee carefull and diligent in hearing, reading and meditating in the word of God, which is the miniſtery of grace and ſaluation, and not onely the ſeed whereby wee are regenerate and made new borne babes in Chriſt, but alſo the food whereby we are nouriſhed and increaſed in grace and ſpirituall ſtrength, vntill we come vnto a full age in Chriſt; Milke for our tender infancy, and more ſtrong and perfect nouriſhment for our riper age. Now becauſe there may come a deare yeare, when as this ſpirituall food will be very ſcarce, ſo as we *may wander from Sea to Sea, and run to and fro, from the North euen vnto the Eaſt, to ſeeke the word of the Lord, and ſhall not find it*, as hee threatneth by the Prophet; therefore we muſt with *Ioſeph* foreſeeing this danger in our yeeres of plenty lay vp ſtore againſt the time of ſcarcity and penury, that our Spirit doe not looſe its ſtrength, nor our ſoules be famiſhed with this ſpirituall famine; and not like the fooliſh *Egyptians*, for want of prouidence, be driuen to ſeeke our food with much inconueniency, when as we ſhould feed vpon it. Yea we are not onely to lay vp ſufficient ſtore for our owne prouiſion, but as *Ioſeph* did, for the reliefe and comfort of all that ſue and ſeeke vnto vs, that their ſoules may bleſſe vs when as they finde themſelues refreſhed and comforted with this ſpirituall nouriſhment. And this meanes of comforting and ſtrengthening the Spirit, *Cyrill* commendeth vnto vs. *If* (ſaith hee) *comming often vnto the Church thou giueſt eare to the holy Scriptures, and conceiueſt the meaning of theſe diuine precepts; then as the fleſh is pampered with exceſſe of meates and daintie diſhes, ſo the Spirit will grow ſtrong, by feeding on this heauenly Manna, and becomming more powerfull than our ſenſuall deſires and carnall luſts, it will bring the fleſh into ſubiection, and make it to ſubmit it ſelfe to be ruled by its lawes.* Whereas contrariwiſe if wee withdraw this food from the Spirit, it will grow ſo faint and languiſh in ſtrength, that it will not bee able to ſtand againſt the aſſaults of the fleſh in the day of battell. And vnto the Miniſtery of the Word we muſt adjoyne the frequent vſe of the Lords Supper, which is a ſpirituall feaſt, purpoſely ordained by our

*Gal.*3.2.
1.*Pet.*2.1.2.
*Amos.*8.12.
*Cyril.in Leuit. lib.*9.*Col.*129.

Sauiour Chriſt, for the confirming and ſtrengthening of our communion with him by his Spirit; and for the filling and repleniſhing of all thoſe with his ſanctifying and ſauing graces who come with a good ſtomacke and an hungring appetite to this holy Table; for the ſtrengthening of thoſe that are weake and faint, the reſtoring of them who are entred into a ſpirituall conſumption, and for the confirming of ſuch in their vigour and ſtrength, who already enjoy deſired health. Finally, we muſt vſe the helpe of holy conferences, inſtructing, exhorting, admoniſhing, counſelling and comforting one another, that we may be further edified in our holy faith. For as ſticks ſcattered aſunder will hardly keepe fire, but if they be laid together will quickly grow to a great flame; ſo if we ſingle our ſelues from one another, and admit no communion by religious conferences, wee ſhall quickly coole and quench the fire of the ſpirit: but if we meete together and exerciſe our ſelues in holy conferences, wee ſhall hereby ſtirre vp Gods graces in vs; we ſhall like vnto Kniues whetted one vpon another, ſharpen our gifts, and ſet an edge on our deſires to the performance of all good duties; wee ſhall pile vp our graces one on another, and with theſe bellowes of conference, blow vpon them vntill they grow to a great flame.

Iud. verſe 20.

§. *Sect.* 3.
The third meanes is to nouriſh the good motions of the ſpirit.

The third meanes of cheriſhing & ſtrengthening the ſpirit is to nouriſh the good motions thereof, neither vtterly quenching them, nor delaying to put them in practice, but preſently harkening vnto them and labouring after the firſt and beſt opportunity of performing thoſe duties which it requireth. For it is a great comfort and encouragement to this ſpirituall Vice-roy, whom God hath ſet vp in his ſtead to raigne and rule in vs, when as we yeeld obedience vnto him, and ſuffer our ſelues willingly to be gouerned by his direction. It much cheareth and delighteth this heauenly Counſellour, when as we hearken to his counſels, and be aduiſed by him in all our courſes: whereas there can be no comfort to any Prince in his gouernment, when as his ſubjects vpon euery occaſion ſtand out in open rebellion, and continually reſiſt him in all his lawful Commandements; and who would not refuſe it, as an irkſome office to be ſtil aduiſing a man of ſuch a refractory ſpirit, as will either neuer follow his counſaile, or make it vnſeaſonable and vnprofitable by vnneceſſary delayes? If therefore we would comfort and cheriſh the ſpirit, let vs willingly entertaine the good motions which it putteth into our minds, and ſpeedily put them in practice and execution. As for example, when as fit opportunity being offered, it moueth vs to call vpon God by Prayer, either to begge the graces which wee want, or to giue him thankes for benefits receiued, wee are not to tread this motion vnder foot by vtter neglect, nor yet to coole or quench it by caſting vpon it the cold water of delayes, but wee muſt preſently nouriſh the motion and not deferre to put it in execution. When it moueth vs to attend vnto the hearing of the Word, either on the Lords Day, when as wee are bound to meet in the holy Aſſemblies; or on the weeke day, when as our neceſſary imployments in the workes of our callings will giue vs reaſonable opportunity, wee are to take hold of the occaſion offered, and not deferre it by cauſleſſe delayes. And when God preſenteth vs with an object of miſery, and his Spirit moueth vs to take the preſent occaſion of doing a worke of mercy; as by giuing an almes to the needy, viſiting the ſicke and ſuch as are in priſon, helping the impotent, and comforting the comfortleſſe and afflicted, we muſt not neglect theſe works of Charity, nor put them off to another time, but as willingly and chearefully apprehend the preſent opportunity, as the Husbandman doth the Seaſon of Sowing, the Merchant of Trading, and the Mariner of hoyſing vp ſayles, when as he hath gotten a good gale of wind; ſeeing otherwiſe God may juſtly puniſh our negligence by neuer granting vs againe ſuch ſeaſonable occaſions.

§. *Sect.* 4.
The fourth meanes is ſerious care to maintaine our peace with God and the peace of conſcience.

The fourth meanes of cheriſhing and ſtrengthening of the ſpirit is to be carefull of mayntayning our peace with God, and our aſſurance of his loue and fauour; the which is beſt done by preſeruing peace in our owne conſciences, and by keeping them cleare of knowne and voluntary ſinnes, whereby the anger of our heauenly Father is prouoked againſt vs, and wee expoſed to his heauy judgements. For if God be offended how ſhall his Spirit be well pleaſed with vs? How ſhall he be willing to renew our ſtrength, and to ſend vnto vs freſh ſupplyes of his graces, to aide and aſſiſt vs againſt our ſpirituall Enemies? Or how ſhall the created Spirit dwelling in vs with courage and comfort fight againſt the Deuill, the World, and the Fleſh, when as it is depriued of the Light of Gods countenance, and hath its peace interrupted with him; yea, when it apprehendeth his wrathfull diſpleaſure, and (as it was with *Iob* and *Dauid*) conceiueth that God hath not onely forſaken him, but is alſo become his Enemy? How ſhall the ſtreames of Gods graces continue running, when as they are ſtopped and cut off from the ſpring and fountaine? Or how ſhould our ſtrength hold out, when the God of our ſtrength doth with-draw himſelfe from vs? If therefore we would haue the Spirit in vs ſtrong and vigorous, let vs preſerue, as much as in vs lyeth, our intercourſe with God, and vſe all good meanes to ſtrengthen our faith in the aſſurance of his loue, and our reconciliation and peace with him; for if God be with it, the Spirit will be ſo couragious and magnanimous, that it will not care who oppoſeth againſt it. Yea, our care muſt be not onely to ſtrengthen our faith in this aſſurance, that God who hath choſen vs will neuer leaue vs, and that hauing begun the good worke of regeneration, hee will neuer giue it ouer, till he hath fully finiſhed it, becauſe he is vnchangeable in his loue, and his gifts and calling are without repentance; but if we would haue the Spirit ſtrong and vigorous, wee muſt not neglect the feelings of faith, nor the ſenſible comforts of Gods loue, warming and comforting our hearts, but wee muſt labour to find the vertue and efficacie of his grace working in vs, and haue the experimentall apprehenſion of the comforts of his Spirit. Wee muſt endeuour to haue not onely Gods graces habitually, but to feele their ſeuerall actions and operations working our hearts to all good duties. For though the Sun-ſhine of Gods fauour once ſhining vpon vs, can neuer vtterly faile, yet the beames thereof may by the interpoſition of our ſinnes be eclypſed from vs for a time; though the Fountaine of his grace towards vs can neuer bee dried vp, yet the ſtreames thereof may be ſo ſtopped that wee can by preſent apprehenſion feele little comfort by it. And though our faith which is the life of our ſpirit, cannot be loſt of thoſe who euer had it, yet when the life of our life, the comfortable feelings of faith, our communion with God, peace of conſcience and joy in the Holy Ghoſt, are taken away, or for a time ſuſpended and hid from vs, wee are exceedingly weakened in the ſpirituall part, and haue little comfort or courage in mayntayning the fight againſt our ſpirituall Enemies. Now theſe feelings of faith and comforts of the ſpirit are beſt obtained and kept, when as wee preſerue our communion, fellowſhip & familiar acquaintance with God in the conſcionable and frequent vſe of his holy Ordinances, the hearing of his Word, Prayer, the vſe of the Sacraments, keeping company with him in his holy Aſſemblies, where hee is preſent by his Spirit; when as with the Spouſe in the *Canticles* we rejoyce in his company, & with *Dauid* be rauiſhed with joy and delight, when as we meet him in his holy Temple; and when as with them we mourne and grieue for his abſence, and when hee with-draweth himſelfe doe ſeeke his face and fauour, and aboue all things deſire and long after his comfortable preſence. When as we labour daily in the mortification of our ſins, which doe make a ſeparation betweene our God and vs, and doe exerciſe our ſelues in all holy duties of his ſeruice, thereby glorifying his holy Name, and edifying our neighbours by our good example. Which if we do, then ſhal the beams of Gods fauour, and the ſtreames of his graces, haue a cleare paſſage vnto vs, with which our ſpirituall part ſhall be ſo cheared, cheriſhed and increaſed in ſtrength, that wee ſhall eaſily withſtand all the malice and fury of our ſpirituall enemies, and obtaine an happy victory in our Chriſtian Warfare.

Pſal.84.1.
Pſal.42.1,2.

§. *Sect.5.* The fift means is to preſerue ourſelues pure and cleane from all pollution.

The fifth meanes to nouriſh and cheriſh the Spirit in vs, is to preſerue our bodies and ſoules, which are his temples, in their cleanneſſe and puritie from all pollution of ſinne and wickedneſſe; for as a good ayre and ſweete habitation doth much refreſh and ſtrengthen our naturall and vitall Spirits, and preſerue our bodies in health; ſo no leſſe doth it comfort our Comforter, and cheare and cheriſh the Spirit of God in vs, if wee prouide for him a wholeſome and pleaſant lodging, cleanſed and purged from all noyſome filth of ſinfull impuritie, and ſweetned and adorned with the incenſe and odours of our prayers, and the flowers and fruits of our good workes and holy obedience.

§. *Sect.6.* The ſixt means is to keepe the ſpirit and the graces thereof in continuall exerciſe.

The ſixth meanes to preſerue and ſtrengthen the Spirit, and to increaſe in vs the graces and gifts thereof, is to keepe them in continuall exerciſe; and to cauſe theſe habits to ſhew themſelues in their functions and operations. For no more neceſſary is breathing and mouing for the preſeruing the life of our bodies, than fruitfull working and holy walking in all Chriſtian duties, is for the preſeruing and cheriſhing the life of the ſpirit; according to that of the Apoſtle; *If we liue in the ſpirit, let vs alſo walke in the ſpirit.* And as in naturall things, the cauſes are preſerued by producing their effects, and habits and qualities confirmed and ſtrengthened by their functions and operations; ſo is it alſo in the ſpirit and ſpirituall graces. We find by experience that the ſight is bettred by ſeeing, and much weakened when it is depriued of fit objects. The habituall memory is much ſtrengthened by the practical; and made feeble and vnfaithfull, when as it hath no exerciſe or imployment; the vnderſtanding becommeth more intelligent by minding and conceiuing, and is much impaired when it is not vſed; the ſtrength of the Arme, Hand, Legge, and the whole Body is much ſtrengthened and increaſed by action and exerciſe, and decayeth and is greatly enfeebled by ſloth and idleneſſe. And thus it is alſo with the ſpirit and ſpirituall graces; let vs vſe them and we ſhal haue them; let theſe rootes of holineſſe bring forth their boughes and branches, their leaues of profeſſion and their fruits of practice, and they will liue and proſper, ſpread inwardly and ſpring and ſprout outwardly, but if we hinder them from bearing their leaues and rootes, and be ſtill cutting and lopping of their boughes and branches, they will in a while

Gal.5.25.

dye and periſh. Let this fire of the Spirit haue fit vent to ſend out its flames of holy and righteous actions, & it will ſtill liue, burne & blaze, but if once we beginne to ſtop this vent, it will preſently dye and turne to cold embers. Let faith exerciſe it ſelfe in apprehending the promiſes, in waiting for the performance, in fighting againſt doubting, and in bearing the fruits of good workes, and from a graine of muſtard ſeed it will grow to a great tree, from ſmoking flaxe to a burning flame, and from a feeble aſſent to a firme and full perſwaſion. So let loue bee exerciſed in doing and ſuffering for Gods ſake, in performing vnto him all holy ſeruice and Chriſtian duties; and in the works of mercy and charitie towards our neighbours, and of a little ſparke it will increaſe to a great fire. Let the ſhoulders of patience bee inured to bearing of the Croſſe, and ſuffering afflictions, in putting vp wrongs and ouercomming euill with good, though they bee weake and tender at the firſt, they will in a little while become hard and ſtrong, and ſo it is in all other graces; by exerciſe they are increaſed, by ſloth and eaſe they are weakned and waſted. And therefore *Dauid* no ſooner thinketh of receiuing grace and ſtrength from God, than hee reſolueth to exerciſe them to the vttermoſt; *I will runne* (ſaith hee) *the way of thy Commandements when thou ſhalt inlarge my heart.* And againe; *teach me O Lord the way of thy ſtatutes and I will keepe them vnto the end. Giue me vnderſtanding and I ſhall keepe thy law, yea I ſhall obſerue it with my whole heart.*

Pſal.119.32.33.34.

§. Sect. 7. The laſt meanes is frequent and feruent prayer.

The laſt and principall meanes of ſtrengthening and cheriſhing the ſpirit, is earneſt and effectuall prayer vnto God, that he will ſtrengthen our weakneſſe, and quicken our dulneſſe, and ſupport our faintneſſe, by continuall renewing his ſpirit in vs and ſending freſh ſupplies of his ſauing graces, to re-enforce and refreſh our decayed bands, that by theſe new aides wee may be enabled to ſtand in the day of battell, and to get the victory ouer all our ſpirituall enemies; for it is this holy fire deſcended from Heauen, which kindleth this ſpirituall fire in vs, whereby we offer incenſe, ſacrifices and oblations acceptable vnto God, the ſmoake whereof driueth away the enemies of our ſaluation. His eternall ſpirit is the liuing fountaine of theſe cleare and Criſtaline waters, whereby our thirſty ſoules are refreſhed in the ſpirituall conflict, and our hands, and eyes, and all other parts when they are wearied and tyred doe recieue renewed ſtrength. It is he that teacheth our *hands to warre, and our fingers to fight*, and giueth vnto vs full and finall victory ouer all our enemies, and the crowne of victory euerlaſting glory. And therefore when we ſee the battell hot againſt vs, and our ſelues weary and weake to make reſiſtance, let vs imitate the good King *Iehoſaphat*, and cry aloud vnto the Lord to ſuccour and ſtrengthen vs; when we ſee our graces ſpent and our ſpirituall ſtrength waſted and weakened in making reſiſtance, let vs call vnto him for freſh aides and renewed ſtrength, whereby wee may be enabled to hold out and ouercome.

Pſal.144.1.

1.Kings 22.

§. Sect. 8. The concluſion of the Booke.

And thus haue I, through Gods mighty and moſt mercifull aſſiſtance, finiſhed alſo this laſt part of the Chriſtian Warfare, a worke ſo much the more difficult, becauſe the fleſh which is the enemy againſt whom I intend it, holdeth a ſtrong party in my ſelfe, darkening my vnderſtanding, that I might not diſcouer its ſlights and ſubtilties, malice and might, nor diſcerne the beſt meanes for the defeating of its pollicies & ſubduing of its power. The Lord make me euer truely thankefull vnto his holy Majeſty for this mercie, and giue me grace alwayes to eſteeme it as one of his chiefeſt benefits in this life, that he hath vſed mee the weakeſt and vnworthieſt of many hundreds of my brethren, as his poore inſtrument in ſo good an imployment, and ſtirre vp in his good time ſome other of his choyſeſt and chiefeſt Worthies, for the further perfecting of that which I in my mediocrity haue begun, hitting the marke at which I haue but aymed, and training exactly the Chriſtian Souldiour in the feates of ſpirituall armes whom I (as I was able) haue but in ſome little meaſure acquainted with the knowledge of the Chriſtian Warfare. And the Lord giue his grace vnto vs all, both ſtrongeſt and weakeſt, that we may not onely inſtruct others in this ſpirituall Art of fighting againſt the enemies of our ſaluation, but that wee our ſelues may put on the ſpirituall armour, and fight continually with courage and reſolution vnder the ſtandard of the Lord of Hoaſts; and becauſe wee are vnskilfull and know not how to fight, and exceeding weake and feeble in our ſtrength, and vnable to ſtand in the incounter and beare the brunt of the battell, that he will teach our hands, or rather our hearts, to warre, and our fingers, or rather our affections, to fight; and that he will continually renew our ſtrength, and ſend vs daily freſh ſupplies of his ſpirituall and ſauing graces, whereby wee may be enabled with conſtancy & perſeuerance to maintaine the fight, vntil hauing gotten a full and finall victory, we be like conquerours crowned with glory and immortality; the which hee vouchſafe vnto vs euen for his Chriſts ſake, the Son of his loue, and the author, continuer, and finiſher of our ſaluation, to whom with the bleſſed Father, and holy Spirit, be aſcribed of vs, and his whole Church, all prayſe and glory, power and dominion, from this time forth and for euermore. *Amen.*

FINIS.

The Printer to the Reader.

CHriſtian Reader, it hath beene the Authors ſcope and deſire, to fit and furniſh thee in all eſtates and conditions. For whereas wee are in this life a Church Militant, that is, not onely a people called, and called out of the World, that being gathered into one body or ſocietie, wee ſhould call vpon God and doe him ſeruice; and like fellow-citizens of the new *Hieruſalem* ſhould liue vnder the ſame gouernment; and as loyall Subjects ſubmit our ſelues to be ruled by the Lawes of our Soueraigne: But alſo Souldiers, fighting the Lords battailes againſt our ſpirituall enemies who labour to diſhonour him, by hindring vs in the courſe of our obedience, and in the enioying of our ſpirituall priuiledges: Hee hath endeuoured to accommodate and helpe, both all other his fellow-citizens and Souldiers, and himſelfe alſo, in both theſe reſpects.

And as in this worke of the *Chriſtian Warfare*, he hath endeuoured to inſtruct thee in military Diſcipline for thy better enabling to ſtand in the day of battaile as a valiant Souldier:

So in another worke of his called *A Guide to Godlineſſe*, or a *Treatiſe of a Chriſtian Life*, he hath giuen vnto thee *Inſtructions* and *Directions*, how to carry thy ſelfe as a good *Citizen* and *Subject* to our great *Lord* and *Soueraigne*: Which Worke the Authour hath diuided into ſix Bookes, the generall contents whereof are theſe following.

The firſt Booke ſheweth the excellencie, profit and neceſſitie of a holy Life, with the definition thereof, and wherein it doth conſiſt. Where alſo is ſhewed how Chriſtian duties ought to be performed, together with the maine grounds of a godly Life, *viz.* Sauing Knowledge, a Liuely and Iuſtifying Faith, a pure Heart, and a good Conſcience; and all handled reſpectiuely in ſeuenteene Chapters.

The ſecond Booke containeth the maine parts and principall duties of a godly Life, which we ought to performe at all times; and vpon all good occaſions, containing thirteene Chapters.

The third Booke containeth thoſe duties which are required in our daily exerciſe, both generally at all times of the day, and vpon all occaſions, and ſpecially in the ſeuerall parts of it, containing forty two Chapters.

The fourth Booke containeth the properties of a godly Life, and all the duties required vnto it, in ten Chapters.

The fifth Booke containeth the helpes and meanes which inable vs vnto a godly Life, in forty fiue Chapters.

The ſixt and laſt Booke intreateth of the impediments which vſually hinder and diſcourage men from entring into, and proceeding in the Chriſtian duties, which are required vnto a godly Life; and of the helps and meanes whereby they may be remoued, in twentie Chapters.

Whereunto is alſo added a *Treatiſe of Securitie* in two Bookes, the former intreating of Carnall Securitie and Hardneſſe of Heart, the latter of Spirituall and Chriſtian Security, and are publiſhed as an Antidote againſt the dangerous Securitie of theſe laſt times.

Vſe them, both in the time of warre and peace, as thy occaſions ſhall require, but chiefly reſt vpon the power of Gods might, and the good guidance of his holy Spirit, giuing him the whole glorie both of the Authours labours and thine owne endeuours, without whom of our ſelues we can doe nothing.

A PARTICVLAR ACCOVNT OF ALL those *Texts* of Scripture, whether in the *Old* or *New Teſtament*, that *are in this elaborate* Worke, *either wholy expounded, or in* part explained, as followeth.

Geneſis.

*GEn.*4.7.Part.1. Lib.2.Cap.31.p. 191.Col.2.Num.40.

Exodus.

*EXod.*19.10.part.1.lib.2. cap.28. p.181.§ 2.

*Exod.*32.32.lib.3.c.16.p.323. col. 2.num.20. & p.324.col.1.§ 3.

1. *Samuel.*

1. *SAm.*2.2.part.2. lib.3.c.9.p.727 col. 1. *ad finem.*

1.*Sam.*7.6 part.3.lib.1.c.23.p.939. col.1.num.30.

1.*Sam.*9.2.part.1.lib.3.c.20.p.338 col.1.num.30. *& inde.*

1.*Sam.*10.24. idem, ibidem.col.1. *ad finem.*

1.*Sam.*12.21.part.2.lib.2.c.21.pag. 561.col.1.num. 20. *& inde.*

1.*Sam.*16.14.part.1.lib.1.c.5.p.12 col.1.num.50.

1.*Sam.*24.1.part.3.lib.1.c.1.col.1. *ad initium.*

1. *Chronicles.*

1. *CHron.*21.1. part.3. li.1. c.1.p. 756.col.1. *ad initium.*

The Booke of Iob.

IOb 9.21. part.1. lib.2. c.13. p.130 col.2.§ 6.

Iob 14.17.part.3 lib.2.cap.9.p.855 col.2.num.50.

Iob 19.27.part.2. lib.3.c.10.p.730. col.1.num.10.

Iob 20.11.part.1.lib.2.c.30.p.188 col.1.num.30.

The Booke of Pſalmes.

*PSal.*19.13.part.1.li.3.c.10.p.305 col.1.num.20.

*Pſal.*41.1. part.1. lib.1.c.9.p.20. col.1.*ad initium.*

*Pſal.*49.12. part.2. lib.2.c.29.p. 624.col.1.num.10.

*Pſal.*51.10. part.1. lib.2.c.41. p. 229.num.50.col.2.*& inde &* lib.3 c.16.p.324.col.1 § 5.

*Pſal.*62.10.part.2. lib.2.c.4. p.45 col.1. *ad initium.*

*Pſal.*69.28. part.1.li.3.c.16.p.323 num.30. *& inde.*

*Pſal.*82.1,6.part.2.li.2.c.2.p.438 col.1. *ad finem, & inde.*

*Pſal.*91.11,12. part.3. lib.2.c.28. p.969.col.1.num.10. *& inde.*

The Booke of Prouerbs.

*PRou.*1.32.part.2.lib.1.c.5.p.370 col.1.num.40.

*Prou.*1.30.part.2.li.2.c.33.p.664 col.1.num.20. *& inde.*

*Prou.*15.6.part.2.lib.2.c.25.p.586 col.2.num.50.

*Prou.*28.14. part.1. c.13.p.128. col.2.num.60. *& inde.*

The Booke of Eccleſiaſtes.

*ECcleſ.*2.24.& *Eccle.*3.12,13.part 2.l.2.c.20.p.554. c.2.*ad initiũ.*

*Eccleſ.*3.19.part.1.lib.2.c.5.p.97 col.1.num.10.

*Eccleſ.*5.1.part.1.lib.2.c.28.p.181 col.1.§ 2.

*Eccleſ.*7.3.part.2.lib.2.c.2.p.435 col.1.num.40.

*Eccleſ.*9.1. part.1. lib.2.c.5.p.96 § 10. & 11.

*Eccleſ.*11.3.part.1.lib.2.c.31. p. 191.col.2.num.50.

The Prophecie of Iſaiah.

ISaiah 1.21.part.1.lib.3.cap.16.p. 225.col.1.num.50.

*Iſa.*28.19.part.3.lib.2.c.20.p.921 col.1.num.40.

*Iſa.*30.21.p.4. lib.2.c.4. p.1091. col.1. *ad finem.*

*Iſa.*40.2. part.3. lib.2.c.9. p.854 col.1. *ad finem, & inde.*

*Iſa.*54.13.part.1.lib.2.c.16.p.145 col.1. *ad initium.*

*Iſa.*64.12.part.3.lib.2.c.10.p.863 col.2.num.10.

*Iſa.*66.3. part.2. lib.1.c.7. p.380 col.1.num.40.

The Prophecie of Ieremiah.

*IEr.*10.24.part.3.lib.2.c.11.p.867 col.2.num.30.

*Ier.*17.1. part.3. lib.2.c.9. p.855 col.2.num.50.

*Ier.*17.7.part.3.lib.2.c.35.p.1007 col.1.num.50. *& inde.*

*Ier.*30.11.part.3.lib.2. cap.11. p. 867.col.2.num.30.

*Ier.*31.34.part.1.lib.2.c.16.p.145 col.1. *ad initium.*

The Lamentations of Ieremiah.

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FINIS.

BRITISH MUSEUM

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LONDON,
Printed by *William Stansby.* 1634.